



**Universitatea „Alexandru Ioan Cuza” Iași
Facultatea de Litere
Școala Doctorală de Studii Filologice**

A Deconstructionist Approach to the American Declaration of Independence

Rezumatul tezei de doctorat

Conducător științific:

Prof. univ. dr. CODRIN LIVIU CUȚITARU

Doctorand :

FEOKTISTOV OLEG

Iași, 2018

**Universitatea „Alexandru Ioan Cuza” Iași
Facultatea de Litere
Școala Doctorală de Studii Filologice**

.....

Vă facem cunoscut că la data de 29 septembrie 2018, ora 12:00, în sala „Grigore Vereș” (III.15) a Universității „Alexandru Ioan Cuza” din Iași, drd. Feoktistov Oleg va susține, în ședință publică, teza de doctorat cu titlul **A Deconstructionist Approach to the American Declaration of Independence**, în vederea obținerii titlului de doctor în domeniul Filologie.

Comisia de doctorat are următoarea componență:

Președinte: Prof. univ. dr. Antonio Patraș, Universitatea „Alexandru Ioan Cuza” din Iași;

Conducător științific: Prof. univ. dr. Codrin Liviu Cutitaru, Universitatea „Alexandru Ioan Cuza” din Iași;

Referenți:

Prof. univ. dr. Virgil Stanciu, Universitatea „Babeș Bolyai” din Cluj Napoca;

Prof. univ. dr. Michaela Mudure, Universitatea „Babeș Bolyai” din Cluj Napoca;

Prof.univ. dr. Odette Blumenfeld, Universitatea „Alexandru Ioan Cuza” din Iași

CUPRINS

Introduction

CHAPTER ONE– Deconstruction, Time and Centricity.

Introduction

Deconstruction: General Characteristics

Sign: A Possibility Before Signification

The Metaphysics of the Island

Sign: General Position

The Metaphysics of Time and Centricity

Conclusions

CHAPTER TWO – The Impossibility of Justice.

Introduction

The Impossibility of Justice

Who is the Subject?

The Limits

Addressing the 'Other'

Anti-Totalitarianism

Automated Justice

Conclusions

CHAPTER THREE– Ideas of Natural Rights in the Philosophical and Political Context of the American Declaration of Independence.

Introduction

Certain Unalienable Rights

John Locke: A Visionary whose Philosophical

Work Created a Blueprint for the American

Independence.

Richard Bland: The Colonial Rights Advocate
whose Work Investigated the Relationship Between
the Colonies and the Crown.

Peter Van Schaack: The Opponent of the American
Revolution.

Samuel Seabury: A Leading Loyalist and True
American.

Thomas Hutchinson: The Most Critical Opposition
in Pre-Revolutionary Era.

Conclusions

CHAPTER FOUR– The United States Declaration of Independence

Introduction

General Characteristics of Declaration

The Metaphysics of Presence

The Metaphysics of Absence

A Cultural Matrix

Spontaneity and Intentionality

‘Under Deconstruction’: Naming New Names

Conclusions

GENERAL CONCLUSION

BIBLIOGRAPHY

Rezumatul tezei de doctorat

Teza analizează Declarația de Independență a Statelor Unite, încercând astfel să explice noțiunile principale exprimate în text și să ofere o bază pentru identificarea categoriilor ontologice relevante pentru tema tezei. Demersul pe care l-am folosit în investigarea operelor literare, filosofice și istorice—cum ar fi Declarația de Independență a Statelor Unite—se axează pe ceea ce numim “deconstrucție”. Principalul scop al tezei constă în tratarea textului de independență de la 1776 ca pe un artefact generator de cultură, ce este orientat spre anumite valori și drepturi specifice epocii Iluminismului și care poartă un rol în formarea caracterului american. Cercetarea noastră critică asupra bazei ontologice și a procedeelelor de deconstrucție ne-a fost de ajutor în identificarea noțiunilor fundamentale exprimate în textul documentului. Apariția Declarației de Independență a Statelor Unite în peisajul istoric și cultural nu poate fi subminată sau considerată a fi un eveniment secundar în cronica umanității. Identificăm în textul acesteia atât denumiri noi, cât și încercarea de a-și orienta subiecții spre o poziție existențială dată. Redactarea acesteia reprezintă unul dintre punctele de cotitură în istoria omenirii, prin care se evidențiază calități esențiale umanității. Realitate documentată a documentului stabilește o nouă paradigmă pentru America ca națiune și garantează un transfer al înțelesului din trecutul colonial spre viitorul independent.

Puterea autorității, prin referirea documentată la o autoritate superioară, supremă articulează o justificare a existenței sale și caută în mod continuu o extindere în viitor. Printr-un act declarativ, performativ, Declarația de Independență a Statelor Unite marchează peisajul cultural american cu prezența "eului colectiv". Una din ideile exprimate în document afirmă că toate ființele au dreptul fundamental la "viață, libertate și căutare a fericirii", idee ce a rămas întipărită în mentalitatea poporului american.

Teza este constituită tematic și abordează diverse subiecte. Să definim pe scurt care sunt acestea, subliniind în același timp importanța lor în atingerea obiectivelor principale ale tezei.

Astfel, prima parte a celui dintâi capitol tratează noțiunea de "deconstrucție", un proiect al filosofului francez Jacques Derrida. Prin evoluția obiectului cercetat, a devenit limpede că deconstrucția este un proces constant, continuu, potențialul acesteia aflându-se în chiar actualitatea creată. Deconstrucția *se întâmplă* ca eveniment și ca proces. În teza noastră, am ajuns la o concluzia esențială și am stabilit următoarele: deconstrucția este un mod operațional de existență.

Din punctul de vedere al autorului, aceasta ar fi o foarte scurtă, dar totuși valabilă, descriere a deconstrucției. Adesea, deconstrucția este considerată în mod greșit ca o lectură atentă, observare sau interpretare unui text. Însă, în orice caz, doar prin simplul act al lecturii textul nu va fi deconstruit, acesta oferind doar o multitudine de

posibile interpretări care pot deveni parte a procesului deconstructiv. Deconstrucția implică un alt tip de muncă în interiorul fenomenului sau a textului în cauză, care poate să includă lectura atentă, observația sau interpretarea și poate dura o perioadă îndelungată sau o clipă, dar nu aceasta este destinația finală a deconstrucției ca atare.

Mai mult, în primul capitol, investigației noastre au fost aduse câteva idei critice. Obiectul principal al acestor observații a fost structura și ideea de structuralism. Este esențial să înțelegem că tocmai structura este cea care a devenit una dintre principalele ținte ale deconstrucției. Neglijarea acestui aspect în abordarea lucrărilor literare, ontologice și filozofice, poate fi considerat echivalentul omiterii obiectivului esențial al cercetării noastre privind deconstrucția.

O parte integrantă a primului capitol constă în descoperirea treptată a caracteristicilor ontologice a unor categorii precum „prezența”, „Ființa” sau „absența”, ce își au rădăcinile în opera lui Martin Heidegger. S-a creat o metaforă a “insulei” în încercarea de a conferi o rezoluție mai precisă înțelegerii unor categorii non-spațiale și eventual atemporale cum ar fi „prezența,” și „absența”.

Autorul și-a dat seama că abordarea subiectului prin prisma deconstrucției este posibilă numai dacă proprietățile ontologice ale textului analizat vor fi tratate în lumina tezei. Sensurile transcendente ale Declarației Americane de Independență sunt cele pe care căutăm să

le deschidem ontologic și, într-o mai mică măsură, textualitatea sau istoricitatea documentului. În abordarea tezei, a fost vital ca procesul deconstructiv să se desfășoare și la nivel ontologicului pentru a putea descoperi valoarea literară, culturală și filozofica a documentului. De asemenea, trebuie menționat faptul că *Despre Gramatologie*, cartea lui Jacques Derrida, precum și cartea lui Martin Heidegger, *Ființă și Timp*, au fost texte complexe, ce au pus problem de interpretare. Cu toate acestea, cele două opere filosofice și literare au fost indispensabile în cercetarea întreprinsă.

În cadrul acestei teze, am abordat o viziune conceptuală a „semnului”, o categorie care precede și predetermină semnificația. În esență, este o experiență și o încercare personală de a ne apropia de „Ființa” heideggeriană, de a înțelege relația dintre semnificația sensului înainte ca acesta să fie transformat în semnat, semnalizat, exprimat și „Fiind”, posibile proprietățile care predetermine semnificația.

Cel de-al doilea capitol abordează posibilitatea existenței justiției. Acesta analizează dihotomia problematică dintre noțiunea fundamentală de justiție ca subiect absolut, idealizat fundamentat pe motive filosofice, teologice și etice și ca interpretare juridică a categoriilor nontranscendentale. Capitolul prezintă următoarele teme: limitările justiției, poziționarea acesteia față de „Celălalt”, caracteristicile anti-totalitare ale deconstrucției și, de asemenea, meditează asupra posibilității ca justiția să apară în contextul inteligenței artificiale.

Al treilea capitol s-a axat pe înfățișarea unor figuri istorice complet diferite, care au jucat un rol important în crearea contextului cultural american și care au fost reprezentative pentru Epoca Revoluționară. Capitolul își propune să demonstreze că ceea ce numim “caracter american”, peisajul cultural al începuturilor Americii, nu era omogen, ci dimpotrivă, era constituit din diverse figuri extrem de diferite. Putem afirma că tocmai aceste diferențe au fost cele care i-au dat Americii posibilitatea să devină ceea ce este astăzi.

Ultimul capitol, tratează categorii non-transcendentale și încearcă să plaseze Declarația Americană de Independență în plan ontologic. Teza își propune să aducă la lumină categoriile mai puțin evidente în efortul de a se îndepărta de la o simplă indicare a acestora, îndreptându-se

spre chestionarea a ceea ce pare evident. La fel cum realitatea umană constă din descrieri, realitatea ca atare a devenit ea însăși un obiect. *Numirea și indicarea* au devenit felul nostru de a trata majoritatea lucrurilor pe care le considerăm reale. Descrierea a devenit însuși mecanismul pentru cele ce scapă pe nesimțite înțelegerii noastre. Astfel, recurgem la descriere și folosim gesturile pentru ceea ce pare ascuns, deși pe deplin prezent. Aparent suntem abia la începutul drumului către o înțelegere veritabilă a realității existenței.

Această teză este o altă modalitate de a *numi* a ceea ce ne este greu să înțelegem. Prezentul text, după cât se pare, nu poate evita modalitatea dominantă a descrierii deși caută să privească liber lucrurile.

Formatat de câteva limitări necesare, el pune în lumină categoriile non-spațiale și nontranscendentale.

Teza tratează lucrurile evidente dar și de cele mai puțin evidente. Lucrarea, în stilul său eliptic și oarecum criptic, fără a-și propune să fie astfel, ne oferă o modalitate personală de înțelegere a categoriilor menționate mai sus. Poate, la un moment dat, scrisul va putea semnala o îndepărtare față de numire către înțelegere, apropiindu-se de ceea ce nu este evident. Această încercare este făcută fără gesturi pretențioase, cu respect pentru cercetare. Se realizează prin meditație personală și reflecții asupra subiectelor.

Pe măsură ce am înaintat în redactarea capitoului, am creat o imagine stereoscopică a noțiunilor heideggeriene de „prezență”, „absență”, „Ființă”, cultură, precum și a Declarației Americane de Independență și a semnificațiilor sale de bază, actele semiotice centrale din cadrul proprietăților non-transcendentale și nediferențiate ale acesteia. Am creat, de asemenea, un model care caută să înțeleagă tendințele culturale esențiale și rolul pe care Declarația de Independență l-a jucat în procesul de traversare a matricei culturale americane. Am denumit principii care definesc deplasarea culturii spre anumite poziții, cum ar fi: 'declin', 'uitare', 'rușine' 'valori', 'valoare', 'viziunea culturii' și 'calea culturii'. Acest exercițiu a avut drept scop înțelegerea importanței Declarației de Independență și a adevărurilor atinse în contextual culturii americane prin conținutul acesteia.

Ultima parte a celui de-al patrulea capitol analizează dreptul la viață și libertate, cea mai critică poziție existențială și morală, abordând astfel chiar nucleul textului. Declarația de Independență a Statelor Unite afirmă în mod absolut dreptul la viață, conținutul acestui act tratând idea de libertate și, în același timp, poziționându-ne moral față de acest percept. Privim astfel textul de independență de la 1776 ca noul nume al umanității, elevat, transcendent și universal.

Bibliografie

- ABSHER, BRANDON (2016) Speaking of Being: Language, Speech, and Silence in Being and Time. The Journal of Speculative Philosophy, Vol. 30, No. 2.
- ADAMS, JOHN (1819) Novanglus and Massachusettsensis, Boston.
- Ahmad, Imad-ad-Dean (2009) LIFE, LIBERTY, AND THE PURSUIT OF HAPPINESS. Islamic Horizons 38. Ethnic NewsWatch.

ALEXANDER HAMILTON, JAMES MADISON (1787-1788), *The Federalist Papers*, Oxford University Press.

ALMOND, IAN (1999) *Negative Theology, Derrida and the Critique of Presence: A Poststructuralist reading of Meister Eckhart*. JXL.

ALMOND, IAN (December 2003) DERRIDA AND THE SECRET OF THE NON-SECRET: ON RESPIRITUALISING THE PROFANE. *Literature and Theology*, Vol. 17, No. 4, pp. 457-471. Oxford University Press.

ALMOND, IAN (Jan. 2003) *The Shackles of Reason: Sufi/Deconstructive Opposition to Rational Thought*. *Philosophy East and West*, Vol. 53, No.1, pp. 22-38. University of Hawaii Press.

ALMOND, IAN (Jun. 2000) *How Not to Deconstruct a Dominican: Derrida on God and "Hypertruth"*. *Journal of the American Academy of Religion*, Vol. 68, No. 2, pp. 329- 344. Oxford University Press.

ANDREWS, ALICE (2011) *Autoimmune Illness as a Death-drive: An Autobiography of Defense*. *Mosaic* 44/3.

APEIRON, GEOFFREY (1984) *The Cosmological Theory of Empedocles*. The University of Sheffield.

ARAVAMUDAN, SRINIVAS (2007) *Subjects/Sovereigns/Rogues*. *Eighteenth-Century Studies*, Vol. 40, No. 3.

Armitage, David (Jan. 2002) *The Declaration of Independence and International Law*. *The William and Mary Quarterly*, Vol. 59, No. 1, pp. 39-64. Omohundro Institute of Early American History and Culture.

ARNEIL, BARBARA, (1996), John Locke and America, The defense of English Colonialism, Clarendon Press, Oxford.

ARNHART , LARRY (2001) The truth, goodness, and beauty of Darwinism. *Zygote*. Vol 36. N1.

ARNHART, LARRY (1975) Language and nature in Wittgenstein's Philosophical Investigations. *Journal of Thought*.

ARNHART, LARRY (1994) The Biology of Natural Right. *The Review of Politics*, Vol. 56, No. 4, pp. 762-765. Cambridge University Press for the University of Notre Dame.

ARNHART, LARRY (Jun. 2006) War and Human Nature. *Perspectives on Politics*, Vol. 4, No. 2, pp. 434-436. American Political Science Association.

ARNHART, LARRY (Spring, 1998) The Darwinian Social Contract. *The Review of Politics*, Vol. 60, No. 2, pp. 380-38. Cambridge University Press for the University of Notre Dame du lac on behalf of Review of Politics.

Axtell, I. James (1965) Locke, Newton, and "The Elements of Natural Philosophy". *Paedagogica Europaea*, Vol. 1, pp. 235-245. Wiley.

B.HONING (1991) Declarations of Independence: Arendt and Derrida on the Problem of Founding a Republic. *The American Political Science Review*, Vol. 85, No. 1.

BACKMAN , JUSSI (2012) Logocentrism and the Gathering Λόγος: Heidegger, Derrida, and the Contextual Centers of Meaning. *Research in Phenomenology* 42. 67–91.

BACKMAN, JUSSI (2012) Logocentrism and the Gathering Λόγος: Heidegger, Derrida, and the

Contextual Centers of Meaning. Research in Phenomenology, Vol.42(1), pp.67-91

Baker, E. Joseph (1952) Liberty and the Pursuit of Truth. Bulletin of the American Association of University Professors (1915-1955), Vol. 38, No. 3, pp. 402-412. American Association of University Professors.

Balke, Friedrich (2005) Derrida and Foucault On Sovereignty. German Law Journal.

BALKIN, J.M, (1990), Tradition, Betrayal, and the Politics of Deconstruction. Cardozo Law School press.

BALKIN, J.M, (1990), Understanding Legal Understanding. Yale Law Journal.

BALKIN, J.M, (1996), Deconstructive Practice and Legal Theory. Yale Law Journal.

BALKIN, JM (Mar. 1994) Transcendental Deconstruction, Transcendent Justice. Michigan Law Review, Vol. 92, No. 5, pp. 1131-1186.

BANNET, EVE TAVOR (Autumn, 1997) Analogy as Translation: Wittgenstein, Derrida, and the Law of Language. New Literary History, Vol. 28, No. 4, Philosophical Thoughts, pp. 655-672. The Johns Hopkins University Press.

Barnes Peter (August 1996) Democracy and Deconstruction. New Theatre Quarterly. Volume 12. Issue 47. pp 203 - 206.

BASS, ALAN, (1981), Positions Jacques Derrida. The University of Chicago Press.

BASS, ALAN, (1982), Jacques Derrida Margins of philosophy. The Harvester Press.

Batz, William G.(Oct. - Dec. 1974) The Historical Anthropology of John Locke. Journal of the History

of Ideas, Vol. 35, No. 4, pp. 663-670. University of Pennsylvania Press.

BAUGH, BRUCE (1999) "Hello, Goodbye": Derrida and Sartre's Legacy. *Sartre Studies International*, Vol. 5, No. 2, pp. 61-74. Berghahn Books.

BEARN, GORDON (Autumn, 1995) Derrida Dry: Iterating Iterability Analytically. *Diacritics*, Vol. 25, No. 3, pp. 2-25. The Johns Hopkins University Press.

BECKER, CARL,(1958), *The Declaration of Independence*. New York.

Bell, Barry (Spring, 1983) Reading, and "Misreading," the Declaration of Independence. *Early American Literature*, Vol. 18, No. 1, pp. 71-83. University of North Carolina Press.

BENN MICHAELS, WALTER (Winter, 2001) The Shape of the Signifier. *Critical Inquiry*, Vol. 27, No. 2, pp. 266-283.

Benson, Paul (Spring 1990) The Moral Importance of Free Action. *The Southern Journal of Philosophy*; 28, 1.

BERKHOFER, ROBERT (1979) The Americanness of American Studies. *American Quarterly*, Vol. 31, No. 3, pp. 340-345. The Johns Hopkins University Press.

BERKIN, CAROL (1974) *Jonathan Sewall; Odyssey of an American Loyalist*, New York.

BERNSTEIN, RICHARD (1987) Serious Play: The Ethical-Political Horizon of Jacques Derrida. *The Journal of Speculative Philosophy*, New Series, Vol. 1, No. 2, pp. 93-117. Penn State University Press.

Birmingha, Peg (2010) On Violence, Politics, and the Law. *The Journal of Speculative Philosophy*, Vol. 24, No. 1, pp. 1-20. Penn State University Press.

BLOOM, HAROLD, (2009) *The American Dream*. Yale University.

BOLY, JOHN (Winter, 1988-1989) Deconstruction as a General System: Tropes, Disciplines, Politics. *Cultural Critique*, No. 11, pp. 175-201. University of Minnesota Press.

BORRADORI, GIOVANNA (2003) *Philosophy in a time of terror: dialogues with Jiirgen Habermas and Jacques Derrida*. The University of Chicago.

Bradley, Arthur (2002) Thinking the outside: Foucault, Derrida and negative theology. *Textual Practice* 16 (1), 57–74.

BRIAN S. APPLEBY, M.D. (2008) *Trace and transference therapy in a post-structuralist era*. John Hopkins University Press.

BRIAN, OSBORNE (2001) *Landscapes, memory, monuments, and commemoration: putting identity in its place*. Canadian Ethnic Studies.

Browne, Stephen Howard (2003) Jefferson's First Declaration of Independence: A Summary View of the Rights of British America Revisited. *Quarterly Journal of Speech*. Vol. 89, No. 3, pp. 235–252.

Browning, Douglas (1964) The Feeling of Freedom. *The Review of Metaphysics*, Vol. 18, No. 1, pp. 123-146. Philosophy Education Society Inc.

BUTTIGIEG, A.JOSEPH (1986) THE DISSEMINATION OF DECONSTRUCTION. *The Eighteenth Century*, Vol. 27, No. 2, pp. 182-188. University of Pennsylvania Press.

BYRNE, JAMES (1990) Deconstruction and the Text: Theological Perspectives. *Hermathena*, No. 148, pp. 7-23. Trinity College Dublin.

CALCAGNO, ANTONIO (Mar. 2009), Foucault and Derrida: The Question of Empowering and Disempowering the Author. *Human Studies*, Vol. 32, No. 1 pp. 33-51.

CAMP, PANILL (2004) The Trouble with Phenomenology. *Journal of Dramatic Theory and Criticism*.

CARLIN, LAURENCE (2000) Leibniz's Great Chain Of Being. *Studia Leibnitiana*, Bd. 32, H. 2, pp. 131-150. Franz Steiner Verlag

Carlson David (2007) "Another Declaration of Independence": John Neal's "Rachel Dyer" and the Assault on Precedent. *Early American Literature*, Vol. 42, No. 3, pp. 405-434. University of North Carolina Press.

CARNEY, S.LARRY (Spring, 1998) On Being Anchored in an Absurd World. *International Journal of Politics, Culture, and Society*, Vol. 11, No. 3, pp. 517-523. Springer.

CASEY, S.EDWARD (1984) Origin(s) in (of) Heidegger/Derrida. *The Journal of Philosophy*, Vol. 81, No. 10, Eighty-First Annual Meeting American Philosophical Association, Eastern Division, pp. 601-610. Journal of Philosophy, Inc.

CHAMBERLAIN, LASLEY (2014) THE SAD RIDER: A Decade since Derrida. DUKE UNIVERSITY PRESS.

CHANG, HESSOK. BENJAMIN ROSS (2006) Jacques Derrida, the Last European SubStance, Vol.

35, No. 2, Issue 110, pp. 140-171. University of Wisconsin Press.

CHENG, CHUNG-YING (2012) DECONSTRUCTION AND DIFFÉRANCE: ONTO-RETURN AND EMERGENCE IN A DAOIST INTERPRETATION OF DERRIDA *Journal of Chinese Philosophy, Supplement to Volume 39* 31–50.

CIXOUS, HELENE, (2007), *Insister of Jacques Derrida*, Stanford University Press.

Clark Stephen (January 2008) *Deconstructing the Laws of Logic. Philosophy. Volume 83. Issue 01.* pp 25 - 53.

COLLINS, GUY(2000) *Thinking the Impossible, Derrida and the Divine. Literature and Theology, Vol. 14, No. 3,* pp. 313-334. Oxford University Press.

COLNEY, TOM (2005) *A Fable of Force. Substance, Vol. 34, No. 1, Issue 106,* pp. 50-52. University of Wisconsin Press.

CONORS, CLARE (2007) *DERRIDA AND THE FICTION OF FORCE. Journal of the theoretical humanities.*

Cornell, Drucilla (Winter, 2003) *Facing Our Humanity. Hypatia, Vol. 18, No. 1, Feminist Philosophy and the Problem of Evil,* pp. 170-174. Wiley on behalf of Hypatia, Inc.

Cranston, Maurice (1986) *Locke and Liberty. The Wilson Quarterly (1976-), Vol. 10, No. 5,* pp. 82-93. Wilson Quarterly.

CULLER, JOGHNATAN, (1982), *On Deconstruction Theory and Criticism after Structuralism*, Cornell University Press.

CULLER, JONATHAN (Spring-Summer, 2008) Foreword. *Derrida and Democracy Diacritics*, Vol. 38, No. 1/2, *Derrida and Democracy* pp. 2- 6.

D.CAPUTO, JOHN, (1997), *Deconstruction in a Nutshell, A conversation with Jacques Derrida*, Fordham University Press.

D.KIRKLAND , SEAN (2007) *Thinking in the Between with Heidegger and Plato*. *Research in Phenomenology* 37. 95–111.

Darnton, Robert (1995) *The Pursuit of Happiness*. *The Wilson Quarterly* (1976-), Vol. 19, No. 4, pp. 42-52. *Wilson Quarterly*.

DASTUR, FRANÇOISE (2006) *DERRIDA AND THE QUESTION OF PRESENCE*. Université de Nice-Sophia Antipolis.

DASTUR, FRANÇOISE (2007) *Derrida et la question de la présence: une relecture de La Voix et le phénomène*. *Revue de Métaphysique et de Morale*, No. 1.

DAVIES, PAUL (1990) *Derrida's Other Conversation*. *Research in Phenomenology*.

DE VILLE, JACQUES(2011) *Mythology and images of justice*. *Law and literature* Vol. 23. Issue 3.

Deigh, John (1988) *On Rights and Responsibilities*. *Law and Philosophy*, Vol. 7, No. 2, pp. 147-178. Springer.

DERRIDA , JACQUES (2009) *The Beast and the Sovereign*, Volume I. The University of Chicago.

DERRIDA , JACQUES (2009) *The Beast and the Sovereign*, Volume II. The University of Chicago.

Derrida Jacques and Kamuf Peggy (Summer, 1989) Biodegradables Seven Diary Fragments. *Critical Inquiry*, Vol. 15, No. 4, pp. 812-873.

DERRIDA, JACQUES (1973) *SPEECH AND PHENOMENA* and Other Essays on Husserl theory of Signs. Northwestern University Press.

DERRIDA, JACQUES (1989-1990) Force of Law: The "Mystical Foundation of Authority," *Cardozo Law Review*.

DERRIDA, JACQUES , (1967) *Of Grammatology*. Les Éditions de Minuit.

DERRIDA, JACQUES (1993) *Politics of friendship*. John Hopkins University Press.

DERRIDA, JACQUES (2004) *The last Rogue states: The "Democracy to come" Opening in two turns*. Duke University Press

Derrida, Jacques and F. C. T. Moore (Autumn, 1974) *White Mythology: Metaphor in the Text of Philosophy*. *New Literary History*, Vol. 6, No. 1, On Metaphor, pp. 5-74. The Johns Hopkins University Press.

DERRIDA, JACQUES, (1978) *Writing and Difference*. University of Chicago Press.

DERRIDA, JACQUES, (1987) *The Truth in Painting*. The University of Chicago Press.

DERRIDA, JACQUES, (1989) "Biodegradables: Seven Diary Fragments". The University of Chicago Press

DERRIDA, JACQUES, (2002) *NEGOTIATIONS Interventions and Interviews*. Standford University Press.

DERRIDA, JACQUES, (2002). Force of Law: The Mystical Foundation of Authority. In G. Anidjar

(Ed.) *Acts of Religion* (pp. 228-298). New York, NY: Routledge.

DERRIDA, JACQUES, (2005), *Rogues, Two essays on reason*. Stanford University Press.

DESILET, GREGORY (1991) *Heidegger and Derrida The Conflict between Hermeneutics and Deconstruction in the Context of Rhetorical and Communication Theory*. *Quarterly Journal of Speech*.

Donnelly, Jack (Autumn, 1982) *Human Rights as Natural Rights*. *Human Rights Quarterly*, Vol. 4, No. 3, pp. 391-405. The Johns Hopkins University Press.

Douzinas, Costas (2005) *Violence, Justice, Deconstruction*. *German Law Journal*. Vol.06 No.01.

DRUCILLA CORNELL, (1992), *Deconstruction and the possibility of Justice*, Routledge.

DRUCILLA, CORNELL, (1992), *The Philosophy of limits*. Routledge.

DUIJS, RUFUS (2010) *The Existential Turn: Reappraising Being and Time's Overcoming of Metaphysics*. KRITIKE VOLUME FOUR NUMBER ONE.

Dumont, Clayton (Spring-Summer, 1998) *The Analytical and Political Utility of Poststructuralism: Considering Affirmative Action*. *The Canadian Journal of Sociology / Cahiers canadiens de sociologie*, Vol. 23, No. 2/3, pp. 217-237. *Canadian Journal of Sociology*.

DUNGEY, NICHOLAS (2001) *(Re)Turning Derrida to Heidegger: Being-with-Others as Primordial Politics*. *Polity*, Vol. 33, No. 3

DUNGEY, NICHOLAS (2007) The Ethics and Politics of Dwelling. *Polity*, Vol. 39, No. 2

DUNNE, EAMON (2010) J. Hillis Miller and the Possibilities of Reading. The Continuum International Publishing Group Inc

EEKELAAR, JOHN (2011) Naturalism or Pragmatism? Towards an Expansive View of Human Rights. *Journal of Human Rights*.

Elson, Christopher (Spring 2008) Jacques Derrida and Michel Deguy: "Knowing what witnessing as a poet means." *Dalhousie French Studies*, Vol. 82, pp. 71-83. Dalhousie University.

EVANS, FREED (2016) DERRIDA AND THE AUTOIMMUNITY OF DEMOCRACY. *The Journal of Speculative Philosophy*, Vol, 30, n.3.

Farr, James (Aug. 2008) Locke, Natural Law, and New World Slavery. *Political Theory*, Vol. 36, No. 4, pp. 495-522. Sage Publications, Inc.

FISHER, DAVID HACKETT, (2005), *Liberty and Freedom A Visual History of America's Founding Ideas*, New York: Oxford University Press.

Florian Hoffmann and Cornelia Vismann (2005) Jacques Derrida: Before, Through, Beyond (the) Law. *German Law Journal*. Vol.06 No.01.

Foner, Eric (Jul. 2006) Freedom: America's Evolving and Enduring Idea. *OAH Magazine of History*, Vol. 20, No. 4, *American Identity*, pp. 9-11. Oxford University Press on behalf of Organization of American Historians.

FRENTZ, THOMAS (Summer, 2006) Memory, Myth, and Rhetoric in Plato's "Phaedrus". *Rhetoric Society Quarterly*, Vol. 36, No. 3, pp. 243-262. Taylor & Francis, Ltd.

FULTON, GWYNNE (2015) *Phantasmaties Sovereignty and the Image of Death in Derrida's First Death Penalty Seminar*. Mosaic.

Furstenberg, François (Mar. 2003) *Beyond Freedom and Slavery: Autonomy, Virtue, and Resistance in Early American Political Discourse*. *The Journal of American History*, Vol. 89, No. 4, pp. 1295-1330. Oxford University Press.

G. Scarpetta, J. L. Houdebine, and Jacques Derrida (Winter, 1972) *Interview: Jacques Derrida*. *Diacritics*, Vol. 2, No. 4, pp. 35-43. The Johns Hopkins University Press.

Garcia, Laura (1992) *Divine Freedom and Creation*. *The Philosophical Quarterly (1950-)*, Vol. 42, No. 167, pp. 191-213. Oxford University Press on behalf of the Scots Philosophical Association and the University of St. Andrews.

Gardner, Clinton (1992) *John Locke: Justice and the Social Compact*. *Journal of Law and Religion*, Vol. 9, No. 2, pp. 347-371. Cambridge University Press.

GARRISON, JIM (1999) *John Dewey, Jacques Derrida, and the Metaphysics of Presence*. Indiana University Press.

GARRISON, JIM (2000) *What a Long Strange Trip Its Been, or, The Metaphysics of Presence: Derrida and Dewey on Human Development*. Virginia Tech University.

GAVIN. P.HENDRICKS (2016) *Deconstruction at the end of writing: 'Everything is a text, there is nothing outside context'*. University of South Africa, South Africa.

Gehring, Petra (2005) *Force and "Mystical Foundation" of Law: How Jacques Derrida*

Addresses Legal Discourse. German Law Journal.Vol.06 No.01.

George D. Spindler and Louise Spindler (1983) Anthropologists View American Culture. Annual Review of Anthropology, Vol. 12, pp. 49-78. Annual Reviews.

George E. PANACHAS (1985) The Structure of Basic Human Rights. Law and Philosophy, Vol. 4, No. 3, pp. 343-375. Springer.

GOODRICH, PETER (Dec. 2001) Europe in America: Grammatology, Legal Studies, and the Politics of Transmission. Columbia Law Review, Vol. 101, No. 8, pp. 2033-2084. Columbia Law Review Association, Inc.

Guerlac, Suzanne (2012) DERRIDA AND HIS CAT: THE MOST IMPORTANT QUESTION. Contemporary French and Francophone Studies Vy Routledge Vol. 16, No. 5, 695-702.

HADDAD, SAMIR (2006) Reading Derrida: Deconstruction as Self-Inheritance. International Journal of Philosophical Studies

HADDAD, SAMIR (2009) Language Remains. The New Centennial Review, Volume 9, Number 1.

HäGGLUND MARTIN (2004) The Necessity of Discrimination Disjoining Derrida and Levinas. Diacritics.

HäGGLUND, MARTIN (2008) Radical atheism. Stanford University Press.

HäGGLUND, MARTIN (2012) Dying for Time. Proust, Woolf, Nabokov. Harvard University Press.

Hammerschlag, Sarah (2013) On Monstrous Shoulders: Literature, Fraud, and Faith in Derrida. Research in Phenomenology 43, 92-99.

Hancey o.James (1976) John Locke and the Law of Nature. Political Theory, Vol. 4, No. 4, pp. 439-454. Sage Publications, Inc.

HANS, S. JAMES (1979) Derrida and Freeplay. The Johns Hopkins University Press

HARING, LEE (2012) The Elusive Presence. Western Folklore.

Hartman, Geoffrey H. (Winter 1975) MONSIEUR TEXTE: ON JACQUES DERRIDA, HIS GLAS. The Georgia Review, Vol. 29, No. 4, pp. 759-797. Georgia Review.

HAYES, JULIE CANDLER (Spring, 2007) Unconditional Translation: Derrida's Enlightenment-to-Come. Eighteenth-Century Studies, Vol. 40, No. 3, Derrida's Eighteenth Century, pp. 443-455. The Johns Hopkins University Press. Sponsor: American Society for Eighteenth-Century Studies (ASECS).

HAZEI, JOHN, (1906), The Declaration of Independence, its History. New York,

HEIDEGGER, MARTIN (1949) "Letter on Humanism".

HEIDEGGER, MARTIN (1975) Early Greek Thinking. Harper San Francisco.

HEIDEGGER, MARTIN (1995) Aristotle's Metaphysics. Indiana University Press.

HEIDEGGER, MARTIN (2002) Essence of Human Freedom An Introduction to Philosophy. Continuum.

Henkin, Louis (1989) The Universality of the Concept of Human Rights. The Annals of the American Academy of Political and Social Science, Vol. 506, Human Rights around the World, pp. 10-

16. Sage Publications, Inc. in association with the American Academy of Political and Social Science.

HERRMANN-PILLIATH, CARSTEN (2010) *Entropy, Function, and Evolution: Naturalizing Peircian Semiosis*. East-West Centre for Business Studies and Cultural Science, Frankfurt School of Finance & Management

HOBSON, MARIAN (1998) *Jacques Derrida: Opening lines*. Routledge.

HOBSON, MARIAN (2012) *The Final Seminars of Jacques Derrida: "The Beast and the Sovereign."* The University of Chicago Press.

Hocutt, Max (1975) *Freedom and Capacity*. *The Review of Metaphysics*, Vol. 29, No. 2, pp. 256-262. Philosophy Education Society Inc.

HOMER, *The Iliad*. Trans. A.T. Murray. Cambridge, MA: Harvard UP, 1978.

Honig, B (Mar. 1991) *Declarations of Independence: Arendt and Derrida on the Problem of Founding a Republic*. *The American Political Science Review*, Vol. 85, No. 1, pp. 97-113. American Political Science Association.

HORWITZ, NOAH (2002) *Derrida and the Aporia of the Political or THE THEOLOGICO-POLITICAL DIMENSION OF DECONSTRUCTION*. Loyola University, Chicago.

HOUSTON, ALAN, (2004) *Franklin: The Autobiography and Other Writings on Politics, Economics, and Virtue*. Edinburgh UK: Cambridge University Press.

HOY, DAVID (1979) *Forgetting the Text: Derrida's Critique of Heidegger*. A Symposium. pp. 223-236.

Hudson, Winthrop S. (March 1964) JOHN LOCKE—PREPARING THE WAY FOR THE REVOLUTION. *Journal of Presbyterian History* (1962-1985), Vol. 42, No. 1, pp. 19-38. Presbyterian Historical Society.

INWOOD, BRAD (2001) *The Poem of Empedocles*. University of Toronto Press.

JAMES, IAN (2008) Understanding Poststructuralism. *A Quarterly Review*, Volume 62, Number 1.

JANICAUD, DOMINIQUE (2006) *Presence and the Question of an Overcoming of Metaphysical Language*. University de Nice.

JOHNSON, ADRIAN (2009) *Life Terminable and Interminable: The Undead and the Afterlife of the Afterlife-A Friendly Disagreement with Martin Hägglund*. *The New Centennial Review*.

JONATHAN GEORGE CROWE (2006) *EXISTENTIALISM, LIBERTY AND THE ETHICAL FOUNDATIONS OF LAW*. The University of Queensland.

José A.Lindgren Alves (May 2000) *The Declaration of Human Rights in Postmodernity*. *Human Rights Quarterly*, Vol. 22, No. 2, pp. 478-500. The Johns Hopkins University Press.

JULIAN, P. BOYD, (1974) 'Jefferson's Expression of the American Mind' *Virginia Quarterly*.

KATES, JOSHUA (2005) *ESSENTIAL HISTORY Jacques Derrida and the Development of Deconstruction*. Northwestern University Press.

KATES, JOSHUA, (2006) *Essential History: Jacques Derrida and the Development of*

Deconstruction, Northwestern University Studies in Phenomenology and Existential Philosophy.

KEIM, KEVIN, (2011) The Story of American Flag, Western Pennsylvania History Magazine.

KINGSLEY, PETER (1995) Ancient Philosophy, Mystery, and Magic. Empedocles and Pythagorean tradition. Oxford University Press Inc. New York.

KIRBY, VICKI (2009) Tracing Life: "La Vie La Mort" The New Centennial Review, Volume 9, Number 1.

KLEIN, RICHARD (October 2010) The Future of Literary Criticism. PMLA, Vol. 125, No. 4, Special Topic: Literary Criticism for the Twenty-First Century, pp. 920-923. Modern Language Association.

KRONICK, G. JOSEPH (Dec. 2000) Philosophy as Autobiography: The Confessions of Jacques Derrida. MLN, Vol. 115, No. 5, Comparative Literature Issue, pp. 997-1018. The Johns Hopkins University Press.

KULKA, JIM (1981) The Sign. Minor tractates semiotic-psychologicus. Prune University.

LAGOPOULOS, ALEXANDROS (2014) Semiotics, culture, and space. School of English, Aristotle University of Thessaloniki.

LAMONT, MICHELE (1987) How to Become a Dominant French Philosopher: The Case of Jacques Derrida. American Journal of Sociology, Vol. 93, No. 3

Landau, Iddo (July 1994) What's Old in Derrida? Philosophy, Volume 69, Issue 269, pp 279 - 290.

LAWLOR, LEONARD (fall 2007) "Animals Have No Hand": An Essay on Animality in Derrida. The

New Centennial Review, Vol. 7, No. 2, Reminders: Of Jacques Derrida, pp. 43-69. Michigan State University Press

LEAVEY, JOHN (Jan. 1976) Derrida and Dante: Differance and the Eagle in the Sphere of Jupiter. MLN, Vol. 91, No. 1, Italian Issue, pp. 60-68. The Johns Hopkins University Press.

LEGGO, CARL(Summer, 1998) Open(ing) Texts: Deconstruction and Responding to Poetry. Theory Into Practice, Vol. 37, No. 3, Literary Theory in the High School English Classroom, pp. 186-192. Taylor & Francis, Ltd.

LEITCH, VINCENT (Winter 2007) Late Derrida: The Politics of Sovereignty. Critical Inquiry, Vol. 33, No. 2, pp. 229-247. The University of Chicago Press

LEUBSDORF, JOHN (1987) Deconstructing the Constitution. Stanford Law Review, Vol. 40, No. 1

LEWIS, E.THOMAS (Winter, 1985) Reference and Dissemination: Althusser after Derrida. Diacritics, Vol. 15, No. 4, Marx after Derrida, pp. 37-56. The Johns Hopkins University Press.

LI, VICTOR (fall 2007) Elliptical Interruptions: Or, Why Derrida Prefers "Mondialisation" to Globalization. The New Centennial Review, Vol. 7, No. 2, Reminders: Of Jacques Derrida, pp. 141-154.

LIPPIT, AKIRA (Dec. 1998) Magnetic Animal: Derrida, Wildlife, Animetaphor. MLN, Vol. 113, No. 5, Comparative Literature Issue, pp. 1111-1125. The Johns Hopkins University Press.

LOCKE, JOHN, (1952), The Second Treatise of Government, ed. by Thomas P. Pearden.

Long, Roderick T. (Jun. 1996) Aristotle's Conception of Freedom. *The Review of Metaphysics*, Vol. 49, No. 4, pp. 775-802. Philosophy Education Society Inc.

LOTMAN, IURI (1973) *Semiotics of cinema and problems of cinema aesthetics*. "Ээсти Раамат" Tallin.

LOTMAN, JURI (2005) On the semiosphere. *Sign Systems Studies* 33.1.

Lutz, Donald (Winter, 1989) The Declaration of Independence as Part of an American National Compact. *Publius*, Vol. 19, No. 1, pp. 41-58.

LYONS, JONATHAN, (2013), *The Society for Useful knowledge How Benjamin Franklin and Friends Brought the Enlightenment to America*, New York, Bloomsbery Press.

MACCONNEL, JULIET FLOWER (Dec. 1985) The Temporality of Textuality: Bakhtin and Derrida. *MLN*, Vol. 100, No. 5, *Comparative Literature*, pp. 968-988. The Johns Hopkins University Press.

MANDELKER, AMY (1994) *Semiotizing the Sphere: Organicist Theory in Lotman, Bakhtin, and Vernadsky*. Modern Language Association.

Mansfield Jr. C. Harvey (1980) Marx on Aristotle: Freedom, Money, and Politics. *The Review of Metaphysics*, Vol. 34, No. 2, pp. 351-367. Philosophy Education Society Inc.

MANSFIELD, NICK (2007) *Under the Black Light: Derrida, War, and Human Rights*. *Mosaic* 40/2.

MARABOU, CATHERINE (2014) Can We Relinquish the Transcendental? *The Journal of Speculative Philosophy*, Vol. 28, No. 3

MARTIN McQuillan (2007) *The Politics of Deconstruction Jacques Derrida and the Other of Philosophy*. Pluto Press.

MCARTHUR, MURRAY (Winter, 1995) The Example of Joyce: Derrida Reading Joyce. *James Joyce Quarterly*, Vol. 32, No. 2, pp. 227-24. The University of Tulsa.

McGlone, Robert E. (Sep. 1998) Deciphering Memory: John Adams and the Authorship of the Declaration of Independence. *The Journal of American History*, Vol. 85, No. 2, pp. 411-438. Oxford University Press on behalf of Organization of American Historians.

Mehlman, Jeffrey (Summer, 1986) Writing and Difference: The Politics of Literary Adulation. *Representations*, No. 15, pp. 1-14. University of California Press.

MERLAU-PONTY, MAURICE (1976) *Language and the emergence of meaning*. Indiana University Press.

MEYNELL, HUGO (January 1989) On Deconstruction and the Proof of Platonism. *New Blackfriars*, Vol. 70, No. 823, pp. 21-31. Wiley.

MILLBURN, COLIN NAZHONE (Apr. 2003) Monsters in Eden: Darwin and Derrida. *MLN*, Vol. 118, No. 3, German Issue, pp. 603-621. The Johns Hopkins University Press.

MILLER, HILLIS (2007) Derrida Enisled. *Critical Inquiry*, Vol. 33, No. 2

MILLER, HILLIS (Sep. 2006), Derrida's Desterrance. *MLN*, Vol. 121, No. 4, French Issue pp. 893-910. The Johns Hopkins University Press.

MILLER, J.HILLIS (2009) Derrida's Politics of Autoimmunity. Wayne State University Press.

MILLER, WILLIAM B. (September 1958) PRESBYTERIAN SIGNERS OF THE DECLARATION OF INDEPENDENCE. *Journal of the Presbyterian Historical Society (1943-1961)*, Vol. 36, No. 3, pp. 139-179. Presbyterian Historical Society.

MINAR, JR. EDWIN(1963) Cosmic Periods in the Philosophy of Empedocles. *Phronesis*, Vol. 8, No. 2.

Mitchell, Neil (1987) Liberalism, Human Rights, and Human Dignity. *The American Political Science Review*, Vol. 81, No. 3, pp. 921-927. American Political Science Association.

MITCHELL, W.J.T (Winter 2007) Picturing Terror: Derrida's Autoimmunity. *Critical Inquiry*, Vol. 33, No. 2 (Winter 2007), pp. 277-290. The University of Chicago Press

MOATI, RAUL, (2014) Derrida/Searle: Deconstruction and Ordinary Language, Columbia University Press.

MOLIVAS, I. GREGORY (1997) The Influence of Utilitarianism on Natural Rights Doctrines. Edinburgh University Press.

Moran, f. Gerald (1979) The Declaration of Independence: The Reality behind the Myth. *Michigan Law Review*, Vol. 77, No. 3, 1979 Survey

of Books Relating to the Law, pp. 806-813. The Michigan Law Review Association

MORIS, MARTIN (2001) Deliberation and Deconstruction: Two Views on the Space of a Post-National Democracy. Canadian Journal of Political Science / Revue canadienne de science politique, Vol. Canadian Political Science Association and the Société québécoise de science politique

MORRIS, B.RICHARD (1967) The Spirit of 'Seventy-Six; The Story of the American Revolution as Told by Participants, New York.

MORRIS, C.ROSALIND (2007) Legacies of Derrida: Anthropology. Annual Review of Anthropology, Vol. 36 pp. 355-389. Annual Reviews

MOSELY , MICHAEL JOSIAH (2015) Heidegger, art, and the question of the cinematic manifestation of Being. Macquarie University.

MQUILLAN, MARTIN, (2007), The Politics of Deconstruction Jacques Derrida and the Other of Philosophy, Pluto Press.

Munakata Takayuki (January 1999) HUMAN RIGHTS, THE RIGHT OF SELF-DETERMINATION AND THE RIGHT TO FREEDOM. International Journal of Peace Studies, Vol. 4, No. 1, pp. 87-92. International Peace Research Association (IPRA).

MURPHY, JONATHAN D. (2012) Other Heading of America Derrida and Emerson on the Future of an Illusion. The CompaRaTiST 36

MURRAY, J.STUART AND DOVISH IGNAAS (2009)'We hold these truths to be self-evident':

deconstructing 'evidence-based' medical practice. *Journal of Evaluation in Clinical Practice*

NAAS MICHAEL (September 2011) When it All Suddenly Clicked: Deconstruction after Psychoanalysis after Photography. *Mosaic* 44/3.

NAAS, MICHAEL (2003) *Derrida at the Wheel*. Mosaic.

NAAS, MICHAEL (2006) "ONE NATION . . . INDIVISIBLE": JACQUES DERRIDA ON THE AUTOIMMUNITY OF DEMOCRACY AND THE SOVEREIGNTY OF GOD. Koninklijke Brill NV, Leiden, The Netherlands.

NAAS, MICHAEL (2010) *Derrida's Flair (For the Animals to Follow . . .)* *Research in Phenomenology* 40

Neil Mitchell, Rhoda E. Howard and Jack Donnelly (Sep. 1987) Liberalism, Human Rights, and Human Dignity. *The American Political Science Review*, Vol. 81, No. 3, pp. 921-927. American Political Science Association.

Nelson, Eric (2005) *Liberty: One Concept Too Many?* *Political Theory*, Vol. 33, No. 1, pp. 58-78. Sage Publications, Inc.

NELSON, H.WILLIAM (1961) *The American Tory*. Oxford.

NEWLIN, JAMES (2012) *Living on the Edge Deconstruction, the Limits of Readability, and Philip Roth's The Counterlife*. Purdue University Press.

Nickel, James W.(2002) Is Today's International Human Rights System a Global Governance Regime? *The Journal of Ethics*, Vol. 6, No. 4, pp. 353-371. Springer.

Nigro, Rachel (2005) Derrida's Last Conference. German Law Journal. Vol.06 No.01.

NORRIS, CHRISTOPHER (1990) Derrida at Yale: The "destructive moment" in Modernist Poetics. John Hopkins University Press.

NORRIS, CHRISTOPHER (1982) Deconstruction Theory and Practice. Methuen & Co. Ltd.

NORRIS, CHRISTOPHER (1990) Limited Think: How Not to Read Derrida. Diacritics, Vol. 20, No.1.

NORTHON, MARY BATH (1972) The British-Americans; The Loyalist Exiles in England 1774-1789. Boston.

NOTE, WINFRIED (2010) The Criterion of Habit in Peirce's Definitions of the Symbol. Indiana University Press

O'BRIEN, DANIS(1967) Empedocles' Cosmic Cycle. Cambridge University Press on behalf of The Classical Association

ODELLO, LAURA (2017) "The greatest possible mastery, the greatest possible self-presence of life": Derrida and the Deconstruction of Sovereignty. The New Centennial Review, Volume 17, Number 1

Orford, Anne (2000) The Subject of Globalization: Economics, Identity, and Human Rights. Proceedings of the Annual Meeting (American Society of International Law), Vol. 94, pp. 146-148. American Society of International Law.

ORR, LEONARD (1979) A Derrida Checklist. SubStance, Vol. 8, No. 1, Issue 22, pp. 107-111. University of Wisconsin Press.

PALMER, E.RICHARD (1969) Phenomenology & Existential Philosophy. Northwestern University Press.

Panichas, E. George (Dec. 1985) *The Structure of Basic Human Rights*. *Law and Philosophy*, Vol. 4, No. 3, pp. 343-375. Springer.

PAPADELOS, PAM (2006) *Derridean Deconstruction and Feminism: Exploring Aporias in Feminist Theory and Practice*. Adelaide University

PAUL, HELM, (2004) *John Calvin's Ideas*, Oxford University Press.

PAULINE, PHEMISTER (1991) *Leibniz, Freedom of Will and Rationality*. *Studia Leibnitiana*, Bd. 23, H. 1, pp. 25-39. Franz Steiner Verlag

Pelmas, Sarah (1993) *Freedom's Performative Legacy*. *Qui Parle*, Vol. 7, No. 1, *Nation and Fantasy*, pp. 22-56. University of Nebraska Press.

Pencak, William (July 1990) *The Declaration of Independence: Changing Interpretations and a New Hypothesis*. Penn State University Press.

Philippopoulos-Mihalopoulos, Andreas (Fall 2003) *The Suspension of Suspension: SETTLING FOR THE IMPROBABLE*. *Law and Literature*, Vol. 15, No. 3, pp. 345-370. Taylor & Francis, Ltd. on behalf of the Cardozo School of Law.

RECK, ANDREW J. (1977) *THE DECLARATION OF INDEPENDENCE AS AN "EXPRESSION OF THE AMERICAN MIND"* *Revue Internationale de Philosophie*, Vol. 31, No. 121/122 (3/4), *LA PENSÉE PHILOSOPHIQUE AMÉRICAINNE 1776-1976*, pp. 401-437. *Revue Internationale de Philosophie*.

RECK, ANDREW. J (1999) *The Enlightenment in American Law I: The Declaration of Independence*. *The Review of Metaphysics*, Vol. 44, No. 3.

RECK, J. ANDREW, (1974) "The Philosophical Background of the American Revolution" *The Southwestern Journal of Philosophy*.

REDDAN, MARION (2009) *Heidegger and the mystery of being*. The University of Wollongong.

Rinon, Yoav (Dec. 1992) *The Rhetoric of Jacques Derrida I: Plato's Pharmacy*. *The Review of Metaphysics*, Vol. 46, No. 2, pp. 369-386. Philosophy Education Society Inc.

Rinon, Yoav (Mar. 1993) *The Rhetoric of Jacques Derrida II: Phaedrus*. *The Review of Metaphysics*, Vol. 46, No. 3, pp. 537-558. Philosophy Education Society Inc.

Rogin, Michael (1996) *The Two Declarations of American Independence*. *Representations*, No. 55, Special Issue: Race and Representation: Affirmative Action, pp. 13-30. University of California Press.

ROLLINS, BROOK (Sep. 2006) *Inheriting Deconstruction: Rhetoric and Composition's Missed Encounter with Jacques Derrida*. *College English*, Vol. 69, No. 1, pp. 11-29. National Council of Teachers of English.

ROLLINS, BROOKE (Sep. 2006) *Inheriting Deconstruction: Rhetoric and Composition's Missed Encounter with Jacques Derrida*. *College English*, Vol. 69, No. 1, pp. 11-29. National Council of Teachers of English.

ROMAN, JAKOBSON (1960) "Closing Statement: Linguistics and Poetics," in *Style in Language* (ed. Thomas Sebeok),

ROMAN, JAKOBSON (1979) *The Sound Shape of Language*.

Roney, Patrick (2009) Evil and the Experience of Freedom: Nancy on Schelling and Heidegger. *Research in Phenomenology* 39. 374–400.

RORTY, RICHARD (1977) Derrida on Language, Being, and Abnormal Philosophy. *The Journal of Philosophy*, Vol. 74, No. 11, Seventy-Fourth Annual Meeting. *Journal of Philosophy, Inc.*

ROSE GILLIAN (Spring, 1993) Of Derrida's Spirit. *New Literary History*, Vol. 24, No. 2, Reconsiderations, pp. 447-465. The Johns Hopkins University Press.

ROSEN-CAROLE, ADAM (2010) Derrida's Modernism. *The New Centennial Review*. Bard College. Hudson, New York.

Roshwald, Mordecai (1959) The Concept of Human Rights. *Philosophy and Phenomenological Research*, Vol. 19, No. 3, pp. 354-379. *International Phenomenological Society*.

Ross Benjamin and Heesok Chang (2006) Jacques Derrida, the Last European. *SubStance*, Vol. 35, No. 2, Issue 110: Nothing, pp. 140-171. University of Wisconsin Press.

ROTTENBERG, ELIZABETH (September 2006) The Legacy of Autoimmunity. *Mosaic* 39/3

ROUGHLY, ALAN (Feb. 1987) Defending Deconstruction. *James Joyce Broadsheet*, No. 22, p. 1. *James Joyce Broadsheet*.

Rusk, Dean (1965) The Impact of Independence. *World Affairs*, Vol. 128, No. 1, pp. 10-13. *World Affairs Institute*.

RUSSON, JOHN (2008) Self as Resolution: Heidegger, Derrida and the Intimacy of the

Question of the Meaning of Being. University of Guelph

RUSTEN, J.S (1982) Ovid, Empedocles, and the Minotaur. *The American Journal of Philology*, Vol. 103, No. 3

SALLIS, JOHN (1984) Heidegger/Derrida—Presence. *The Journal of Philosophy*, Vol. 81, No. 10.

SARTRE, JEAN-PAUL. *Being and Nothingness*.

SCHALWYK, DAVID (Winter 1994) Language, Reference and the Objects of Fiction: A Wittgensteinian Critique. *symplekē*, Vol. 2, No. 1, Wittgenstein and Art, pp. 29-47. University of Nebraska Press.

SCHLAG, PIERRE, (2002) The Aesthetics of American Law. *Harvard Law Review*, 1 February, Vol.115(4), pp.1047-1118.

SCHLEIFER, RONALD (Apr. 1987) Deconstruction and Linguistic Analysis. *College English*, Vol. 49, No. 4, pp. 381-395. National Council of Teachers of English.

Schlesinger, m. Arthur (1964) The Lost Meaning of "The Pursuit of Happiness". *The William and Mary Quarterly*, Vol. 21, No. 3, pp. 325-327. Omohundro Institute of Early American History and Culture.

Schroeder, Doris (June 2012) Human Rights and Human Dignity: An Appeal to Separate the Conjoined Twins. *Ethical Theory and Moral Practice*, Vol. 15, No. 3, pp. 323-335. Springer.

SCOTT, E.CHARLES (Jun. 1989) The Middle Voice of Metaphysics. *Source: The Review of Metaphysics*, Vol. 42, No. 4, pp. 743-764. Philosophy Education Society Inc.

SEABURY, SAMUEL (1930) Letters of a Westchester Farmer, Westchester County Historical Society.

Seagrave, S. Adam (Spring 2011) Darwin and the Declaration. Politics and the Life Sciences, Vol. 30, No. 1, pp. 2-16. Association for Politics and the Life Sciences.

SEGAL, ALEX (Summer 2008) Deconstruction, radical secrecy, and the secret agent. MFS Modern Fiction Studies, Volume 54 number 2.

SHERBERT, GARRY (2007) Canadian Cultural Autoimmunity: Derrida and the Essence of Culture. Mosaic 40/2

Shestack, j.Jerome (1998) The Philosophic Foundations of Human Rights. Human Rights Quarterly, Vol. 20, No. 2, pp. 201-234. The Johns Hopkins University Press.

SILVERMAN, HUGH (1986) Interrogation and Deconstruction. Phänomenologische Forschungen, Vol. 18, Studien zur neueren französischen Phänomenologie: Ricoeur, Foucault, Derrida, pp. 113-129. Felix Meiner Verlag GmbH.

SILVERMAN, HUGH J. (2006) Self-Decentering: Derrida Incorporated. Brill Academic Publishers.

Simpson, Z (2008) Friendship, the kiss of death, and god: H. Richard Niebuhr and Jacques Derrida on the other. Harvard University.

Singh, Raghuveer (1959) JOHN LOCKE AND THE IDEA OF SOVEREIGNTY. The Indian Journal of Political Science, Vol. 20, No. 4, pp. 320-334. Indian Political Science Association.

SLOTEDIJK, PETER (2006) The Nimotop. On the emergence of law in the Island of Humanity. *Law and Literature*, Vol. 18, Issue 1.

SMITH, JOHN E.(1977) PHILOSOPHICAL IDEAS BEHIND THE 'DECLARATION OF INDEPENDENCE'. *Revue Internationale de Philosophie*, Vol. 31, No. 121/122 (3/4), *LA PENSÉE PHILOSOPHIQUE AMÉRICAINE 1776-1976*, pp. 360-376. *Revue Internationale de Philosophie*.

SMITH, JOHNATAN (2003) Psychoanalysis, Deconstruction. *Hodoeporics: Tabucchi. Annali d'Italianistica*, Vol. 21, *Hodoeporics Revisited / Ritorno all'odeporica*, pp. 197-222. *Annali d'Italianistica, Inc.*

SODERBACK, FANNY 2013) Being in the Present: Derrida and Irigaray on the Metaphysics of Presence. *The Journal of Speculative Philosophy*, Vol. 27, No. 3

SOKOLOFF, WILLIAM (Jun. 2005) Between Justice and Legality: Derrida on Decision. *Political Research Quarterly*, Vol. 58, No. 2, pp. 341-352. Sage Publications, Inc. on behalf of the University of Utah.

SOMERVILLE, JOHN (1978) The Contemporary Significance of the American Declaration of Independence. *Philosophy and Phenomenological Research*, Vol. 38, No. 4.

SPADE, PAUL VINCENT (1995) JEAN-PAUL SARTRE'S Being and Nothingness. Class Lecture Notes.

Stanton, Timothy (February 2011) Authority and Freedom in the Interpretation of Locke's Political

Theory. *Political Theory*, Vol. 39, No. 1, pp. 6-30. Sage Publications, Inc.

Starr, Thomas (2000) *Separated at Birth: Text and Context of the Declaration of Independence*. *Proceedings of the American Antiquarian Society*; Apr 14; 110, 1.

STAWSER, MICHAEL (Spring/Summer 2006) *GIFTS OF SILENCE FROM KIERKEGAARD AND DERRIDA*. *Soundings: An Interdisciplinary Journal*, Vol. 89, No. 1/2, pp. 55-72. Penn State University Press.

T. THREADGOLD, (1994) *Deconstruction and the possibility of justice; critical and cultural difference*. The University of Wollongong.

TASIK, VLADIMIR (2012) *Poststructuralism and Deconstruction: A mathematical history*. *Cosmos and History; The Journal of Natural and Social Philosophy*, Vol.8, no.1

TERDIMAN, RICHARD (Spring, 2007) *Determining the Undetermined: Derrida's "University without Condition"*. *Eighteenth-Century Studies*, Vol. 40, No. 3, *Derrida's Eighteenth Century*, pp. 425-441. The Johns Hopkins University Press. Sponsor: American Society for Eighteenth-Century Studies (ASECS).

Thompson, Cameron (Dec. 1962) *John Locke and New England Transcendentalism*. *The New England Quarterly*, Vol. 35, No. 4, pp. 435-457. The New England Quarterly, Inc.

Thurschwell, Adam (2005) *Specters and Scholars: Derrida and the Tragedy of Political Thought*. *German Law Journal*. Vol.06 No.01.

TOMASELLO, MICHAEL (1999) *The Human Adaptation for Culture*. Annual Review of Anthropology, Vol. 28.

TOTH, JOSH (June 2007) *A Certain Perhaps: Touching on the Decisiveness of Derrida's Indecision*. Mosaic 40/2.

TOWSNEY, DAVID AND MADDEN, DEBORAH (December 2002) *DERRIDA, FAITH AND ST PAUL*. Literature and Theology, Vol. 16, No. 4, pp. 396-409. Oxford University Press.

VIDLER, ANTHONY (Fall, 2005) *Nothing to Do with Architecture*. Grey Room, No. 21, pp. 112-127. The MIT Press.

Vidmar, Jure (2012) *Conceptualizing Declarations of Independence in International Law*. Oxford Journal of Legal Studies, Vol. 32, No. 1.

Vismann, Cornelia (2005) *Derrida, Philosopher of the Law*. German Law Journal. Vol.06 No.01.

VITALE, FRANCISCO (2015) *Life Death and Differance: Philosophies of Life between Hegel and Derrida*. The New Centennial Review, Volume 15, Number 1

W. von Leyden (1956) *John Locke and Natural Law*. Philosophy, Vol. 31, No. 116, pp. 23-35. Cambridge University Press on behalf of Royal Institute of Philosophy.

WATSON, DAVID (2007) *The Un-Americanness of American Literature*. Uppsala University.

WEBB, GRAHAM (Mar. 1997) *Deconstructing Deep and Surface: Towards a Critique of Phenomenography*. Higher Education, Vol. 33, No. 2, pp. 195-212. Springer.

Weber, Elisabeth (2005) Deconstruction is Justice. German Law Journal. Vol.06 No.01.

WEBER, SAMUEL (2008) Rogue Democracy. Diacritics, Vol. 38, No. 1/2

Welchman, Jennifer (1995) Locke on Slavery and Inalienable Rights. Canadian Journal of Philosophy, Vol. 25, No. 1, pp. 67-81. Canadian Journal of Philosophy.

WILD, JOHN (Dec. 1962) An English Version of Martin Heidegger's "Being and Time." The Review of Metaphysics, Vol. 16, No. 2, pp. 296-315

Wilhelm, Anthony G. (Mar. 1999) Good Fences and Good Neighbors: John Locke's Positive Doctrine of Toleration. Political Research Quarterly, Vol. 52, No. 1, pp. 145-166. Sage Publications, Inc. on behalf of the University of Utah.

WILLS, DAVID (December 2011) Order Catastrophically Unknown. Mosaic 44/4.

Wishy, Bernard (1958) John Locke and the Spirit of '76. Political Science Quarterly, Vol. 73, No. 3. pp. 413-425. The Academy of Political Science.

WITHAM, LARRY, (2007) A City Upon A Hill. How Sermons Changed the Course of American History, HarperCollins.

WOLFF, JANICE (2012) Bloody Deconstruction or the Semiotics of Surgery. Reader.

WOLFSON, ELLIOT (Sep. 2002) Assaulting the Border: Kabbalistic Traces in the Margins of Derrida. Journal of the American Academy of Religion, Vol. 70, No. 3, pp. 475- 514. Oxford University Press.

WOOD, DAVID (1987) The Deconstruction of Time. Northwestern University Press.

WOOD, DAVID (March 1987) Beyond Deconstruction? Royal Institute of Philosophy Lecture Series / Volume 21, pp. 175 - 194.

ZACHARIAS, ROBERT (June 2007) "And yet": Derrida on Benjamin's Divine Violence. Mosaic 40/2.

Zuckert, Catherine (Spring, 1991) The Politics of Derridean Deconstruction. Polity, Vol. 23, No. 3, pp. 335-356. The University of Chicago Press.

Zuckert, Michael P. (Summer, 1987) Self-Evident Truth and the Declaration of Independence. The Review of Politics, Vol. 49, No. 3, pp. 319-339. Cambridge University Press for the University of Notre Dame du lac on behalf of Review of Politics.