

## PREFACE

The objective of the present thesis is to analyze and examine Jacques Derrida's deconstruction. French philosopher Jacques Derrida (1930-2004) born in Algeria was famous for his deconstructive strategy. During the Second World War, Algeria suffered from Nazi Germany atrocities and Vichy government. That time Nazism spread its wings to the European church, university, and diplomatic groups. Therefore Young Derrida was deeply affected by racial discrimination. Thus he encountered his previous traditional philosopher's thoughts and those philosophers provoked Derrida to perform deconstruction in the Western philosophical tradition. Derrida and his philosophy is the main area of the present dissertation. Here the main thrust is how deconstruction works on the history of the Western philosophy.

The **Introductory Chapter**, try to analyze and examine the postmodern turn in philosophy. To understand deconstruction, it is important to examine what is postmodernism. It is an intellectual movement that have affected the entire socio-cultural political milieu of that period. It is a student revolution of the late 60s in Europe. This trend criticizes the effort of rational inquiry to examine the origin of the source of all human knowledge.

The **First Chapter**, entitled "DERRIDA'S PHILOSOPHICAL HERITAGE" proposes to discuss Derrida's relation with Plato to Heidegger and how he was influenced by them. Especially he follows Friedrich Nietzsche, Martin Heidegger to elaborate the critique of 'western metaphysics'. According to Derrida, western thought has been always structured in terms of dichotomies like good and evil, presence and absence, man and women, speech and writing. Here second term in each pair is considered as the negative and corrupt. But for Derrida, both terms are equally important. This chapter try to throw light on these aspects.

The **Second Chapter**, entitled as: "ON DECONSTRUCTION: A CRITICAL ANALYSIS", propose to discuss the aim of Derrida's deconstruction. According to Derrida deconstruction is a strategy to overcome *logocentrism*. It is *phonocentrism* because this *logocentric* bias of western metaphysics operates the traditional priority which afforded speech over writing. This chapter proposes to analyze Derrida's some terminologies, such as *différance*, *arché-writing*, erasure, trace and so on.

“DERRIDA AND CONTEMPORARY FRENCH PHILOSOPHER” is the title of the **third chapter**. Here Derrida’s relationship with contemporary French philosophers, such as Ferdinand de Saussure, Emmanuel Levinas, Lévi-Strauss, Jean-Francois Lyotard and Michel Foucault are highlighted. The present chapter examines how they all tried to find out the truth about reality and why they reject the foundational theories.

The origin of language has not only been discussed in Contemporary Western philosophy but also been discussed in traditional Indian philosophy. That is why it is very challenging to observe whether there is any relationship between western and Indian schools from the perspective of language or not. This is the thread which helps to connect the challenge by introducing Bhartṛhari’s thought and postmodern western deconstructionist Jacques Derrida’s thought. This **fourth chapter** “BHARTṚHARI AND DERRIDA: ON THE ORIGIN OF LANGUAGE” will discuss the above issues.

In the **Concluding Chapter**, the main thrust is to analyze and examine whether it is possible to get free from the cage of metaphysics or not? We will uncover in the course of the discussion that it is not possible to get rid from the metaphysical tunes. In any philosophical discussion, the issue of metaphysics is always present in some form or other, directly or indirectly.

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