

## An Introduction To Philosophy Jacques Maritain

The first comprehensive introduction to one of the most influential French thinkers writing today, exploring Rancière's ideas on philosophy, aesthetics and politics.

"I have but one language? yet that language is not mine." This book intertwines theoretical reflection with historical and cultural particularity to enunciate, then analyze this conundrum in terms of the distinguished author's own relationship to the French language. Its argument touches on several issues relevant to the current debates on multiculturalism.

The New York Times bestselling author of *The Geography of Bliss* embarks on a rollicking intellectual journey, following in the footsteps of history's greatest thinkers and showing us how each—from Epicurus to Gandhi, Thoreau to Beauvoir—offers practical and spiritual lessons for today's unsettled times. We turn to philosophy for the same reasons we travel: to see the world from a different perspective, to unearth hidden beauty, and to find new ways of being. We want to learn how to embrace wonder. Face regrets. Sustain hope. Eric Weiner combines his twin passions for philosophy and travel in a globe-trotting pilgrimage that uncovers surprising life lessons from great thinkers around the world, from Rousseau to Nietzsche, Confucius to Simone Weil. Traveling by train (the most thoughtful mode of transport), he journeys thousands of miles, making stops in Athens, Delhi, Wyoming, Coney Island, Frankfurt, and points in between to reconnect with philosophy's original purpose: teaching us how to lead wiser, more meaningful lives. From Socrates and ancient Athens to Beauvoir and 20th-century Paris, Weiner's chosen philosophers and places provide important practical and spiritual lessons as we navigate today's chaotic times. In a "delightful" odyssey that "will take you places intellectually and humorously" (San Francisco Book Review), Weiner invites us to voyage alongside him on his life-changing pursuit of wisdom and discovery as he attempts to find answers to our most vital questions. The Socrates Express is "full of valuable lessons...a fun, sharp book that draws readers in with its apparent simplicity and bubble-gum philosophy approach and gradually pulls them in deeper and deeper" (NPR).

Jacques Maritain was deeply engaged in the intellectual and political life of France through the turbulent decades that included the two world wars. Accordingly, his philosophical reflections often focus on an attempt to discover man's role in sustaining a social and political order that seeks and maintains both liberty and peace. "Scholasticism and Politics", first published in 1940, is a collection of nine lectures Maritain delivered at the University of Chicago in 1938. While the lectures address a variety of diverse topics, they explore three broad topics: 1) the nature of modern culture, its relationship to Christianity, and the origins of the crisis which has engulfed it; 2) the true nature and authentic foundations of human freedom and dignity and the threats posed to them by the various materialist and naturalistic philosophies that dominate the modern cultural scene; and 3) the principles that provide the authentic foundation of a social order in accord with human dignity. Maritain championed the cause of what he called personalist democracy -- a regime committed to popular sovereignty, constitutionalism, limited government, and individual freedom. He believed a personalist democracy offered the modern world the possibility of a political order most in keeping with the demands of human dignity, Christian values, and the common good.

Education, like every other important branch of knowledge, has its underlying philosophical problems. It is these problems and the attempts to solve them which together make up the philosophy of education. This book, first published in 1957, provides a simple explanation and illustration of what philosophy can (and cannot) do for educational thinking. This title will be of interest to students of the philosophy of education.

First published in 1992, this book represents the first major attempt to compile a bibliography of Derrida's work and scholarship about his work. It attempts to be comprehensive rather than selective, listing primary and secondary works from the year of Derrida's Master's thesis in 1954 up until 1991, and is extensively annotated. It arranges under article type a huge number of works from scholars across numerous fields — reflecting the interdisciplinary and controversial nature of Deconstruction. The substantial introduction and annotations also make this bibliography, in part, a critical guide and as such will make a highly useful reference tool for those studying his philosophy.

Completing the translation of Derrida's monumental work "Right to Philosophy", "Eyes of the University" brings together many of the philosopher's most important texts on the university and more broadly, on the languages and institutions of philosophy. Slavoj Žižek, a leading intellectual in the new social movements that are sweeping Eastern Europe, provides a virtuoso reading of Jacques Lacan. Žižek inverts current pedagogical strategies to explain the difficult philosophical underpinnings of the French theoretician and practitioner who revolutionized our view of psychoanalysis. He approaches Lacan through the motifs and works of contemporary popular culture, from Hitchcock's *Vertigo* to Stephen King's *Pet Sematary*, from McCullough's *An Indecent Obsession* to Romero's *Return of the Living Dead*—a strategy of "looking awry" that recalls the exhilarating and vital experience of Lacan. Žižek discovers fundamental Lacanian categories the triad Imaginary/Symbolic/Real, the object small a, the opposition of drive and desire, the split subject—at work in horror fiction, in detective thrillers, in romances, in the mass media's perception of ecological crisis, and, above all, in Alfred Hitchcock's films. The playfulness of Žižek's text, however, is entirely different from that associated with the deconstructive approach made famous by Derrida. By clarifying what Lacan is saying as well as what he is not saying, Žižek is uniquely able to distinguish Lacan from the poststructuralists who so often claim him.

Jacques Maritain's *An Introduction to Philosophy* was first published in 1931. Since then, this book has stood the test of time as a clear guide to what philosophy is and how to philosophize. Inspired by the Thomistic Revival called for by Leo XIII, Maritain relies heavily on Aristotle and St. Thomas Aquinas to shape a philosophy that, far from sectarian theology in disguise, is driven by reason and engages the modern world. Re-released as part of the Sheed & Ward Classic series, *An Introduction to Philosophy* is sure to enliven the minds of students and general readers for years to come. From the new introduction by Ralph McInerney: You are about to read a magnificent introduction not only to a kind of philosophy but to philosophizing itself. Jacques Maritain was a relatively young man when he wrote this book, but his effort is one that attracts any philosopher more and more as he grows older. However odd and unusual what he says becomes, the philosopher yearns to show how even the most abstruse claims can be put into relation with what the reader already knows. That, in its essence, is what teaching is. In this book, the reader will find a wise and certain guide into philosophizing as such. And, in the end, he will find that what he reads is really only a refinement and development of what he and everybody else already knew.

Few thinkers of the latter half of the twentieth century have so profoundly and radically transformed our understanding of writing and literature as Jacques Derrida (1930–2004). Derridian deconstruction remains one of the most powerful intellectual movements of the present century, and Derrida's own innovative writings on literature and philosophy are crucially relevant for any understanding of the future of literature and literary criticism today. Derrida's own manner of writing is complex and challenging and has often been misrepresented or misunderstood. In this book, Leslie Hill provides an accessible introduction to Derrida's writings on literature which presupposes no prior knowledge of Derrida's work. He explores in detail Derrida's relationship to literary theory and criticism, and offers close readings of some of Derrida's best known

essays. This introduction will help those coming to Derrida's work for the first time, and suggests further directions to take in studying this hugely influential thinker.

One of the most influential and controversial thinkers of the twentieth-century, Jacques Derrida's ideas on deconstruction have had a lasting impact on philosophy, literature and cultural studies. Jacques Derrida: Basic Writings is the first anthology to present his most important philosophical writings and is an indispensable resource for all students and readers of his work. Barry Stocker's clear and helpful introductions set each reading in context, making the volume an ideal companion for those coming to Derrida's writings for the first time. The selections themselves range from his most infamous works including *Speech and Phenomena* and *Writing and Difference* to lesser known discussion on aesthetics, ethics and politics.

Introduces twenty-five of history's leading figures in philosophy, including Buddha, Aristotle, René Descartes, and Friedrich Nietzsche, and how their philosophical ideas continue to matter in today's world.

In this wide-ranging historical introduction to philosophical hermeneutics, Jean Grondin discusses the major figures from Philo to Habermas, analyzes conflicts between various interpretive schools, and provides a persuasive critique of Gadamer's view of hermeneutic history, though in other ways Gadamer's *Truth and Method* serves as a model for Grondin's approach. Grondin begins with brief overviews of the pre-nineteenth-century thinkers Philo, Origen, Augustine, Luther, Flacius, Dannhauer, Chladenius, Meier, Rambach, Ast, and Schlegel. Next he provides more extensive treatments of such major nineteenth-century figures as Schleiermacher, Böckh, Droysen, and Dilthey. There are full chapters devoted to Heidegger and Gadamer as well as shorter discussions of Betti, Habermas, and Derrida. Because he is the first to pay close attention to pre-Romantic figures, Grondin is able to show that the history of hermeneutics cannot be viewed as a gradual, steady progression in the direction of complete universalization. His book makes it clear that even in the early period, hermeneutic thinkers acknowledged a universal aspect in interpretation--that long before Schleiermacher, hermeneutics was philosophical and not merely practical. In revising and correcting the standard account, Grondin's book is not merely introductory but revisionary, suitable for beginners as well as advanced students in the field.

The idea for *Philosophy in a Time of Terror* was born hours after the attacks on 9/11 and was realized just weeks later when Giovanna Borradori sat down with Jürgen Habermas and Jacques Derrida in New York City, in separate interviews, to evaluate the significance of the most destructive terrorist act ever perpetrated. This book marks an unprecedented encounter between two of the most influential thinkers of our age as here, for the first time, Habermas and Derrida overcome their mutual antagonism and agree to appear side by side. As the two philosophers disassemble and reassemble what we think we know about terrorism, they break from the familiar social and political rhetoric increasingly polarized between good and evil. In this process, we watch two of the greatest intellects of the century at work.

Jacques Derrida is probably the most famous European philosopher alive today. The University of Nebraska Press makes available for the first English translation of his most important work to date, *Glas*. Its appearance will assist Derrida's readers pro and con in coming to terms with a complex and controversial book. *Glas* extensively reworks the problems of reading and writing in philosophy and literature; questions the possibility of linear reading and its consequent notions of theme, author, narrative, and discursive demonstration; and ingeniously disrupts the positions of reader and writer in the text. *Glas* is extraordinary in many ways, most obviously in its typography. Arranged in two columns, with inserted sections within these, the book simultaneously discusses Hegel's philosophy and Jean Genet's fiction, and shows how two such seemingly distinct kinds of criticism can reflect and influence one another. The customary segregation of philosophy, rhetoric, psychoanalysis, linguistics, history, and poetics is systematically subverted. In design and content, the book calls into question "types" of literature (history, philosophy, literary criticism), the ownership of ideas and styles, the glorification of literary heroes, and the limits of literary representation.

This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. To ensure a quality reading experience, this work has been proofread and republished using a format that seamlessly blends the original graphical elements with text in an easy-to-read typeface. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

"The English version of *Dissemination* [is] an able translation by Barbara Johnson . . . . Derrida's central contention is that language is haunted by dispersal, absence, loss, the risk of unmeaning, a risk which is starkly embodied in all writing. The distinction between philosophy and literature therefore becomes of secondary importance. Philosophy vainly attempts to control the irrecoverable dissemination of its own meaning, it strives—against the grain of language—to offer a sober revelation of truth. Literature—on the other hand—flaunts its own meretriciousness, abandons itself to the Dionysiac play of language. In *Dissemination*—more than any previous work—Derrida joins in the revelry, weaving a complex pattern of puns, verbal echoes and allusions, intended to 'deconstruct' both the pretension of criticism to tell the truth about literature, and the pretension of philosophy to the literature of truth."—Peter Dews, *New Statesman*

French thinker Jacques Ellul's technology refers not only to machines and their usage, but also to the mentalities for which it has become a necessity. Technology is shown as a will to power, an obsession with order, and a drive toward efficiency that establishes its own specific symbology and language.

"In this densely imbricated volume Derrida pursues his devoted, relentless dismantling of the philosophical tradition, the tradition of Plato, Kant, Hegel, Nietzsche, Husserl, Heidegger—each dealt with in one or more of the essays. There are essays too on linguistics (Saussure, Benveniste, Austin) and on the nature of metaphor ("White Mythology"), the latter with important implications for literary theory. Derrida is fully in control of a dazzling stylistic register in this book—a source of true illumination for those prepared to follow his arduous path. Bass is a superb translator and annotator. His notes on the multilingual allusions and puns are a great service."—Alexander Gelley, *Library Journal*

Acknowledgments -- Note on Translations -- Introduction -- Deconstruction and the Inscription of Philosophy -- Infrastructures and Systematicity / Rodolphe Gasche -- Philosophy Has Its Reasons . . . / Hugh J. Silverman -- Destinerrance: The Apotropaicality of Translation / John P. Leavey, Jr. -- Deconstruction and the History of Metaphysics -- In Stalling Metaphysics: At the Threshold / Ruben Berezdivin -- Doubling the Space of Existence:

Exemplarity in Derrida - the Case of Rousseau / Irene E. Harvey -- Regulations: Kant and Derrida at the End of Metaphysics / Stephen Watson -- A Point of Almost Absolute Proximity to Hegel / John Llewelyn -- Deconstruction and Phenomenology -- The Economy of Signs in Husserl and Derrida: From Uselessness to Full Employment / John D. Caputo -- The Perfect Future: A Note on Heidegger and Derrida / David Farrell Krell -- Deconstruction and the Possibility of Ethics / Robert Bernasconi -- Deconstruction--in Withdrawal? -- Following Derrida / David Wood -- Geschlecht II: Heidegger's Hand / Jacques Derrida -- Notes on Contributors -- Index.

Jacques Maritain (1882-1973) was a Neo-Thomist philosopher who taught in France and the United States and was French Ambassador to the Vatican from 1945-48. A Protestant who became a Roman Catholic through association with Leon Bloy, he devoted himself to the study of Thomism and its application to all aspects of modern life and urged Christian involvement in secular affairs. An Introduction to Philosophy is perhaps the most well-known and enduring of all Maritain's many books. It offers a clear and highly readable introduction to the philosophies of both Aristotle and St Thomas Aquinas.

An Introduction to Philosophy Rowman & Littlefield

Jacques Derrida, the French philosopher, developed his critical technique known as 'deconstruction'. His work is associated with ideas surrounding both post-structuralism and post-modern philosophy, and he was known to have challenged some of the unquestioned assumptions of our philosophical tradition. In this Very Short Introduction, Simon Glendinning explores both the difficulty and significance of the work of Derrida. He presents Derrida's challenging ideas as making a significant contribution to, and providing a powerful reading of, our philosophical heritage. Defending Derrida against many of the charges that were placed against him, he attempts to show why Derrida's work causes such extreme reactions. Glendinning explains Derrida's distinctive mode of engagement with our philosophical tradition, and shows that this is not a merely negative thing. By exploring his most famous and influential texts, Glendinning shows how and why Derrida's work of deconstruction is inspired not by a 'critical frenzy', but by a loving respect for philosophy. ABOUT THE SERIES: The Very Short Introductions series from Oxford University Press contains hundreds of titles in almost every subject area. These pocket-sized books are the perfect way to get ahead in a new subject quickly. Our expert authors combine facts, analysis, perspective, new ideas, and enthusiasm to make interesting and challenging topics highly readable.

This book is a critical introduction to contemporary French philosopher Jacques Rancière. It is the first introduction in any language to cover all of his major work and offers an accessible presentation and searching evaluation of his significant contributions to the fields of politics, pedagogy, history, literature, film theory and aesthetics. This book traces the emergence of Rancière's thought over the last forty-five years and situates it in the diverse intellectual contexts in which it intervenes. Beginning with his egalitarian critique of his former teacher Louis Althusser, the book tracks the subsequent elaboration of Rancière's highly original conception of equality. This approach reveals that a grasp of his early archival and historiographical work is vital for a full understanding both of his later politics and his ongoing investigation of art and aesthetics. Along the way, this book explains and analyses key terms in Rancière's very distinctive philosophical lexicon, including the 'police' order, 'disagreement', 'political subjectivation', 'literarity', the 'part which has no part', the 'regimes of art' and 'the distribution of the sensory'. This book argues that Rancière's work sets a new standard in contestatory critique and concludes by reflecting on the philosophical and policy implications of his singular project.

First published in 1967, *Writing and Difference*, a collection of Jacques Derrida's essays written between 1959 and 1966, has become a landmark of contemporary French thought. In it we find Derrida at work on his systematic deconstruction of Western metaphysics. The book's first half, which includes the celebrated essay on Descartes and Foucault, shows the development of Derrida's method of deconstruction. In these essays, Derrida demonstrates the traditional nature of some purportedly nontraditional currents of modern thought—one of his main targets being the way in which "structuralism" unwittingly repeats metaphysical concepts in its use of linguistic models. The second half of the book contains some of Derrida's most compelling analyses of why and how metaphysical thinking must exclude writing from its conception of language, finally showing metaphysics to be constituted by this exclusion. These essays on Artaud, Freud, Bataille, Hegel, and Lévi-Strauss have served as introductions to Derrida's notions of writing and *différance*—the untranslatable formulation of a nonmetaphysical "concept" that does not exclude writing—for almost a generation of students of literature, philosophy, and psychoanalysis. *Writing and Difference* reveals the unacknowledged program that makes thought itself possible. In analyzing the contradictions inherent in this program, Derrida goes on to develop new ways of thinking, reading, and writing,—new ways based on the most complete and rigorous understanding of the old ways. Scholars and students from all disciplines will find *Writing and Difference* an excellent introduction to perhaps the most challenging of contemporary French thinkers—challenging because Derrida questions thought as we know it.

In this collection of three beautifully written essays, the distinguished philosopher Jacques Maritain presents his reflections on the role of philosophy in the life of man as a social being. In his concern for the social relevance of philosophy, Professor Maritain writes of the ways in which philosophy helps one to live. His essays are a dear and persuasive statement of why the world needs philosophers, and of how the pursuit of truth and intellectual justice requires fellowship among men of different faiths. Two of the essays, "Truth and Human Fellowship" and "The Philosopher in Society," were given as lectures at the Graduate School of Princeton University. The third, "God and Science," is a new statement from Professor Maritain on the relation of modern science to man's knowledge of God. Originally published in 1961. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

Philosopher, film star, father of "post truth"—the real story of Jacques Derrida Who is Jacques Derrida? For some, he is the originator of a relativist philosophy responsible for the contemporary crisis of truth. For the far right, he is one of the architects of Cultural Marxism. To his academic critics, he reduced French philosophy to "little more than an object of ridicule." For his fans, he is an intellectual rock star who ranged across literature, politics, and linguistics. In *An Event, Perhaps*, Peter Salmon presents this misunderstood and misappropriated figure as a deeply humane and urgent thinker for our times. Born in Algiers, the young Jackie was always an outsider. Despite his best efforts, he found it difficult to establish himself among the Paris intellectual milieu of the 1960s. However, in 1967, he changed the whole course of philosophy: outlining the central concepts of deconstruction. Immediately, his reputation as a complex and confounding thinker was established. Feted by some, abhorred by others, Derrida had an exhaustive breadth of interests but, as Salmon shows, was moved by a profound desire to understand how we engage with each other. It is a theme explored through Derrida's intimate relationships with writers such as Althusser, Genet, Lacan, Foucault, Cixous, and Kristeva. Accessible, provocative and beautifully written, *An Event, Perhaps* will introduce a new readership to the life and work of a philosopher whose influence over the way we think will continue long into the twenty-first century.

A brilliant and concise account of the lives and ideas of the great philosophers—Plato, Aristotle, Bacon, Spinoza, Voltaire, Kant, Schopenhauer, Spencer, Nietzsche, Bergson, Croce, Russell, Santayana, James, and Dewey—*The Story of Philosophy* is one of the great

books of our time. Few write for the non-specialist as well as Will Durant, and this book is a splendid example of his eminently readable scholarship. Durant's insight and wit never cease to dazzle; *The Story of Philosophy* is a key book for any reader who wishes to survey the history and development of philosophical ideas in the Western world.

In a substantial philosophical work, Jacques Maritain designated Christianity as the sole full humanism. Defender of Catholic orthodoxy, he contributed to the renaissance of Thomism, which had a great influence on the philosophical renewal that took place between the two wars.

Originally published in 1995, *Advances* was first written by Jacques Derrida as a long foreword to a book by one of his most promising former students, the philosopher Serge Margel's *Le Tombeau du Dieu Artisan* (*The Tomb of the Craftsman*). What Derrida uncovers for us is Margel's own unique theory of the promise in relation to an an-archic, pre-chronological temporality, in conjunction with Margel's radical rereading of Plato's *Timaeus*. As Derrida states right away, Margel's reading is a new one, a new reading of the Demiurge. A new promise. A new advance. In this magisterial late essay by Derrida, what the reader soon discovers is in part a conversation with his former student, as well as an opening for a new reflection on our current ecological and political crises that are all the more urgent today where the possibility of giving ourselves death as a human race and the end of the world is now, within an era of climate change, more real than ever. As part of Univocal's *Pharmakon* series, this essay, itself published in advance, becomes a brief but powerful light pointing toward Univocal's forthcoming publication of the translation of Serge Margel's *Le Tombeau du Dieu Artisan*. "Once again the *Timaeus*, of course, but a different *Timaeus*, a new Demiurge, I promise."

The engaging and inquiring mind of French philosopher Jacques Maritain reflected on subjects as varied as art and ethics, theology and psychology, and history and metaphysics. Maritain's work on the theoretical groundings of politics arose from his diverse studies. In this book, distinguished theologian and political scientist James V. Schall explores Maritain's political philosophy, demonstrating that Maritain understood society, state, and government in the tradition of Aristotle and Aquinas, of natural law and human rights and duties. Schall pays particular attention to the ways in which evil appears in political forms, and how this evil can be morally dealt with. Schall's study will be of great importance to students and scholars of political science, philosophy, and theology.

Presenting with moving insight the relations between man, as a person and as an individual, and the society of which he is a part, Maritain's treatment of a lasting topic speaks to this generation as well as those to come. Maritain employs the personalism rooted in Aquinas's doctrine to distinguish between social philosophy centered in the dignity of the human person and that centered in the primacy of the individual and the private good.

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