



## Research article

# Unravelling Deconstruction: A Comprehensive Examination of its Qualitative Research Method and Application in Historical Texts

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## ABSTRACT

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This research endeavors to delve into the qualitative research method of deconstruction and its profound application in deciphering the nuanced meanings within historical texts. Utilizing a review methodology, this study takes the form of a comprehensive review article. Deconstruction, as both a theory and practical approach to text reading, challenges the prevailing notion that language systems inherently establish coherence or unity in literary texts, aiming to uncover definitive meanings. The primary objective of deconstruction is to express concepts qualitatively and analytically. Research questions are tailored to the type of text under consideration, guided by the researcher's decisions. For instance, the groundbreaking concept of "explanatory and inquiry" emerged in the literary domain, maintaining its relevance within academic institutions and expanding to encompass various conceptual frameworks. Deconstruction extends its reach into social thinking and speeches, involving critical re-examination of historical texts to glean insights into historical facts. Essentially akin to metaphysical criticism, the deconstruction method was founded by Jacques Derrida, an Algerian philosopher of French origin, whose theories significantly influenced postmodern philosophy and literary criticism.

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## 1. Introduction

The English term "deconstruction" finds its roots in the French verb "deconstruire," meaning "to dismantle or disassemble the progress or growth of something." This concept of "destructive" analysis was initially introduced by Martin Heidegger through his German term "destruktion," translating to "destruction" or "de-building." (Derrida J., 1973) In response, French philosopher Jacques Derrida coined the term "deconstruction" in the late 1960s, sharing a linguistic etymology with Heidegger. While originally associated with grammar and architecture, "deconstruction" has expanded its influence into literature, politics, and philosophy. Jacques Derrida, the progenitor of deconstruction philosophy, intentionally refrained from offering a concise definition, contributing to the inherent challenge in defining the concept. Deconstruction actively criticizes the language necessary for its explication, using linguistic breakdown as a tool to argue against structural limitations. This paradoxical stance precludes a straightforward definition of deconstruction through language. (Evans, 1991) Derrida's rejection of essence complicates the definitional task, emphasizing that deconstruction lacks essential qualities when compared to other words. Instead, understanding deconstruction

requires contextualization, making isolated definitions inadequate. (Derrida J., 2010) Derrida rejects the characterization of deconstruction as a movement or method, highlighting its inseparability from specific applications. Deconstruction transcends the conventional notion of method-driven research, evading a fixed set of procedures or external applications to objects. It defies categorization as a tool, emphasizing its non-dependence on prescribed processes. (Evans, 1991) Deconstruction, according to Derrida, is not an entity; rather, it continuously deconstructs itself wherever an event transpires. It is neither a tangible being nor a uniform concept, challenging traditional classifications.

Derrida's rejection of traditional analyses and critiques sets deconstruction apart. Unlike a mechanical operation, deconstruction operates skeptically, avoiding attempts to establish origins or foundations. Derrida distinguishes deconstruction from skepticism or critique, asserting that it is not a blank slate. This research navigates the intricate landscape of deconstruction, exploring its linguistic origins, philosophical underpinnings, and definitional challenges. The elusive nature of deconstruction, characterized by linguistic critique, contextual understanding, and continuous self-deconstruction, contributes to its enigmatic presence in philosophical discourse.

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## 2. Importance of Study

In the social sciences, perceiving the deconstruction research method as a qualitative method associated with the researcher's critical paradigm prompts them to explore the design stages of these methods and enables them to commence with the innovative research approach. It evolves into postmodernism and post structuralism. Furthermore, in the revolutionary era, there is a pressing demand for information on several research methodologies, especially the disruptive ones, which is deemed essential for contemporary knowledge.

**Fig.1 Deconstruction research design**



## 3. Early life of Jacques Derrida

Jacques Derrida, born in 1930, is a highly influential and complex philosopher, particularly in the second half of the twentieth century. In his early education, Derrida displayed remarkable academic prowess. He pursued his studies at the Lycée Louis-le-Grand in Paris, where he excelled in philosophy and literature. This early exposure to intellectual pursuits laid the groundwork for his future endeavors in the world of ideas. (Borradori, 2003) Derrida's academic journey continued at the École Normale Supérieure (ENS) in Paris, a renowned institution that has been a breeding ground for many influential French intellectuals. During his time at ENS, he engaged with other notable thinkers, including Michel Foucault and Louis Althusser, shaping his intellectual development. (Critchley, 1999) The context of post-war France and the colonial backdrop of Algeria influenced Derrida's early thinking, providing a rich tapestry of experiences that would later inform his philosophical explorations, especially in the realms of language, literature, and cultural identity. These early experiences in Algeria and Paris formed the crucible for Jacques Derrida's intellectual growth, laying the foundation for the development of deconstruction—a critical framework that would challenge traditional philosophical and linguistic assumptions. His early life not only showcased his academic promise but also hinted at the thinker who would revolutionize the landscape of contemporary philosophy.

Despite publishing his first book in the late 1960s, he remains known for his challenging philosophical contributions. In "Of Grammatology" (1976), Derrida developed literary theory, breathing new life into literary criticism. He contends that language use involves allowing the system to control us to a certain extent. Derrida emphasizes complicity between writing and reading,

suggesting that a text needs to be read to become a text, introducing the risk of misunderstanding in writing and human communication. Distinguishing between phonocentrism (spoken word) and logocentrism (written word), he argues that when speech fails to protect presence, writing becomes necessary, serving as a supplement. Derrida sees literature as the possibility for any utterance, writing, or mark to be iterated in numerous contexts independently of identifiable elements. (Gnanasekaran, 2015) He advocates for rethinking structures in social studies, science, or literature from new positions to move from demonstrativeness to interpretation. His goal is to undermine independent thinking, allowing readers to observe the text as they wish, incorporating their experiences, and modifying understanding. Deconstruction, developed in the late 1960s, asserts that all texts have ambiguity, implying multiple meanings. The terms "writing" and "difference" gained specific meanings through Derrida's works, while "deconstruction" emerged as a new term. (Derrida J., 1973) "Difference" represents the ontological difference between being and beings, acting as a condition for the possibility of any discourse and becoming the condition for fullness and plenitude. Derrida presents himself as a reader rather than a practitioner of traditional philosophy, dedicating himself to reading and commenting on the writings of others. In the mid-twentieth century, various literary thoughts, including Marxist and psychoanalytic literary theories within structuralist literary theory, emerged. (Staton, 1987) Structuralists aimed to uncover the (human) world through detailed observational analysis. Derrida's deconstruction brought notoriety due to its power and innovation. The terms "writing" and "difference" gained specific meanings through Derrida's works, while "deconstruction" emerged as a new term. "Difference" is presented as a term that acts as a negative, representing the ontological difference between being and beings (Shaikh, 2009).

In the later years of his life, Derrida continued to produce influential works, exploring themes such as hospitality, justice, and forgiveness. His writing style, marked by complexity and innovation, made his works challenging yet compelling for readers and scholars (Shaikh, 2009). Jacques Derrida passed away on October 9, 2004, at the age of 74, from pancreatic cancer. Despite his departure, his legacy endures through the continued exploration and application of deconstruction in various academic disciplines. Derrida's impact on philosophy and intellectual discourse remains profound, and his work continues to be studied and debated by scholars around the world.

## 4. Introduction of deconstruction research method

Deconstruction, a critical analysis method applied to literary, artistic, and architectural sources, challenges the belief in definitive and unchanging meanings within texts. A perspective favoring language as a representation of reality urges readers to set aside preconceived notions when engaging with a text. In the realm of philosophy, "groundbreaking" refers to methodologies for interpreting and composing written works (Khanifar, 2016, p. 390). Essences and identities, traditionally viewed as enduring, undergo deconstruction to erase the distinction between them. Derrida's deconstruction process focuses on the

nuanced difference between genuine representation and representation as conceptualized by Husserl. The tenuous nature of the distinction arises from the absence of an original representation, as everything inherently becomes a form of representation. Derrida contends that the use of signals necessitates repetition, encompassing everything; a symbol used only once loses its signifying function (Derrida J., 2010 p. 117).

Deconstruction, sometimes regarded as a form of study, involves uncovering hidden potentialities within a text without eliminating it. Derrida argues that the object itself functions as a symbol, not immediately conveying meaning through intuition. The inherent nature of the object remains unchanged, while its depiction varies. Derrida analyzes and breaks down the distinction between the two to reveal their inherent deception (Derrida J., 2010, p.90). Founded on the concept of differentiation, deconstruction aims to provide stability, challenging the notion of fixed identities. The distinction between actual existence and depiction is portrayed as inherently complex. Difference, an integral concept in deconstruction, pertains to the inherent distinction within the concept of "same." Deconstruction exposes discrepancies and gaps in systems attempting to demonstrate coherence, countering the tendency to ignore differences (Stocker, 2006, p. 178). The concept of deconstruction intricately links with Derrida's notion of difference, highlighting the interconnectedness of comprehension and amplification with the understanding of difference. In essence, deconstruction becomes a profound tool for unraveling meaning, identity, and the intricate interplay of representation within various realms of thought.

## 5. The meaning of deconstruction Expiration

Deconstruction is a French expiration. This word is a combination of the prefix De with the main word to make this prefix, it comes from the English element Dis and it means distance, distance and separation, and when it is added to the main word, it is from its sum. Second, the concept becomes a concept that will contradict the content of the main word. From a cognitive point of view, Deconstruction means building and building in the opposite direction. It means taking down a building or building, removing its elements and components, separating the parts of a coherent and single structure from the composition (Mooney, 1388).

Among the common terms for deconstruction is deconstruction. But since the word structure was used in the translation of structure and in words like structuralism or post-structuralism. From the word logic as a Persian equivalent, this term was quickly obsolete. Other translations of this term in the Dari language of foundation breaking and reversal have also been translated and used. This word has also found a wide use in architecture, and it is a witness to the example of reconstruction in buildings that was against the classical architectural style, and in fact, it is a reverse display of some buildings and buildings, which can look like formal, dry and concrete structures, and some point out They are also made with a reverse plan (Khanifar, 2016, p. 388).

## 6. Philosophy and logic in critical paradigm

The critical scientific paradigm is one of the reasons for critical, other research philosophies that are more than anything else in social changes. This point of view is in the

philosophy of Marxism, which sees the solution of problems in change. This research philosophy in this paradigm includes two cases of practical and theoretical research. On one side are critical theoretical perspectives for feminist perspectives. On the other hand, there is action research that focuses more on changes in practice.

Also, the main part of the research is called critical discourse analysis. This method is considered a kind of change in policy in traditional ethnographic research, which has been changed strategy from neutral descriptive research towards research that has a critical method. In general, a critical look at power relations in social relations is the focus of critical research philosophy. From this point of view, all social actions at micro and macro level are complicated in power relations and the purpose of critical research is to discover the nature, direction and functioning of these relations in order to make fundamental changes in it (Iman, 2017, p. 174).

## 7. Philosophical foundations of deconstruction research method

Deconstruction belongs to an exciting intellectual movement called poststructuralism and it also belongs to a situation called postmodernism. Structuralists, following Saussure's linguistics, believed that just as language should be examined in a similar general system, the fields of human knowledge can also be evaluated based on structures and patterns and understand that a specific, orderly text with boundaries. show us the exact post-structuralism seeks to reverse this false self-confidence and it is clear that it reveals structure and meanings, and post-modernism's opinion, through breaking the foundation of the argument and reversing its fundamental presuppositions, makes room for presuppositions that were previously not paid attention to, opened. For example, postmodernism theories of organization assume that environmental uncertainty is undesirable and unpleasant, so decision makers try to change their structures and adapt to the environment in order to reduce environmental uncertainty. Change yourself find Postmodernists build the foundations of this premise and assume that environmental uncertainty is an attractive and pleasant phenomenon instead of being undesirable and unpleasant.

As a result of this foundation, the boundaries between the organization and the environment are questioned, and after that, organizational structures are created, and organizational structures such as network, virtual, borderless and structured organizations are formed. Postmodernism is a tool to overcome a point of view or idea and uses knowledge for liberation instead of control. Postmodernists focus on public discourse as a method for the emergence of new assumptions. In discourse, a group breaks down complex controversial issues from different perspectives. People confuse from their preconceptions. But they make their assumptions freely. In discourse, people become observers of their thoughts. Therefore, an idea to create innovation and create change and transformation is bound to use discourse (Creswell, 2017, P. 104).

The Deconstruction of expiration was coined by the contemporary French philosopher, Jacques Derrida, with the concept of not being explicit. This term already existed in the French language, and Derrida expanded it and created more different uses for it. Derrida's main argument

starts from here, which says that there are always dualities and polarities in human history. Such as the duality of cause and known, man and woman, heaven and earth, written and oral, etc., which are from the point of view of human thinking. In different philosophies, these dualities form the foundational thinking and each philosophy has accepted one of these dualities. Dualities exist, but Derrida says that humanity must reach a position to be freed from this duality.

Deconstruction is about discovering the untested principles and assumptions of a text. This action has two purposes: the negative side or deconstruction, the positive side is laying the foundation. Breaking the foundation or breaking the structure, in a sense, is to enable the Golan of meaning or semantic diversity in the realm of the text. It means removing the text from the limited meaning that may have emerged by relying on only one look or perspective. In this way, Deconstruction tries to remove the semantic or conceptual centrality from the text and the text from the captivity of a specific meaning, because in the constructive view, words and interpretations do not have semantic certainty to create an immutable concept or meaning in the text (Sadegh, 1385, p. 492).

The purpose of deconstruction as a method of postmodern analysis is to open all structures and foundations, the school of deconstruction separates the text into different parts and components and separates them from each other and the elements of it breaks it into pieces and in this way creates its contradictions and assumptions (Nowzari, 2017, p. 79).

## 8. Summary of the history the sequence and development the research method of deconstruction

- 1000 BC The use of reconstruction in the arguments of divine prophets such as Prophet Ibrahim.
- 400 BC M. Using deconstruction in the method of Socrates' midwife and breaking the audience's mental structures
- 400 AD the absoluteness of the Bible and the negation of interpretation and interpretation
- 1500 A.D. the beginning of a pluralistic view of texts
- 1700 A.D. hermeneutic whispers in the interpretation of texts and contents
- 1960, Helen Sisco, the mother of the feminist meta-deconstruction theory and the designer of the foundation (having sacred life instead of Merck)
- 1970 Terry Eagleton and the foundation of deconstructive criticism and rereading controversial texts.
- In 1975, Derrida proposed the method of deconstruction as a movement and neutralization of pure rationalism.
- 1990 Criticism of Deconstruction and Derrida by philosophers such as Žižek and Kapp. you
- 2005 attention to deconstruction as a qualitative research method
- 2015, the wide application of the deconstruction method in treatises, articles and conferences.

## 9. The difference between deconstructive research and other qualitative research methods

The main difference between the deconstruction research method and other methods shows itself with three points of view, which are:

- First, an understanding of the field of study rather than a typical quantitative and qualitative description or review.
- Secondly, the negation of truth and sanctification in the conditions before the investigation.
- Thirdly, the boldness of criticism to the extent that this method is unbridled and divided into unbridled criticism.

## 10. Derrida, Deconstruction and challenges in ethics and historical research

Derrida and his followers confront criticism for their approach to social-ethical issues, as they are accused of denying truth and seeking to replace established value systems with new moral frameworks through deconstruction. This method, characterized as aligned with anarchism, is seen as unrestricted in its criticism. In historical research, the reliance on authentic documents presents challenges. The absence of direct observation at historical events forces researchers to depend on documents, contributing to potential limitations in information gathering. The organization of information and presentation of collected documents are additional challenges, requiring analysis to establish connections and form a comprehensive image of historical contexts. Completeness of documents is crucial for accurate historical analysis, and the lack thereof may lead to speculation and interpretation to bridge gaps. The text also addresses the value and sanctification of religious historical texts, acknowledging their significance in the eyes of religious individuals. Research methods are proposed as a means to introduce new thinking and reinterpretation, challenging dominant historical views and freeing humanity from historical constraints. In summary, the text provides a critical examination of deconstruction in ethics and historical research, highlighting concerns about potential limitations and challenges associated with this approach (Hafez Nia, 2017, p. 65).

## 11. Conclusion

The findings of this study challenge the initial perception of deconstruction and foundation breaking. Contrary to its seemingly destructive nature, this method is characterized not just by dismantling the foundations of the study area but by a process akin to separating and restoring a real building to its original materials, ultimately leading to the construction of something new. Critical revision of concepts, rooted in a correct understanding and emancipation from historical conditions, distinguishes this research method. It is infused with the spirit of critical thinking, elevating it to a higher level compared to other qualitative research approaches. Its essence lies in creating gaps or scratches in accepted findings, offering new and sometimes multi-dimensional analyses, with outcomes that may prove unpredictable. The primary goal of the deconstruction method is to dismantle the foundations of textual concepts, particularly applied to literary and artistic texts. Interestingly, historical texts, sharing semantic

richness with literary texts, find resonance with the deconstruction approach. Thus, applying deconstruction to historical texts not only proves fitting but also serves to unveil the ambiguity surrounding dreams and historical events, uncovering previously unknown thoughts. In essence, this study suggests that deconstruction, far from being solely a process of tearing down, is a transformative method that rejuvenates and constructs anew, contributing fresh insights and perspectives to the understanding of concepts within various fields, including literature and history.

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