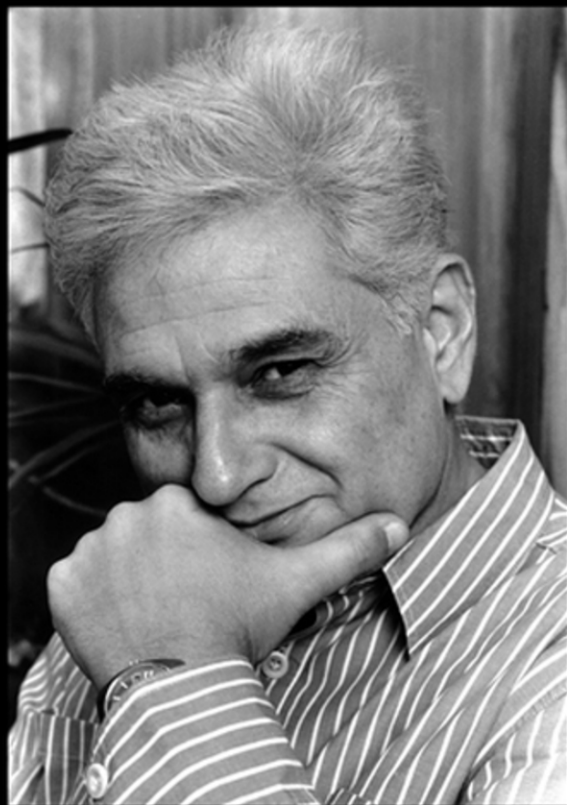


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Edited by Zeynep Direk and Leonard Lawlor

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List of Abbreviations (Works by Derrida)

- A *The Animal That Therefore I Am*, trans. David Wills, ed. Marie-Louise Mallet (New York: Fordham University Press, 2008).
- AA “Antwort an Appel,” *Zeitmischrift: Journal für Ästhetik*, 3 (Sommer 1987): 79–85.
- AD *Arguing with Derrida*, ed. Simon Glendinning (Oxford: Wiley-Blackwell, 2001).
- AEL *Adieu to Emmanuel Levinas*, trans. Michael Naas and Pascale-Anne Brault (Stanford, CA: Stanford University Press, 1999).
- AF *Archive Fever*, trans. Eric Prenowitz (Chicago: University of Chicago Press, 1996).
- AFT “Afterw.rds: or, at least, less than a letter about a letter less,” trans. Geoffrey Bennington, in *Afterwords*, ed. Nicholas Royle (Tampere, Finland: Outside Books, 1992): 197–203.
- AIWD “As If I Were Dead: An Interview with Jacques Derrida,” in *Applying: To Derrida*, ed. John Brannigan, Ruth Robbins, and Julian Wolfreys (London: Macmillan, 1996): 212–226.
- AL *Acts of Literature*, ed. Derek Attridge (London: Routledge, 1991).
- ALT *Altérités*, with Pierre-Jean Labarrière (Paris: Osiris, 1986).
- AP *Aporias*, trans. Thomas Dutoit (Stanford, CA: Stanford University Press, 1993).
- AR *Acts of Religion*, ed. Gil Anidjar (London: Routledge, 2002).
- ATH *Athens, Still Remains*, trans. Pascale-Anne Brault and Michael Naas (New York: Fordham University Press, 2010).
- ATON “An Apocalyptic Tone That Has Recently Been Adopted in Philosophy,” trans. John P. Leavey, Jr., in *Raising the Tone of Philosophy*, ed. Peter Fenves (Baltimore, MD: Johns Hopkins University Press, 1993): 117–171.
- AVP “Avant-propos,” in *Chaque fois unique, la fin du monde* (Paris: Galilée, 2003): 9–11.

LIST OF ABBREVIATIONS

- BIO "Biodegradables: Seven Diary Fragments," trans. Peggy Kamuf, *Critical Inquiry*, 15 (1989): 812–873.
- BS1 *The Beast and the Sovereign*, vol. 1, ed. Michel Lisse, Marie-Louise Mallet, and Ginette Michaud, trans. Geoffrey Bennington (Chicago: University of Chicago Press, 2011).
- BS2 *The Beast and the Sovereign*, vol. 2, ed. Michel Lisse, Marie-Louise Mallet, and Ginette Michaud, trans. Geoffrey Bennington (Chicago: University of Chicago Press, 2011).
- CDD "Ce que disait Derrida . . .," with Franz-Olivier Giesbert, *Le Point* (Paris), October 14, 2004, 106–11.
- CF *On Cosmopolitanism and Forgiveness*, trans. Mark Dooley and Michael Hughes (London: Routledge, 2001).
- CIP "A Certain Impossible Possibility of Saying the Event," trans. Gila Walker, *Critical Inquiry*, 33(2) (Winter 2007): 441–461.
- CIR "Circumfession," trans. Geoffrey Bennington, in Geoffrey Bennington and Jacques Derrida, *Jacques Derrida* (Chicago: University of Chicago Press, 1993): 3–315.
- CLW "Afterword," with Jeffrey Kipnis, in *Chora L Works*, ed. Jeffrey Kipnis and Thomas Leiser (New York: Monacelli, 1997).
- CP "On Colleges and Philosophy," in Jacques Derrida and Geoffrey Bennington, *Postmodernism: ICA Documents*, ed. L. Appignanesi (London: Free Association Books, 1989): 209–228.
- CPT *Counterpath: Traveling with J. Derrida*, with Catherine Malabou (Stanford, CA: Stanford University Press, 2004).
- CS "Countersignature," trans. Mairéad Hanrahan, *Paragraph*, Special Issue on Genet, 27(2) (2005): 7–42.
- CSF "Le cinéma et ses fantômes," interview with Antoine de Baecque and Thierry Jousse, *Cahiers du Cinéma* (April 2001): 75–85.
- DFT *Demeure: Fiction and Testimony*, trans. Elizabeth Rottenberg (Stanford, CA: Stanford University Press, 2000).
- DIS *Dissemination*, trans. Barbara Johnson (Chicago: University of Chicago Press, 1981).
- DM "Double mémoire," followed by "La vieille Europe et la nôtre," in *Le Théâtre des idées: 50 penseurs pour comprendre le XXe siècle*, ed. Nicolas Truong (Paris: Flammarion, 2008): 15–27.
- DMV "Du mot à la vie: Un dialogue entre Jacques Derrida et Hélène Cixous," with Aliette Armel, *Magazine Littéraire* (April 2004): 22–29.
- DNG *Derrida and Negative Theology*, ed. Harold Coward and Toby Foshay (Albany, NY: SUNY Press, 1992).
- DNS *Deconstruction in a Nutshell*, with John D. Caputo (New York: Fordham University Press, 1997).

- DP *Deconstruction and Pragmatism*, ed. Chantal Mouffe (London: Routledge, 1996).
- DTP *Derrida and the Time of the Political*, ed. Pheng Cheah and Suzanne Guerlac (Durham, NC: Duke University Press, 2009).
- DVA *Deconstruction and the Visual Arts: Art, Media, Architecture*, ed. Peter Brunette and David Wills (Cambridge: Cambridge University Press).
- EC “Et Cetera,” trans. Geoffrey Bennington, in *Deconstructions: A User’s Guide*, ed. Nicholas Royle (New York: Palgrave, 2000): 282–304.
- EF “Epoché and Faith: An Interview with Derrida,” in *Derrida and Religion: Other Testaments*, ed. Yvonne Sherwood and Kevin Hart (London: Routledge, 2005).
- EO *The Ear of the Other: Otobiography, Transference, Translation*, trans. Peggy Kamuf, ed. Christie V. McDonald (New York: Schocken Books, 1985).
- ET *Echographies of Television*, with Bernard Stiegler, trans. J. Bajorek (Cambridge: Polity, 2002).
- EU *Eyes of the University: Right to Philosophy 2*, trans. Jan Plug et al. (Stanford, CA: Stanford University Press, 2004).
- FL “Force of Law: The Mystical Foundation of Authority,” trans. Mary Quaintance, in *Deconstruction and the Possibility of Justice*, ed. Drucilla Cornell, Michael Rosenfeld, and David Gray Carlson (New York: Routledge, 1992): 3–67.
- FK “Faith and Knowledge,” trans. Samuel Weber, in *Religion*, ed. Jacques Derrida and Gianni Vattimo (Stanford, CA: Stanford University Press, 1998): 1–78.
- FPU “Fidélité à plus d’un,” *Cahiers Intersignes*, 13 (1998): 221–265.
- FT “Following Theory,” in *life.after.theory*, ed. Michael Payne and John Schad (New York: Continuum, 2003): 1–51.
- FTA *French Theory in America*, ed. Sylvère Lotringer and Sande Cohen (London: Routledge, 2011).
- FWT *For What Tomorrow . . . A Dialogue*, trans. Jeff Fort (Stanford, CA: Stanford University Press, 2004).
- GD *The Gift of Death*, trans. David Wills (Chicago: University of Chicago Press, 1995).
- GD2 *The Gift of Death*, 2nd edn, and *Literature in Secret*, trans. David Wills (Chicago: University of Chicago Press, 2007).
- GL *Glas*, trans. John P. Leavey, Jr. and Richard Rand (Lincoln: University of Nebraska Press, 1986).
- GT *Given Time: I. Counterfeit Money*, trans. Peggy Kamuf (Chicago: University of Chicago Press, 1992).
- HCFL *H.C. for Life, That is to Say . . .*, trans. Laurent Milesi and Stefan Herbrechter (Stanford, CA: Stanford University Press, 2006).

LIST OF ABBREVIATIONS

- HAS "How to Avoid Speaking: Denials," in *Languages of the Unsayable: The Play of Negativity in Literature and Literary Theory*, ed. Sanford Budich and Wolfgang Iser (New York: Columbia University Press, 1989): 3–70.
- IJD "An Interview with Jacques Derrida," with Michael Rosenfeld, *Cardozo Life*, Fall 1998, <http://www.cardozo.yu.edu/life/fall1998/derrida/>, accessed February 20, 2014.
- IMD *The Instant of My Death*, with Maurice Blanchot, trans. Elizabeth Rottenberg (Stanford, CA: Stanford University Press, 2000).
- IOG *Edmund Husserl's Origin of Geometry: An Introduction*, trans. John P. Leavey, Jr. (Lincoln: University of Nebraska Press, 1989).
- JDPE "Jacques Derrida, penseur de l'événement," interview by Jérôme-Alexandre Nielsberg, *L'Humanité*, January 28, 2004.
- JJDS "Abraham, the Other," in *Judeities: Questions for Jacques Derrida*, ed. Bettina Bergo et al. (New York: Fordham University Press, 2007): 1–35.
- LD *The Late Derrida*, ed. W.J.T. Mitchell and Arnold I. Davidson (Chicago: University of Chicago Press, 2007).
- LDM "La langue et le discours de la méthode," *Recherches sur la philosophie et le langage*, 3 (1983): 35–51.
- LI *Limited Inc*, trans. Samuel Weber (Evanston, IL: Northwestern University Press, 1988).
- LLF *Learning to Live Finally: The Last Interview*, trans. Pascale-Anne Brault and Michael Naas (Hoboken, NJ: Melvillehouse, 2007).
- LO "Living On: Borderlines," trans. James Hulbert, in *Deconstruction and Criticism*, with Harold Bloom, Paul de Man, Geoffrey Hartman, and J. Hillis Miller (New York: Continuum, 1979): 75–176.
- MB *Memoirs of the Blind: The Self-Portrait and Other Ruins*, trans. Pascale-Anne Brault and Michael Naas (Chicago: University of Chicago Press, 1993).
- MDM2 *Memoires for Paul de Man*, 2nd edn, trans. Cecile Lindsay, Jonathan Culler, Eduardo Cadava, and Peggy Kamuf (New York: Columbia University Press, 1989).
- MLO *Monolingualism of the Other: or, The Prosthesis of Origin*, trans. Patrick Mensah (Stanford, CA: Stanford University Press, 1998).
- MP *Margins of Philosophy*, trans. Alan Bass (Chicago: University of Chicago Press, 1982).
- MS "Marx & Sons," trans. G.M. Goshgarian, in *Ghostly Demarcations*, ed. Michael Sprinker (London: Verso, 2008): 213–269.
- NEG *Negotiations: Interventions and Interviews, 1971–2001*, trans. Elizabeth Rottenberg (Stanford, CA: Stanford University Press, 2002).
- OG *Of Grammatology*, trans. Gayatri Chakravorty Spivak (Baltimore, MD: Johns Hopkins University Press, 1974).
- OGC *Of Grammatology*, corrected edn, trans. Gayatri Spivak (Baltimore, MD: Johns Hopkins University Press, 1997).

- OHD *The Other Heading*, trans. Pascale-Anne Brault and Michael Naas (Bloomington: Indiana University Press, 1992).
- OHO *Of Hospitality*, trans. Rachel Bowlby (Stanford, CA: Stanford University Press, 2000).
- ON *On the Name*, ed. Thomas Dutoit (Stanford, CA: Stanford University Press, 1995).
- OS *Of Spirit*, trans. Rachel Bowlby (Chicago: University of Chicago Press, 1989).
- PC *The Post Card from Socrates to Freud and Beyond*, trans. Alan Bass (Chicago: University of Chicago Press, 1987).
- PCV “Penser ce qui vient,” in *Derrida pour les temps à venir*, ed. René Major (Paris: Éditions Stock, 2007): 17–62.
- PERM “Perhaps or Maybe: Jacques Derrida in Conversation with Alexander Garcia Düttmann,” *PLI: Warwick Journal of Philosophy*, 6 (Summer 1997): 1–17.
- PF *Politics of Friendship*, trans. George Collins (London: Verso, 1997).
- PFI “Politics and Friendship: An Interview with Jacques Derrida,” with Michael Sprinker, trans. Robert Harvey, in *The Althusserian Legacy*, ed. E. Ann Kaplan and Michael Sprinker (London: Verso, 1993): 183–231.
- PG *The Problem of Genesis in Husserl’s Philosophy*, trans. Marion Hobson (Chicago: University of Chicago Press, 2003).
- PM *Paper Machine*, trans. R. Bowlby, (Stanford, CA: Stanford University Press, 2005).
- POS *Positions*, trans. Alan Bass (Chicago: University of Chicago Press, 1981).
- PSY1 *Psyche: Inventions of the Other*, vol. 1, ed. Peggy Kamuf and Elizabeth Rottenberg (Stanford, CA: Stanford University Press, 2007).
- PSY2 *Psyche: Inventions of the Other*, vol. 2, ed. Peggy Kamuf and Elizabeth Rottenberg (Stanford, CA: Stanford University Press, 2008).
- PT *Philosophy in a Time of Terror: Dialogues with Jürgen Habermas and Jacques Derrida*, with Giovanna Borradori (Chicago: University of Chicago Press, 2003).
- PTS *Points . . . Interviews, 1974–1994*, ed. Elizabeth Weber (Stanford, CA: Stanford University Press, 1995).
- QG *Questioning God*, ed. John D. Caputo, Mark Dooley, and Michael J. Scanlon (Bloomington: Indiana University Press, 2001).
- RES “Responsabilité – du sens à venir,” with Jean-Luc Nancy, in *Sens en tous sens: Autour des travaux de Jean-Luc Nancy*, ed. Francis Guibal and Jean-Clet Martin (Paris: Galilée, 2004): 165–200.
- ROG *Rogues*, trans. Pascale-Anne Brault and Michael Naas (Stanford, CA: Stanford University Press, 2005).
- RPS *Resistances of Psychoanalysis*, trans. Pascale-Anne Brault and Michael Naas (Stanford, CA: Stanford University Press, 1998).
- SCH “Schibboleth: For Paul Celan,” trans. Joshua Wilner, in *Word Traces: Readings of Paul Celan*, ed. Aris Fioretos (Baltimore, MD: Johns Hopkins University Press, 1994): 3–74.

LIST OF ABBREVIATIONS

- SIG *Signéponge/Signsponge*, trans. Richard Rand, bilingual edn (New York: Columbia University Press, 1984).
- SM *Specters of Marx: The State of the Debt, the Work of Mourning, and the New International*, trans. Peggy Kamuf (New York: Routledge Classics, 2006).
- SOV *Sovereignities in Question: The Poetics of Paul Celan*, ed. Thomas Dutoit and Outi Pasanen (New York: Fordham University Press, 2005).
- SP *Speech and Phenomena*, trans. David B. Allison (Evanston, IL: Northwestern University Press, 1972).
- SPM *Séminaire: La peine de mort*, vol. 1 (1999–2000) (Paris: Galilée, 2012).
- SPR *Spurs: Nietzsche's Styles*, trans. Barbara Harlow (Chicago: University of Chicago Press, 1981).
- TJLN *On Touching – Jean-Luc Nancy*, trans. Christine Irizarry (Stanford, CA: Stanford University Press, 2005).
- TOJ “The Time is Out of Joint,” trans. Peggy Kamuf, in *Deconstruction is/in America: A New Sense of the Political*, ed. Anselm Haverkamp (New York: New York University Press, 1995): 14–38.
- TRN “Terror, Religion, and the New Politics,” in *Debates in Continental Philosophy*, ed. Richard Kearney (New York: Fordham University Press, 2004).
- TRP *The Truth in Painting*, trans. Geoff Bennington and Ian McLeod (Chicago: University of Chicago Press, 1987).
- TS *A Taste for the Secret*, with Maurizio Ferraris, trans. Giacomo Donis, ed. Giacomo Donis and David Webb (Cambridge: Polity, 2011).
- TWJ “Two Words for Joyce,” in *James Joyce: A Collection of Critical Essays*, ed. Mary T. Reynolds (Englewood Cliffs, NJ: Prentice-Hall, 1992): 206–220.
- VB “La vérité blessante ou le corps-à-corps des langues,” with Evelyne Grossman, *Europe* (Paris) (May 2004): 8–28.
- VP *Voice and Phenomenon*, trans. Leonard Lawlor (Evanston, IL: Northwestern University Press, 2011).
- WA *Without Alibi*, trans. and ed. Peggy Kamuf (Stanford, CA: Stanford University Press, 2002).
- WD *Writing and Difference*, trans. Alan Bass (Chicago: University of Chicago Press, 1978).
- WM *The Work of Mourning*, ed. Pascale-Anne Brault and Michael Naas (Chicago: University of Chicago Press, 2001).
- WOG “We Other Greeks,” trans. Pascale-Anne Brault and Michael Naas, in *Derrida and Antiquity*, ed. Miriam Leonard (Oxford: Oxford University Press, 2010): 17–39.
- WP *Who's Afraid of Philosophy? Right to Philosophy 1*, trans. Jan Plug (Stanford, CA: Stanford University Press, 2002).
- WRT “What Is a ‘Relevant’ Translation?”, trans. Lawrence Venuti, *Critical Inquiry*, 27(2) (2001): 174–200.

Notes on Contributors

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Introduction

ZEYNEP DIREK AND LEONARD LAWLOR

Companions need to provide good introductions to the basic concepts and problems in a philosopher's works, and Part I of this *Companion to Derrida* introduces and clarifies concepts such as truth; the transcendental; difference; deconstruction; ethics; time and history; signature; and remainder. Part II aims to help the reader to see how Derrida's philosophical reflection is conjoined not only to other thinkers such as Plato, Levinas, Merleau-Ponty, Althusser, Barthes, de Man, Heidegger, and Nancy, but also to other philosophical movements and ideas: psychoanalysis; cinema and photography; feminism; religion (Christian and Islamic); and education. Finally, Part III indicates areas of investigation that Derrida's thought has inspired or within which his thinking might be inserted: animal studies; forgiveness; cosmopolitanism; violence; and the law. Overall, we wanted to show that, by disturbing classical ways of doing research and investigation, Derrida's thinking (deconstruction) occupies subversive positions.

Undoubtedly, Derrida's writing was an explosion of revolutionary energy from within the formal educational machinery of the French Academy. What made it so interesting in the 1960s and 1970s was that, on the one hand, it was fully immersed in the traditional philosophical methodology. However, on the other hand, it aimed to show that this approach might be missing what matters. It misses what is at stake in the philosophical corpus of which the most traditional approaches and procedures speak. Stemming from his immersion in the traditional techniques of reading and writing found in the French institutions of philosophy, Derrida formulated his fundamental philosophical question as a question of writing. Calling for a step beyond

the knowhow of explanatory dissection of texts, Derrida's new notion of writing moved towards an experience of the trace that indicates the dynamic play of the forces that constitute texts. As Sarah Kofman has said, Derrida attempted to psycho-analyze texts by attending to their ambivalences, displacements, condensations, anxieties, and defense mechanisms. He aimed to show that writing in the sense of *archi-writing* has been repressed and is the repressed. Metaphysics aimed at separating the good object from the bad ones by desiring purity, integrity, original innocence. It fed the faith in the possibility of having access to the totality of real objects by way of controlling the interiorized ones. As an *unheimlich* concept, Derridian writing unrelentingly repeats patricide in order to liberate logos from its subjection to the norms of the metaphysics of presence (Kofman 1984, 114).

Derrida's statement found in *Of Grammatology* "There is nothing outside the text" (*Il n'y a pas de hors-texte*) immediately produced a philosophical scandal because it looked to mean that "nothing exists except text"; through this interpretation, it looked to be an attack on realism (OGC, 158). If it were impossible to verify (or falsify) the propositions presented in a philosophical discourse by consulting an extra-linguistic object, then the question would have to be: how could philosophy as a concern with truth distinguish itself from all sorts of other discourses? Derrida, however, was making an overarching ontological claim. A text does not have an outside which may or may not confirm its truth claims; for everything that looks to be outside is an effect of writing. In other words, all presence deemed to be fundamental for a correspondence theory of truth is constituted by the play of traces or the movement of *archi-writing*. This ontological claim did not amount to idealism because the trace is irreducibly material; the sense that inhabits the world is also produced and disseminated by *archi-writing*.

"There is nothing outside the text" then has often been interpreted as a negation implying that there can be no such a thing as truth. Nonetheless, it can certainly be read as a step taken on the way toward determining the transcendental constitution of truth. The defense of a correspondence notion of truth – as if Kant, Hegel, Husserl, Nietzsche, and Heidegger have not existed and as if Derrida is the only philosopher responsible for the destruction of this naïve faith in truth – must be seen as a distortion. This volume begins by showing that it would be an oversimplification to claim that Derrida has given up on or has neglected the question of truth. After all the deconstructive strategies which complicate the philosophical reflection on its possibility, the question of truth still prevails. Christopher Norris in his essay "Truth in Derrida" shows how Derrida's notion of "writing," which marks "the absolute horizon of intelligibility or the precondition for whatever is to count as 'real,' 'true,' 'factual,' 'self-evident,' 'veridical'," has in fact been grossly misinterpreted as the elimination of truth. "Writing" is, for Derrida, what enables the sense and the truth-value of statements or propositions to be communicated from one context to the next, but also, as he argues in quasi-Kantian vein, the necessary and transcendently deducible condition of possibility for any such process to occur.

Olivia Custer explicitly takes up Derrida's Kantian vein; her contribution aims to show us how Derrida transforms the Kantian heritage. Derrida, she argues, is at once continuous with fundamental Kantian commitments and discontinuous with certain concepts indelibly associated with Kant. Her key insight revolves around a phrase from Derrida's late *Without Alibi*, in which he says that he is working toward "the unconditional without sovereignty" (WA, 276). In Derrida's later phase (starting, say, in the 1990s), he always speaks of the unconditional in the most hyperbolic sense. Custer argues that his use – whether he mentions Kant or not – alludes to Kant's radical notion of goodness as we find it, for instance, in *The Groundwork of the Metaphysics of Morals*. But she also stresses that each time Derrida takes up this Kantian radicality – dignity beyond all market price – Derrida uses Kant's radicality to set up the necessity of being more radical than even Kant's radical call to the unconditional. The result is that the unconditional Derrida wants to affirm does not exactly correspond to Kant's unconditional. It is, to say this again, "unconditional without sovereignty." Thus, Derrida also contests Kant's idea of sovereignty, which for Derrida is cruel. Custer, however, also shows how Derrida (or deconstruction) outdoes Kant's methodical radicality when he aims to determine conditions of possibility for what is structurally impossible. Custer's example here is Derrida's logic of the supplement (from the Rousseau reading found in *Of Grammatology*), a logic that is itself contradictory. But we know that with Derrida all contradictions are based in difference.

Claire Colebrook in her essay "Difference" addresses the priority of difference to identity in Derrida's philosophy. She argues that the concept of difference can be elaborated in at least four different ways: "difference" as it functions in Derrida's critique of the structuralist account of meaning as generated through systems; difference as it operates in Derrida's raising of the post-phenomenological problem of time; difference as it plays out in sexual difference; and the difference between human and non-human animals. Derrida's position in relation to the structuralist affirmation of difference over identity is most indicative. Colebrook argues that Derrida is offering a critique of structuralism by rethinking the relation of identity and difference as *différance*. The structuralists take language to be a system of relative and negative differences and consider the relations within such a system; they do not consider the positive, productive or ungrounded difference, which Derrida calls *différance*. This is the difference or differencing that allows any system to emerge. This movement allows for the iterability that produces meaning and therefore possesses an irreducible sense of truth. For Derrida, concepts have strict boundaries and serve to identify something. But concepts have emerged because each differentiated term has the capacity to be used again and again, across time and space, with each instance itself being different. Thus, a term is the same (or identical or recognizable) only if it can be different from itself (used again and again, differently). Thus *différance* relates difference and identity by means of iterability. The role of iterability in the synthesis of time and space, retention of retention, protention of protention, and

so on, points to the function of difference as spacing and temporalization (as found in phenomenology). Indeed, neither difference as space nor difference as time could be separated from sexual difference and animal difference. *Différance* therefore helps to deconstruct the construction of man as self-same (and differentiated from woman) and it dispels human exceptionalism (from non-human animal) as these constructions are found in the tradition of Western metaphysics.

Because the term “writing” arose from the then contemporary French structural linguistic and literary investigations, and because the term exceeded its ordinary connotation, Derrida’s use of the term “writing” (*écriture*) was seen to be obscure. But, his use of “différance” was seen to be even more obscure. The obscurity was not dispelled but intensified by Derrida’s 1968 “Différance” essay. Gary Gutting’s essay “The Obscurity of ‘Différance’” offers a close reading of Derrida’s essay and illustrates in which respects it remains unclear if this text is treated as an independent piece. Indeed, some of Derrida’s statements fail to be clear if we do not appeal to other texts written before it because the term “différance” is introduced as a way of summarizing earlier investigations. It is, so to speak, the conclusion drawn at the crossroads of readings, and put forward as the thesis that connects a number of commentaries which might look like parts of different projects. Derrida introduced the term by showing that Nietzsche, Freud, Heidegger, Saussure, and Levinas could be read as thinkers of difference even though they could not go as far as acknowledging the non-teleological, origin-deferring movement that is at the heart of both the production and the expenditure of all differences. Derrida thought of *différance* as a general economy underlying the restricted economy of metaphysics. The movement of *différance* is the generosity of giving in being; the dissemination allowing the potentiality of insemination and its loss, the wasting away of energy and sense. Thus a close reading of *différance* would not suffice to make sense of the term without taking into account the critique of structuralism, the deconstruction of metaphysics in general and of phenomenology in particular. When Derrida insists that *différance* is not a concept, he also means it is not a *Begriff* whose dialectical movement unfolds as the identity of identity and difference. We could reverse this formula as difference of identity and difference in order to make the case that according to Derrida difference lies at the heart of all identity.

Geoffrey Bennington in “Metaphor and Analogy in Derrida” argues that, in earlier remarks about metaphor found in Derrida’s 1971 essay “White Mythology” and its 1978 follow-up “The *Retrait* of Metaphor,” Derrida objects to the traditional reduction of philosophy to rhetoric and poetic. A careful reading of these essays shows that Derrida is not interested in taking up a position that could be characterized as sophistic. In his discussion of the role of metaphor in philosophy, Derrida argues that, even though metaphysics relies on the good metaphor which is expected to function in the service of the propriety of meaning, metaphor is capable of functioning in the radical absence of the first proper term or the final proper term. Metaphor is irreducibly polysemic, open to overdetermination, semantic drift, and