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Mourning Becomes the Law is the philosophical counterpart to Gillian Rose's highly acclaimed memoir Love's Work. She extends similar clarity and insight to discussions of architecture, cinema, painting and poetry, through which relations between the formation of the individual and the theory of justice are connected.

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Mourning Becomes the Law: Philosophy and Representation Gillian Rose New York: Cambridge University Press, 1996, vii + 163 pp., \$49.95, \$15.95 paper - Volume 38 Issue 2 - David Sherman

~~Mourning Becomes the Law: Philosophy and ...~~

Mourning Becomes the Law reinvents the classical analogy of the soul, the city and the sacred. It returns philosophy, Nietzsche's 'bestowing virtue', to the pulse of our intellectual and political culture. Gillian Rose (1947—1995) was Professor of Social and Political Thought at the University of Warwick. In addition to

~~Mourning Becomes the Law: Philosophy and Representation~~

Mourning Becomes the Law: Philosophy and Representation by Gillian Rose. My rating: 4 of 5 stars. This is a posthumous 1996 essay collection by the British philosopher, who died of ovarian cancer in 1995 and is perhaps best known less for her philosophical corpus than for her memoir, *Love's Work: A Reckoning with Life* (1995). Of this book, the introduction and first chapter (" Athens and Jerusalem: a tale of three cities ") concern me most, as they elaborate both Rose ' s criticism of ...

~~Gillian Rose, Mourning Becomes the Law — John Pistelli—~~

Mourning Becomes the Law is the philosophical counterpart to Gillian Rose's highly acclaimed memoir *Love's Work*. She extends similar clarity and insight to discussions of architecture, cinema, painting and poetry, through which relations between the formation of the individual and the theory of justice are connected.

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domination transcendence and eternity mourning becomes the law is the philosophical counterpart to gillian mourning becomes the law is the philosophical counterpart to gillian roses highly acclaimed memoir loves work she extends similar clarity and insight to discussions of architecture cinema painting and poetry through which relations

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One recent ironic aphorism for this static condition between desire for presence and acceptance of absence occurs in an interview by Derrida: ' I mourn therefore I am ' . by contrast Mourning Becomes the Law affirms that the reassessment of reason, gradually rediscovering its own movable boundaries as it explores the boundaries of the soul, the city and the sacred can complete its mourning.

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19th ...

Schindler's List, Poussin's painting, the Holocaust, justice,
the soul, AIDS: post-modernism debunked.

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A reinterpretation of thinkers from Benjamin and Rosenzweig to Simone Weil and Derrida *Judaism and Modernity: Philosophical Essays* challenges the philosophical presentation of Judaism as the sublime 'other' of modernity. Here, Gillian Rose develops a philosophical alternative to deconstruction and post-modernism by critically re-engaging the social and political issues at stake in every reconstruction.

This book fundamentally challenges the radical credentials of post-structuralism. Though Derrida, Foucault and Deleuze claim to have 'deconstructed' metaphysics, their work has much in common with previous attempts to 'end' the metaphysical tradition, from Kant to Nietzsche and Heidegger, and by sociology in general. Gillian Rose shows that this anti-metaphysical writing always appears in historically specific jurisprudential terms, which themselves found and recapitulate metaphysical categories. She reconsiders post-structuralism in this light and assesses the relationship between deconstruction and the earlier structuralism of Saussure and Levi-Strauss. She argues in conclusion that the choice between post-structuralist nihilism and Hegelian and Marxist dialectic is spurious.

The Melancholy Science is the first and foundational work from the celebrated philosopher Gillian Rose and a classic critique of critical theory.

This original and challenging book presents a radical revision of traditional assessments of Hegel. Gillian Rose argues that the classical origins of contemporary non-Marxist and Marxist sociology rest on the 'neo-Kantian' paradigm and that Hegel's thought anticipates and criticises

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the limitations of this paradigm and the problems of methodologism and moralism in sociological method. Hegel's major mature works are expounded in the light of his early radical writings. From this unusual perspective Dr Rose shows that Hegel's speculative discourse is a powerful critique of bourgeois property relations and law, or art and religion as misrepresentation and of the inversions and end of culture. The book concludes with a discussion of the end of philosophy, the repetition of sociology and the culture and fate of Marxism.

Originally published: New York: Schocken Books, c1995.
With new introduction.

The Broken Middle offers a startlingly original rethinking of the modern philosophical tradition and fundamentally rejects the anti-philosophy and anti-theory of post-modernity. Extending across the disciplines from philosophy to theology, Judaica, law, social and political theory, literary criticism, feminism and architecture, this book stakes itself on a renewed potential for sustained critique. Against the grain of much contemporary thought, this work of criticism offers the reader a way beyond the spurious alternatives of "totalization" or acknowledgement of the "other". The Broken Middle expounds the phenomenology of the diremption of law and ethics. By reconstructing the suppressed political history of modernity, it shows that contemporary thought belongs to a tradition which has become ancient. Following this drama in the configuration of anxiety of beginning, equivocation of the ethical, and agon of authorship, the logos opens out of the pathos of the concept.

"If catastrophe is not representable according to the

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narrative explanations which would 'make sense' of history, then making sense of ourselves and charting the future are not impossible. But we are, as it were, marked for life, and that mark is insuperable, irrecoverable. It becomes the condition by which life is risked, by which the question of whether one can move, and with whom, and in what way is framed and incited by the irreversibility of loss itself."—Judith Butler, from the Afterword "Loss is a wonderful volume: powerful and important, deeply moving and intellectually challenging at the same time, ethical and not moralistic. It is one of those rare collections that work as a multifaceted whole to map new areas for inquiry and pose new questions. I found myself educated and provoked by the experience of participating in an ongoing dialogue."—Amy Kaplan, author of *The Anarchy of Empire in the Making of U.S. Culture*

Degradation, dehumanization, instrumentalization, humiliation, and nonrecognition – these concepts point to ways in which we understand human beings to be violated in their dignity. Violations of human dignity are brought about by concrete practices and conditions; some commonly acknowledged, such as torture and rape, and others more contested, such as poverty and exclusion. This volume collates reflections on such concepts and a range of practices, deepening our understanding of human dignity and its violation, bringing to the surface interrelationships and commonalities, and pointing to the values that are thereby shown to be in danger. In presenting a streamlined discussion from a negative perspective, complemented by conclusions for a positive account of human dignity, the book is at once a contribution to the body of literature on what dignity is and how it should be protected as well as constituting an alternative, fresh and focused perspective

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relevant to this significant recurring debate. As the concept of human dignity itself crosses disciplinary boundaries, this is mirrored in the unique range of perspectives brought by the book 's European and American contributors – in philosophy and ethics, law, human rights, literature, cultural studies and interdisciplinary research. This volume will be of interest to social and moral philosophers, legal and human rights theorists, practitioners and students.

A crisis in the author's life forces her to examine the issues of love, friendship, sex, illness, and death.

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