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Theory Practice

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Part 1: Home,
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Philosophy 5a)

PHILOSOPHY:

Jacques Derrida

Judith Butler: Your

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**Hospitality
Creates
Your Gender | Big
Think**

Diane Davis.

Hospitality, Home and
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Understanding

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Deconstruction

and

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Derrida's Library:

Deconstruction and

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On Hospitality. 2011

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Dialogues On Theory

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Derrida's mother

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Jacques Derrida's

"Of Grammatology"

(Part 1/2) Jacques

Derrida: Section 1

Anti-Architecture

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Cosmopolitanism.

2011

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Seinfeld *Melanie Klein,
Early Analysis, and
the Question of
Freedom - public
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~~Hospitality Theory~~

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The first full-length study of hospitality in the writings of Jacques Derrida

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Derrida

Judith Still analyses Derrida's late writings on animals, especially his seminars *The Beast and the Sovereign*, to explore ethical questions of how humans treat animals and how we treat outsiders, from slaves to terrorists.

This collection of essays explores the

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Derrida

main concepts and methods of reading launched by French philosopher Jacques Derrida who died in 2004. Derrida exerted a huge influence on literary critics in the 1980s, but later there was a backlash against his theories. Today, one witnesses a general return to his way of reading

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Derrida

literature, the rationale of which is detailed and explained in the essays. The authors, both well-known and younger specialists, give many precise examples of how Derrida, who always remained at the cusp between literature and philosophy, posed fundamental

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Derrida

questions and thus changed the field of literary criticism, especially with regard to poetry. The contributors also highlight the way Derrida made spectacular interventions in feminism, psychoanalytic studies, animal studies, digital

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humanities and post-colonial studies.
Theory Practice

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"Unlocking the World
"proposes hospitality
as a guiding ethic for
education. Based on
the work of Jacques
Derrida, it suggests
that giving place to
children and
newcomers is at the
heart of education.

The primary

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Derrida

responsibility of the host is not to assimilate newcomers into tradition but rather to create or leave a place where they may arrive.

Hospitality as a guiding ethic for education is discussed in its many facets, including the decentered conception of

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hospitality on which it relies, the way it casts the relation between teacher and student, and its conception of curriculum as an inheritance that asks for a critical reception. The book examines the relation between an ethic of hospitality and the educational contexts in which it would guide practice.

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Since these contexts are marked by gender, culture, and language, it asks how such differences affect enactments of hospitality. Since hospitality typically involves a power difference between host and guest, the book addresses how an ethic of hospitality accounts for power,

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Hospitality
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whether it is appropriate for educational contexts marked by colonialism, and how it might guide education aimed at social justice."

Economies of Feeling
offers new
explanations for the
fantastical plots of
mad or blocked

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Hospitality
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Judith
ambition that set the
nineteenth-century
Russian prose
tradition in motion.

Jillian Porter

compares the
conceptual history of
social ambition in post-
Napoleonic France
and post-Decembrist
Russia and argues
that the dissonance
between foreign and
domestic

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understandings of this economic passion shaped the literature of Nicholas I's reign (1825 —1855). Porter shows how, for Pushkin, Gogol, Dostoevsky, and Faddei Bulgarin, ambition became a staging ground for experiments with transnational literary exchange. In its

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Derrida

encounters with the celebrated Russian cultural value of hospitality and the age-old vice of miserliness, ambition appears both timely and anachronistic, suspiciously foreign and disturbingly Russian—it challenges readers to question the equivalence of local and imported

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words, feelings, and forms. Economies of Feeling examines founding texts of nineteenth-century Russian prose alongside nonliterary materials from which they drew energy—from French clinical diagnoses of “ambitious monomania” to the various types of

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currency that proliferated under Nicholas I. It thus contributes fresh and fascinating insights into Russian characters' impulses to attain rank and to squander, counterfeit, and hoard. Porter's interdisciplinary approach will appeal to scholars of comparative as well

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as Russian literature.

Theory Practice

The essays in The
Philosophy of
Spirituality address
spirituality as a
subject of
philosophical interest
independent of
religion and
respecting diverse
spiritual traditions:
African, atheist,
Indigenous, Indian,

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Hospitality, Stoic, and Sufic perspectives, as well as Western analytic and continental views.

In Iranian Hospitality, Afghan Marginality, Elisabeth Yarbakhsh unpacks ideas around culture, identity, and the relationship between Iranian citizens and Afghan refugees living in

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Shiraz, Iran, and surrounding areas. Yarkbakhsh highlights the ways in which shifting policies and practices toward refugees over the past forty years have run parallel to the transitive notions of what it means to be Iranian. Yarkbakhsh exposes the complex interplay of identity

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Derrida

Hospitality as it emerges out of variously competing and intersecting Islamic, historical, and literary narratives of Iranian identity, carefully illustrating how these factors circumscribe Afghan refugee life in the city of Shiraz.

In 2014, the ethics

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and politics of
hospitality were
brought into stark
relief. Three years
into the Syrian
conflict, which had
already created nearly
2.5 million refugees
and internally
displaced 6.5 million,
the UN called on
industrialised
countries to share the
burden of offering

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hospitality through a fixed quota system. The UK opted out of the system whilst hailing their acceptance of a moral responsibility by welcoming only 500 of the 'most vulnerable' Syrians. Given the state's exclusionary character, what opportunities do other spaces in

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international politics
offer by way of
hospitality to migrants
and refugees?

Hospitality can take
many different forms
and have many
diverse purposes. But
wherever it occurs,
the boundaries that
enable it and make it
possible are both
created and unsettled
via exercises of power

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and their resistance.

Through modern
examples including

refugee camps, global

cities, postcolonial

states and Europe, as

well as analysis of

Derridean and

Foucauldian

concepts, Migration,

Ethics and Power

explores: The process

and practice of

hospitality The spaces

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that hospitality produces The intimate relationship between ethics and power This is a brilliantly contemporary text for students of politics, international relations and political geography.

The Poetics and
Politics of Hospitality
in U.S. Literature and

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Culture explores
hospitality in
literature, language
and cinema from a
variety of
methodological
perspectives that
illustrate the richness
of American
hospitality.

Sodomscapes
presents a fresh
approach to the story

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of Lot's wife, as it's been read across cultures and generations. In the process, it reinterprets foundational concepts of ethics, representation, and the body. While the sudden mutation of Lot's wife in the flight from Sodom is often read to confirm our antiscopic bias, a rival

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tradition emphasizes
the counterintuitive
optics required to
nurture sustainable
habitations for life in
view of its
unforeseeable
contingency. Whether
in medieval exegesis,
Russian avant-garde
art, Renaissance
painting, or today's
Dead Sea health care
tourism industry, the

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repeated desire to
reclaim Lot's wife
turns the cautionary
emblem of the
mutating woman into
a figural laboratory for
testing the ethical
bounds of hospitality.
Sodomscape—the
book's name for this
gesture—revisits
touchstone moments
in the history of figural
thinking and places

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them in conversation
with key thinkers of
hospitality. The
book's cumulative
perspective identifies
Lot's wife as the
resilient figure of
vigilant dwelling,
whose in-
betweenness
discloses
counterintuitive ways
of understanding what
counts as a life amid

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divergent claims of
being-with and being-
for.

Judith

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