

Jacques Derrida and Deconstruction Architecture

—New Investigation of Contemporary Era

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Abstract: The metaphysics of architecture pursues consistency, integrity, essentiality and paradigm. These inclinations are challenged by Jacques Derrida's deconstruction architecture. The character and valuation of deconstruction architecture have been examined by intellectual history. Consequently, we can make a hindsight comment on it now. Summarize the innovations and deficiencies of Derrida's deconstruction architecture by dialectical analysis, so as to motivate a more flexible perception of architecture and emancipate social ambience and the spiritual world.

Keywords: deconstruction architecture, Jacques Derrida, architectural linguistics, architectural politics, dialectical analysis

1. Introduction

In the ideological context of deconstruction, architecture, painting, sculpture, music and political campaign can all be the form of language. But architecture is an engineering field which pays attention to substance, and aesthetic inclination is essentially based on subconsciousness. Therefore, unlike history, sociology, political science and other social science fields, architecture is not easily subverted by linguistics, but interacts with it. Unlike engineering, architecture is not preponderantly based on effective purposes, but is related to subjective aesthetic inclination and social atmosphere derived from it. Accordingly, it is not extraordinary that illustrious philosophers such as Jacques Derrida, Michel Foucault and Jacques Lacan had great impact on the sphere of architecture.

Compared with Derrida's era, the evolutionary velocity of knowledge accumulation and public awareness background of our era is spectacular, and the architectural acclimatization and technical specifications are advanced. However, the academic argumentation around Derrida is not disappeared, and it is estimated that deconstruction still has potentiality for redevelopment in the future. Although deconstruction criticized dialectics, dialectics has always been our most effective theoretical framework for rational analysis. To sum up, we can attempt to make a hindsight reflection on topics and controversies around deconstruction architecture.

2. Deconstruction in Architectural Linguistics

Derrida's deconstruction theoretical discourse was successor of structural linguistics, which had a disposition to the synchronic decode of language and incredulity of the provenance and historical proceeding of language evolution. Consequently, Derrida's deconstruction and anti-logos-centrism opposed the historicism and teleology of architecture, and he did not believe that there are determinate directions, permanent significance or immovable principles in the spatiotemporal sphere of architecture [1].

2.1. Experience as a Whole

In Derrida's deconstruction, language corresponds not to objective and concrete existences, but to the whole human experience [2]. Architecture represents both physical entities and human unconstrained imagination. If architecture is regarded as a language, then the connotation and denotation expressed by architecture are not fixed. People who watch a building are dissimilar, or the pictures of the building appear in different circumstances. The connotation and denotation are dissimilar.

For instance, a middle school student, a religious believer, a science fiction writer and an electronic musician, naturally have disparate sentiments when they see the picture of St. Peter's Church. That is to say, the connotation and denotation of the picture of St. Peter's Church can only be generated and completed when one of them sees it. Metaphysics is a process of interaction between subject, object and surroundings. Although deconstruction emphasizes decentralization, separation and independence of elements, the destination of inference is the entirety of perception.

2.2. Architectural Language

Like ordinary language, architecture can be used to preserve and convey metaphorical messages, like classics of philosophical text, architectural language can reveal the realm of metaphysics and perception of sublime. Derrida deconstructed centrism, but it was not that any phenomenon has no nucleus cornerstone. These accustomed rudiments are established when interacting with other circumstances [3]. Accordingly, Derrida opposed the conventional formulation of the signifier and signified of architectural language from luminaries. The insufficient foundation and spectrum of these miscellaneous interpretations are undulatory.

The categories of metaphysics are not non-existent, but not changeless, and these ideologies need ceaseless dialectical negation by suspecting and reconstruction, rather than ossified in dogmatism. Derrida believed that in addition to ordinary language, architecture can also be deemed as technology, which realized the random conversion of architecture, philology and linguistics in the domain of methodology and epistemology [4].

3. Deconstruction in Architectural Politics

By the 1990s, Derrida had often been referred to in architectural papers. Deconstruction was not just a scholastic and artistic movement, but also a political movement of redistribution of discourse power, Derrida was a representative symbol, but the range of deconstruction was far beyond him. He had cooperated with architects, thus promoting the spread of deconstruction in the domain of architecture [5]. Derrida defended avant-garde architecture. His deconstruction and anti-logos-centrism also contributed to the emergence of vanguard architectures.

3.1. Critical Conception of Ideology

Derrida believed that there are antinomies and disorders all over the place in actuality and psychology, for instance, archives are both conservative and revolutionary [6]. Deconstruction hermeneutics was

more radical, haphazard and widespread than classical hermeneutics, modern hermeneutics, existential hermeneutics, phenomenological hermeneutics and critical hermeneutics. He was inspired by phenomenology, psychoanalysis, existentialism, and Marxism, but he also excavated inspiration from ancient Greek philosophy and classical philosophy [7,8].

Analogous to other left-wing ideologies, deconstruction possesses conspicuous political metaphor against the existing order. Derrida had commented on almost all thinkers in the history of western philosophy, which made his deconstruction didn't stick to one pattern. Deconstruction architectural philosophy was not an unvarying academic system, but a resistance to all rigid systems. He believed that architectural typology should reflect differences rather than consistency. Derrida opposed others to labelling his ideology, and the precise definition of deconstruction, which can make his critical discourses fall into antinomy.

3.2. Relevance of Political Movement

Deconstruction architectures were in a sense antithesis to classical European aristocratic aesthetic, which shaped by inhomogeneous appearance, explosive fragmentation, distortion of dimensions and entanglement of stripes [9]. Deconstruction architectures were frequently associated with the petitions of vanguard politicking of citizens, such as democratization, human rights movement, freedom of expression, anti-discrimination and interference in government decision-making. Aesthetic pluralism was homologous with a heterogeneous society.

Therefore, deconstruction architectures, like left-wing slogans, demotic composition, avantgarde music, prevalent movies and outlandish costume, were inseparable from the circumstance of vanguard politicking and ideological oscillation. In Jameson's words, they were the cultural logic of the late capitalist society [10]. In Foucault's discourse, deconstruction was non-violent power confrontation between multitudes and governors in the communal sphere [11]. The impression of ingenious mass culture was immediate realistic significance, rather than vulgar and nerveless.

4. Dialectical Analysis of Deconstruction Architecture

In Hegel's phenomenology of spirit, integrity contains contradiction, opposition and confrontation, and dialectical analysis is efficacious weapon for observers to investigate contentious realms, Derrida's deconstruction can be regarded as both a theoretical paradigm of historicism, and declaration of epistemological anarchism [12-14]. These opposite unified identities originated from the postmodern circumstance of science and community but were restricted by that distinctive historical gradation, which also derived the sublime object of ideology [15,16].

4.1. The Innovation of Deconstruction Architecture

Derrida structured new intellectual angles for academic circle to comprehend architectural innovations, architectural entities and dissonance, opposite notions such as material and immaterial, whole and part, reality and illusion, utopia and dystopia can coexist in the same scheme, which promoting architecture became noteworthy territory in the warfare between postmodernism and orthodox ideology [17,18].

In high-tech society of big data algorithm, artificial intelligence and the aspiration of technoromanticism, Derrida's deconstruction has new appearance and potentiality in the sphere of architecture [19]. Just as linguistic deconstruction can liberate architectural aesthetics in the postmodern era, technological deconstruction can also inspire architectural progression in the future [20]. After the confluence of computer program and deconstruction, the syncretism of architecture, environment, subjectivity and virtual reality form enigmatic heterogeneous spaces. In the great

alternative space, spatiotemporal principle, energy, identity and intellection are all disintegrated, whether utopia or nightmare.

4.2. The Confusion of Deconstruction Architecture

Saussure's structural linguistics was a rigorous and full-scale system which was reasonable to learn, but deconstruction was a critical consciousness for human emancipation, rather than a completely comprehensible academic system [21]. Deconstruction architecture was closely related to the dramatic variation of social structure, identity politics, power relationships and academic tendency in western countries between 1950 and 2000 [22]. We must be cautious about the overcorrection and limitation of deconstruction so as to determine independent perspective.

From the perspective of pragmatism, we should make a selective concentration of deconstruction, which is impossible to accurately comprehend, complicated, unstable and sometimes antinomy, which means that whether we research philosophy or design architecture, we must learn from standard systems. Derrida's discussion mode was arcane, obscure and opaque. No one would say that he had completely understood Derrida. From the perspective of knowledge dissemination, peculiarity was a common problem of unusual philosophers. To sum up, we decipher deconstruction architecture according to half logic and half perception.

5. Conclusion

Derrida's deconstruction had great impact on ideology of the western academic era of structuralism, from the perspectives of architectural politics and architectural linguistics, we unscramble it by investigating the interaction with psychoanalysis, Marxism, existentialism, postmodernism, feminism, anarchism and so on [23]. Deconstruction ideologues were not limited to Derrida, but he was undoubtedly the representative [24]. Although deconstruction possessed conspicuous characteristics and frameworks of continental philosophy, especially French vanguard philosophy, it had become worldwide bandwagon for a long time [25].

Architectures in industrialized cities around the world are commonly majestic classical architectures or unglamorous residential quarters, but deconstruction architectures of grotesque aesthetics which stand out occasionally can vouchsafe people vehement impressions and remarkable remembrances. These deconstruction architectures imply a futuristic ideology of emancipation, impel us to transcend limitation and perceive macrocosm, veracity, discrepancy, liberation and vigour.

Scientific revolution, aesthetic innovation and ideological globalization are unstoppable, we can perceive unpredictable variations of weltanschauung with the whirlwind progress of cosmology, quantum theory and algorithms. Correspondingly, deconstruction architecture which accentuates flexibility, is never confined to Derrida's writings or lectures, but evermore interacting with other factions and cutting-edge technologies, this is the vitality and spirit of deconstruction. Artificial intelligence, big data algorithms, parametric design and interdisciplinary engineering technology all promote the evolution of architectural project. With more advanced technology as support, human beings can utilize architecture to convey further illumination. Imagination is immeasurable, equally to other architectural sects, ceaseless evolution is the future of deconstruction.

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