

**Anthropology of Derrida's deconstructive philosophy as being a committed human
and a tolerant philosopher-“Anthropological view of modern philosophy”**

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Introduction :

- On the occasion of the 12th death anniversary of Jacques Derrida, the literary critique philosopher, one must note that as leader of the modern philosophical deconstruction he left behind a big philosophic work in which he expressed first his literary critique, second the stemma of his philosophy and third his political positions. All these constitute his anthropological dimension peculiarly in the early stage of the deconstruction advent, such philosophy was emanated from his writings and lectures, triggers of the post structuralism movement via his three published books in 1967; and within his near theory¹ given out by a proven leader of the deconstructive school of criticism, a Jewish, Algerian born and French intellectual who was first notorious indoors within the scholars and philosophers european communities then worldwide in the last decade. Some critics and researchers regard his school as the most important. So, what are the stemmas of his philosophy...?

From modern philosophic anthropology view he **stuck** sometimes **too much** to his philosophic line in confrontation with other scholars as he inclined to implement the multiple interpretations in one hand and used them (multi interpretations) in the necessary and imperative deconstructive approach in other hand, though he was a philosopher of friendship, tolerance and reconciliation... This forms the former anthropological stemma of his philosophy, the latter one which is deemed as an eventual and unnecessary result is his dogmatic and ingrained attachment to his cultural sources which map his way of thinking based mainly on deconstructive

* - ملخص: ان الانتاج الفلسفي الضخم الذي تركه ورائه رائد الفلسفة التفكيكية المعاصرة الذي عبر فيه عن نقده الادبي اولا وعن أصوله الفلسفية ثانيا ثم عن مواقفه السياسية ثالثا. وهذا كله يمثل بعده الانثروبولوجي خاصة في بداية التفكيكية / التقوضية التي إنطلقت من كتاباته ومحاضراته التي دشنت حركة ما بعد البنيوية من خلال كتبه الثلاث التي أصدرها عام 1967 ، ونظريته إذا جاز لنا أن نسميها نظرية (1) لم لا وهو رائد المدرسة التفكيكية في النقد مع العلم انه يهودي الديانة فرنسي الجنسية ومن اصل جزائري، اشتهر في السنوات العشر الاخيرة شهرة عالمية بعد ان كان له وزنه العلمي في الاوساط العلمية والفلسفية الاوربية. وتعتبر مدرسته واحدة من اهم المدارس عند بعض النقاد والباحثين. فقيما تتمثل اصوله الفلسفية..؟ المقال مترجم من العربية إلى الإنجليزية عن طريق بوعزة حبيب.

الكلمات المفتاحية: أنثروبو- فلسفي ، التفكيك الاضطرابي ، دوغمائية التمسك ، الأكسيوماتيك المنفتح ، انسان العلم .

¹ - Jacques Derrida denied that the word deconstructionism is a synonym of the post modernism concept as the latter is a deconstructive thought, anti rationalistic and anti totals either are religious or materialistic as well. It avoids metaphysics, truth and constancy and embraces mobilism. Like deconstructionism, the influent neo materialism shaped this phrase... for more details see **Dr Abd el wahab El Massiri and Dr Fethi El Torki** (common work) Modernism and Post Modernism _Dar el waai-Algeria 2nd edition

2012 page 111 onwards...

interpretation¹ and his quest for l'etant (being) rather than l'etre(to be)... Thus, he seems to be a **special one, evasive**, meticulous and accurate in choosing terms and concepts...²

The subjects such as **text – writing – difference** (with grapheme a) that Derrida studied aim to highlight the axiomatic and open mind to the epistemological concepts, i.e. susceptible mind to the actual changes and new writings and renewed readings (which open new horizons of comprehension and deliver the stagnant thought based on prejudice and evaluation and the inaccurate interpretation of the sacred and the religious texts) generated by the Heideggerian idea of destruction and the Freudian conception of segregation. Such embraced conceptions were noted especially in his early writings which set up his new philosophic deconstructive approach that alternatively disseminates and reconstructs³. To many scholars he made his mark when he managed to get together all literature, philosophy and politics as three chained poles that could be untied only by aura⁴. In addition to his culture that molded the modern anthropologic and philosophic background of his movable philosophy: “from the scientist's philosophy to the philosophic anthropology”...

Therefore our question is in the beginning whether it is possible or not to distinguish between either Jacques Derrida the methodic philosopher who opposed the structuralists to announce a new era of post modernism or the **structuralist** and the culturally **systematic** who managed to collect all three subjects: literature, philosophy, politics, and established the hospitality law, the commitment to politics and the actual tolerance idea. Some critics also emphasized that the deconstruction coined by Derrida is a form of transfer from logo centered philosophy to lingua centered one⁵...

The second paradox is the influence manner of his human behaviour or conduct on his way of thinking (commitment-tolerance) and the influence of his cognitive theory on his life as a

¹ - Same reference page 113

² - Dr Siar el Djamil Derrida the leader of the modern deconstructionism philosophy- the article was published on the website on the anniversary of the death of Derrida see too “ Dr Mourad Gouasmi” Derridas's anxious biography logos magazine experimental issue 2011 page 177

³ - According to Derrida every thought could be rethought and every lexis could be re-dictated even deconstructionism should be deconstructed for more details see **Richard Kearney** book - **logos dialectics**- dialog of the end of the century recordings of Ilyas Ferkouh & Hanane Charaikha arab cultural centre Dar El Beida 1st edition 2005 page 161 162 163...

⁴ - **Siar el Djamil** above given reference page 2 & 3

⁵ - **Siar el Djamil** above given reference page 2 & 3

human... This logical dialectics let him shift from a **tolerant** philosopher into an **insistent** one¹, from his commitment to the political conduct into the deconstructive approach one² and from the natural cultural difference to the cultural coalition mentality, i.e. he was fallen into the logos rationality and the essence centrism which marked the previous philosophies, in other words the presence of the cultural critique of literature in the philosophic theorization, presence of the political unconscious in the anthropological interpretation of the tolerance action and the significance of hospitality and ultimately the coalition of the nature of the speech and grammatology³... In the end can we say that being a philosopher irresistibly attached to his **own history and his cumulative culture** and having intended to express his philosophic attitude, he became straight committed to politics, hence his courageous positions which changed his philosophy and shaped his writings and texts as a very mythic monologues⁴...

Key words

Anthropologic & philosophic, imperative deconstruction, dogmatic insistence, open minded axiomatic, scientist, behavioural obligation, typical reader, monologue author, infinite interpretation, tolerance preacher, thought complete construction, coalition culture, nature of difference, writing centrism, construction carnival and reconstruction

From structure to deconstruction

¹ - The Tolerant philosopher Jacques Derrida was so attached to his anthropological origins and insisted too on his deconstructive approach consequently the *L'agir et le Patir* relationship becomes dialectic between his followed way of living in his commitment to politics , ethics and his philosophic approach applied on the literary and language philosophy critics...

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³ - One must differ between difference as natural and agreement and coalition as cultural for more details see **Ali Harb** book **truth critics** arab cultural centre Beirut 1st edition 1993

⁴ - It means that Derrida thinks and talks to himself only as he is at the monologue stage and no need to demonstrate nor debate anything and more again there is no opposite nor different opinion at such stage(Kogef),i.e. the deconstruction & dispersion & dissemination stage see **Axel Honneth** book **chosism or reification recordings of Kamel Bonir** Algeria 1st edition 2013 in acknowledgment page 61 backwards see also Mourad Gouassmi reference given above...

Let us contemplate Derrida's philosophic quotation: "*If deconstruction is really destructive let it deconstruct as many as possible of the old defective structures in order to reconstruct...*" Only innovative re-constructionists value the deconstruction.¹

Deconstruction was built on the ruins of structuralism and is regarded as one of the frightening aspects of the modern anarchical critique in the early 90s of the last century. So, it is an extension of structuralism in on hand and its concurrent destructor in the other hand. To some opponents, it is akin to a carnival. It submits life to its own laws only; no life is out of control of this carnival, .i.e. out of these laws. Others illustrate it as a quest for irrationality whereas some thinkers picture it as cecity; even Derrida described it as dementia. Accordingly, it reveals to us the idea of the illogical logos reestablishment. We may say it is pictured as a candle that illuminates all around itself and put the spacious dark chamber in shade. In this way, it gave the green light to its fans to walk in the darkness more and more... Nevertheless, a quick reading of Derrida's thought will enlighten the way before the reader to explore this enigmatic approach and decipher the symbols of this sign which is defined as post-modernist school. In fact Derrida was a singular cultural state. Though he inhaled the western philosophy from Plato to Hegel..., he became a fierce opponent to the idealistic rationalism and the moral utilitarian values. More he dared to push the limits when he attempted to deconstruct the western logos itself within his essential mechanisms, he deemed thus deconstruction as a critique of the western essence centered ideology, and hence the western prominent culture centrism on voice, logo and peaceful essence. He pictured the deconstructionist as an alienated narrator using a peculiar language as a key to deconstruct all the logo centred writings of another order². This made Derrida an alienated being and a peculiar writer. Although he was severely accused and shown as immoral years ago, he was pleased that his approach was the only one which could deconstruct rather than the other ones unable to deconstruct the deconstructive approach itself. Consequently the emergence of deconstruction was related to the political, social and economic circumstances that the western world witnessed at that time, and that had mapped the geo-cultural area of the sublime ego philosophy based on the absolutism and centrism culture³ having logos as a dominant tool. Deconstruction was coined to dismiss such dominant perennial philosophy and set instead other conceptions of relativity, dispersal or dissemination, uncertainty (constancies critique), and

¹ - Jacques Derrida -grammatology & differance- translation Kathem Jihad topkal 1st edition Morroco 1988 best work in such research...

² - See Fattous Bessam: introduction to modern approaches of criticism 1st edition Dar waffa Dounia edition Alexandria 2006

³ - Kamel Boumnir critical thought readings of the frankfurter school Algeria 1st edition 2012 page 33/36 for more details revise too "Karl Otto Abel" book **Thinking Habermaz against Habermaz** recordings of Omar Mehibel difference publications 1st edition 2005 page 43 onwards...

evasive language, definite and accurate comprehension of terms, entire consciousness of conceptions, dissemination and finally reconstruction. Again Derrida was a special one.

As philosophically generated, the deconstructive theory is based on the skeptical link between the signifier and signified where the logos can somehow eliminate the language. This skepticism reveals the absence of the constant center of the text, in other words it gives birth to obscure philosophic texts which are out of dichotomy and submissive to the critique. The latter is based on the philosophic skepticism denying all the constancies and traditions.

From the typical reader to the monologue writer

The deconstructive critique of the texts is much more a philosophic affinity than a literary one. It is also regarded too as a philosophic approach of narratives reading or as a receiving approach. This way, the **reader is essential**. However the deconstructive theory is an attempt to provide different interpretations for the para-unknown texts¹ especially via that skilled reader that one can call **the typical reader**; as the reader's criticism is based on the philosophic skepticism², the absolute ideas and evidences refusal. Accordingly the deconstruction of any entirely finalized discourse is illustrated as a seism that thrills the text and denudes it so plainly that all its roots become insightful; as a result the meaning will be neither an available data nor present in the linguistic sign considering that philosophy is a suitable container for both logos and logic. Derrida deconstructed the given idea of metaphysics especially the essence metaphysics, such approach is noted in his texts about opposed concepts or oppositions (e.g. speech/writing, presence/absence...). He reassessed the differentiation between the speaker and the writer. Moreover his deconstructionist approach is full of obscure philosophic terms such as postpose/extension. The first one comes from different immanent signifiers, the second one means that the meaning or the sense is postponed, expected, extended, diffused and dispersed (disseminated) for the center of the text and the certain relation between signifier and signified are absent...

The importance of writing

Derrida conceived through his deconstructive approach that writing is the most important and more important than voice, more it is an alternative rather than the speech for the latter monopolizes the discourse power and grants it to the speaker. However writing gives numerous interpretations of the text, denies the speaker but appraises the reader; that present reader hinders himself the meaning or the signified of the linguistic sign... Yet all the signifiers will not exist entirely and at all time but keep absent despite their presence, hence the difference contrasts presence and writing, even without the presence of the author, can survive longer than speech. As a result and in light of deconstructive perspectives the European heritage is much more open-minded to the indefinite interpretations... This enhances the affinity of the logo-centered

¹ - Same reference

² - Jean Grandel **the hermeneutical turn of phenomenology** translation of Ammar Mehibel 1st edition difference publications Arab house of sciences Algeria 2007

conception. In other word the languages are a structure of more indefinite, affectable and inter textual ones, and a chain of indefinite signs.

The idea of presence and absence

Jacques Derrida reviewed saussurian linguistic opinions and regarded the self-being or presence and the vocal centrism as the components of the western metaphysics, hence the primacy of the speech. He also enhanced that the signifier is more present in the language than the signified. It is up to the reader to summon such absence, which is shaped as the mental representation. The skeptic deconstructionist of the sign (the relation between the signifier and signified) lets the signified a perpetual absconder which no reader can capture (prone to get the meaning or reach the centre of the meaning). To confront his critics, Derrida confirmed that there are no separate boundaries between the literature language and language speech and that the various speech forms produce different sorts of apparent contradiction.

Deconstruction: as seen between hospitality morals (ethics) and tolerance preaching

Derrida distinguished between two kinds of tolerance and gave us two meanings of hospitality: invitation and visitation. It is neither a linguistic signs or words plays, nor linguistic synonyms but an entire self-thoughtful construction¹. When tolerance is transcendent, surpassing all usual conceptions and meanings, it means visitation. It relates to the interaction between ethics and politics and based on the pure principles and pure commitment to the alterity of others. One must definitely and without any condition accept the stranger (absolute arriver) even if he is not invited or expected and welcomes him as visitor and resident as read: absolute and unconditional hospitality. The absolute arriver is free and has all the rights as he is depicted as the house, ground and territory owner or proprietor. No one can share with him his rights and privileges. When tolerance is inspired from the Christian tradition, akin to charity and is philanthropic only, it means invitation. It is not a value, neither a social nor a political commitment or obligation.

Derrida rejected the bounded tolerance conception and the tolerance threshold phrase which was widely used in the western societies in the late years. This phrase reads: the restricted and required number of others (strangers, emigrants and co...) that any national community can welcome. The restriction is due to religious factors, tolerance in the western heritage is much more a messianic virtue than a political or social conception. The tolerant person is not only given the highest social rank but is the strongest as well. He is able to remove and deport other low ranked and weakest -ethnic and theological entities- and denies all their rights. Because he is

¹ - The entire thought construction remind us of structuralism which unites all the elements hence the deconstructionist gathers elements such politics & ethics & customs & social rule...Key tool systematic and structural approach for more details about the structural approach see **Dr Bendaïda Mokhtar** structuralism from the approach to the deconstruction literature & human sciences magazine Djillali liabes university -Sidi bel

a virtuous devoted tolerant, he can give others what he deems is necessary and withdraws it whenever he wants... Some Arab thinkers and critics¹ recognize this tolerance tendency which was entitled to be hyperbolized. But Derrida was more philosopher than ever here , he just gave a preaching idea that prove to be less valued and less effective, though ethical, than the meaning of tolerance that he rejected at the beginning. The former was deemed only as an ethical virtue. He exaggerated too when he let the host (house owner) overly powerful, even if he is the traditional tolerant himself .Although he appraised too much the guest, the other and the visitor, the latter proved to be very weak as compared to the given and guaranteed rights and privileges he was granted. Derrida gave **no more guarantees** to these rights than the host kindness. Thus he contributed to reject and deconstruct the image of the hospitality that the philosophy of the Enlightenment had illustrated in the 18th century and reconstruct and reshape both the conception and principle of tolerance...

Thanks to the thinkers and philosophers contributions, the western culture got definitively rid of the disease of racial superiority and the ethnic, religious and natural segregation. Some western historians noted that the tolerance principle was framed up by the western culture which remove with its help(tolerance pprinciple) all the human racisms kinds, hence -the international western community- charters and constitutions which formulated in numerous phrases the rules of the known western political and social revolutions. The slogan of the French revolution in the 18th century “freedom and brotherhood and equality” is evidence. In truth “tolerance principle” meanings were completely missing in the modern western “philosophical discourse” in its quest for the roots and causes of the current political violence and social riots, .i.e. such discourse is not palpable in the within civilisational and cultural dialog..., moreover the actual western historical reality -political &social- and the western practices are unconnected with the western culture itself. In sum the “tolerance principle” meanings are definitely missing... The interview which was made by the American philosopher “Giovanna Borradori” with the big European philosophers, the French “Jacques Derrida” and the German “Jurgen Habermas”..., is an axiom. Again “Roger Garaudy”, the French philosopher, had always entitled the western world to be less haughty and less arrogant and to lay the groundwork for a dialog with the other civilizations, especially the most fruitful one with “the Coran civilization” which could at least deliver the world from the West centrism, from its unitary dimensions and free the West itself from the centrism trap that caught it and hindered all universal cultural horizons².

¹ - Para critique **El Arabi Sami Khachba**” for more details see Barkat Mohamed the modern dialogue with the west and its requirements- **El Arabi monthly cultural magazine** distributed by the medias ministry of Kuwait issue number 645-2012/8... see also Dr Meziane Benchergui book Hospitality...

§-”Giovanna Boardory” teacher at “Vassar school in New York” her best wok philosophy in terrorism era “arab centre of researches and politics study”

² - Para critique **El Arabi Sami Khachba**” for more details see Barkat Mohamed the modern dialogue with the west and its requirements- **El Arabi monthly cultural magazine** distributed by the medias ministry of Kuwait issue number 645-2012/8... see also Dr Meziane Benchergui book Hospitality...

Derrida rejected the philanthropic tolerance though messianic as it lacks in reality all the meanings of equality, brotherhood and equal justice for all the humans. In contrast segregation was dominant in the western philosophical discourse. The missing meaning of fraternity was not only influenced by the historicism realism of the western logo but by the precise meaning of tolerance recorded on the principles and objectives charter of the Anti racism Arab Organization as well. Such meaning was arisen too by the western idealistic philosophy of the Enlightenment, more again set as an irresistible canon according to the religious instructions which are in perpetual confrontation with the actual history results: self animosity history, aggression of the other, dominance, colonialism and oppression histories....

Philosophic summary :

This rationalistic paradox let him change from a tolerant philosopher to an insistent one. But the question is what to insist on? How to be tolerant? And whom does one tolerate?

It is the insistence based on the necessary commitment, more the dogmatic attachment to a given cultural conduct and to a given critical approach; hence Derrida's political and social commitment interacts with his "commitment to the deconstructive approach". In sum he conceived that the difference is a natural conception and the coalition is cultural¹. Still he was attached to the essence centered rationalism but the essence meant here is different from the philosophically classical cognitive one (scientist). It is the anthropological and cultural one indicating one's (thinker) way of living and illuminating one's (thinker) way of thinking or frame of mind. Thus Derrida was manifestly attracted to the narrative writings, .i.e. both the palpable culture of his literary critique in his philosophical theorization and the palpable philosophical theory of tolerance in his political conduct marked him, and so did his constructive and courageous positions.

As he was attached to his history and stuck to his culture², both Derrida's political commitment and courageous positions changed his philosophy and shaped his writings and texts monologue, mythic like and somehow dementia like too. Therefore the way he interpreted philosophically the tolerance action and the hospitality meaning is based on the anthropological depth and political

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¹ - Ali Harb reference given above

² - Jacques Derrida origins are based on the philosophic & anthropologic & historic systems: he relied on the deconstructionism logic in his critic approach plus the theological experience in the interpretation operation ultimately the ethnic stemma in his commitment to the political and social behaviours & all these are due to two factors: deconstruction style + political unconscious...

unconscious¹ and the coalition of the natural, dialectical and deconstructive relation between speech and writing²...his human conduct based on the following rules had influenced too his way of thinking: obligation, tolerance, moral strength...etc. In contrast his cognitive theory had influenced his life as a human being and not any being but the one who managed to coordinate between what is political, social and what is philosophical and theory and to build them all in one block albeit he recommended to transcend the construction and system ideas³ in his notes about speech and writing and refused to talk about such ideas in art and literary critique. The literary critic and philosopher illustrate the literary critique as the unconscious and formal structure as noted in Claude Levi Strauss's⁴ book structural anthropology⁵...

...To sum up we wondered above whether it is possible or not to differ between Derrida the methodic philosopher who opposed the structuralists as being a post modernism philosopher and the structuralist and culturally systematic. We also noted that he managed to gather all the three poles, philosophy, literature and politics and to set up the hospitality law, the commitment to politics and the actual tolerance policy. We mentioned also that some critics conceived that Derrida's deconstruction is a shift from logo centrism into writing one⁶. This remark was not innocent, it should be clearly defined before any analyze or interpretation, knowing that Derrida

¹ - Political unconscious conception of "Dr Mohamed Abed El Jabiri" book political logos or mind or intellect criticism 1st chapter see also (Regis Debrui) critique de la raison politique

² - Jacques Derrida "l'écriture et la différence" Puf Paris pp 135 139 et voir aussi « la voix et le phenomene » l'introduction

³ - Derrida criticized effortfully structuralism using his deconstructive philosophy whereas adopted unknowingly Levi Strauss structuralism see Jacque Derrida "La dissemination" and see Marc Goldsmith "Jacques Derrida une introduction"

⁴ - Pictorial structuralism representative best anthropologic and structural works in which he spoke of the structural unconscious conception and used the pictorial and structural approach beside his book the wild thought & see also Gilbert Durand *Les structures anthropologiques de l'imaginaire* Paris Dunod (1st edition Paris PUF 1960)

⁵ - Pictorial structuralism representative best anthropologic and structural works in which he spoke of the structural unconscious conception and used the pictorial and structural approach beside his book the wild thought & see also Gilbert Durand *Les structures anthropologiques de l'imaginaire* Paris Dunod (1st edition Paris PUF 1960)

⁶ - Logos sword which murdered the deity during the structuralism era and the ante structuralism one as stated in Plato and Hegel philosophies had been replaced by the pen sword or writing (grammatology) which will eradicate logos by dissemination and the deconstructive logic... for more details see: cours de philosophie lecon sur. Derrida "Deconstruire la finitude"

is a philosopher, author, intellectual and above all more attached to his race and his religion which form his cultural anthropologic roots...

Some scholar considered that in addition to his philosophy based on critique, transcendence and the establishment of new conceptions such as destruction and reconstruction, **he marked his epoch when he gathers all the three poles which could be separated only by aura¹ because they represent the essential change from the sapient to the anthropologist and philosopher...** and the quest for what should be though his denial of readings and interpretations based on valuation and prejudice (text without author), and the mind openness on the possible, on the multiple renew of readings which aim to free the thought from the oppressive system, the structure auras and the Husserlian phenomenological unconscious. In attempt, he applied the hypothetic and deductive approach aiming at the openness on the absent and the present, which is susceptible to changes as meant epistemologically by the conception of deconstruction ...

... We stand in front of one of the modern philosophy and the new deconstruction leaders who advocated it to show his literary critique philosophy, his philosophy stemma and his political attitudes and even his anthropological dimension especially in the early stage of deconstruction triggered by his writings and lectures, such opened post modernist horizons for thought and inaugurated simultaneously the post structuralism movement via Derrida's tridimensional compound. The latter shaped his coordinated theory and made him the leader of the deconstructive school in critique...

¹ - Many scholars believe that Derrida marked his presence when he managed to set literature & philosophy & politics all together as three poles which can be separated only by aura - see Dr Siar Jamil **Derrida the leader of the modern deconstructive philosophy** reference given above & see Dr Mourad Gouassmi **"Derrida anxious biography"** reference given above... his culture shaped as well a third dimension which is his anthropological and philosophical school as read in the modern philosophy conception and shift this way from sapient philosopher to an anthropological philosopher... French translation philosophie de l'homme de science a l'anthropologie philosophique & see also Jacques Derrida « Foi et savoir » & <http://www.elaph.com/ElaphLiterature/2004/10/14836tp.htm#sthash.DAN4UvJ7.dpuf>