



جامعة القاضي عياض
UNIVERSITÉ CADI AYYAD

كلية الآداب والعلوم الإنسانية
Faculté des Lettres et des Sciences Humaines

Revue des Sciences Humaines

RIVAGES

Revue scientifique à comité de lecture



N° 5 - 2020

RIVAGES

Revue scientifique à comité de lecture

N° 5-2020

Revue semestrielle, scientifique à comité de lecture, éditée par la Faculté des Lettres et des Sciences Humaines, Université Cadi Ayyad – Marrakech - Maroc

Directeur

Doyen de la Faculté des Lettres et des Sciences Humaines

Abderrahim BENALI

Coordination générale

Jamal RACHAK

Comité Scientifique

GRAVARI BARBAS Maria, IREST, Université Paris 1 Panthéon-Sorbonne, France, **ELLOUMI Mohamed**, INRAT, Tunisie, **LAOUNA Abdellah**, CERGéo, Université Mohamed V Rabat, **DEBARBIEUX Bernard**, Université de Genève, Suisse, **NAVARRO PALAZON Julio**, Escuela de Estudios Arabes des Granada, CSIC, Espagne, **SKOUNTI Ahmed**, Institut National des Sciences de l'Archéologie et du Patrimoine, Rabat, **GIRAUT Frédéric**, Département de Géographie, Université de Genève, Suisse, **HERNANDEZ ARMENTEROS Salvador**, Universidad de Granada, Espagne, **BOUBRIK Rahal**, Département de Sociologie, Faculté des Lettres et des Sciences Humaines, Université Mohamed V de Rabat, **TOZY Mohamed**, UMRVIP et Sciences po, Aix en Provence, France, **PULVAR Olivier**, Université Antilles-Guyane, Centre de Recherche sur les Pouvoirs Locaux dans la Caraïbe – CNRS UMR 8053, **HILLALI Mimoun**, Institut Supérieur International de Tourisme, Tanger, Maroc, **PERALDI Michel**, directeur de recherche au CNRS et Centre Jacques Berque pour le développement des Sciences Sociales à Rabat (Maroc), **BOUMAZA Nadir**, Université Pierre MENDES France- Grenoble 2, **LANDEL Pierre – Antoine**, CERMOSEM, UJF, Mirabel – France, **PECQUEUR Bernard**, Institut de Géographie Alpine, PACTE (UMR CNRS 5194 – Université J. Fourier, Grenoble – France).

Comité de Rédaction :

Abderrahim BENALI - Jamal RACHAK - Khadija ZAH

Mohamed MOUHOUB - Said BOUJROUF.

Adresse

Faculté des Lettres et des Sciences Humaines, B.P. 3737

Amerchich – Marrakech 40000 Maroc

Site web. <http://www.flm.uca.ma.ac> - Email : revueflm@gmail.com

Tél. 00212524302742 - Fax 00212524302039

Dépôt Légal : 2018PE0010

ISSN : 2605-6410

Le tableau en couverture est de l'artiste peintre Mahi Binebine.

Les contenus des textes publiés dans la revue n'engagent que leurs auteurs.

Revue des Sciences Humaines

RIVAGES

Revue scientifique à comité de lecture

N° 5-2020

Publication de la Faculté des Lettres et des Sciences Humaines

Université Cadi Ayyad

Marrakech

Maroc

Revue des Sciences Humaines

RIVAGES

Revue scientifique à comité de lecture

Conditions de publication

- *Rivages* est une revue scientifique à comité de lecture et publie des travaux de recherche qui entrent dans le champ des sciences humaines.
- La revue est semestrielle.
- La revue publie des études et des recherches originales non encore publiées ou soumises à publication.
- Les travaux à publier sont soumis aux conditions de la recherche scientifique reconnue en termes de documentation et de citations des sources utilisées.
- Les contenus des textes publiés dans la revue n'engagent que leurs auteurs.
- Les travaux soumis sont à déposer en deux copies, l'une en version imprimée et l'autre en version électronique.
- Les contributions suivent les normes techniques suivantes: en arabe, police 14 Sakkal majalla et en latin, police 11 en Times New Roman. Les notes de bas de page seront en police 10 Times New Roman.
- le nombre de pages ne doit pas excéder 20 pages par article.
- Le chercheur mentionne, sous le titre de son travail, son nom, le nom de sa structure de recherche et de son institution d'appartenance.
- Le chercheur présente deux résumés de sa recherche, respectivement dans sa langue de travail et dans une autre langue.
- Les travaux sont soumis à évaluation et l'auteur s'engage à apporter les amendements demandés au plus tard 15 jours après réception du rapport des évaluateurs.
- La revue se réserve le droit de publier ou de ne pas publier les travaux qui lui sont soumis et ceux qui ne sont pas publiés ne seront pas rendus à leurs auteurs.
- La revue se réserve le droit d'auteur et le droit de re-publier, sous format papier ou électronique, tous les articles soumis et publiés.
- Les travaux soumis ne devront violer aucun droit d'auteur ni aucun autre droit de propriété d'une tierce partie.

SOMMAIRE

Women and Sainthood in Marrakesh	7
<i>Malika El Ouali</i>	
Deconstruction: the Strategy of Postcolonial Criticism	25
<i>Hanane El Aissi</i>	
W-Rites of Representation: Speaking Some Truth Back to Power	39
<i>Abdeladim Hinda & Jamal Akabli</i>	
Negation in Moroccan Arabic: A semantico-pragmatic approach	61
<i>Habib Darkaoui Soufi</i>	
La sociologie de Paul Pascon, essai d'une épistémologie de forme	77
<i>Ali Jaafari</i>	

Deconstruction: The Strategy of Postcolonial Criticism

Hanane El Aissi

*Université Cadi Ayyad,
Faculté des Lettres et des Sciences humaines, Marrakech*

ملخص

يروم هذا المقال دراسة إشكالية العلاقة بين تفكيكية جاك دريدا والدراسة النقدية ما بعد الكولونيالية، ورصد سبل التأثير والتأثر بين هذه المقاربة والخطاب الكولونيالي. وذلك من خلال الدفاع عن أطروحة مفادها أن فحص مسألة سيولة النص أو عدم ثبوت معنى النص الذي تتضمنه المنهجية التفكيكية، يشكل مسارا فعالا في تجسيد "الأخر" في النصوص الغربية. وإذ تحاول هذه الدراسة توضيح كيف تم توسيع مجال المقاربة التفكيكية لتشمل نقد ما بعد الكولونيالية، فإن ذلك لأجل غاية فحواها البرهنة على أن هذا الفكر التفكيكي قاد العديد من نقاد نظرية ما بعد الكولونيالية، خاصة كاياتري سبيفاك، إلى تفكيك الخطاب الكولونيالي من داخل المنهجية الغربية وإنتاج خطاب بديل يدحض إدعاءاته المزعومة. الكلمات المفتاحية: التفكيكية، سيولة النص، ما بعد الكولونيالية، الخطاب الكولونيالي، النقد ما بعد الكولونيالي.

Résumé

L'objet du présent article est d'étudier la relation problématique entre la déconstruction de Jacques Derrida et la théorie postcoloniale. Il sert à examiner la manière dont la déconstruction à influencer le discours postcolonialisme, en analysant le concept d'indécidabilité du texte dans la déconstruction comme voie de premier plan de la manifestation de « l'autre » dans les textes occidentaux. Pour bien clarifier ces réflexions, cet article tente d'étendre la déconstruction à la critique postcoloniale et plaide en faveur de l'utilité d'indécidabilité du texte dans cette doctrine. Ceci sera bien réalisé en illustrant comment cette idée conduit de nombreux critiques postcoloniaux -principalement Gayatri Chakravorty Spivak- à démanteler le discours colonial et la méthodologie occidentale pour finalement saper ces prétentions à la vérité.

Mots clés: Déconstruction, indécidabilité, postcolonialisme, discours colonialiste, la critique postcolonialisme.

Abstract

This article seeks not only to shed light on Derrida's deconstruction, which has been widely welcomed by literary and philosophical critics, but also to study its problematic relationship with postcolonial studies and its popularity amongst postcolonial critics. Focusing on the "Undecidability" of the text as a major

theoretical principle and critical strategy in deconstruction, this article argues for the utility of deconstruction in postcolonial criticism. Postcolonial critics such as Homi Bhabha and Gayatri Chakravorty Spivak have adopted deconstruction as an approach to voice their proclamation and indictment against the aftermaths of colonialism. Colonial discourse is put under the exercise of dismantling and made uncovered by means of deconstructive reading to give vent to a series of decoding that make “colonial text” unmask its displeasing incubus and opposing forces that lay latent in its folds.

Key words: Deconstruction, undecidability, postcolonialism, colonial discourse, postcolonial criticism

Introduction

The advent of deconstruction has considerably enriched postmodern thought and criticism. Its effectiveness has been acknowledged by Western academia all over the world. Deconstruction is a ground-breaking approach in philosophy and literary theory. Such an approach was initiated in France. Its founder, the French thinker, Jacques Derrida, declared himself as a non-metaphysical thinker. He has established an authoritative and a revolutionary strategy that applies deconstructive readings to both philosophical and literary texts. The advantage of deconstruction lies in its very attempt to displace all the systematic presuppositions of Western mode of thinking and interpreting the text, the world and history. The liberation of thought from all the sediments of the searched “logos” and the systematic conventions of the history of metaphysics are the primary aim of deconstruction. Derrida subverts all the supposed grounds and bases of western traditions to set thought free from the illusive decidability of groundless truth. In tracing these issues, the present paper investigates the extent to which deconstruction has influenced the field of postcolonial theory. It focuses on and examines the issue of “undecidability” within deconstruction as a leading path towards the manifestation of the “Other” in Western texts. It attempts to extend deconstruction to the postcolonial criticism and argues for the utility of the “undecidability” of text in this field. This will be achieved by means of illustrating how this idea has led many postcolonial critics - mainly Spivak- to dismantle colonial discourse from within the western framework and methodology to ultimately undermine its claims to truth.

Deconstruction is not an enclosure in nothingness, but an openness towards the other.¹

Jacques Derrida

¹ Derrida Jacques, “*Deconstruction and the Other*” *Dialogues with Continental Thinkers*, Ed. Richard Kearney (Manchester UP, 1984) p. 124.

1. The “Undecidability” of the Text

Deconstruction¹ is remarkably analytical. Its horizons have gone beyond the scope of western modes of analyses to ultimately inspire the whole world with its openness on the “Other”. Derrida reaffirms Nietzsche’s claim that “there are no truths,” which deconstructively makes room for every supposed truth to coexist with other supposed truths. The advantage of the “undecidability” of the text lies in its latent potential to perpetuate its openness on many readings and interpretations. Derrida’s claim that there is no theoretical authoritative and determinate reading of the text has brought about a chocking event in epistemology. As a result, every single western text that is considered as a source of truth or power has been subjected to deconstructive reading. Derrida has proved thanks to deconstructive reading that the west’s discourse either via philosophy, literature or criticism entails implicitly its “Other”. By means of deconstructive reading, he elicits out of any text that “Other” and turns it into a substantial component of that text. Derrida, by practicing deconstruction, has sought the hidden “other” in language and materialized its presence in discourse. The “undecidability” of deconstruction has enabled many postmodern critics to use it and apply it successfully to many fields such as Postcolonial Criticism. The extent to which deconstruction gained academic authority within western academia and educational institutions all over the globe, has become clearly visible to intellectual elite. They have associated it with cultural, social and political domains.

Not surprisingly, deconstruction has trespassed all the boundaries of western traditions to make room for its suppressed “other”. Many postmodern critics, especially postcolonial ones, have found in deconstruction a theoretical background, which endorses fully their proclamations and accusations against colonialism and imperialism. The entanglement of deconstruction with postcolonial theory has led the west to see clearly through its historicized latent image. Gayatri Chakravorty Spivak and Homi Bhabha, for instance, have elucidated the extent to which deconstruction has dealt with the question of the “Other”. Indeed, there is no

¹ It is worth mentioning here that Deconstruction resists any attempt to its definition. The main attribute to deconstruction is that it overcomes any medium that leads it to systematicity or consistency. Many critics ventured to define it but they were harshly criticized. Deconstruction, as an approach to text, language, and history is based on the stratagem of undecidability and thus it cannot advocate decidable and definitive interpretation or reading. For each reading of text defers it to another. For more information, see Nicholas Royle’s Critique of Chambers’ attempt to define deconstruction.

approach or a strategy of analysis, hitherto, that has dealt with the idea of the “Other” as deconstruction has done. Its very advantage lies in the fact that it has seen light on the western soil. This position has allowed it to have a free access to dismantling the centrality of western tradition from inside and destabilized the binary oppositions upon which the west’s logos depends to give shape to what it assumes to be rational attitude towards the world outside its boundaries. Hence, the issue of privileging “Self” over “Other” has become, in the light of deconstruction, a bypassed myth. In fact, Deconstruction entails in its tenets an openness towards the “Other”. Derrida has enriched the world’s repertory of philosophy with many writings, which postcolonial critics qualified as a panacea that enables them to liberate and solve the historical crisis generated by the west. All the epistemological grounds have, by then, been turned into fallacious disillusionments. In fact, the question of ethnocentrism, eurocentrism, and identity have been undone by postcolonial deconstructivist critics. They have dismantled the canonical discourses that gave shape to colonialism. Hence, all the hierarchical binary oppositions such as West/East, Occident /Orient, White/ Black, First world / Third world, Civilized/Uncivilized, Man/Woman, have been questioned to spot their invalidity in the construction of any representative narrative. In the view of Spivak,

If one reverses the direction of this binary opposition, the Western intellectual’s longing for all that is not West, our turn towards the West—the so-called non-West’s turn toward the West is a command. That turn was not in order to fulfill some longing to consolidate a pure space for ourselves, that turn was a command. Without that turn we would not in fact have been able to make out a life for ourselves as intellectuals.¹

The postcolonial critics’ investigation of colonial narratives has been considered as a necessity to challenge the misrepresentation of the political and the socio-cultural conditions of the colonized world. Thus, the main project led by these intellectuals is shown in their insatiable desire to unlearn all the preconceptions and presuppositions formulated by the homogeneous vision of the West towards the non-West. Though they differ in their methodology to approach and criticize colonial history, Edward Said and Gayatri Spivak are vivid examples of such a tendency. They have, in the end, the same objectives as Third World intellectuals.

¹ Gayatri Chakravorty Spivak, *The postcolonial Critic: Interviews, Strategies, Dialogues*, Ed. Sarah Harasym (New York and London: Routledge, 1990) p. 8.

2. Deconstruction: Inspiring Postcolonial Criticism

As a postcolonial critic who owes her roots to the third world, Spivak has been extremely inspired by deconstruction. Like many postcolonial critics, she has found in deconstruction a tool that has enabled her to bypass all western theoretical limitations, which have imprisoned thinking. She criticizes the west by manipulating its own tools. Her innate interests in deconstructive reading of the text derive from her desire to re-read colonial discourse and bring to the surface its hidden strategies that legitimize the western project of imperialism. The complexity and diversity of colonial and postcolonial experience in the non-western world have paved the way to the necessity of theorizing the issue by tracing its course in both philosophical and literary texts. Hence, deconstruction's critique of the binary oppositions have ultimately launched the concept of "undecidability"¹ as a property that inhabits any kind of discursive text. Spivak has intelligently used this concept. The importance of deconstruction in the field of postcolonial studies is due to the fact that the real world is constituted by text and its textuality; and thus, any perception of any experience is just a linguistic representation. In fact, Spivak's project is manifested in her determination to highlight the role of discursive texts, literature or philosophy, in presenting what is essentially unrepresentable. Her adoption of deconstruction and its undecidability has helped her to dismantle colonial discourse and uncover contradictions within it to lay bare its inability to transmit any absolute truth or knowledge about the colonial subject, more specifically the "Third World Woman".

Deconstruction, as seen previously, has undeniably undermined the concept of universality, and mainly the superiority and the centrality of the west that have established arbitrarily themselves all through out history at the expense of privileging the 'Self' over the 'Other'. Spivak has started from this point to study the entrenched binary opposition of colonizer/colonized which has been shouldered and perpetuated by the western intellectual elite in order to rationalize the project of imperialism. Thanks to her analytical project that diagnoses the nature of the colonizer/colonized historical relationship, Spivak has challenged western philosophy by unveiling its gaps and lacuna especially when dealing with the "Other" of Europe as being already a textual inscription of what is inferior and alien. Hence, the ideologically established superiority of western text and epistemology has been subjected to deconstruction which according to Spivak,

¹ 'undecidability' in this Derridean context may be considered as an inherent aspect that is endlessly in action inside every single field, particularly the text. It may be viewed as the text's inability to submit meaning. It is the characteristic of the decentralization of meaning, an act that is undergone by a signifier in its desperate quest for a signified.

seem to offer a way out of the closure of knowledge. By inaugurating the open-ended indefiniteness of textuality —by thus “placing in the abyss (mettre en abîme), as the French expression would literally have it --it shows us the lure of the abyss as freedom.”¹

The application of deconstruction to postcolonial theory derives from Spivak's deep awareness of the importance of the text in constituting both the world and the subject. Epistemology is confined within the text, a purely linguistic product. Correlatively, what the west considers as the reality of the 'Other' - for example, the East - is a reality made up out of a system of signs that leads ultimately to a representation which once in the fold of deconstruction becomes unveiled and is shown again but this time as a misrepresentation. Actually, the colonial enterprise has been well established through the handling of a set of ideological writings. Hence, the paramount importance of the colonial text in shaping and legitimizing the colonial project is central to Spivak's concerns. Her being a deconstructivist “touched by deconstruction” enables her to adopt the poststructuralist view that text cannot, by any means, hold a fixed meaning or a single interpretation. As she points out,

I think the post-structuralists, if I understand them right, imagine again and again that when a narrative is constructed, something is left out. When an end is defined, other ends are rejected, and one might not know what those ends are so what is this left out? Can we know what is left out? We must know the limits of the narratives, rather than establish the narrative as solutions for the future...²

Here, Spivak alludes to Derrida and Nietzsche's assumptions that by the time the text reveals itself, it simultaneously hides it, and as it contains some truth, it leaves other meanings in the form of an endless latency. In every text, there is a chiasm in the midst of what is subjective turns to be objective, and at last engages in a conflict with what it discloses. The colonial project, according to Spivak, has been a ‘textual event’ as it has been reinforced by philosophical and literary texts. By means of analyzing and dismantling what is considered to be a colonial discourse, Spivak has used textuality and undecidability as she considers them effective tools which make it possible to undermine every claim that is believed to be determined and rational. Spivak handles the colonial text precisely at the point at which it is shaped by colonial power, to subject it to textuality as approached by

¹ Derrida Jacques. *Of Grammatology*, Trans. Gayatri Chakravorty Spivak. (Baltimore and London: the Johns Hopkins University Press, 1997) p. 26.

² See Spivak, *Postcolonial Critic: Interviews, Strategies, Dialogues*, p. 18.

deconstruction, to displace and undo the binary oppositions that generate colonial discourse, thereby laying bare the limitations of the west's perception of the colonial experience. Textuality may be defined accordingly as an epistemological process that attempts to inscribe what is inscribable. According to Spivak:

The notion of textuality should be related to the notion of the worlding of a world on a supposedly uninscribed territory (...) Now this worlding actually is also a texting, textualizing, a making into an object to be understood. (...) Textuality is tied to discourse in an oblique way.¹

The totalizing of colonial history into a set of textual processes, of what the text may reveal or not, has paved the way for Spivak to produce a counter vision that elucidates how the colonizing power violates the reality of the colonized and produces only a representation that deceives both of them, simultaneously. In fact, suggests Spivak, what the contemporary intelligentsia calls "Third world" or "Worlding" is only a textual representation constructed by and within the colonizer's discourse. What is referred to as colonized remains ultimately only a signifier that is in ceasing search for its unknown yet signified. Thus, Spivak has questioned the extent to which any expert in postcolonial field can overcome or accept the ideological dissimulation of both philosophical and colonial discourse. What is crucial is that Spivak's handling of deconstruction in this field is meant to politicize and theorize the history of colonialism and especially imperialism whose impact is still immanent in the contemporary era. Moreover, the colonizing power has dealt with the colonized and the colonial experience as being homogeneous overcoming the specificity of the colonized and the cultural context that have framed each single colonial event. Spivak, instead, suggests that this western vision is deficient; thereby reinforcing her claim by revealing how the colonial history of India is so particular and different at all levels that even its history itself cannot be homogenized. Hence, she gives the example of India, which, she argues, in its British version constructs a "continuous" and "homogeneous" "India" in terms of heads of state and British administrators.²

Spivak has re-read the history of colonialism to refute the west's homogenous view of the colonized subject and to set up as an alternative the heterogeneity of the colonial experience that cannot be reduced to one single colonial discourse. For example, the history of colonialism has ignored and

¹ See Spivak, *Postcolonial Critic: Interviews, Strategies, Dialogues*, p. 1.

² Robert J.C Young, *White Mythologies*, Second edition (London and New York: Routledge, 2004) p. 201.

even silenced the colonized subject without taking into account the issue of gender. As a politically committed feminist, Spivak unveils how “the Third World woman” has been doubly marginalized by western feminist, colonial, and patriarchal discourse. Therefore, any attempt to homogenize the colonial subject will be a radical elimination of women’s voice and consciousness from the colonial history. Yet, to challenge the complexities of these issues and to escape being trapped in the abstractness of deconstruction, Spivak has employed the “undecidability” of the text to some philosophical and literary texts. In order to clarify this, more light needs to be shed on Spivak’s deconstruction of Michel Foucault and Gilles Deleuze’s view about the “Other”.

The use of the “undecidability of deconstruction” in postcolonial theory- especially at the hands of Spivak - has been a breakthrough in the contemporary era. For example, Spivak, as a deconstructivist by excellence, has transgressed the limitations and the restraints of methodology with the aim to lay bare the west’s systematic ideology that was set up to the detriment of the “Other”. The emergence of Spivak’s essay “Can the Subaltern Speak?” has been an outcry voicing these issues. For example, it has illuminated the problematic issue of subjectivity and representation through a deconstructive reading of post-structuralist theory manifested in the work of Foucault and Deleuze, and of the Subaltern Studies Group. The essay falls into the Subaltern historiography, and it aims at recovering woman as being Subaltern.

Spivak’s entrenched belief in the “undecidability” of the text has led her to severely criticize and elucidate the contradictions in both Foucault and Deleuze’s post-structuralist view of subjectivity and representation. She suggests that their post-structuralist framework cannot be adequate or appropriate to analyzing the position and historical situation of the Subaltern; for “the two systematically ignore the question of ideology and their own implication in intellectual and economic history”¹ Their critique of the “sovereign subject” has denounced the discursive ideological formation of the subject. Despite this, their theory remains confined within a Eurocentric vision that considers the subject as homogeneous and unified. For instance, the question of colonialism and imperialism has been falsified by both Foucault’s theory of discourse/power and Deleuze’s anti-oedipean theory. Accordingly, the colonial subject, be it Subaltern, Other or Woman, has been excluded, silenced or marginalized by post-structuralist theory.

¹ Gayatri Chakravorty Spivak, “*Can the Subaltern Speak*”. *Colonial Discourse and Postcolonial Theory: A Reader*. Ed. Patrick Williams and Laura Charisman. (New York, London, Toronto, Sydney, Singapore: harvester and wheatsheaf, 1993) p. 86.

As an alternative, Spivak presents Derridean deconstruction as a way out of the superiority of the first world, and as a valuable gift for the Third World, as an instance of how Derrida's work (...) retain(s) a long-term usefulness for people outside the First World¹. As an approach that has flourished inside the west, deconstruction endorses decentrality and the dissemination of meaning, it opens carefully a new space that holds the presence of the non-western "Other". Spivak's critique of colonial discourse departs from Derrida's subversion of the epistemological binary oppositions to end up in constructing a counter-discourse based on the following question: How can the west celebrate deconstruction while at the same time preserving its superiority and centrality over a supposed inferior and alien margin? The privilege of deconstruction lies in its indeterminacy to tackle any kind of issues. In her essay "Can the Subaltern Speak? For instance, Spivak stresses the flexible usefulness and utility of deconstruction in the field of postcolonial theory. Unlike all the Eurocentric theories that have contributed to producing the "Other" of Europe, deconstruction stands as an approach against the restraints of the hierarchical binary oppositions. Deconstruction has cared about the issue of otherness and ethnocentrism. Indeed, Derrida calls the ethnocentrism of the European science of writing in the late seventeenth and early centuries a symptom of the general crisis of European consciousness.²

It is a thorough pertinent argument once the writings of the enlightenment era are subjected to analysis, one that reverses the equation of centrality to uncover the interplay of signs within the texts of the Enlightenment. The noble savage of Rousseau remains a savage though his nature is beyond reproach and is sensed to stand as a foil to European ethnicity. Yet, the concept of wildness that is related to that savage mind is blatantly typified as savage. Nobler or not, it is savage and the meaning of the word sticks to its originality to highlight its being non-European. In this context, the destabilization of western thought has been beneficial to the colonized world as it frees its consciousness from the sediments of textual representation that have, for a long time, produced its reality. The use of deconstruction as an anti-essentialist and anti-fundamentalist approach to dismantle post-colonial discourse has paved the way towards the supposed colonial other to recover the political and social consciousness of its historical and colonial situation.

In this essay, Spivak, partly appraises the Subaltern Studies Group yet criticizes their dependence on Marxism. She stigmatizes the exclusion of the Subaltern subject from colonial history and the attempt to rewrite the

¹ Ibid., p. 87.

² Gayatri Chakravorty Spivak, "Can the Subaltern Speak", op. cit., p. 89.

historical experience of the marginal classes, on the grounds that it remains too restrict and insufficient. Instead, Spivak suggests that the Subaltern Studies Group has committed to some extent the same errors perpetrated by the colonizer, for they have put the issues of gender aside from their account. Indeed, Spivak's excavation of the archives of the British colonial history, especially India's, has enabled her to find out how the female was radically suppressed and eliminated from the history of colonialism. Accordingly, she advances the argument that "if you are poor, black and female you got it in three time."¹

As a feminist, Spivak asserts the primordial necessity of extending the term 'Subalternity' to the female. Being a Subaltern, the latter has been victimized by colonial, patriarchal and nationalist discourses. Using the deconstructive reading strategies, Spivak has pursued the traces of woman as a Subaltern subject silenced and subjected to textual representation. The case of the "sati", an Indian woman who sacrifices herself immediately after the death of her husband, stands as a prominent instance that brings to the surface the misunderstanding of the subaltern as being "a sexed subject". In fact, this ritual behavior is an integral part of the Indian culture, yet it has been obliterated radically from the colonial account and justified by the colonial power as "White men saving brown women from brown men".

The White Man has presented himself as the rescuer of the Subaltern woman which is a fallacious fact that hides the real nature of this rite. For this reason, Spivak's project concerning the issues of subalternity revolves around recovering the "Sati" who has never spoken for herself. She, thus, claims that:

*In seeking to learn to speak to (rather than listen to or speak for) the historically muted subject of the subaltern woman, the postcolonial intellectual systematically 'unlearns' female privilege. This systematic unlearning involves learning to critique postcolonial discourse with the best tools it can provide and not simply substituting the lost figure of the colonized.*²

This brilliant analysis reveals the strategic framework within which Spivak attempts to theorize and politicize the issues of gender. She acknowledges the fact that she is working within western academia using the colonizer's tools; however, she manages to turn these tools in favour of recovering the silenced voice of the subaltern woman rather than speaking for her. By well handling the deconstructive vocabulary, Spivak advances the argument of "unlearning female privilege".

¹ Gayatri Chakravorty Spivak, "Can the Subaltern Speak", op. cit., p. 90.

² Ibid., p. 91.

The utility of deconstruction in post-colonial field is, irrefutably, acknowledged. The experience of colonialism has generated many kinds of writings to transmit its latent ideology and to give sense to its imperialistic expansion. The issue of representation is always of paramount importance since the colonizer's supposed knowledge about the colonized has been mediated not only by philosophical discourse, but through fictional writing as well. The novel, for instance, has been crucial to function as an introducer and producer of the other cultures as the colonizer's "Other". What is in common, in fact, between all these kinds of fictional writings is made tangible in their endeavor to recreate the colonized and its own reality; this ultimately turned the system of representation into a textual reality devoid of any sense of practicality. *Jane Eyre* is a representative instance of such fictional writings and it has been re-read deconstructively, to unlearn the novel's hidden imperialistic discourse.

Fictional writings have had a great impact on the history of colonialism. They have dealt with the colonial subject in a racist manner that is to be excavated between the lines. Here, noticeably, Spivak sets deconstruction to work within the folds of these writings to unveil their complicity in legitimizing the colonial enterprise. In fact, the prominent effectiveness of deconstruction is substantiated in revealing how the meanings inscribed to these texts by the colonizer, are far from being decidable. As mentioned previously, Spivak has opted for this approach to gain the infinite possibility of showing the degree to which any discourse bears its opposite meaning within itself. *Jane Eyre* is the example of novels in which deconstruction is already at work to unmask the false decorum of western metaphysics and its claim to objectivity. This novel has been considered as a colonial novel by excellence, though its colonial features are not so diaphanous to be seen through. Thanks to deconstruction, however, Spivak manages to produce an indictment to denounce the prejudices towards the colonial subject, especially when the subject is a woman. *Jane Eyre* exposes a problematic manifested deeply in addressing the issues of gender and feminism in Britain. Spivak has departed from these issues to shed light on the darkness side, which was left blank in every classical analysis of the novel. The novel "a cult text of feminism"¹ celebrates astoundingly the feminist movement by focusing on the character of Jane all through out its sequence of events; presenting her as the disobedient girl, then as the independent wise woman who rejects any thing that may minimize her self-determination, to make of her, undoubtedly, the heroine of

¹ Gayatri Chakravorty Spivak, "Three Women's Text and a Critique of Imperialism", in *Critical Inquiry*, Vol.12, N°.1, "Race", Writing, and difference. (Autumn,1985), p. 244

the novel. This position of Jane in the novel, elucidates Spivak, which is a central one has been to the detriment of another sexed character who is Berta Mason. The domination of Jane as a woman that has successfully imposed her willingness and existence in the nineteenth century British society has been a recognition of the potential inability of the gendered subject. The central character of this novel, Jane, has taken this primary position by perpetuating a system of the hierarchical binary oppositions materialized in Jane over Berta. Berta, as being described negatively all through out the novel, has been produced as the consolidating “Other” of the Jane’s self. Berta is a Jamaican woman that suffers from madness, therefore isolated and locked in a remote dark room of Mr. Rochester’s palace. She has given no voice, except screams or atrocious cries that shows her as being more likely similar to an animal. Berta, as a human being, has become a trace of a lost and unreachable signified. Jane’s speech or description of Berta’s voice entails, each time, the deferring of Berta’s humanity to express the inability and the impossibility to be contained. Correlatively, according to Spivak Berta is

A figure produced by the axiomatic of imperialism. Through Berta mason, the white Jamaican Creole, Bronte renders the human/animal frontier as acceptably indeterminate, so that a good greater than the letter of the law can be broached.¹

The marginalization of the character Berta is achieved due to the novel’s indeterminate imperialistic context that sentences Berta to stand once and for all in the periphery of the centrality of Jane; by dying or rather by committing suicide, Berta has paved the way to Jane to survive and achieve her aims as a revolutionary woman. Thus, the deconstructive approach has subjected this novel to embrace a contradictory interpretation that may itself be subjected infinitely to another interpretation; the novel has sequestered Berta into the cellar of silence to fatally subject her to the most obnoxious alienation that colonial dehumanization may bring about. In the darkness of such a silence both sexes, be they women or men, are conjured to live in a bottomless void and surrender to the vigilant frustrating discourses of western logos their last word to be unheard, unuttered and unknown ever and forever.

¹ Gayatri Chakravorty Spivak, “Three Women’s Text and a Critique of Imperialism”, op.cit. p. 247.

Conclusion

To sum up, it seems that some postcolonial critics are pleased with deconstruction's textual treatment. Indeed, they find in its argument, especially the one that concerns textual openness, a reliable means to assail the western pretensions about its representations of itself and of all that is non-Western. Spivak, for example, is one of the major postcolonial critics who make use of deconstruction to respond to the West's attitudes towards the colonized and to voice her proclamations and indictments against the aftermaths of colonialism. Colonial discourse is put under the exercise of dismantling and made uncovered by means of deconstructive reading to give vent to a series of decoding that make "colonial text" unmask the conflicts and opposing forces that lay latent in its folds. Although the impact deconstruction has had on the academic intelligentsia all over the world has irrefutably endorsed the postmodern era unanimously, it has raised many problems and demonstrated many shortcomings. Accordingly, any critic that goes along the path of deconstruction may reach an impasse where reality is inexistent, except in the labyrinth of language. The world, in light of deconstruction, has turned to be a text that defers perpetually from another text where realism remains irresolvable. As a result, Derrida totalizes human thought into a close and uncertain textual/abstract work detached from the real world from scratch. He has ended by imprisoning human thought while claiming that his approach's main interest consists of emancipating thought from the relics of metaphysics. Many critics have considered it as being a horizon open on chaos, anarchy and nihilism. According to this prospect, this threatens the basic grounds—be they God, traditions, sacred texts, which, all through history, provided continuously human life with sense and meaning. Thereby, the more we engage in deconstruction, the more jeopardized sense is, and so are the institutions.

Bibliography

- Abrams, M.H. “The Deconstructive Angel”, *Modern Criticism and Theory*. Ed. David Lodge. London and New York: Longman, 1982. 241-252.
- Culler, Jonathan. *On Deconstruction: Theory and Criticism after Structuralism*. New York: Cornell University Press, 1982. 89-112.
- Derrida, Jacques. *Dissemination*. Trans. Barbara Johnson. The Athlon Press: London, 1981. 156-170.
-*Of Grammatology*, Trans. Gayatri Chakravorty Spivak. The Johns Hopkins University Press: Baltimore and London, 1976. 7-26.
-“Deconstruction and the Other”. *Dialogue with Continental Thinkers*. Ed. Richard Keaneney, Manchester Up.1984. 244-247.
- “Différance” *Critical Theory since 1956*. Ed. Hazard Adams and Leroy Searle. Tallahassee: University Press of Florida. 1986. 120-136.
- “Structure, Sign and Play in the Discourse of the Human Sciences”, *Modern Criticism and Theory*. Ed. David Lodge. London and New York: Longman, 1988. 87-102.
- Nietzsche, Frederich, *Thus Spake Zarathustra*, Manchorat Dari, 2018. 22-38.
- Norris, Christopher. *Deconstruction: Theory and Practice*. London and New York: Methuen, 1982. 18-32.
- *Deconstruction and the Interests of Theory*. Leicester and London: Leicester University Press, 1992. 102-146.
- Nietzsche, Frederich, “On Truth and lie in none Moral Sense”, *in the Complete Works of Nietzsche*. Trans. Maximillan A. Muce, ed. Oscar Levy. New York: The Macmillan Company, 1911. 173-191.
- Robert C. Solomon and Kathleen M., *Reading Nietzsche*, New York and Oxford: Oxford University Press, 1988. 13-28.
- Spivak, Gayatri Chakravorty. *A Critique of Postcolonial Reason: Toward a Historical of the Vanishing Present*. London: Harvard University Press, 1999. 86-91.
- *The Postcolonial Critic: Interviews, Strategies, Dialogues*. Ed. Sarah Harasym. New York and London: Routledge, 1990. 1-68.
- “Three Women’s Texts and a Critique of Imperialism”. Gayatri Chakravorty Spivak. *Critical Inquiry*, Vol.12, No.1, “Race”, Writing, and Difference. Autumn, 1985. 244-247.
- Young, Robert. *White Mythologies: Writing History and the West*. London and New York: Routledge, 2004. 89-208.

صفاف

مجلة علمية محكمة

العدد الخامس - 2020

مجلة فصلية علمية ومحكمة تصدرها كلية الآداب والعلوم الإنسانية

بجامعة القاضي عياض - مراكش - المغرب

المدير : عميد كلية الآداب والعلوم الإنسانية

عبد الرحيم بنعلي

المنسق العام : جمال راشق

اللجنة العلمية

السيدات والسادة الأساتذة:

GRAVARI BARBAS Maria, IREST, Université Paris 1 Panthéon-Sorbonne, France, ELLOUMI Mohamed, INRAT, Tunisie, LAOUINA Abdellah, CERGéo, Université Mohamed V Rabat, DEARBIEUX Bernard, Université de Genève, Suisse, NAVARRO PALAZON Julio, Escuela de Estudios Arabes des Granada, CSIC, Espagne, SKOUNTI Ahmed, Institut National des Sciences de l'Archéologie et du Patrimoine, Rabat, GIRAUT Frédéric, Département de Géographie, Université de Genève, Suisse, HERNANDEZ ARMENTEROS Salvador, Universidad de Granada, Espagne, BOUBRIK Rahal, Département de Sociologie, Faculté des Lettres et des Sciences Humaines, Université Mohamed V de Rabat, TOZY Mohamed, UMRIP et Sciences po, Aix en Provence, France, PULVAR Olivier, Université Antilles-Guyane, Centre de Recherche sur les Pouvoirs Locaux dans la Caraïbe – CNRS UMR 8053, HILLALI Mimoun, Institut Supérieur International de Tourisme, Tanger, Maroc, PERALDI Michel, directeur de recherche au CNRS et Centre Jacques Berque pour le développement des Sciences Sociales à Rabat (Maroc), BOUMAZA Nadir, Université Pierre MENDES France- Grenoble 2, LANDEL Pierre – Antoine, CERMOSEM, UJF, Mirabel – France, PECQUEUR Bernard, Institut de Géographie Alpine, PACTE (UMR CNRS 5194 – Université J. Fourier, Grenoble – France).

لجنة التحرير

السيدات والسادة الأساتذة

جمال راشق - خديجة الزاهي - سعيد بوجروف

عبد الرحيم بنعلي - محمد موهوب

عناوين التواصل

كلية الآداب والعلوم الإنسانية، صندوق بريد 3737

أمرشيش - 40000 مراكش - المغرب

الهاتف : 00212524302742 00212524302039 الفاكس :

البريد الإلكتروني : revueflm@gmail.com الموقع : http://www.flm.uca.ma.ac

الإيداع القانوني : 2018PE0010

ردمك : 2605-6410

لوحة الغلاف للفنان ماحي بنين

تعبر المقالات عن آراء أصحابها فقط



جامعة القاضي عياض
UNIVERSITÉ CADI AYYAD

كلية الآداب والعلوم الإنسانية
Faculté des Lettres et des Sciences Humaines

مجلة العلوم الإنسانية

خفاف

مجلة علمية محكمة



العدد الخامس - 2020