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JACQUES DERRIDAS IDEAS ON EDUCATION AND ITS RELEVANCE IN GLOBALIZED WORLD.

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ABSTRACT

One of the most famous modernist philosophers, Jacques Derrida criticized the problems faced by modern education due to post modernity in education. Postmodernism has overcome the integral and global basis of education. Derrida's views, philosophy, politics, art, history, literature and especially education are being explored. his innovative and extraordinary methods ushered in a new context in education. Derrida's reflections on deconstruction and related concepts such as difference, justice, the other, and responsibility can provide a powerful paradigm to develop a greater awareness of the issues at stake in education. this research paper gives a comprehensive insight into Jacques Derridas' ideas on education and its relevance in globalized world.

Keywords: Deconstructing Sculpture, Ethnology, Theology, Philosophies, Truth, Beauty, Goodness, Ideological, Logo Centrism

INTRODUCTION

Jacques-Derrida was born in Algeria on July 15, 1930. He criticizes Western philosophy and was controversial nature, writing, and meaning of language immediately influenced intellectual society throughout the twentieth century. He was educated in France and began writing in the 1960s and published numerous books and articles. He gave lectures at Yale University and the University of California .Derrida is known as the father of deconstruction and died on 8 October 2004 in Paris, France.

Some of the most famous books written by him are- Writing and Differences (1978), The post card: from Socrates to Freud and Beyond (1987), The Truth in painting-1987, Of Spirit: Heidegger and Question-1989, Given Time: I Counter feint Money (1992), Jacques Derrida (1993), Memories of the Blind: The self-portrait and Ruins (1993), The Gift of Death (1995), Archive fever: A Freudian impression (1996), The work of mourning (2001), The problem of Genesis in Husserl's philosophy (2003).etc.

The concept of structure was invented by James Derrida. Substructure is an approach used to understand a text and its meaning. He interpreted it in various ways through his profession. Infrastructure is a way of understanding how something was invented, especially art, books, poetry and other works. Does it divide an object into smaller parts. It helps to observe those tiny parts through the substructure. These tiny parts give ideas. As a

method of philosophical and literary analysis, infrastructure has been widely used since the 1980s in various fields of humanities and social sciences, especially philosophy and literature, law, psychoanalysis, sculpture, ethnology, theology, feminism, political theory, homosexuality studies, history and theatre. Substructure is not really a set of principles under any fixed rules or procedures. The study Destructuring is a philosophical movement and doctrine of literary criticism. Which questions the prevailing concepts of certainty, identification and authenticity? It claims that these words mean different words and how statements or statements about a text transform its own meaning. For example, when a person reads a novel or poem, or a scripture as a student (in his youth), he still perceives or discovers the meaning differently if he reads the same book again twenty years later. Infrastructure includes not only literary and philosophical texts but also political institutions.

OBJECTIVES

The present study is focused on following objectives-

- I. To examine Jacques Derrida's views on the fundamental aims of education, focusing on how his concepts of deconstruction and difference inform educational goals in fostering critical thinking, creativity, and intellectual independence.
- II. To explore Derrida's proposed methods of teaching, emphasizing ideological and deconstruction approaches, and assess how these methods can transform traditional pedagogical practices to promote deeper understanding and critical inquiry.
- III. To analyze Derrida's critique of traditional curricula and his vision for a curriculum that embraces pluralism, interdisciplinary,
- IV. To investigate the role of teachers as envisioned by Derrida, focusing on their function as facilitators of critical thinking and their responsibility to challenge students' preconceived notions, and evaluate how this role adapts to the demands of a globalized educational environment.
- V. To compare and contrast Derrida's reactions to Rousseau's educational theories of naturalism and idealism and assess the implications of these reactions for contemporary educational philosophy and practice in a globalized world.

METHODOLOGY

The study is analytical in nature and based on the secondary data which are collected from various books, websites, Journals, newspapers and various reports of national and international organizations have also been considered for collecting in-depth information to serve the purpose of the study.

REVIEW OF RELATED LITERATURE

Jacques Derrida, a prominent French philosopher best known for developing deconstruction, has significantly influenced contemporary thought across various fields, including education. His ideas challenge traditional concepts and encourage critical examination of established norms. This literature review explores the existing body of research on Derrida's educational theories and their relevance in the context of globalization.

Royle (2003) and Biesta (2009) have applied deconstruction to educational theory, emphasizing the need for critical thinking and the questioning of established knowledge structures. They reveal that Deconstruction encourages educators and students to recognize and challenge the inherent biases and power dynamics within educational content and practices.

Todd (2003) have conducted a study on how Derrida's ethics can inform a more humane and responsive educational system. He reveals that Derrida's emphasis on ethics, particularly in his later works, has been linked to educational practices. His ideas about the "Other" and the responsibility to others suggest a form of education that is inclusive, respectful of diversity, and attentive to the marginal voices in society.

Peters and Bulut (2011) have explored how Derrida's ideas can inform education in a globalized context, advocating for curricula that are not only economically relevant but also critical and reflective. Educational theorists have examined the role of critical pedagogy in navigating these changes. He reveals that while Derrida's ideas are profound, they may be difficult to implement in practical educational settings due to their abstractness and the challenge of translating deconstruction into actionable teaching strategies.

Mignolo (2000) studied how Derrida's insights can help decolonize education by valuing diverse epistemological. They reveal that Derrida's ideas on language and meaning are particularly pertinent here. His critique of logocentrism and the privileging of certain languages and narratives over others encourage educators to embrace multilingualism and diverse cultural perspectives in their teaching practices.

Biesta (2010), reveals that while Derrida's ideas offer valuable critical insights, there needs to be more concrete strategies for application in classroom settings.

DERRIDA'S BASIC IDEAS ON EDUCATION

Jacques Derrida's was one of the most famous modernist philosophers. He criticized the problems faced by modern education due to post modernity in education. Mainly about the general state of education in the modern era. Postmodernism has overcome the integral and global basis of education. A discourse relies on pluralism, difference, otherness, cultural research, anti-appraisal and criticism. Derrida's views, philosophy, politics, art, history, literature and especially education are being explored. Derrida can be considered a renowned educator. His innovative and extraordinary methods ushered in a new context in education.

According to Higgs, "Derrida's reflections on deconstruction and related concepts such as difference, justice, the other, and responsibility can provide a powerful paradigm to develop a greater awareness of the issues at stake in education".

AIMS OF EDUCATION

According to Derrida, the goals of education should be:

- a) To develop and nurture critical analytical abilities of students.
- b) (b) To inspire students to study books critically.
- (c) Develop the complex potential of students in such a way that they can take on social and political changes on their own.

CURRICULUM

Analysis of Derrida's ideas about curriculum shows that he advocates an interdisciplinary curriculum. He does not advocate the separation of sociology, sociology, ethnology, politics and history from nature and culture. Derrida does not want to specify the concept of instructional tools, saying that the definitions are influenced by abysmal theory and therefore cannot interpret the original content and events. According to Derrida, the semantic aspects of structure, coherence, logical sequence and instructional tools are false and imaginary. Instructional tools do not find the truth. Truth is formed only through linguistic skills, choice of words and textual interrelationships. He said the instructional tool is not impartial. Derrida said that there was no overbook in the curriculum. They are not connected.

TEACHERS AND STUDENTS

Referring to teachers and students, Derrida said that teachers should encourage students to interact with books rather than teaching. Only if they continue to interact with the text will they develop their own interpretation or description of the text. Therefore, students should be encouraged to be critical readers. Derrida encouraged students to pay more attention to the main themes of books, saying that books have the potential to be interpreted in many ways.

Derrida said that teachers are never information-transmitting agents, they are facilitators and therefore they should create an environment in which students can acquire knowledge effectively. Teachers should coordinate the learning experience of students. He believes that teachers and students should not associate themselves with certain concepts without question. Derrida said that writing being well as a supplement to speech that there is a loss in speech which must be supplemental by writings. He said, Writing is dangerous from the moment that representation there claims to be presence and the sign of the thing itself. And there is a necessity, inscribed in the very functioning of the sign, that the substitute make one forget that vicariousness of its own sanction and make itself pass for the plenitude of a speech whose deficiency and infirmity it nevertheless only supplements.

Derrida said that Rousseau's not only doubted or distrusted the writings, but also proved their value and inappropriateness at the same time. Writing diseases and destroys words or speech. Derrida saw two kinds of desires in Rousseau's actions.

Derrida said writing is undoubtedly complementary to speech but not the exact opposite of speech. Only speech is natural. Writing, on the other hand, complements nature. He completely rejects this notion. Derrida's Dangerous supplement is a black spot on the concept of supplementation described in Rousseau's book. According to them, the author is blind to the supplement. Rousseau's writings do not provide clarity about complementary. He said "blindness to the supplement is the law."

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Idealism believes that the mind and soul are more important than the body and the material world. They want to explain man and the universe with the help of mind and soul. They believe that the material world or the external world will be destroyed but not the spiritual world contained within it. The acquisition of that indestructible energy should be the root of life. Some of the famous idealistic philosophers of ancient India are Plato, Kant, Hegel, Froebel, William T. Harris, Swami Vivekananda, Varindranath Tagore, Arvind Ghosh, Shankar and others. In order to understand the nature and scope of the philosophy of idealism, the following characteristics or principles should be noted:

Naturalism states that in addition to the physical world, we have a spiritual world. In other words, there is a divine power within everything in the world. This energy is the real creator. The human mind is part of this universal mind. God or the universal mind is the source of all human values. Being able to feel the presence of this energy is the true value of life.

Idealism believes that humans are animals. Only their spirituality and the main purpose of life is to achieve spiritual excellence. Reality lies in the human mind and not in the material world. The Upanishads also acknowledge the soul and the Supreme Soul.

His philosophy believes only in the spiritual world of man. They don't want to focus on the material. They say that materialism is not a full expression of reality. The material world is perishable. The energy inherent in the

material world is eternal and therefore the consensus of ideas and values is more important than the material world.

DERRIDA'S REACTION TO IDEALISM

Derrida was also a linguistic idealist philosopher. He said that the whole world is like a textbook. Derrida was the first to call philosophy another kind of literature. He believes that writing should come before speaking or speaking. He believes that we should not underestimate philosophical power and determination.

Derrida said idealism has nothing else to criticize about limited thinking through contradictory decisions. Furthermore, the reason why every negotiation between two fears fails is that they use different languages and start from two different worlds. It is therefore doubtful that idealism is unable to evaluate such limited thinking. This is why philosophical discussions of structure are so complicated to awaken the critical possibilities of idealism in practice. Idealist philosophy must find a new path or approach to completely overcome the stalemate in limited thinking. In Hegel's *Essay on the Essence of Philosophical Critics*, idealism plays a central role as a criticism of the question of possibility. Hegel, through his own philosophical inquiry, suggests how to judge the prevailing philosophical method.

RELEVANCE IN A GLOBALIZED WORLD

Derrida's emphasis on questioning and ethical responsibility aligns with the goals of educating for global citizenship. His ideas support an education that prepares students to think critically about global issues, understand the interconnections of diverse cultures, and act ethically in a globalized world.

The interconnected nature of global challenges requires interdisciplinary approaches to education. Derrida's deconstruction encourages breaking down the silos between disciplines, fostering a more holistic and integrated approach to learning that is essential in addressing complex global issues.

CONCLUSION

Derrida's ideas give us significant insights into the nature of education and its potential transformation in a globalized world. Derrida's idea of deconstruction and ethical responsibility provide a critical framework for examining and challenging traditional educational practices and curricula. While there are challenges in applying Derrida's abstract theories in promoting critical thinking, inclusive, and ethical awareness in a global context invaluable. Future research should emphasize on developing practical strategies for integrating his philosophy into educational practices which will help to fully realize its potential benefits in a globalized world.

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