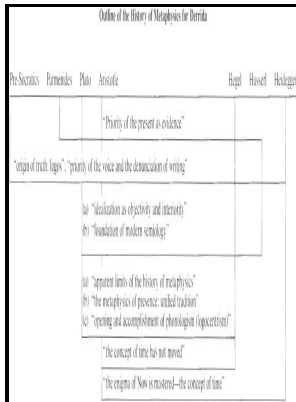


Starting with Derrida - Plato, Aristotle, and Hegel

Continuum - Plato, Aristotle, Derrida



Description: -

- Derrida, Jacques. Starting with Derrida - Plato, Aristotle, and Hegel

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Notes: Includes bibliographical references (p. 197-214) and index.

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Derrida, Hegel, and the Language of Finitude

Put differently, Derrida—who privileges Hegel's method over his system—reminds us that Hegel absolutely requires the separation and the division, that he cannot do without the gap, the cut, and the bridge; that he never stops leaping. Not marks language's minimal autonomy from that about which it speaks; it reveals that a proposition is never entirely reducible to what it refers to or signifies.

Plato, Aristotle, Derrida

This approach to text is, in a broad sense, influenced by the of . . . Lyric fails to demonstrate that its own self-interpretation begins and ends with the acts by which it makes its own significance self-evidently meaningful to itself.

Jacques Derrida

As French law requires the consent of an author to translations and this consent was not given, Derrida insisted that the interview not appear in any subsequent editions or reprints.

Where do I start if I want to understand Derrida's Kant's of Pure Schopenhauer, Heidegger, and Hegel? : askphilosophy

It seems that we constantly need to be reminded that in Hegel the disruption that inevitably manifests itself within a concept is not unambiguously an opportunity for an advance in insight. A frontier, however, with neither front nor confrontation, one that incomprehension does not run into head on since it does not take the form of a solid front: it escapes, remains evasive, open, undecided, indeterminable. What does deconstruction say, if anything, in favor of the 'unum' of community? I can't reach the other, I cannot know the other from the inside.

Starting with Derrida

How to Concede, with Reasons? According to Searle, the consistent pattern of Derrida's rhetoric is: a announce a preposterous thesis, e.

Starting with Derrida by Sean Gaston (Paperback, 2007) for sale online

Specifically, postmodernism is often situated at the end of this tradition and is often characterized as having the task of dismantling the founding texts such as those of Plato and Aristotle, yet in many ways your reading of the Phaedrus is so attentive to the structural integrity and composition; so I would like to ask you whether this is characteristic of your philosophy, this tension between disruption on the one hand and attentiveness on the other.

Sean Gaston: Starting with Derrida: Plato, Aristotle and Hegel.

First of all I will say yes, this tension as a tension is characteristic of the work I try to do. This heritage is the heritage of a model, not simply a model, but a model which self-deconstructs, deconstructs itself so as to uproot, to become independent of its own ground, so to speak, so that today philosophy is Greek and is not Greek.

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