

DIFFERENCE TEXTS

This is where you can find identified and classified texts on difference. Each text has been logged with an indicative summary and a (not-always-reliable) link to read additional information.

ALLOS-DIFFERENCE

Here are important difference-related texts in other languages than English:

DASTUR, FRANCOISE (2004), *Philosophie et différence*, Les Editions de la Transparence.

SIMONDON, GILBERT (2005), *L'individuation à la lumière des notions de forme et d'information*, Editions Jérôme Millon.

MICHEL MEYER (2008), *Petite métaphysique de la différence*, PUF

BODY-DIFFERENCE

MITCHELL, DAVID & SNYDER, SHARON (1997), *The Body and Physical Difference : Discourses of Disability*, University of Michigan Press. This text focuses on human disability within the humanities by exploring the fantasies, fictions and conceptions of physical and cognitive difference. In highlighting the significance of disability in culture, the authors show how definitions of disability underpin fundamental concepts such as normalcy, health, body individuality, citizenship, and morality.

SANDER, GILMAN (1991), *The Jew's Body*, Routledge. Drawing on a wealth of medical and historical materials, the author details the anti-Semitic rhetoric about the Jewish body and mind and uses case studies to illustrate how Jews have responded to such public misconceptions and discourses.

SANDER, GILMAN (1998), *Creating Beauty to Cure the Soul: Race and Psychology in the Shaping of Aesthetic Surgery*, Duke University Press. This text deals with the changing attitudes to the significance of beauty with discussions in a variety of fields to emphasize the relationship between the aesthetics and the science of psychology, with substantial sections on Adler and Freud.

SANDER, GILMAN (1999), *Making the Body Beautiful: A Cultural History of Aesthetic Surgery*, Princeton University Press. A wide ranging and well informed text that deals with surgery to produce a nuanced history of an important discipline in terms of the procedures, patients, aesthetics, and anxieties.

SANDER, GILMAN (2004), *Fat Boys: A Slim Book*, University of Nebraska Press. This text deals with the issue of obesity in its new considerations away from its typical discourses to present a comprehensive exploration of the fat male body as "soldier", "detective", and "athlete" in terms of the meanings such a body generates.

CULTURE-DIFFERENCE

COLLIER, MARY JANE (ed.) (2000), *Constituting Cultural Difference Through Discourse*, Sage Publications. The author brings together essays that address the relation between "culture" and "discourse" by examining how people with varied cultural identities draw boundaries for difference through communication.

GOLDBERG, DAVID THEO (ed.) (1994), *Multiculturalism: a Critical Reader*, Blackwell Publishers. This collection maps out the prevailing concerns, arguments from the identity-difference divide, power and practices under "multiculturalism" that spans across the borders of disciplines.

HARVEY, DAVID (1996), *Justice, Nature and the Geography of Differences*, Blackwell Publishers. To demonstrate that "difference" can be valued while seeking for social order, the author deals with the politics of social and environmental justice to set out the conceptual foundations to explicate the ways geographical differences are produced.

KASULIS, THOMAS (2002), *Intimacy or Integrity: Philosophy and Cultural Difference*, University of Hawai'i Press. This very accessible text presents us with two orientations as culture namely "intimacy" and "integrity" that have characterized over time the west and east respectively, as they are predominant ways of organizing action and patterns of thought regardless of our cultural context.

LASH, SCOTT & FEATHERSTONE (eds.) (2002), *Recognition and Difference : Politics, Identity, Multiculture*, Sage Publications. This insightful collection examines issues of politics and identity in the age of multiculturalism to show that social bonds and recognition of identities are in danger in an age of accelerated globalization.

SANDER, GILMAN (1995), *Jews in Today's German Culture*, The Schwartz Lectures, Bloomington: Indiana University Press. This study focuses on Jewish writers in Germany and Austria, among which Dischereit, Seligmann, Biller, and Schindell who place at the center of their work the very question of the Jewish identity, by employing as strategy a sense powerlessness to shape and control those who claim dominant power.

SANDER, GILMAN (1996), *Smart Jews: The Construction of the Idea of Jewish Superior Intelligence at the Other End of the Bell Curve*, The Inaugural Abraham Lincoln Lectures, University of Nebraska Press. The author brings to our attention the seemingly positive stereotyping of Jews as highly intelligent by examining the many aspects of the ways in which the Jew is marked as the other in Western culture as the product of social constructions, shaped by the various political and racial agendas.

SANDER, GILMAN (2003), *Jewish Frontiers: Essays on Bodies, Histories, and Identities*, Palgrave / Macmillan. In this series of interlinked essays the author suggests to examine Jewish history from a different starting point, not "diaspora" but "frontier" as a place where all peoples interact to define themselves and those they encounter in reality or fantasy.

WEISS HANRAHAN, NANCY (2000), *Difference in Time: A Critical Theory of Culture*, Praeger Publishers. Arguing against the postmodern claim that systematic theory is unable to account for difference the author adopts an interdisciplinary approach to the analysis of cultural judgment and social change with music as the model for theory.

DIFFERENCE-DIFFERENCE

ANSEL-PEARSON, KEITH (1999), *Germinal Life: The Difference and Repetition of Deleuze*, Routledge. This text is a tour of ethology, biology, ethics, literature and cyborgs to introduce the idea of germinal life to challenge traditional notions of ethology and philosophy.

BELL, JEFFREY (2006), *Philosophy at the Edge of Chaos: Gilles Deleuze and the Philosophy of Difference*, University of Toronto Press. Drawing on the concept of chaosmos, this text maps the figures of difference across the ages and discusses the importance of chaos for contemporary philosophy.

BELL, JEFFREY (1998), *The Problem of Difference*, University of Toronto Press. The central concern of this text is that the things that are irreducibly different are nevertheless related and the discussion of Husserl, Merleau-Ponty, and Deleuze aims at shedding some light on such paradox.

CAPUTO, JOHN (1982), *Heidegger and Aquinas: an Essay on Overcoming Metaphysics*, Fordham University Press. In bringing together Heidegger and Aquinas, the author seeks to highlight some important parallels in their thinking, crucially the notions of "being" and "difference".

CURRIE, MARK (2004), *Difference (The New Critical Idiom)*, Routledge. Considering that "difference" is one of the most influential critical concepts of recent decades, the author offers a comprehensive account of the history and use of the term and its place in contemporary thinking.

DELEUZE, GILLES (1994/1968), *Difference and Repetition* (translated Paul Patton), Columbia University Press. This classic seeks to lay the foundation for a systematic treatment of "difference" and "repetition" away from identity, for themselves based on a rhizomatic mode of thinking rather than its arborescent version. Index (s)

DE BEISTEGUI, MIGUEL (2004), *Truth and Genesis: Philosophy As Differential Ontology* (Studies in Continental Thought), Indiana University Press. This text traces the

evolution of being from the Aristotelian *ousia* through the Heideggerian being to Deleuzian *virtuality* in the attempt to bring philosophy and science with the latest sub-atomic findings and complexity concepts in a new metaphysics.

DE NOOY, JULIANA (1998), *Derrida, Kristeva, and the Dividing Line: an Articulation of Two Theories of Difference*, Garland Publishing. This book aims at establishing an articulation between Kristeva and Derrida by tracing intersections and divergences, parallels and discontinuities to derive "difference" and demonstrates that the articulation of the theories shifts under different discursive conditions.

DERRIDA, JACQUES (2001/1967), *Writing and Difference*(translated Allan Bass), Routledge. A classic ... read it!

DERRIDA, JACQUES (1982/1972), *Margins of Philosophy*(translated Allan Bass), University of Chicago Press. This classic aims at mapping a number of metaphors that make up philosophical discourse, notably "difference", "pyramid", "language", "interweaving", "category", "Being", and "source".

DILLON, MARTIN (1997), *Ecart and Différance: Merleau-Ponty and Derrida on Seeing and Writing*, Humanity Books. This is a very creative and comprehensive comparative study between two important figures of difference, namely Merleau Ponty's "écart" and Derrida's "différance".

DILLON, MARTIN (1997), *Merleau-Ponty's Ontology*, Northwestern University Press. This book offers an intricate account of the ultimate failure of reductionist thought in the Western tradition by demonstrating how polarizing constructions of reality ultimately betray the underlying ontological reality which they were designed to explain by rendering valuation impossible.

DONKEL, DOUGLAS (ed.) (2001), *The Theory of Difference*, State University of New York Press. This anthology focuses on "difference" to present not only of this notion but more importantly its philosophical underpinnings, with a collection of texts by Heidegger, Deleuze, Derrida, Irigaray, and Merleau Ponty.

DONKEL, DOUGLAS (1992), *The Understanding of Difference in Heidegger and Derrida*, Peter Lang. This text gives a clear and comprehensive account of how "difference" has been thought by Heidegger and Derrida with insightful explanations based on their original work in that with the former it is a (present) difference between Being and being - an ontological gap, whereas with the latter it is a difference within Being and being that upsets their presence.

EASTHOPE, ANTHONY (2002), *Privileging Difference*, Palgrave. This is a study of the significance and foregrounding of the concept of "difference" in contemporary, critical, literary and cultural theory by means of textual analyses of the foremost theorists of the current generation.

HART, JONATAHAN & BAUMAN, RICHARD (eds.) (1996), *Explorations in Difference: Law, Culture, and Politics*, University of Toronto Press. A collection of essays that offers many views on the concept of difference, and shows how it operates in relation to law, culture, and politics so as to mirror the postmodern challenge to notions of unity and consensus and show the ideological dimension of representation in society.

HEIDEGGER, MARTIN (1969/1957), *Identity and Difference* (translated Joan Stambaugh), Harpe and Row Publishers. This (bilingual) classic seeks to map "difference" away from identity and its metaphysical conception in Western tradition in an effort to conceptualize "Being".

KELLER, CATHERINE & DANIELL, ANNE (eds.) (2002), *Process and Difference Between Cosmological and Poststructuralist Postmodernisms*, State University of New York Press. This collection examines the similarities and creative tensions between French post-structuralism and Whitehead process of thought to construct innovative modes of reflection on science and religion, gender, ethics of otherness and subjectivity.

MAY, TODD (1997), *Twentieth-Century Continental Philosophy: A Reader*, Prentice-Hall. This text presents crucial thinkers from the phenomenological, structuralist, psycho-analytic, hermeneutical, and post-structuralist traditions in the form of seminal writings.

MAY, TODD (1997), *Reconsidering Difference*, Pennsylvania State University Press. This critical study aims at an appraisal of the trend to see "difference" as the constitutive element of our experience, not only for the purpose of questioning the "foundationalist" underpinning of such like viewpoints, but to offer a complement to difference-related viewpoints by means of 'positive rearticulations' in four areas, namely, "community", "language", "ethics", and "ontology".

SILVERMAN, HUGH (ed.) (1991), *Writing the Politics of Difference*, State University of New York Press. This collection addresses various phases of continental philosophy, focusing on the diversity of traditions in continental philosophy, and exploring the reality of social, political, sexual, and philosophical differences.

TAYLOR, MARK (1987), *Altarity*, University of Chicago Press. This text explores the strategies of design, contrast, and resonance in the works of Hegel, Heidegger, Bataille, Blanchot, Derrida, and Kierkegaard to map out "difference" as "altarity".

VATTIMO, GIANNI (1993/1980), *The Adventure of Difference* (translated Cyprian Blamires), Johns Hopkins University Press. The author examines the notion of "difference" in scientific knowledge and in contemporary mass society, and proposes ways to deal with the fragmentation of modern life and that of the "self" by lessening the grip of "domination".

WIDDER, NATHAN (2008), *Reflections on Time and Politics*, Pennsylvania State University Press. Within the context of globalization and politics, this text seeks to conceptualize time in non-linear ways.

WIDDER, NATHAN (2002), *Genealogies of Difference*, University of Illinois Press. This text critically engages with modern and postmodern theories of "identity", "difference", "contingency", and "time" to provide the philosophical underpinnings for a politics and ethics of "difference" as plurality.

WILLIAMS, JAMES (2003), *Gilles Deleuze's Difference and Repetition: a Critical Introduction and Guide*, Edinburgh University Press. This critical introduction seeks to offer a critical analysis of Deleuze's methods, principles and arguments on "difference" and "repetition".

WRIGHT, CRISPIN (2003), *Saving the Differences : Essays on Themes from Truth and Objectivity*, Harvard University Press.

WOOD, DAVID & BERNASCONI, ROBERT (eds.) (1988), *Derrida and Différance*, Northwestern University Press. This collection deals with "différance" in an attempt to provide sufficient grounding to enable its understanding.

ZAMAROS, PANAYOTIS (2004), *Rhyming Difference*, P. Zamaros. This text, set out as rhyming, seeks to place "difference" not as an object of study but as a speaking subject to account for difference-related issues and concerns.

GENDER-DIFFERENCE

AHMED, SARA (1998), *Differences that Matter: Feminist Theory and Postmodernism*, Cambridge University Press. This text, using close readings of postmodern constructions of rights, ethics, woman, subjectivity, authorship and film, challenges theories that tend to locate "feminism" as either modern or postmodern and argues instead that it must itself ask questions of postmodernism.

AIKEN, LEWIS (1999), *Human Differences*, Lawrence Erlbaum Associates. This text presents ways of understanding and dealing with individual and group variations among people and the problems and conflicts arising from them relative to physical, social, and cognitive characteristics.

FENSTERMAKER, SARAH & WEST, CANDACE (eds.) (2002), *Doing Gender, Doing Difference: Social Inequality, Power and Resistance*, Routledge. A collection of essays showing the historical development of the ways the social construction of gender and other inequalities have been theorized.

IRIGARAY, LUCE (1992), *Je, Tu, Nous: Towards a Culture of Difference* (translated Alison Martin), Routledge. The author focuses on power, women, gender and patriarchal mythologies, to lay out the premises for exploring issues of womanhood in the modern world.

JOHNSON, ALLAN (1997), *The Gender Knot: Unraveling Our Patriarchal Legacy*, Temple University Press. The author deals with the oppressive gender legacy called "patriarchy" giving rise to fear, anger, blame, defensiveness, guilt, pain, denial, ambivalence, and confusion.

SALECL, RENATA (ed.) (2000), *Sexuation (SIC 3)*, Duke University Press. Moving away from discourses that describe sexual identity as either socially constructed and enacted or that there is an underlying, deeply anchored archetypal identity that provides a kind of safe haven in the contemporary confusion of roles and identities the contributors discuss sexual difference with Lacan as a deadlock inherent in the symbolic order.

SANDER, GILMAN (1993), *Freud, Race, and Gender*, Princeton: Princeton University Press. The author argues that Freud's internalizing of images of racial difference shaped the questions of psychoanalysis and in examining a variety of scientific writings, discusses the prevailing belief that male Jews were feminized.

WOODWARD, KATHERINE (ed.) (1997), *Identity and Difference*, Sage / The Open University. This broad-ranging book examines the challenge of debates over identity crisis, politics, national identities, diaspora and sexual by mapping how identity and difference have been the focus of key debates in cultural studies, and outlines their applications to central questions of gender, sexuality, embodiment, health, race and nation.

ZAJAC, MARTA (2003), *The Feminine of Difference: Gilles Deleuze, Helene Cixous, and Contemporary Critique of the Marquis De Sade*, Peter Lang Publishing. This text maps the shift from the Platonic notion of difference to Deleuze's notion of *pure difference* and its relevance for gender studies to conceptualize the key relations of mind-body and man-woman.

IMAGE-DIFFERENCE

KIVY, PETER (1997), *Philosophies of Arts: An Essay in Differences*, Cambridge University Press. This text traces the history of the attempt to uncover what fine arts have in common and shows that the definitional project has been unsuccessful, with music being the stumbling block, to suggest exploring the differences among the arts instead of engaging in an obsessive quest for sameness.

SANDER, GILMAN (1986), *Jewish Self-Hatred: Anti-Semitism and the Hidden Language of the Jews*, The Johns Hopkins University Press. This book examines the historiography of Jewish self-hatred and traces the response of Jewish writers, from the High Middle Ages to contemporary America, to the charge that Jews are unable to command the language of the larger society in which they live.

SANDER, GILMAN (1982), *On Blackness without Blacks: Essays on the Image of the Black in Germany*, Yale Afro-American Studies, G. K. Hall.

SANDER, GILMAN (1988), *Disease and Representation: Images of Illness from Madness to AIDS*, Ithaca, Cornell University Press. The author examines the depiction of disease in various media to show how some images have persisted over time in an attempt to order the frightening aspect of disease through culture and science.

SANDER, GILMAN (1995), *Health and Illness: Images of Difference*, Reaktion Books. This book looks at the construction of visual stereotypes or images of difference by focusing on how images of "beauty" and "ugliness" are used to construct the artificial boundaries between the "healthy" body and the "ill" body, while exploring how cultural fantasies come to be defined by visual aesthetic criteria.

SANDER, GILMAN (1995), *Picturing Health and Illness: Images of Difference*, The Johns Hopkins University Press. This study of visual sources shows how the perception of the "beautiful body" is charged with anxieties about contagion and ugliness.

SANDER, GILMAN (1998), *Love + Marriage = Death: And Other Essays on Representing Difference*, Stanford University Press. This text deals with the roles of images in the construction of stereotypes and the categories of difference as represented in texts and focus on the question of the constructions of the body in art and literature.

LANGUAGE-DIFFERENCE

DERRIDA, JACQUES (1973), *Speech and Phenomena, and other Essays on Husserl's Theory of Signs*, Northwestern University Press.

DILLON, MARTIN (1995), *Semiological Reductionism: A Critique of the Deconstructionist Movement in Postmodern Thought*, State University of New York Press. A critical study of semiotic/deconstructive thinking guided by a concern that our allegedly post-modern culture is losing more than it gains from the systematic dismantling of logos in favor of doxa.

DE SAUSSURE, FERDINAND (1959), *General Course in General Linguistics* (translated Wade Baskin), McGraw-Hill. This classic deals with language and in particular with the "sign" in terms of its internal and external difference and arbitrary nature.

JOHNSON, BARBARA (1985), *The Critical Difference: Essays in the Contemporary Rhetoric of Reading*, Johns Hopkins University Press. The author investigates the ways in which both literature and criticism are different from what they purport to be relative to the fundamental questions of meaning, and interpretation.

VENUTI, LAWRENCE (1998), *The Scandals of Translation: Towards an Ethics of Difference*, Routledge. The author argues that translation is stigmatized as a form of writing, exploited by publishers and corporations, governments and religious organizations as it occasions revelations that question the authority of dominant cultural

values and institutions.

WESTWOOD, ROBERT & LINSTED, STEPHEN (2001), *The Language of Organisation*, Sage. A collection of essays that show ways to go beyond viewing language as just a means of communication to describe and explore language and organization relative to power, knowledge and discourse.

LAW-DIFFERENCE

MINOW, MARTHA (1991), *Making all the Difference: Inclusion, Exclusion and the American Law*, Cornell University Press. In giving a well-balanced overview of the problem of being different and how difference is defined, the author suggests ways for overcoming unstated assumptions with the simple realization that situations, and in particular legal situations, are less than ideal.

YOUNG, IRIS MARION (1990), *Justice and the Politics of Difference*, Princeton University Press. This text, in challenging the prevailing philosophical reduction of social justice to distributive justice, critically analyzes concepts of justice to cover issues eluding the distributive model to address the problem of an inclusive participatory framework and argue for group-differentiated policies.

MANAGEMENT-DIFFERENCE

ZAMAROS, PANAYOTIS (2004), *Myth as a Logical Description of (Management) Experience*, Lausanne: P. Zamaros. This study seeks to demonstrate that a "description" with a particular set of logics is a "myth" with particular outcomes by making different views on "myth" converge to the central and fundamental function of myth to describe experience in a logical manner, both in general and the particular case of "management" so as to offer a multidisciplinary resistance to contemporary uses of "myth" as a fable signifying falsity and irrationality.

OTHERNESS-DIFFERENCE

GOLDRING, SUE (1997), *Eight Technologies of Otherness*, Routledge. This provocative collection offers a re-thinking of identities, politics, philosophy, ethics, and cultural practices as a journey through eight technologies: curiosity, noise, cruelty, appetite, skin, nomadism, contamination and dwelling.

SANDER, GILMAN (1991), *Inscribing the Other*, University of Nebraska Press. The author discusses the theme of the fictive other by means of textual artifacts produced by writers.

PEDAGOGY-DIFFERENCE

TRIFONAS, PETER (ed.) (2002), *Pedagogies of Difference: Rethinking Education for Social Change*, Falmer Press. This collection of essays seeks to present various conceptualizations of difference to bridge competing discourses to avoid privileging one type of difference and marginalizing another so as to create an inclusive pedagogy of difference on the basis of principles of educational equity and social justice.

WOLFREYS, JULIAN (2004), *Thinking Difference: Critics in Conversation*, Fordham University Press. This text, in focusing on education and teaching, shows how "difference" has been used in philosophy, literary studies, religion, law, the social sciences or every area of the academy by presenting the views of thirteen leading scholars about the place of "difference" in their own work and life.

POLITY-DIFFERENCE

BENHABIB, SEYLA (ed.) (1996), *Democracy and Difference*, Princeton University Press. This collection examines the resurgence of various politics of "identity" and "difference" in the trend toward democratization as it has become a challenge to democratic principles and practice everywhere.

CONNOLLY, WILLIAM (2002), *Identity-Difference: Democratic Negotiations of Political Paradox*, (expanded edition), University of Minnesota Press. The author explains the relationship between personal identity and democratic politics, particularly in the domains of religion, ethics, sexuality, and ethnicity relative to the paradox that an identity establishes itself in relation to a set of differences.

CONSTANTINOU, COSTAS (1996), *On the Way to Diplomacy*(Minnesota University Press: Borderlines series). This classic links the theory of 'diplomacy' with the concept and its practice diplomacy by focusing on the language that underwrites and directs theory and diplomacy, and showing that such a critical approach is actually a way of practicing politics.

GUNN, GILES (2001), *Beyond Solidarity: Pragmatism and Difference in a Globalized World*, University of Chicago Press. This text explores human solidarity when its expressions are exceptionalist and divisive under the pressures of globalization to argue for a cosmopolitan pragmatism to account for the consequences of diversity.

HINTON, ALEXANDER (ed.) (2002), *Annihilating Difference: The Anthropology of Genocide*, Kenneth Roth University of California Press. This collection reflects new research and important critical perspectives on "genocide" by putting forth new points of view that can help understand the magnitude of past atrocities and develop strategies to prevent future massacres.

INAYATULLAH NAEEM et al. (eds.) (2002), *International Relations and the Problem of Difference*, Routledge. In this work, the authors re-imagine international relations as a unique setting for the study of "difference" and "sameness" within the relation of wholes and parts and sameness.

MAY, TODD (1994), *The Political Philosophy of Poststructuralist Anarchism*, Penn State Press. This text, in discussing Foucault, Deleuze and Lyotard places an emphasis on power emerging from many different sources and operating along many different registers with roots in the traditional anarchist thought of Bakunin, Kropotkin and Proudhon.

WILLIAMS, JAMES (2000), *Lyotard and the Political*, Routledge. This text considers Lyotard's political thought and its broader implications by situating his work in terms of the dominant political and philosophical positions of the twentieth century.

WILLIAMS, ROBERT (1990), *The American Indian in Western Legal Thought: Discourses of Conquest*, Oxford. Exploring the history of legal thought on the rights and status of the West's colonized indigenous tribal peoples, this text traces the European efforts to destroy difference.

PSYCHE-DIFFERENCE

COOPER, COLIN & VARMA, VED (eds.) (1997), *Processes in Individual Differences*, Routledge. This collection deals with the topic of how and why people come to develop different personalities and abilities, that is, the psychology of individual differences, to shed light on underlying processes.

RONELL, AVITAL (2001), *Stupidity*, University of Illinois Press, 2001. This study seeks to present that which intractable in 'stupidity' and to articulate its political and social implications in terms of national identity, masochism, and poetic utterance by investigating ignorance, dumbfoundedness, and the limits of reason.

SANDER, GILMAN (1976), *The Face of Madness: Hugh W. Diamond and the Rise of Psychiatric Photography*, New York: Brunner/Mazel.

SANDER, GILMAN (1982), *Seeing the Insane: A Cultural History of Psychiatric Illustration*, New York: Wiley Interscience. This text emphasizes the politics of stereotyping that has shaped the perception of mental illness through the ages as abuse and exploitation of vulnerability, pain and suffering, and prejudice of various historical periods.

SANDER, GILMAN (1985), *Difference and Pathology: Stereotypes of Sexuality, Race, and Madness*, Ithaca, Cornell University Press. The author traces some important destructive stereotypes from Aristotle to the present: women, Jews, and blacks seen as repositories

of sex, disease, and madness.

SANDER, GILMAN (1989), *Sexuality: An Illustrated History*, John Wiley. As a pictorial cultural history of the images and iconography of sexuality in the Western world, this text traces mythmaking about the sexual form, from the early cultural roots of Christianity to more recent mythmaking.

SANDER, GILMAN (1992), *The Case of Sigmund Freud: Medicine and Identity at the Fin de Siècle*, The Johns Hopkins University Press. This text traces the construction of Jewishness as a biological flaw in the science and medicine of Vienna at the turn of the century, and by focusing on Freud, shows his efforts to detach himself from such a trend.

SANDER, GILMAN (1995), *Franz Kafka: The Jewish Patient*, Routledge. The author examines in the light of Kafka's own medical records and stories the firmly implanted notion of the Jew as a "sick body".

RELIGION-DIFFERENCE

CAPUTO, JOHN (1997), *The Prayers and Tears of Jacques Derrida: In this exposition of Derrida's writings, the author seeks to make "deconstruction" generally available by teasing out the notion of "religion"*.

GOODCHILD, PHILIP (ed.) (2003), *Difference in Philosophy of Religion*, Ashgate Publishing Company. This collection places an emphasis on logical argument and reflection away from practices which seek to entrap the interlocutors into abandoning their own different perspective to open up to the possibility of a different view, a different appreciation of religion.

SCIENCE-DIFFERENCE

ATHEARN, DANIEL (2003), *Fruits of Time: Nature and the Unfolding of Difference* (Universal Publishers).

SOCIETY-DIFFERENCE

JOHNSON, ALLAN (2001), *Privilege, Power, and Difference*, McGraw-Hill. This text provides us with an easily applied theoretical model for thinking about systems of privilege and difference.

LAMONT, MICHELE et al. (eds.) (1993), *Cultivating Differences: Symbolic Boundaries and the Making of Inequality*, University of Chicago Press. This collection seeks to account for the boundaries created between groups in society and the resulting social inequality by exploring the factors that push to segregation and integration.

LAMONT MICHELE (ed.) (1999), *The Cultural Territories of Race: Black and White Boundaries*, University of Chicago Press. This text is concerned with addressing the cultural dimensions of racial inequality by redirecting research and cultural analysis towards a new understanding of how cultural structures articulate the black/white problem.

LAMONT, MICHELE (2000), *The Dignity of Working Men Morality and the Boundaries of Race, Class, and Immigration*, Harvard University Press. In interviewing black and white working-class men with limited access to high-paying jobs and other social benefits, the author constructs a revealing portrait of how they see themselves and the rest of society.

TOURAINE, ALAIN & MacEY, DAVID (2000), *Can We Live Together? Equality and Difference* (Translated David MacEy) Stanford University Press. This text explores the question of how we may live together when societies are characterized by difference that is put under pressure by placing an emphasis on the "subject", a personal life-project to minimize the homogenizing effects of globalization.