

# التفكيكية عند جاك دريدا

رسالة تقدم بها  
عصام عبودي علي

إلى  
مجلس كلية الآداب في الجامعة المستنصرية و هي جزء  
من متطلبات نيل درجة الماجستير / آداب في الفلسفة

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# Abstract

If the recent critical trends were formed as a description of inevitability the historical debate of the mental humanitarian relationships with all of their contradictions , then the Deconstruction is another face of the critical and it was in a way or another representing the natural reflection of the philosophical trends emerged at the onset of the nineteenth and twentieth centuries and continued till the beginning of the second world war .

The criticism in the philosophical research found a rich material with the mental images and the logical approximations as drawn by the beginning of the mature philosophical thinking with the philosophy of Aristotle , Aflatoon the literature features described as an art and industry . Also it drew the critic features at that time till the emergence of romance in Europe described as a literary , artistic and cosmetic faiths .

It was accompanied by the ideal school of criticism to reflect the values of philosophy with the foundations formed by Kant and Hiegel . In this way , the relation between philosophy and criticism from the fact that philosophy is the maker of the thoughts and that criticism is the formulator of literary theorization and the philosophy is the base for criticism , giver of guidance and instructor .

The chapter are divided based on the nature of dealing with subject and its knowledge grade .

The construction of the chapters were a preface and four chapters . The first and the third and the four included two sections , while chapter two contained three sections in addition to an introduction for each chapter including important alphabets to enter into its sections .

The preface shows the problems of the term Deconstruction through its interference with many terms as it has been divided into main trends , these are: (terms with

methodology limitations and terms with knowledge limitations ).Chapter one entitled Deconstruction as a philosophical methodology included two sections ( philosophy of structuralism , maze of humanism , from linguistics of Saussure to semiotic of part ) . Chapter two entitled three sections ( what is the Deconstruction , maze of humanism , from Nietzsche concepts to Heidegger phenomenology , The Hermeneutic , feminism criticism ) .

Chapter three entitled two sections ( deconstruction Derrida , about his terms , and the trace of thought philosophy ) . Chapter four entitled two sections ( critic of deconstruction structuralism , the philosophy of Kabbalah ) . The Deconstruction structuralism methodology does not believe in the absolute philosophical fact and tries permanently to make it absent in addition .

Deconstruction as a critical practice is based on the work of Jacques Derrida . It arises out of a fundamental critique of humanist discourses and their conceptions of subjectivity and language . It rejects unitary intentional subjectivity , locating meaning in texts and their relation with other texts , insisting that this meaning is not only plural but constantly deferred in the never – ending webs of textuality in which all texts are located .

Derrida argues that all criticism is predicated on specific philosophical precepts . These are necessarily hierarchical oppositions , such as man / woman or cultural nature, which , in keeping with the structures of logocentrism , make one side of the opposition the key concept in relation to which the other is defined negatively .

Jacques Derrida's theory of ' difference' , with its critique of the metaphysics of presence , includes in which the speaking subject's intention guarantees meaning , and language is a tool for expressing something beyond it . Derrida calls a metaphysics of presence , that is the conviction that words are only signs of aerial substance which is always elsewhere .

