

RESEARCH ARTICLE**WWW.PEGEGOG.NET****Deconstruction and Language in Jacques Derrida's Philosophy****Dr. Ben Chaib Belkacem ¹, Pr. Atallah BENYAHIA ², Pr. Abdelbasset GOUNI ³**¹Laboratory of Identity... Laboratory of Philosophy and Community Development, Ammar ThalijiUniversity of Laghouat (Algeria), E-mail: b.benchaibe@lagh-univ.dz²Laboratory of Guidance Psychological Development Tools Measurement in the Middle School, Ammar Thaliji University of Laghouat (Algeria), E-mail: a.benyahia@lagh-univ.dz³Laboratory of Guidance Psychological Development Tools Measurement in the Middle School, Ammar Thaliji University of Laghouat (Algeria), E-mail: a.gouni@lagh-univ.dz**Received : 29/01/2026 ; Published: 06/02/2026****Abstract:**

Deconstruction, as conceived by Jacques Derrida, is a philosophical approach employed to dissect a text by unveiling its hidden aspects. The deconstructive method operates based on underlying objectives within the text or its context. This is achieved through the dissection of the text's structure, meanings, ideas, vocabulary, and semantics, allowing for the exploration of linguistic aspects and logically sequential ideas embedded within the textual composition and semantic framework. This process is intrinsically linked to language and its implications in deconstructive analysis, particularly in terms of interpretation and direct explanation. Deconstruction necessitates discourse, signs, and semiotics to address the general deconstructive thought within the boundaries of language, context, and conceptualization. This is aimed at uncovering the interpretation of rhetorical texts through Derrida's deconstructive process.

Keywords: Deconstruction; Language; Jacques Derrida; Text; Interpretation.

Introduction:

The presence of *différance* and deconstruction in Jacques Derrida's philosophy has led to a linguistic and semantic representation of the text through its context, connected with the terms, significations, and

meanings inherent within it. This approach reflects an acknowledgment of knowledge within the text by deconstructing it, allowing for an understanding of its deep and precise ideas beyond the superficial comprehension of the text. This can only be achieved by formulating an approach based on intellectual balance through reading and interpreting the text from the perspectives of vision, signification, and its social, linguistic, historical, and cultural structure. Hence, the text, in terms of its structural material and realistic translation, is linked to the political, social, economic, and conceptual context. Analyzing it prior to reading, from the linguistic aspect, on the basis of philosophical discourse and the knowledge sought through its deconstruction and interpretation, involves delving into the obscure ideas that concern the significations related to the individual, spirit, historical aspect, and practical reality. This is accomplished by breaking down the text into units, parts, and issues, thus transforming it into an academic endeavor and a format that adopts deconstructive methods derived from identity, heritage, history, customs, and traditions. This comprehensive approach encompasses both direct and indirect sociological and linguistic dimensions. Thus, we pose the following problem:

What is the relationship between deconstruction and language in Jacques Derrida's philosophy?

Deconstruction in Jacques Derrida's Philosophy:

Deconstructing a text, according to Derrida, involves utilizing specific methods and techniques necessary for dismantling the units of the text and reinterpreting its content and meaning both linguistically and contextually. The differences in meanings and ideas and the text's positioning in understanding present more than just a philosophical problem and more than a classificatory knowledge regarding its formal aspects. Derrida explains this by stating, "Deconstruction, as I see or understand it, is not the dissection of the material of the text and its reduction to its primary units (except metaphorically). Instead, texts lie within the weaves of the text, revealing it in its macroscopic reality as we navigate through its corridors and labyrinths, appearing fragmented and disconnected from the things of the world in its infinity. Thus, when you approach a text deconstructively, it is not about the meaning it provides or its dispersed significance or its material or product being exploded, as it is pursued in the establishment of post-deconstruction in his project, where his decisions are interpreted and his vision becomes difficult."¹

According to Derrida, deconstruction should encompass the thought process inherent in the self and the restructuring of philosophical processes. This entire endeavor is contingent on the technique or instrumentality pertaining to the text, its translation, and its re-emergence in the contemplative reality of existence to establish a true understanding in the broad methodological sense.

Deconstruction involves recontextualizing the text into a new reality distinct from its original one. "In this context, Derrida developed his unique method of text analysis and critique, a method he called the strategy of deconstruction. This means deconstructing the text to show that it is a composite made up of multiple other texts. Such deconstruction may reveal, for example, that Thomas Mann's novel could be understood as the author's interpretation of Schopenhauer's and Nietzsche's philosophies, combined with his unconscious assimilation of Plato's ideas. As previously mentioned, Derrida applied this strategy to the writings of numerous philosophers, writers, and thinkers to understand the nature of verbal communication through writing and speech."² The method of extracting meanings from words through argumentation and dialogue, as well as through critique and excavation, is capable of deconstructing the text by leveraging the effective linguistic richness. The role of the individual in the matter of differences is clear evidence that words selected from declarative, informative, descriptive, or even narrative styles can transform the text into another context with a different subject, according to Derrida. "Derrida's writings in general, and his deconstruction of other thinkers' works in particular, are examples of the process of word dialectics. They are filled with words and alternatives that are difficult to translate into Arabic. Perhaps the best example of this is his book *The Post Card: From Socrates to Freud and Beyond*, published in 1979. It is a strange and intriguing book, filled with effort, but it can sometimes lead to frustration and boredom. We mention it here to illustrate the method Derrida used in its composition, and to

¹Mohamed Shukri Al-Zein: The Self and the Other, Contemporary Reflections on Mind, Politics, and Reality, Dhadaf Publications, Ikhtilaf Publications, and Dar Al-Aman Publications, Algeria, Lebanon, and Morocco, 1st edition, 2012, pp. 95, 96.

²Ahmad Abdel Halim Atiyah: Jacques Derrida and Deconstruction, Dar Al-Farabi, Beirut, Lebanon, 1st edition, 2010, p. 21.

show his strategy in deconstructing texts to uncover the inherent paradoxes that can only be reached through careful reading, word comparison, and substitution."³

Derrida does not limit his study of texts to linguistic, philosophical, and epistemological analysis. He expands the deconstructive study to include the rearrangement and revelation of hidden aspects within the text, beyond mere critique through extraction or generation. This involves rearranging sentences linguistically and intellectually, bringing forth and articulating the text as a project rather than just a thought. This indicates that Derrida's deconstructive approach involves dismantling the apparent text to uncover its underlying meaning and significance through the desired reading and analysis, focusing on traces and history. This is manifested in the text's structure and its connection to the sociological, political, and pragmatic reality of human beings, revealing the text's process as a strategic and effective method.

"Derrida outlined his upcoming project, which would become a central focus in global thought, by promoting Hebraism and transforming the ordeal of a people into an ordeal of knowledge. This is evident in his deconstructive applications on various texts, including language texts, literary and artistic subjects, writing science, and late writings such as *Truth in Painting* and *The Post Card*."⁴

"Arab culture has become acquainted with Derrida, with several of his texts translated and numerous studies and explanations conducted to introduce his philosophy and methodological applications in philosophy, literary criticism, and sociology. This effort has been undertaken by prominent researchers, university professors, and Arab thinkers from

various Arab countries. Thus, we can say that the author of *Margins of Philosophy* has become a part of us, transitioning from the unthought to the referenced."⁵

"Various studies translated into and from Arabic have examined Derrida's deconstruction and *différance*, along with different Arab intellectual constants and Western values. Derrida sought to demonstrate the influence of Western culture on Arab culture. He aimed to undermine the authority of reason, or *logos*, and the dominance of metaphysics over knowledge, thereby positioning the deconstructive method firmly within the realms of knowledge and philosophical texts. We observe that deconstruction primarily critiques structuralist approaches, denies the fixed meaning within a text, reduces the role of the individual author, shifts the semantic trajectory to the movement of the signifier, and analyzes margins, gaps, expectations, contradictions, and digressions within texts as formulations concerned with revealing the metaphysics of language and structure."⁶

Deconstruction, as articulated by Derrida, holds the position of the adept and intrigued scholar who engages in the study of texts through composition, critique, and analysis, illuminating gaps, errors, and contradictions. This approach identifies and examines conflicting ideas, their sequences within the text, their placement in thought, as well as the underlying intellectual structure and the factors influencing the ideas within the text. It also considers the text's internal and external content, form, and the related social, economic, and political factors. Deconstruction represents a comprehensive

³Ibid., p. 22.

⁴Mounis Bakhadra: The History of Consciousness: Philosophical Approaches on the Dialectic of Consciousness Evolution with Reality, Arab Scientific Publishers and Ikhtilaf Publications, Algeria and Lebanon, 1st edition, 2009, p. 212.

⁵Ahmad Abdel Halim Atiyah: Jacques Derrida and Deconstruction, op. cit., pp. 28, 29.

⁶Mohammed Yazid Al-Ghadban: The Philosophy of Metaphysics, Arab Society Library for Publishing and Distribution, Amman, Jordan, 1st edition, 2016, p. 139.

critical theory that necessitates re-reading philosophical, epistemological, cultural, and creative texts. Derrida posits that these texts undergo complex processes resulting from the contradictory relationships among texts themselves. The decline of structuralism is attributed to its failure in defining the overall characteristics of the movement of signifiers and comparing them based on the positioning of structures within systems that refer to multiple final significations. Structuralism is described as definitively limited because it does not grant an active role to the receiver; in structuralism, the text is seen as presenting its meaning to the receiver, functioning both as subject and object. The acquisition of meaning by the receiver is contingent upon what the text produces through its construction, multiplicity of systems, and hierarchical order.”⁷

We perceive a truth in the notion that deconstruction is one of the semantic and textual methods that attempts to read a text in opposition to its existing formulations, differing based on objectives and positioning within the bounds of knowledge production. It acknowledges the human intervention in the content of the text as a key player who influences the general context of the text. This acknowledgment renders deconstructive reading an exploration of the human self within the content of the text, aligning deconstruction with the project of incorporating certain fundamental ideas in text deconstruction according to Derrida.

“Derrida transcends the concept of the closed system in all its linear and dialectical forms, as well as the ideas of origins and presence, through the notion of *différance*, a terminological signification introduced by Derrida from his own lexicon. He personified it as a strategy aimed at deconstructing

centralities and seeking perpetual absence. His strategy operates on a constant necessity that embraces the idea of infinities, working to adapt teleology into a state of evaluation and free play with words.”⁸ Derrida employs deconstruction as a means to achieve intellectual, analytical, descriptive, and critical progress concerning the interpreted text. The principle of presence and absence within the text necessitates the existence of language, which is the fundamental guarantor and agent of the text's being and its centering in the self, beyond the metaphorical framework inherent in humanity. Derrida delved into the deconstructive methods used and how they are made available within the deconstructed text. However, the essence of the text lies in its source, type, and its actual strategy's impact on the human mind through *différance*.

The key critical contributions Derrida made to his deconstructive project can be discussed through the following points:

1. **Différance**
2. **Critique of Centering**
3. **Theory of Play**
4. **Grammatology**
5. **Presence and Absence**⁹

Deconstruction is influenced by holistic intellectual knowledge, which can serve as rich material for the text itself. Philosophy is formed by structuring the text according to the nature of the relationship between the text's discourse, the understanding of the text, and the language of the text. This includes the readability of the text and its reflections on the objective structure in its practical reality. Derrida addresses this by stating: “For a long time, I have been trying to transform the old alternation between an external sociology, which is generally unable to match the level of

⁷Ibid., p. 139.

⁸ Mohammad Yazid Al-Ghadban. *The Philosophy of Metaphysics*. Previously cited source, pp. 139-140.

⁹Group of Authors. *From Being to Influence, Heidegger in the Debate of His Era*. Edited by Ismail Mahnana.

the philosophical propositions it claims to explain, and, on the other hand, the ability to read internal matters through inscription and history, and before that, through the pragmatics of discourse."¹⁰

The divergence in self-awareness occurs through the data present in Western thought, according to Derrida, which should lie outside the bounds of reason and metaphysics. This divergence is acknowledged particularly through the disentangling of ideas from one another, allowing the text to manifest its conceptuality to both the reader and the non-reader. The only way to achieve this is by focusing on the rhetorical, cultural, and argumentative techniques within the text, grounded in linguistic and intellectual foundations. It can be argued that there is a separation between the content and form, and the inherent substance of the text. "For the implicitness of a number of discourses to emerge, each text must be pedagogically presented in every instance, which is impractical. Dialogue must declare and construct its work, and the work constructs its reader."¹¹

"This formulation of work, which necessitates clarity in the deconstruction that addresses itself, leads to its engagement in the midst of what is understood and accorded significance and weight, with a strong attachment to it. Here, one reaches the extreme boundaries of the concept. In Latin or French, as in German, the concept of deconstruction evokes a movement of questioning; it is a grasp and a well-positioned placement."¹²

Deconstruction, according to Derrida, is one of the methods of knowledge that focuses on existence, textual phenomena, liberatory

ideologies, and logical and empirical study. Deconstruction involves dismantling ideas before dismantling words, and interpretation is merely the direct language of the text emerging from philosophically read and logically and epistemologically applied ideas. Derrida states: "I personally consider deconstruction not merely a fixed idea or a strict method, but rather a practice that extends to all realities, ideas, and concepts. It exists in every strategic practice aimed at examination and reading. The conflicting philosophical schools, divergent doctrines, liberatory ideologies, or rising entities all embody this will to displace molds and transcend traditions, regardless of their ultimate ends."¹³

The philosophical aspect of the text addresses its structural composition and integrates theoretical and methodological dimensions to enable both the writer and the reader to understand the essence of the text concerning opinions, positions, and their divergences in roles and outcomes through comparison. Deconstruction is a phenomenon that links the individual to society. "Regarding the numerous deconstructive fluctuations, Derrida also postponed addressing the question of religion, as it is a social, cultural, and political phenomenon. The dual deconstruction he discusses in relation to Marxism is not due to opposition to the co

but rather due to the conceptual difficulty in defining their frameworks and boundaries. What are the dividing lines between religion and non-religion, and between Marxism and non-Marxism, when all human fields are indebted to Marx? Loyalty to Marx has

¹⁰Ibid., p. 326.

¹¹Jacques Derrida and Élisabeth Roudinesco. *What About Tomorrow*. Translated by Salman Harfouch. Kanaan House for Studies, Publishing, and Islamic Services, p. 25.

¹²Mohammad Shawqi Al-Zein. *Self and Other*. Previously cited source, p. 97.

¹³Group of Authors. *Contemporary Political Philosophy: From Totalitarianisms to Minor Narratives*. Previously cited source, pp. 328-329.

become a ritualistic protocol imposed upon us by the duty of mourning."¹⁴

Deconstruction, according to Derrida, continues to influence the political boundaries to which Western society has been subjected, especially as it attempted to rise again after the First and Second World Wars. This period saw the establishment of new systems with capitalist-liberal and socialist orientations, leading to differing political interpretations. The text sought to adopt critical concepts of structural reason, considered a metaphysical intellect that transcends the limits of empirical knowledge, and demonstrates the harmonious connections between the self and the other according to the prevailing cultural and social perspectives in Western civilization. All of this resulted in a clear deconstruction of Western thought, leading to the fragmentation of thought and language from the realm of rational concepts to that of various empirical concepts according to the logic of irrationality. Consequently, Europe hastened to adopt deconstruction as a means to achieve social justice in Western society.

Deconstruction is based on the principle that negation and affirmation in the pursuit of knowledge can serve to create an archaeological and differential aspect within the essence of the deconstructed text, according to Derrida. "The terminological significance of deconstruction refers to a broad semantic space, associated with dismantling philosophical discourses and intellectual systems, and reevaluating them according to their constituent elements. This involves delving deeply into these elements to grasp the core focal points embedded within them. This necessitates conducting excavations in those

systems as they manifest rhetorically, and as they have formed historically and epistemologically. Consequently, the terminological significance of deconstruction differs from its linguistic connotation, which implies destruction, demolition, and undermining."¹⁵

Deconstruction aims to recycle discourse by uncovering the hidden meanings of its verbal, spoken, and even auditory connotations. It also seeks to approach imagination, perception, and consciousness in a manner that allows the individual to bear witness to the absent in a deconstructive absence. This has rendered deconstruction an exceptional model of a multifaceted philosophical discourse that accommodates literary understanding, aesthetic currents, and related intellectual movements. All of this positions deconstruction as a rejection of classical metaphysics, which produced theological texts fragmented by differing conceptual, epistemological, and ethical meanings. Consequently, Derrida offered a fundamental critique of traditional intellectual propositions, striving to overcome the conventional obscurity between philosophical and aesthetic discourse.

His vision in this matter is based on exposing these distinctions. Western civilization has been built around reason and logic, which have become the decisive criteria for evaluating the importance and authenticity of everything. Derrida proposes one of his fundamental concepts to express this, which is logocentrism. His strategy in this deconstructive program aims to critique the authority of reason and logic in Western philosophy."¹⁶

¹⁴Jacques Derrida. *What Now, What About Tomorrow: Event, Deconstruction, Discourse*. Supervised by Mohammad Shawqi Al-Zein. Algiers and Lebanon: Al-Ikhtilaf Publications, Dar Al-Farabi, 1st edition, 2011, p. 78.

¹⁵Ibid., pp. 80-81.

¹⁶Jacques Derrida. *What Now, What About Tomorrow: Event, Deconstruction, Discourse*. Previously cited source, p. 85.

The issue of deconstruction in Derrida's work appears to be a central theme in the critique of Western thought from its inception, as Derrida pointed out in his critique of Greek, modern, and contemporary Western thought. Deconstruction aims to question textual knowledge in order to demonstrate the concept of *différance*. Derrida posited that *différance* is an inherent part of internal speech. Spoken language manifests and is shaped by the continuous differentiation between spoken words, which typically break down into a phonetic signifier and a signified, as determined by Saussure. The autonomous system of speech relies on the difference between signs in contrast to other signs. This possibility is only realized through speech as a direct self-presence, which plays a crucial role in the semantic field.”¹⁷

The close connection between language and deconstruction in Derrida's work forms the basis for the existence of being and the differentiation in communication between meaning and text comprehension, particularly in linguistic aspects. For Derrida, this relationship established a non-constructive interaction between the text and its comprehension based on the spoken and written language of the text, practically and realistically, in the significations and meanings of words. Thus, deconstruction philosophy appears to be underpinned by a philosophy of language. It contemplates phenomena and formulates its philosophical reflections in established forms. However, it contemplates these phenomena through language and develops its ideas within language. Moreover, it describes intellectual dilemmas through the linguistic dilemma itself. Language is not

merely an auxiliary tool for the philosopher's ideas or a means of communication; it is a condition of thought itself. This is what Derrida pursued in other philosophical texts, asserting that philosophy cannot be conceived outside the realized textual framework.”¹⁸

Derrida views philosophy beyond its conventional scope as a driving force for deconstruction, operating within the realm of imagination or general metaphor employed by philosophers during the Greek era, such as Plato and Aristotle, as well as in modern and contemporary periods. Derrida had to adopt rhetorical and direct linguistic strategies to fulfill the role of extracting ideas through idealized imagery transcending reality.

This is because the text is far more potent than merely representing reality in words and sentences, which might convey only half of the meaning, considering the human mind's limited capacity for understanding and interpretation. Derrida believes that understanding can be better achieved through the direct intellectual analysis of the text. Derrida sought to expose the metaphorical properties of philosophical discourse, which are inherently used through metaphors and subjected to the necessities of writing itself as a trace, a meaning that diverges from the voice, which claims presence, i.e., the presence of meaning to consciousness. This ultimately undermines the philosophical discourse's claim to control the truth it asserts. For example, the term “*pharmakon*” used by Plato as a descriptor for writing, whether as visible or even sensory speech, or as an expression of the sensory world that does not reveal the truth in contrast to the ideal upper world expressed by the spoken word.”¹⁹

¹⁷Jacques Derrida. *Of Grammatology*. Translated and introduced by Anwar Mughith and Mona Talba. National Center for Translation, Cairo, Egypt, 2008, p. 21.

¹⁸Ibid., pp. 22-23.

¹⁹Group of Authors. *Contemporary Western Philosophy: The Dialectic of Positioning and Expansion*. Edited by Samir Belkafif. Al-Dhifaf Publications, Al-Ikhtilaf Publications, and Dar Al-

For many years, Western rationality has dominated thought, the self, and humanity. Non-Western individuals have found it challenging to think independently without engaging with Western rationality in philosophical and intellectual work. This is where the decentralization of thought began, allowing other minds to intervene and curb Western rationality. This shift led to the emergence of a new, modern critical thinking that was liberated from constraints and innovative in discourse and knowledge. Postmodern discourse in Western thought dismantled structuralism and integrated deconstruction into its framework, particularly within Derridean deconstructive philosophy, which aimed to undermine Western rationality.

"Deconstruction, therefore, as a new epistemological discourse, coincided with the emergence of the original European left, which came to be known as the postmodern movement. This discourse is perhaps more closely aligned with the European left than with communist discourse. The postmodern discourse opposes and attacks the conservative liberal forces within Western rationality, a rationality that remained dominant due to the historical circumstances of European modernity."²⁰

The first instance of deconstruction is that which Derrida continually announced in the hidden and obscure texts, which exaggeratedly produced illusory ideas and unfounded tricks in the new epistemic path dominated by intellectual, political, and economic circumstances. These conditions made the new discourse conform to perspectives established by other parties, aiming to lead the text to false and empty truths. These were meant to

convince others of intellectual truths that pertain to a particular group whose thought became isolated, obscure, and pragmatic, serving individuals rather than serving pure texts, linguistic concepts, and philosophical ideas. The ultimate dimensions of the philosophy of deconstruction have yet to be fully clarified, and philosophical thought has not yet exhausted all the potentialities that deconstruction holds. I believe this philosophy requires active social forces to adopt it as a new intellectual methodology. This approach aims to expose the tricks and deceptions practiced by dominant powers, who often cloak their actions with an epistemic discourse that claims pure neutrality and integrity. Deconstructing false epistemic discourses and revealing the hidden powers behind them is an intellectual effort that spans across all aspects of social, political, and academic life."²¹

Derrida surpasses his predecessors who gave special power to the mind and the intellectual source and origin of early thinkers, aiming to detach knowledge from the established reality. This departure from the original source is necessary because recognizing difference at the origin leads to a decline in the role of thought and weakens its substance and significance to the reader, listener, and thinker, and even to the linguistic text in terms of meaning and style. The shift away from the classical metaphysical discourse with its marginalized authoritarian roots has resulted in the rigidity and confinement of thought within a closed space, impeding the development of knowledge through difference."

In deconstruction, there is no reference to an origin, as it is impossible to pinpoint the beginning or the first element. The first

Aman, Algeria, Lebanon, and Morocco, 1st edition, 2015, p. 330.

²⁰Ibid., p. 331.

²¹Mahmoud Khalif Khudair Al-Hayani. *Critical Hermeneutics: The Legitimacy of Communicative*

Reason. Al-Dhifaf Publications, Al-Ikhtilaf Publications, and Dar Al-Aman, Algeria, Lebanon, and Morocco, 1st edition, 2016, p. 112.

element can be seen as an end to what preceded it, and so on ad infinitum. The gnostic dimension of meaning and the secrecy of presence and absence served as a foundational mechanism for Derrida to undermine Western centralism and the myth of the white man. The violence deconstruction employed against language and its readability was a significant blow to the epistemic and logical stability that a homogeneous language sequence could provide. Indeed, the idea of a homogeneous and finite sequence of meaning was lost, dispersed, and fragmented in the philosophy of difference.”²²

Derrida, for instance, tells us that deconstruction is not an analytical tool, nor a critical tool, nor a methodology, nor a process, nor an action performed on the text by the subject. Rather, it is, or more accurately, a term that resists any definition or translation. Nonetheless, the subsequent explanatory observations I aim to present may particularly shed light on this intellectual trend and make it at least comprehensible to us.”²³

The intentions of speech, in reality, are nothing more than successive accumulations of the linguistic or literary action of the tongue in Derrida's deconstruction. Here, it seems that translating observations and ideas into the deconstructive reality necessitates the presence of primary and initial evidence for this to occur. These pieces of evidence must be created using a priori methods and intellectual capabilities to be safeguarded from linguistic and intellectual dangers to the text itself.

The credentials of Derrida's post-structuralist intellectual direction, which are based on the foundations of the deconstructive method,

become clear with the following steps. Firstly, subjecting those contradictions and dualities mentioned above to internal critique that destabilizes them and dislodges them from their fixed positions. Secondly, posing Kant's important question: what makes these contradictions possible? Derrida believes that this final question by Kant has pushed both thinking and language to their utmost limits.”²⁴

The philosophical deconstructive text, along with all linguistic texts, including religious and political ones, engages with the spiritual aspect that facilitates interaction between the foundational elements and different basic units of the text. In this respect, contradiction exists within the thought itself concerning the text itself, according to Derrida. Any domain that opens up discussions, questions, and problems achieves a level of awareness in humans, particularly in the spiritual aspect, that should encompass the truth. This truth also manifests in the spirit of the text, according to Derrida.

Thus, the spirit forms part of the series of nothingness that we can generally place in the field opposite to the tangible thing. Moreover, the spirit cannot, in any way, allow itself to become a thing or a tangible existence. However, as long as the existence of what is understood from the thing remains ontologically unclear, its clarification has never been accomplished by Descartes, Husserl, or any other philosopher.”²⁵

If the spirit were not in the text, the text would lack self and meaning, according to Derrida's interpretation of Heideggerian ideas, which were evident through philosophical interpretation and logical expression. The criterion of deconstruction is to dismantle

²²Jacques Derrida. *Of Spirit: Heidegger and the Question*. Translated by Imad Nabil. Dar Al-Farabi, Beirut, Lebanon, 1st edition, 2013, p. 17.

²³Ibid., p. 20.

²⁴Ibid., pp. 71-72.

²⁵Mohammad Yazid Al-Ghadban. *The Philosophy of Metaphysics*. Previously cited source, p. 140.

opposing and contradictory ideas according to the spirit, based on the internal presence of the human self. This allows the text to gain a broad conceptual dimension imbued with ideas that might be obscure. Then, reconstructing and reading it based on deconstructive analysis is necessary to understand its context and subject matter subsequently.

Derrida posits that the history of Western thought relies on a set of opposing dualities (man, woman, good, evil, reason, madness, speech, writing), with the second element of each pair serving as a critique and a negative aspect of the first. Derrida does not exclude any text from containing these opposing dualities. These dualities, according to Derrida, prolong the attainment of the final stage of the immediate translation of the text to capture its meaning.²⁶ The meaning achieves its goal through the reinterpretation of probabilities, uncertainties, and differences within the text and its structure, based on linguistic pragmatics, dialectics, utterances, audibles, sentences, constructions, and the statements embedded in the text's framework, considering its meaning and structure within the context of the text itself. "Derrida aimed to demonstrate the characteristic semantic deferral with the unity of phonetic performance, using the alleged intentional alignment between the terms 'Différence,' where the meaning shifted from difference and divergence to postponement and deferral. This change came to affirm the status of the written compared to the spoken in a series of philosophical and epistemological connotations."²⁷ Derrida argues that the structural transformation of the text is the production of successive and different ideas that lead a person to read the text based on meaning rather than the composite units of the

text, through the text's impact on the reader with its linguistic and semantic content. Neglecting the intellectual aspect or the aspect of meaning leads to the destruction of the text from within. Therefore, it is necessary to consider the intellectual, intentional, spontaneous, and sociological aspects to develop the deconstructive project of the text by deconstructing it in terms of signs, semiotics, and semantics. Here, "Derrida's deconstructive work, in its analytical forms, declares its opposition to all concepts characterized by simplicity, clarity, abundance, constant presence, isolation, harmony, absolute formulation, the perpetual presence of truth, semantic communication, and other slogans that Derrida despised and sought to bury due to their lack of serious proposition and effective application. Meanings can be named through their differences and continuous deferral and can also be formed through their constitution from a multitude of divergent signs that continually refer to the strained relationship between the signifier and the signified."²⁸ Deconstruction, according to Derrida, transcends the limits of reason to the limits of the text by translating the text into theological, metaphysical, political, social, or economic ideas. The conflict of these ideas within a single text subjects it to intellectual disintegration by creating a methodological structure within the text and re-examining the text based on its singular and dualistic thought. This involves returning to the nature of the text and its intellectual level within and outside the text through the reader and the relationship between the producer and the performer, and the complete language of the text without any omission.

²⁶Ibid., p. 141.

²⁷Ibid., p. 142.

²⁸Jacques Derrida. *On the Right to Philosophy*. Translated by Ezzedine Al-Khatabi, reviewed by

The Dual Identification Between Language and Deconstruction in Derrida: Language plays a crucial role in facilitating communication between the mind, consciousness, and text within the framework of linguistic significance. This role is rooted in the problematics of positioning within the deconstructive and intertwined text. As Derrida highlights, "some are eager to directly grasp things themselves and communicate instantly and immediately with the real substance of urgent and serious issues confronting everyone. They regard analysis that unpacks these meanings and possible expressions as mere playacting, affectation, and ultimately useless, questioning the necessity of this linguistic process. They ask: why the delay and courtesy? Why not address the real issues directly? Why not turn towards the things themselves?" While one might empathize with this urgency, it remains clear, as Derrida asserts, that nothing is excluded from this immediate rush."²⁹

Undoubtedly, language is the primary vehicle for any progressive or transcendent thought within any text. Here, language serves as the means to establish a direct relationship between the text and its author, based on a congruence between linguistic discourse and the language of the text itself, according to Derrida. Language embodies the actual presence of the idea within the text's linguistic expression, transmitting ideas through the recipient's consciousness within the human mind. It thus achieves the framework of communication between the subjective human and the disjointed text, adhering to the principles of deconstruction as demonstrated by Derrida both within and outside the text, in style, meaning, and tools.

"This multiplicity engages in play within a local language or dictionary, reminding us of the issue of the link between the practice of philosophy and the national language, which has left its mark on the language itself. Instead of immediately and directly engaging in this process, I will often, as is my habit, follow indirect paths. What are the stakes we raise in the phrase 'the right to philosophy,' whereby the word 'right' becomes coupled with circumstance, losing the straightforwardness it had in previous pages?"³⁰

The existence of language is undeniably essential for a text to achieve its pragmatic, religious, political, and economic goals both outside and within its content. Thus, we must search within the text for hidden ideas, ambiguous sentences, and missing elements that the reader cannot easily uncover, as these aspects lend the text its epistemological significance, according to Derrida. Nothing is fixed in the text or for those studying deconstructive texts. As Derrida states:

"Language is the essential platform for any progressive or transcendent thought within any text, creating the direct relationship between the text and its author based on the congruence between linguistic discourse and the text's language itself."

According to Derrida, anyone claiming to adhere to a fixed point or a solid foundation lacks the concept of movement in their existential lexicon, as nothing remains unchanged, even what is considered the origin or foundation. This concept is continually evolving and transforming. The proliferation of interpretations, whether philosophical schools or religious doctrines, is evidence of

²⁹ Ibid., p. 55.

³⁰ Mohammad Shawqi Al-Zein. *Self and Other*. Previously cited source, p. 98.

the dynamic nature of reading and the inherent desire for analysis and deconstruction.”³¹

The potential language between the reader, the text, the environment, and the self all contribute to the comprehension and readability of a text. However, all surrounding conditions must be considered according to the existing rhetoric and archaeological discourse. Derrida presents himself to his reader by addressing a specific problem or issue, often questioning it in a manner reminiscent of the Sophists. This approach engages the reader's imagination and encourages them to continue the intellectual game. As the reading process becomes more complex and intellectually revealing, readers may experience restlessness and difficulty in following along. To read is to internalize information, confirming the reader's role as an active participant.³²

In Derrida's philosophy, language is divided according to its various roles, based on the arrangements between words and their existence among units and their meanings. Language is invested in the text in a way that almost surpasses the existing writing in terms of self, spirit, and meaning. Derrida returns to science as another connecting link between the text and its reader. He explains that "science is no longer spatial, similar to writing, which has a deeply rooted history. In ancient times, when the absence of anything was considered speech, the voice possessed complete influence, physicality, instrumentation, and individuality. Not everyone could speak; the voice had spatial value. Thus, the center emerges as an exclusive concept of the voice.

Many still try to defend the centrality of the voice through various methods, as is said by invoking the voice.”³³

Deconstruction encounters numerous internal and external influences that may intersect with political stances and social and cultural conditions in both Western and non-Western societies. The human pursuit of silence or non-thought in searching for hidden ideas to reach organized and purposeful truths underscores this point. Derrida argues that the efficacy of participating in deconstruction has been evident since its inception and has never merely been a restrictive critical theory addressing texts in a conventional critical sense. This is reflected in its opposition to the authority of logical and metaphysical centrism. In its attempt to diverge from metaphysical systems, deconstruction has created a vast interpretive arsenal within its frameworks, tools, and concepts. This complexity has qualified deconstruction to achieve a status of methodological ambiguity.³⁴

Derrida's perspective on language and deconstruction emphasizes the fluid and ever-evolving nature of meaning. It challenges the reader to actively engage with the text, recognizing that fixed interpretations are elusive. The interaction between the reader, the text, and the surrounding context forms a dynamic process of understanding that deconstruction seeks to explore and elucidate.

The continuity of deconstructive thought is closely linked to the existing reality in Western societies, particularly during the Middle Ages, when the mind began to transcend the

³¹Jacques Derrida. *Emotions*. Translated by Aziz Toma, introduction by Ibrahim Mahmoud. Dar Al-Hawar for Publishing and Distribution, Syria, pp. 14-13.

³²Ibid., p. 15.

³³Group of Authors. *Contemporary Political Philosophy: From Totalitarianisms to Minor Narratives*. Previously cited source, p. 328.

³⁴Jacques Derrida. *Voice and Phenomenon: Introduction to the Problem of the Sign in Phenomenology of Husserl*. Translated by Fathi Inqazou. Arab Cultural Center, Casablanca, Morocco, 1st edition, 2005, p. 49.

boundaries of the text or to emerge from existence and structural analysis. This allowed the text to reach deconstructive thought within the context of all types of texts. Organizing concepts does not imply reaching a final stage, as the linguistic and intellectual objectives of the text involve applying deconstruction according to the reality present within the text.

"The difference between sign and phrase soon becomes evident in the course of description as a functional difference rather than an essential one. The sign and the phrase are functions or signifying relations, not endpoints; we can see in a single phenomenon either a phrase or a sign, a verbal or non-verbal mark, all dependent on the intentional meaning that breathes life into them."³⁵ The presence of meaning confirms the implicit existence of a broad range of complex and functionally active terms within the phenomenology of the text as it exists in practical and existential reality.

"Derrida alone was able to do this, offering the most significant epistemological critique of the structuralist project, likening it to Kantianism without a subject, thus following in Ricoeur's footsteps. The truth is that all structuralists agreed on critiquing Kantianism due to the central role the mind plays in forming our knowledge. However, the structuralists ultimately found themselves dealing with the structures forming the epistemological discourse as if these structures constituted an organic whole, from the smallest structures to the largest."³⁶

The ability of the interaction between the receiver and the verbal effect on the listener becomes apparent through the alignment of meaning and intention during the act of

interpreting and performing the assigned functions. Deconstructive text encapsulates the advancement of its ideas based on reaching the reader through various images and numerous ideas that cannot be reduced to a single functional meaning. Therefore, language plays a pivotal role in conveying and receiving ideas through the text and the reader, based on understanding and intention. This is the project Derrida aims to achieve through the communicative act present between the text and its content, between the text and its appearance, and between the text and its analysts. Here, it becomes evident that "action represents the primary unit of all conceptual thought, where language is used to represent thought; there is no utterance that is not an embodiment of the act."³⁷

"Linguistic communication involves speech acts, with the units of linguistic communication being the production of symbols, words, or sentences in performing speech acts."³⁸

The linguistic act, therefore, is an intentional behavior within the relationship between the speaker and the addressee in the context of the text, which serves as the source of their connection. Since the text comprises both language and thought, it necessitates an archaeological approach to understanding the subtext rather than its surface, by deconstructing concepts based on the hidden objectives that must be brought into human consciousness.

Habermas acknowledges the subjective approach to the phenomenon of integration and the purposeful view of social life, perceived as a neutral space for equal exchanges that a

³⁵Group of Authors. *Contemporary Western Philosophy*. Previously cited source, p. 329.

³⁶Van Dijk, Teun A. *Text and Context: Explorations in the Semantics and Pragmatics of Discourse*. Translated by Abdelkader Qassi. East Africa, Casablanca, Morocco and Beirut, Lebanon: Dar Al-Bayda, 1st edition, 2000, p. 277.

³⁷Mahmoud Sayed Ahmed. *Habermasian Paradigm*. Dar Al-Thaqafa for Publishing and Distribution, Cairo, 1993, p. 22.

³⁸Stefan Haber. *Habermas and Sociology*. Translated and introduced by Mohamed Jdid. Al-Dhifaf Publications, Al-Ikhtilaf Publications, Algeria and Lebanon, 1st edition, 2012, p. 103.

communication theorist might seek. He highlights how linguistic exchange does not constitute an autonomous process. From this perspective, it becomes clear that any linguistic exchange assumes a degree of manifestation, as exemplified by implicit rules or situational definitions accepted by its participants.”³⁹

The necessity of understanding the text begins with the self and delves into the depth of deconstruction, which makes linguistic deconstruction resonate with the practices of language and its hidden objectives embedded within ideas. Since humans cannot possess the truth through the text, they continually seek to stabilize the text to extract and generate ideas consistent with the presumed rational discourse within the text's content. Abel aligns with Derrida in this regard, noting that "Abel relies on a concept centered around a normative hermeneutics that moves toward a communicative ethics. A better understanding necessarily leads to better communication, and thus a better knowledge of each other. This is precisely what motivates my intervention here to transform the cognitivist direction of communicative ethics by inviting reflection on what he calls the normative presuppositions of actions concerning ordinary discourse."⁴⁰

Derrida's deconstructive project in language is grounded in human existence within it. Any recognition of the text must include acknowledgment of the active human self within the text, altering and defining it logically. Extracting the text through deconstruction by rereading it is challenging to comprehend except through possible methods connected to science, reality, and intentionality, allowing the ethics of discussion

to enter the deconstructed text between the self and the other.

However, if we question the conditions of this recognition, practiced daily and deserving of respect in the strictest Kantian moral sense, we might be compelled to adhere to strong presuppositions that expose the philosopher to metaphysical objections in Derrida's manner. Such strong metaphysical presuppositions are not equivalent to the practical presuppositions related to communicative rationality. Because they are confined to concrete practices, they have transformed into phenomenological presuppositions, preventing them from being subsumed under the idea of pure practical reason.”⁴¹

Regarding the limitations of intersubjective understanding between Dasein and deconstructive concepts, this is conditioned by the existence of a deconstructive discourse that has critiqued Enlightenment Western reason and Western modernity. It asserts that these systems have established a destruction of the self through the workings of the mind over centuries, and that Western systems were materially rational and formal, aiming towards purposeless centrality in the deconstructive field and Western thought in general.

The deconstructive project is summarized by the continuous effort to exclude the thinking self, the Cartesian self, which for the past three hundred years has been organizing and unifying the components of Western thought, giving it the supposed unity that distinguished it from other intellectual traditions.”⁴²

³⁹Jean-Marc Ferry. *Philosophy of Communication*. Translated by Omar Mahybel. Arab Scientific Publishers Inc. and Al-Ikhtilaf Publications, Arab Cultural Center, Algeria, Morocco, and Lebanon, 1st edition, 2006, p. 56.

⁴⁰Ibid., p. 65.

⁴¹Group of Authors. *Contemporary French Philosophy*. Previously cited source, p. 328.

⁴²Jacques Derrida. *Voice and Phenomenon*. Previously cited source, pp. 7-6.

Some interpretative texts transcend the boundaries of reason into irrationality or utopia, thus eliminating the role of reason from their content and assigning other roles within their themes. This includes texts that advocate religions, dialogue, debate, and positioning within implicit ideas that are difficult for deconstruction scholars to understand.

These boundaries, which form the generality of Derrida's issue, are outlined in the early texts he addresses in "Speech and Phenomena." These texts belong to the debate with Husserl and the phenomenological legacy in its major problematic joints, which are simultaneously philosophical topics of this debate that occupied almost the first decade of Derrida's thought, akin to years of philosophical learning. If we arrange this debate, we find that the first of these topics is the issue of genesis and constitution in the years 1953-1954, with the problem of genesis in Husserl's philosophy.⁴³

The phenomenology of texts is founded on the interpretative understanding of the formality of the text through the phenomenological positioning of the text within the human self, based on its unified understanding. Here, language takes a strong stand by positioning itself within speech, tongue, dialogue, and the spirit of the text by referring to a deeper understanding of the linguistic pragmatics of the deconstructive text.

Based on the above, anyone can declare under oath: "I only have one language, and yet it is not mine. My own language has not yet risen to the level of a language that can be

represented, and my language, the only one I intend to speak and thus understand, is, in fact, the language of the other."⁴⁴

Derrida's text encompasses a range of conflicting states within its depths, such as decentering, ambiguity, conflict, dispersion, difference, repetition, and even neglect. These elements make it progressively reintegrative for linguistic and intellectual reengagement by returning to the psychology of the text and the sociology of humanity. This approach allows us to understand the deconstructive method and apply it to meanings and words to extract the various concepts and contents based on our desired understanding and the understanding the author intends to convey to others.

In this respect, Gadamer aligns with Heidegger in Derrida's approach, as Gadamer remained faithful to the ontological trajectory outlined by Heidegger. This trajectory involves language and self-finitude revealed through historical experience and the hermeneutics of understanding and self-understanding in particular, which Heidegger referred to as the decisive ontological turn in the experience of self-understanding. This issue reflects the problem posed by the humanities in the late nineteenth and twentieth centuries.⁴⁵

Undoubtedly, the problem of language and self-understanding is an ontological issue related to Derrida's deconstruction, especially since the field of self-understanding is connected to the rigid understanding of text contents through the self's interaction with the other text, which generates the hidden truth behind knowledge.

⁴³ Jacques Derrida. *The Monolingualism of the Other: or, The Prosthetic of Origin*. Translated and introduced by Omar Mahybel. Arab Scientific Publishers Inc. and Al-Ikhtilaf Publications, Algeria and Lebanon, 1st edition, 2008, p. 55.

⁴⁴ Hans-Georg Gadamer. *Philosophy of Interpretation: Origins, Principles, Goals*. Translated and introduced

by Mohammad Shawqi Al-Zein. Al-Dhifaf Publications, Al-Ikhtilaf Publications, and Dar Al-Aman, Algeria, Lebanon, and Morocco, 3rd edition, 2017, pp. 16-15.

⁴⁵ Jacques Derrida. *The Monolingualism of the Other: or, The Prosthetic of Origin*. Previously cited source, p. 15.

Derrida brings Western culture into focus through a deconstructive lens, examining it based on changing evidence from one philosopher to another according to Derridean reading. Introducing language into the field of deconstruction is more than necessary for the essential existence of the text through epistemic understanding and reading. At this level of analysis, we will attempt to read Derrida's stance in light of hermeneutic data related to intention, meaning, and significance, exploring the depths of the abyss that Derrida continually reminds us of in our social, political, and linguistic lives. Most recent studies, especially those with a hermeneutic inclination, have subjected Derrida to a severe epistemic test, considering the communicative and linguistic ambiguity that characterizes them. This is what I referred to over a decade ago as Derrida's formal writing, which is solely concerned with exploring its horizontal formal coherence.”⁴⁶

Derrida adopted deconstruction as a means to revive the previously shattered Jewish culture, influenced by his Jewish origins. This made it necessary for him to include culture in the deconstructive method, transforming deconstruction into a method, culture, and reference point. Its foundation is the marginalized society that must return to its roots to revive post-deconstruction history.

According to Derrida, we are not searching for an ordinary land, one with mountains, rivers, and deserts, but rather a rocky land filled with caves inhabited by prophets who taught humanity how to write. We are searching for the land of writing to inhabit it after having spent our entire history in loss and fragmentation. We have endured the bitterness

of fragmentation, difference, dispersion, and the denial of our origins in this existence. It is the experience of dispersion that we have lived through with our children, women, and sons, and now it is time to discover our promised land in the texts, our land, Palestine.”⁴⁷ Derrida did not perceive deconstructive language outside its ambiguous context, which we strive to find within the desired deconstructive framework. This requires us to understand, will to understand, engage in dialogue, maintain serious and effective ethical discussions, acknowledge the concrete existence of the text, provide argumentative reasoning, and create answers and examples that form the spirit and meaning of the text through reconstruction and deconstruction.

Gadamer supports Derrida's perspective in this regard. In a lecture titled "Text and Interpretation," Gadamer poses several questions about the nature and reality of understanding. He addresses the following question: Is dealing with the thing itself, or the essence of the thing in the phenomenological sense, akin to belonging to the metaphysics of presence that Derrida talks about? According to Gadamer, understanding arises from dealing with the thing itself and acknowledging the truth of the thing in itself, which opens the way for dialogue as a participation with the other, independent of the will to dominate and obscure the truth.”⁴⁸

Understanding emerges from language as the only means of generating ideas within the text. This involves discovering meaning and the human capacity to open up within the text through a consistent and objective reading and deep comprehension. Derrida states, "We will not go to the extent that we must reach in our

⁴⁶Monis Bekhdher. *History of Consciousness*. Previously cited source, p. 210.

⁴⁷Abdelaziz Boualchir. *From Understanding Existence to Understanding Understanding*. Al-Ikhtilaf

Publications and Dar Al-Aman, Algeria and Morocco, 1st edition, 2011, pp. 37-36.

⁴⁸Jacques Derrida. *The History of Lie*. Translated and introduced by Rashid Bazi. Arab Cultural Center, Casablanca, Morocco, 1st edition, 2016, p. 47.

reading of this text, but we can affirm the method Kant followed to define lying, not of course truth and reality, but honesty and sincerity. The act of telling the truth and intending to tell the truth, Kant's definition of lying or the duty of honesty, seems categorical, imperative, and unconditional to the extent that it must exclude any historical consideration. Man must tell the truth and commit to honesty in all cases, regardless of the assumptions, the cost, or the historical circumstances.”⁴⁹

Derrida favors the written text over reason, speech, and discourse in any deconstructive understanding of texts, regardless of their type. This preference makes writing a medium that receives logical impacts and objectives for achieving effectiveness through the interrogation of the analyzing and deconstructing self. This makes language a powerful tool in any text, central to conveying intentional meaning both in writing and through imagery and sound

Derrida not only criticized the centrism of reason but also extended his critique to phonocentrism, arguing that the centrism of reason is actually a consequence of phonocentrism, which prioritizes speech and utterance over writing. He began his critique of phonocentrism starting with Plato, through Jean-Jacques Rousseau, and ending with Ferdinand de Saussure. These three, according to Derrida, marginalized and downgraded writing, considering it secondary to speech because philosophers have traditionally despised writing for its perceived role in distorting philosophical truth.”⁵⁰

The central role of writing in Derrida's texts, regardless of their type, becomes apparent. Texts generate extensive interpretations through reading, re-reading, and understanding the implicit, diverse truths. This process necessitates the presence of meaning, signification, and the voices within the transactional writing, conveyed through linguistic discourse using language, logic, and expressions. This unfolds over the span of speech, utterance, expression, focus, and precision, all rooted in skepticism. Hence, "the strategy of deconstruction starts from a philosophical position fundamentally based on skepticism. Deconstructionists translate this philosophical skepticism into criticism by rejecting traditions, prescribed readings, system, and language as a principle. By doing so, they have established a new structure and a different path for interrogating texts. Through skepticism about the fabric of previous readings and their significations, certain knowledge emerges. This skepticism, as Harold Bloom expresses, has created an incurable condition—a skepticism that can never be completely cured.”⁵¹

This skepticism aims to expose the hidden truth within the text, a deconstructive principle to reach the language of the text and generate its internally and implicitly neglected ideas through various methods.

"Single-word signals or terms can be associated with a specific situation upon usage, while individual terms can connect objects to a particular situation without being tied to an existing context. The signals embodied in such interactive contexts always help coordinate the actions of different participants, generating

⁴⁹ Jacques Derrida. *What Now, What About Tomorrow: Event, Deconstruction, Discourse*. Previously cited source, p. 35.

⁵⁰ *Ibid.*, p. 25.

⁵¹ Group of Authors: Jürgen Habermas. *Communicative Rationality in Light of the Etic Challenge in Critique of*

quasi-semantic, quasi-expressive meanings alongside quasi-directive meanings."⁵²

Jacques Derrida situates language within the context of participants engaged in communicative acts grounded in dialogue, argumentation, and persuasive techniques that generate texts by translating them into practical realities influenced by heritage, identity, or customs and traditions. External objective influences interact with the text and can only be uncovered by deconstructing and exploding the text from within, to explore the laws, facts, and motives surrounding it both internally and externally. Derrida cites Marx, noting, "We see in Marx three types of discourse that take form and power, always emanating from Marx himself. These three types are all necessary but distinct and more than contradictory; they are juxtaposed, and it is the contrast that keeps them together, pointing to a multiplicity of imperatives to which every speaker and writer since Marx feels subjected."⁵³

This ambiguity mentioned by Marx almost mirrors the ambiguity within the content of a deconstructive text. Language serves as the bridge between concepts and meanings among recipients and listeners. The matter of stimulating discussion remains vital to the functional efficacy of language as a tool for the deconstructed text. This occurs through syntax, also known as grammar, semantics, and pragmatics. Habermas articulates this pragmatics, stating, "I can assert, without any doubt, that Kantian pragmatics trace their origins to a reality without representations. The specific framework of all inquiries reveals this glaring inconsistency between the concept of ethical correctness, which I insist on

interpreting through the epistemic formula of ideal education, and the non-epistemic concept of truth, which extends beyond any context of justification and remains subsequently linked to the ontological assumptions of the objective world."⁵⁴

Derrida's deconstruction can be linked to Habermas's linguistic communicative theory and the role that discourse ethics play in communicative action between theoretical and practical action within the framework of ethics and practice. This involves containing deconstructive texts through deconstructing the structure of language by subjecting it to analytical scrutiny and translating it into procedural and practical aspects, as well as being, existence, and action. This is all achieved through the text and its content to reveal the ambiguous and obscure ideas it harbors within reality and humanity.

In another movement, Derrida demonstrates that the very separation metaphysics assumes it can establish between immediate, direct, vital, instructional speech capable of handling, reclaiming, and correcting its discourse, and the written text, fixed in its letters or forms and capable of responding without support and endorsement, is itself problematic.

As previously discussed with Derrida, speech itself is a form of writing, simply by virtue of its communicative reach. This is the condition of its rationality or instrumentality."⁵⁵ The static text simulates human interaction by aligning with the subjective thoughts of individuals who attempt to empty their content through text, casting shadows on the mind and thought, and fostering the growth of ideas in

⁵²Jacques Derrida. *Specters of Marx*. Translated by Mounzer Ayyashi. Center for Civilization Development, Aleppo, Syria, 2nd edition, 2006, p. 47.

⁵³Jürgen Habermas. *Ethics of Discourse and the Question of Truth*. Translated by Omar Mahybel. Arab

Scientific Publishers Inc. and Al-Ikhtilaf Publications, Algeria and Lebanon, 1st edition, 2010, p. 62.

⁵⁴Jacques Derrida. *Pharmacy of Plato*. Translated by Kazem Jihad. Dar Al-Janoub for Publishing, Tunisia, 1998, p. 7.

⁵⁵Ibid., p. 10.

the parallel space of human relationships with textual dialogues and various literary styles, including prose and poetry. The problem of contradiction is resolved by the ambiguity of communication between speakers within the epistemological field parallel to its active and participatory reality, establishing the foundations of science on technique and instrumentality through the support of language and ideas in its utopian or ideal space. Here, Derrida's concept of "différance" becomes evident. We translated Derrida's term "différance" to indicate difference not as a static distinction but as an active divergence, perpetually referring the same thing to another place. Some have deconstructed this Arabic term, writing (difference) only to parallel the letter "a" that Derrida added."⁵⁶

Derrida's philosophy of différance utilizes language as a means to redraw epistemological, intellectual, and philosophical boundaries, returning to the infinite difference among layers of texts and their terms through methodical doubt and the decentralization of discourse. The deconstructive text has introduced intellectual civilizations to an articulation, style, and meaning that facilitated deconstruction for Derrida, adhering to the explosion of the text on tradition and the underlying meanings behind sentences and phrases in its linguistic significance.

Thus, the process of critical thought and philosophy has been based on its cumulative compensatory capability, which does not express the limits of contradictions, opposites, multiplicity, unity, being, becoming, and the dialectic that contributed to the development of the philosophical and ontological vision of Western intellect regarding existence, society, life, and culture. Critical thought is rich in the Western environment and context, which accommodates stability, constancy, and

negotiation. Derrida's deconstruction aimed to resonate within Western society because this society fundamentally relied on reason and modernity, neglecting the deconstructive aspects of texts beyond this framework. Derrida reinstated the value of the text by introducing the deconstructive method into Western thought in general.

Conclusion:

Deconstruction, as conceived by Derrida, represents a significant methodological approach that has left a profound impact on Western thought. It challenged the prevailing metaphysical ideas in the West and negated the role of reason in deconstructive knowledge. Derrida sought to articulate the presence of deconstructive thought within texts, which was evident in his studies of religious and philosophical texts. He aimed to re-evaluate the content of texts internally by exploding their latent ideas, employing deconstructive techniques such as presence, absence, difference, and repetition to uncover diverse and multiple interpretations of a single text. Derrida expresses this through an explicit articulation that restores the text's selfhood through the individualities of its readers and analysts.

Thus, it can be said that Derrida's deconstruction penetrated the depths of Western thought and influenced Arab and Islamic thought through its methodological and intellectual implications. This led to the rejection of structuralism and the integration of communicative linguistic philosophy, which served as a deconstructive approach to access the text and articulate its systematic and pragmatic meanings. By providing the text with a dialogical and discursive language based on the ethics of rational free discussion,

⁵⁶Mahmoud Khalif Khudair Al-Hayani. *Critical Hermeneutics*. Previously cited source, p. 113.

the text communicates with the individual self, extracting objective ideas that align with the logic of deconstruction and correspond to the objective truth that deconstruction influences. This impact extends to individuals within their deconstructive, linguistic, and communicative environments, as well as their social environments in the broader sense.

References

1. Ahmed Abdel Halim Atiya. *Jacques Derrida and Deconstruction*. Dar al-Farabi, Beirut, Lebanon, 1st edition, 2010.
2. Jacques Derrida. *The Monolingualism of the Other*. Translated and introduced by Omar Mahybel. Arab Scientific Publishers Inc. and Al-Ikhtilaf Publications, Algeria and Lebanon, 1st edition, 2008.
3. Jacques Derrida. *Specters of Marx*. Translated by Mounir Ayyashi. Center for Civilization Development, Aleppo, Syria, 2nd edition, 2006.
4. Jacques Derrida. *Speech and Phenomena: Introduction to the Problem of the Sign in Husserl's Phenomenology*. Translated by Fathi Enqizo. Arab Cultural Center, Casablanca, Morocco, 1st edition, 2005.
5. Jacques Derrida. *Elisabeth Roudinesco: What about Tomorrow*. Translated by Salman Harfoush. Dar Kanaan for Studies, Publishing, and Islamic Services.
6. Jacques Derrida. *Passions*. Translated by Aziz Toma. Introduction by Ibrahim Mahmoud. Dar al-Hawar for Publishing and Distribution, Syria.
7. Jacques Derrida. *History of Lies*. Translated and introduced by Rashid Bazi. Arab Cultural Center, Casablanca, Morocco, 1st edition, 2016.
8. Jacques Derrida. *Plato's Pharmacy*. Translated by Kazem Jihad. Dar al-Janoub for Publishing, Tunisia, 1998.
9. Jacques Derrida. *On the Right to Philosophy*. Translated by Azaddin Al-Khattabi. Reviewed by George Kattoura. Arab Organization for Translation, Lebanon, 1st edition, 2010.
10. Jacques Derrida. *In the Spirit*. Heidegger and the Question. Translated by Emad Nabil. Dar al-Farabi, Beirut, Lebanon, 1st edition, 2013.
11. Jacques Derrida. *On Grammatology*. Translated and introduced by Anwar Mughith and Mona Talab. National Center for Translation, Cairo, Egypt, 2008.
12. Jacques Derrida. *What Now, What Next: Event, Deconstruction, Discourse*. Edited by Mohamed Shoukry Al-Zein. Al-Ikhtilaf Publications, Dar al-Farabi, Algeria and Lebanon, 1st edition, 2011.
13. Jean-Marc Ferry. *Philosophy of Communication*. Translated by Omar Mahybel. Arab Scientific Publishers Inc. and Al-Ikhtilaf Publications, Arab Cultural Center, Algeria, Morocco, and Lebanon, 1st edition, 2006.
14. Stefan Haber. *Habermas and Sociology*. Translated and introduced by Mohammed Jdid. Publications Difaf and Al-Ikhtilaf, Algeria and Lebanon, 1st edition, 2012.
15. Abdelaziz Boualchar. *From Understanding Existence to Understanding Understanding*. Al-Ikhtilaf Publications and Dar al-Aman, Algeria and Morocco, 1st edition, 2011.
16. Van Dijk, Teun A. *Text and Context: Explorations in the Semantics and Pragmatics of Discourse*. Translated by Abdelkader Qassi. East Africa, Casablanca, Morocco and Beirut, Lebanon: Dar Al-Bayda, 1st edition, 2000, p. 277.
17. Group of Authors: Jürgen Habermas. *Communicative Rationality in the Light of the Etiquette Challenge in Criticism of Scientific, Religious, and Political Discourse*. Edited by Ali Aboud Al-Mohammadi and Nasser Abdul-Lawi. Al-Ikhtilaf Publications, Dar al-Rawafid Cultural Publishers, Algeria and Lebanon, 1st edition, 2013.
18. Group of Authors. *Contemporary Western Philosophy: Debate on Positioning and Expansion*. Edited by Samir Belkif. Difaf

Publications, Al-Ikhtilaf, and Dar al-Aman, Algeria, Lebanon, and Morocco, 1st edition, 2015, p. 330.

19. Group of Authors. *From Being to Effect: Heidegger in Contemporary Debate*. Edited by Ismail Mahanna. Ibn Nadim for Publishing and Distribution, Dar al-Rawafid Cultural Publishers, Algeria and Lebanon, 1st edition, 2013.

20. Mohammed Shoukry Al-Zein. *The Self and the Other: Contemporary Reflections on Mind, Politics, and Reality*. Difaf Publications, Al-Ikhtilaf, and Dar al-Aman, Algeria, Lebanon, and Morocco, 1st edition, 2012.

21. Mohammed Yazeed Al-Ghadbani. *Metaphysical Philosophy*. Arab Community Publishing and Distribution Office, Amman, Jordan, 1st edition, 2016.

22. Mahmoud Khalif Khudair Al-Hayani. *Critical Hermeneutics: The Legitimacy of Communicative Reasoning*. Difaf Publications, Al-Ikhtilaf, and Dar al-Aman, 27. non, 1st edition, 2010, p. 62.

Algeria, Lebanon, and Morocco, 1st edition, 2016.

23. Mahmoud Saeed Ahmed. *Paragrammatics with Habermas*. Dar al-Thaqafa for Publishing and Distribution, Cairo, 1993.

24. Monis Bukhara. *History of Consciousness: Philosophical Approaches to the Dialectic of Consciousness Elevation*. Arab Scientific Publishers Inc. and Al-Ikhtilaf Publications, Algeria and Lebanon, 1st edition, 2009.

25. Hans-Georg Gadamer. *Philosophy of Interpretation: Origins, Principles, Objectives*. Translated and introduced by Mohammed Shoukry Al-Zein. Difaf Publications, Al-Ikhtilaf, and Dar al-Aman, Algeria, Lebanon, and Morocco, 3rd edition, 2017.

26. Jürgen Habermas. *Ethics of Debate and the Question of Truth*. Translated by Omar Mahybel. Arab Scientific Publishers Inc. and Al-Ikhtilaf Publications, Algeria and Leba