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Spurs, then, is aptly titled, for Derrida's "deconstructions" of Nietzsche's meanings will surely act as spurs to further thought and controversy. This dual-

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combines his strikingly

original and incisive

questions of sexuality,

politics, writing,

judgment, procreation,

death and even the

weather into a far-

reaching analysis of the

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challenges bequeathed
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Derrida's controversial
"deconstructions" of
Nietzsche's meaning

A twenty-eight essay
collection that is
published in two
volumes. This work
includes translations of
seminal essays such as

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"Psyche: Invention of the Other," "The Retrait of Metaphor," "At This Very Moment in This Work Here I Am," "Tours de Babel" and "Racism's Last Word"; as well as three essays that appear in English.

Published in France in 1980, *Marine Lover* is the first in a trilogy in which Luce Irigaray

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links the interrogation of the feminine in post-Hegelian philosophy with a pre-Socratic investigation of the elements. Irigaray undertakes to interrogate Nietzsche, the grandfather of poststructuralist philosophy, from the point of view of water. According to Irigaray, water is the element

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Nietzsche fears most.

She uses this element in her narrative because for her there is a complex relationship between the feminine and the fluid. Irigaray's method is to engage in an amorous dialogue with the male philosopher. In this dialogue, she ruptures conventional discourse and writes in a lyrical style that defies

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distinction between
theory, fiction, and
philosophy.

This biography of
Jacques Derrida
(1930–2004) tells the
story of a Jewish boy
from Algiers, excluded
from school at the age
of twelve, who went on
to become the most
widely translated French
philosopher in the world

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– a vulnerable,
tormented man who,
throughout his life,
continued to see himself
as unwelcome in the
French university
system. We are plunged
into the different worlds
in which Derrida lived
and worked: pre-
independence Algeria,
the microcosm of the
École Normale
Supérieure, the cluster

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of structuralist thinkers,
and the turbulent events
of 1968 and after. We
meet the remarkable
series of leading writers
and philosophers with
whom Derrida struck up
a friendship: Louis
Althusser, Emmanuel
Levinas, Jean Genet,
and Hélène Cixous,
among others. We also
witness an equally long
series of often brutal

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polemics fought over crucial issues with thinkers such as Michel Foucault, Jacques Lacan, John R. Searle, and Jürgen Habermas, as well as several controversies that went far beyond academia, the best known of which concerned Heidegger and Paul de Man. We follow a series of courageous political

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commitments in support of Nelson Mandela, illegal immigrants, and gay marriage. And we watch as a concept – deconstruction – takes wing and exerts an extraordinary influence way beyond the philosophical world, on literary studies, architecture, law, theology, feminism, queer theory, and

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postcolonial studies. In writing this compelling and authoritative biography, Benoît Peeters talked to over a hundred individuals who knew and worked with Derrida. He is also the first person to make use of the huge personal archive built up by Derrida throughout his life and of his extensive correspondence.

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Peeters' book gives us a new and deeper understanding of the man who will perhaps be seen as the major philosopher of the second half of the twentieth century.

Nietzsche's Naturalist
Deconstruction of
Truth: A World
Fragmented in Late
Nineteenth-Century

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Epistemology offers a new interpretation of Nietzsche's discussions of truth and knowledge, covering the period from his early essay "On Truth and Lies in an Extra-Moral Sense" to his late notebooks. It places these discussions in the context of the neo-Kantian, Naturalist, Positivist, and Pragmatic schools

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influential in
Nietzsche's late
nineteenth-century
Europe. Peter Bornedal
argues for a view of
Nietzsche's
epistemological thought
as an elaboration of this
paradigm: proposing
ideas that are anti-
metaphysical and anti-
theological in their
polemic orientation, and
in general promoting

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new scientific naturalist
ideals in the discussions
of knowledge. Bornedal
suggests that the rational
pursuit of these new
ideals to the
unencumbered mind
logically leads to
Nihilism in its most
profound
epistemological sense.
Nietzsche's "critique of
metaphysics" is thus
seen as having sprung

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from sources different from and, at times, in patent opposition to more recent postmodern and deconstructionist critiques. This book contextualizes Nietzsche in relation to a number of philosophical peers and juxtaposes him to contemporary thinkers in a way that resolves some of the difficulties that have plagued recent

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Nietzsche scholarship.

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.

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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

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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

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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 différence—the untranslatable formulation of a nonmetaphysical "concept" that does not

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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,

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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

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because Derrida
questions thought as we
know it.

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

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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,

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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

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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 books calls into question "types" of

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Styles (history, literature (history, philosophy, literary criticism), the ownership of ideas and styles, the glorification of literary heroes, and the limits of literary representation.

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