

The Deconstructive Angel

Meyer H. Abrams

It is often said that Derrida and those who follow his lead subordinate all inquiries to a prior inquiry into language. This is true enough, but not specific enough, for it does not distinguish Derrida's work from what Richard Rorty calls "the linguistic turn" which characterizes modern Anglo-American philosophy and also a great part of Anglo-American literary criticism, including the "New Criticism," of the last half-century. What is distinctive about Derrida is first that, like other French structuralists, he shifts his inquiry from language to *écriture*, the written or printed text, and second that he conceives a text in an extraordinarily limited fashion.

Derrida's initial and decisive strategy is to disestablish the priority, in traditional views of languages, of speech over writing. By priority I mean the use of oral discourse as the conceptual model from which to derive the semantic and other features of written language and of language in general. And Derrida's shift of elementary reference is to a written text which consists of what we find when we look at it--to "un texte déjà écrit, noir sur blanc." In the dazzling play of Derrida's expositions, his ultimate recourse is to these black marks on white paper as the sole things that are actually present in reading, and so are not fictitious constructs, illusions, phantasms; the visual features of these black-on-blanks he expands in multiple dimensions of elaborately figurative significance, only to contract them again, at telling moments, to their elemental status. The only things that are patently there when we look at the text are "marks" that are demarcated, and separated into groups, by "blanks," there are also "spaces," "margins," and the "repetitions" and "differences" that we find when we compare individual marks and groups of marks. By his rhetorical mastery Derrida solicits us to follow him in his move to these new premises, and to allow ourselves to be locked into them. This move is from what he calls the closed "logocentric" model of all traditional or "classical" views of language (which, he maintains, is based on the illusion of a Platonic or Christian transcendent being or presence, serving as the origin and guarantor of meanings) to what I shall call his own graphocentric model, in which the sole presences are marks-on-blanks.

By this bold move Derrida puts out of play, before the game even begins, every source of norms, controls, or indicators which, in the ordinary use and experience of language, set a limit to what we can mean and what we can be understood to mean. Since the only givens are already-existing marks, "déjà écrit," we are denied recourse to a speaking or writing subject, or ego, or cogito, or consciousness, and so to any possible agency for the intention of meaning something ("vouloir dire"); all such agencies are relegated to the status of fictions generated by language, readily dissolved by deconstructive analysis. By this move he leaves us no place for referring to how we learn to speak, understand, or read language, and how, by interaction with more competent users and by our own developing experience with language, we come to recognize and correct our mistakes in speaking or understanding. The author is translated by Derrida (when he's not speaking in the momentary shorthand of traditional fictions) to a status as one more mark among other marks, placed at the head or the end of a text or set of texts, which are denominated as "bodies of work identified according to the 'proper name' of a signature." Even syntax, the organization of words into a significant sentence, is given no role in determining the meanings of component words, for according to the graphocentric model, when we look at a page we see no organization but only a "chain" of grouped marks, a sequence of individual signs.

It is the notion of "the sign" that allows Derrida a limited opening out of his premises. For he brings to a text the knowledge that the marks on a page are not random markings, but signs, and that a sign has a dual aspect as signifier and signified, signal and concept, or mark-with-meaning. But these meanings, when we look at a page, are not there, either as physical or mental presences. To account for significance, Derrida turns to a highly specialized and elaborated use of Saussure's notion that the identity either of the sound or of the signification of a sign does not consist in a positive attribute, but in a negative (or relational)

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Table of Contents Deconstructive Angel Pdf

1. Understanding the eBook Deconstructive Angel Pdf
 - The Rise of Digital Reading Deconstructive Angel Pdf
 - Advantages of eBooks Over Traditional Books
2. Identifying Deconstructive Angel Pdf
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Deconstructive Angel Pdf
 - User-Friendly Interface
4. Exploring eBook Recommendations from Deconstructive Angel Pdf
 - Personalized Recommendations
 - Deconstructive Angel Pdf User Reviews and Ratings
 - Deconstructive Angel Pdf and Bestseller Lists
5. Accessing Deconstructive Angel Pdf Free and Paid eBooks
 - Deconstructive Angel Pdf Public Domain eBooks
 - Deconstructive Angel Pdf eBook Subscription Services
 - Deconstructive Angel Pdf Budget-Friendly Options

6. Navigating Deconstructive Angel Pdf eBook Formats
 - ePub, PDF, MOBI, and More
 - Deconstructive Angel Pdf Compatibility with Devices
 - Deconstructive Angel Pdf Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Deconstructive Angel Pdf
 - Highlighting and Note-Taking Deconstructive Angel Pdf
 - Interactive Elements Deconstructive Angel Pdf
8. Staying Engaged with Deconstructive Angel Pdf
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Deconstructive Angel Pdf
9. Balancing eBooks and Physical Books Deconstructive Angel Pdf
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Deconstructive Angel Pdf
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Deconstructive Angel Pdf
 - Setting Reading Goals Deconstructive Angel Pdf
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Deconstructive Angel Pdf
 - Fact-Checking eBook Content of Deconstructive Angel Pdf
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
 - Integration of Multimedia Elements

- Interactive and Gamified eBooks

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