



Language and the Experience of Rupture in Contemporary Philosophical Thought

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Abstract: This research addresses the central problematic of the philosophy of language within the Philosophy of Difference, as represented in the philosophical theses of Gilles Deleuze, Jacques Derrida, and Michel Foucault. The study seeks to demonstrate how language has shifted from being a mere representational tool or a "mold" for conveying meaning (according to classical and modern perspectives) to becoming an "abstract machine" and an ontological agent that contributes to the formation and openness of meaning.

The research emphasizes that "the other language" or creative writing is not merely a foreign tongue distinct from the mother tongue; rather, it is a "linguistic exile" in which the creator lives outside the established systems of signs and significations. By examining Foucault's clinical method, Derrida's grammatological dimension, and Deleuze's conception of style as an epistemological wager, the research concludes that contemporary philosophy has replaced the search for "fixed truth" with the pursuit of the "secret" through style. Style, in this context, is not a rhetorical ornament; it is an existential strategy aimed at destabilizing linguistic structures, opening up to the "outside," and generating a new language that allows thought to rejuvenate itself and explore the possibilities of difference in opposition to transcendent systems of identity.

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Introduction

The talk about "philosophy of difference" by thinkers like Gilles Deleuze and Jacques Derrida makes us rethink the role of language. It is not a way to communicate, but also a place where meaning is created. Usually people who study language try to base it on something like a mirror that shows reality. When we look at language through difference and many possibilities we find a new side. Here language is not a system with fixed meanings, Instead it is a changing space of becoming. This paper says that when we see language as a philosophy of difference it works like a field of force. It is not a system that categorizes things. By looking at how Gilles Deleuzes symptomatology and Jacques Derridas ideas on the sign interact we see how the philosophy of difference breaks down the idea of a powerful speaker. In its place we get a resistant way of being. This analysis shows that freeing language from choices is key to understanding new ways of thinking. So the act of using language becomes central, to understanding how we resist and create things today.

Philosophers who focus on difference think that language is really important to study. They believe that language is the key to understanding and criticizing things. In fact you cannot fully understand any philosophical idea without knowing a lot about language and how it works. This means looking at language in ways, such as interpreting, comprehending and taking it apart.

These ways of looking at language lead to innovative approaches like studying the history of ideas interpreting texts and taking things apart to see what they really mean. These approaches do not claim to have all the answers and do not rely on logic. Instead they help philosophers be creative and think in ways.

Looking at language is not a thing. Philosophers have been doing it for a long time. For example the ancient Greek philosopher Plato wrote about language in his dialogue called Cratylus. A long time ago there was a big argument between philosophers called the Sophistic conflict, which was really about language. But what is new about how philosophers think about language today is the way they approach it.

What Is Language ? :

Language is not about expressing ideas and communicating with people, It is about how we think and understand things. After people realized that they could not be certain about everything and that reason was not always absolute they started to interpret and question things more. So philosophers today try to find meaning in things rather than trying to represent the world in a complete and accurate way. Philosophers of difference and postmodern philosophers think that language is a part of this process, Language and how we use it is really important to philosophers who focus on difference and to the project.

The way people think about language has changed a lot. We used to think of language as a way to communicate with each other. Now language is seen as the way we think about the world. Language is not a tool it is what helps us understand everything, It has the power to create ideas and make us aware of things. Language is what makes us who we are.

This new way of thinking about language started with some changes in the way people thought about words and meaning. Some important thinkers, like philosophers and logical positivists helped start this change. Then de Saussure and others came along. Changed the way we think about language even more. It was really Marx, Nietzsche and Freud who made the biggest difference. They did not just give meanings to old words. They changed the way we think about words and meanings altogether. As Foucault said: “ Marx, Nietzsche and Freud did not just add words to our language. They changed the way we think about language itself. They changed how we understand the words we use “¹.

There were three changes that altered the way people in the West thought about things. These changes affected how people viewed language, Before people thought language was a way to express thoughts and ideas that matched reality. After these changes people started to think about language in a completely different way. They thought language was more about understanding symbols and signs.

This new way of thinking opened up areas to explore such as power, writing, style, dreams and what people want. If we go back to what Freud said we see that the unconscious mind is like a language. It is not a place where our instincts and feelings come from. The unconscious mind is really like a dream.

A dream is, like a story made up of words and phrases which is basically a language. The dream is a text. “ The text is made up of words and phrases so it is a language “².

The word is not something that represents an object. It is more than that. With the way people think about language now the word has become a structure. It has a background and a place where meanings are stored. This place has a language that's hard to understand and it needs to be interpreted. We have to look at the word again to really understand what it means. The word is like a bridge between people and the world. It is always getting in the way. Changing what we mean to say.

We have to interpret the word to understand what it means. This means that the word can have different meanings. These meanings are always. They depend on the situation. We should try to understand what the word means now than what it meant in the past. People like Marx and Nietzsche thought a lot about interpretation. Marx looked at the symbols and signs that people use in society. He wanted to show that some of these symbols and signs are hiding the truth about power and social class. He said that religion can be like a drug that makes people think everything is okay when it's not. He wanted to interpret religion in a way that would show people the world rather than the world that religion talks about. Marx wanted to show how people really relate to each other without the influence of religion. Marx and Nietzsche are important to the way we think about language now. They showed us that we have to interpret the word to understand what it means. The word language is like a container that holds many different meanings, “ Interpretation is the key to understanding these meanings. The word is not a simple thing it is complex and

it needs to be interpreted. Language is a word that we use every day. It is not always easy to understand. We have to look at language. The word, in a new way to really understand what they mean “³.

Friedrich Nietzsche has a big impact on language. He changed the way people think about interpretation and how we understand words. Lots of linguists and scholars know how important interpretation is, Nietzsche did something new and different. He came up with ways of reading and understanding things, which divided the history of philosophy into before and after him.

You can see Nietzsches influence on philosophers like Foucault, Deleuze, Lyotard and Derrida. Nietzsches ideas about interpretation and where things come from paved the way for ideas about language. He used categories like power, desire, difference and writing to think about language in a new way. These ideas showed that language is not about representing things and identity. Before Nietzsche people thought language was about showing what things are and what they mean. Nietzsche changed this idea and people started to question what it means to exist and be reasonable. All the old categories were seen as metaphors and masks which are signs that need to be interpreted to understand what they really mean and what people want, So when you read something in a way you see that the text is not always telling the truth. It is like the text is hiding something using tricks to make you think one thing when it really means another. The text does not say what it means directly. The words do not always mean what you think they mean. This is because “ the text is silent, in a way not because the author is trying to keep secrets but because that is how language works “⁴.

So the way we use language can be pretty tricky. It can change from something we can see to something we cannot see. This change happens when we start talking about things that're not really there like the things that are in our minds. We also talk about the things that're not real like the things that are crazy or the things that people in power use to control others.

If we think about what Nietzsche and Heidegger said, we can see that the way we think about the world is like a mask. This mask hides the way things really work and how they started. The tools we use to figure out what things mean, which we think are true are actually language being tricky and playful. Language is, like a game where we use words to mean things. As someone said “ language is really a system of differences it does not have any real meaning on its own “⁵.

The Life Of Signs And What They Mean To People:

The way we think about language has changed a lot. Now we see that people and the world we live in are connected through symbols and signs. These signs have a life of their own. Can mean different things to different people. This way of thinking about language is called semiology. It is like a way of looking at the world and how we communicate with each other. Semiology is important because it helps us understand how people and signs are connected ", It is based on the ideas of Ferdinand de Saussure, who started this way of thinking about language. Other people like Émile Benveniste and Roland Barthes also did work in this area “⁶. They showed that language is not a way to express ourselves but also a way to understand the world and other people, Language is a tool that can have many different meanings. It is a part of who we're as people. When we use language we are not just communicating with each other we are also creating a world of signs and symbols. This is what semiology is about. “ It is the study of signs and how they relate to each other and to us “⁷.

As people we are always trying to make sense of the world and our place in it. We use language to do this. But language is not a tool it is also a part of us. It shapes how we think and what we believe. This is why semiology is so important. It helps us understand how language works and how it affects us, In the end language is what makes us human. It is how we communicate with each other and how we understand the world. Without language we would not be able to think or express ourselves. This is why the study of semiology is so important. It helps us understand the power of language and how it shapes our lives.

The study of semiology has changed the way we think about language and the world. It has shown us that everything is connected through signs and symbols. This is an idea that can help us understand ourselves

and the world better. It is based on the work of people including Ferdinand de Saussure, Émile Benveniste and Roland Barthes. Their ideas have helped us see language in a way.

Language is a sign and everything we do is a sign. This is the idea of semiology. It is a way of thinking about the world that can help us understand ourselves and our place, in it. By studying semiology we can gain an understanding of how language works and how it affects us. This can help us communicate effectively and understand the world in a new way.

The importance of semiology cannot be overstated. It has changed the way we think about language and the world. It has shown us that everything is connected through signs and symbols. This is an idea that can help us understand ourselves and the world better. By studying semiology we can gain an understanding of how language works and how it affects us, "Humanity is a sign; all that surrounds it is a sign, as is everything it produces and exchanges. In short, nothing escapes the dominion of the sign."⁸

This text by Peirce summarizes the value of language and the sign, in particular, in understanding human nature. Language represents a practice and a linguistic experience within the world. It represents nothing but the embodiment of the final image of meaning at the moment of encounter. Deleuze was very interested in pragmatics, considering it true linguistics. He viewed it as borrowing its normativity without intent or a pre-existing subject. It also "becomes what introduces life into language"⁹.

The secret of language lies in the fact that it is life, creation, and an abstract machine. It sees meaning as a constant, unstable movement. The life of language is the creation of new combinations. As Proust used to say, the important thing was not the search for time or memory, but rather that it involved a new language. This language reveals what was not represented in that language, such as learning.

Foucault followed the same path in his investment in the importance of linguistic research regarding the value of the sign. He studied language within the framework of the relationship between words and things. He devoted a whole chapter to it in his work, *The Birth of the Clinic*. Language carries symbolic and suggestive connotations in the study of the sign, the signifier, and the signified, and the combination of the linguistic structure of the sign.

Such a question carries the structural dimension of Foucault's experience, focusing on the form of language in the relationship between the sign and the symptom. Disease is a witness to symptoms and signs. The sign is a prediction, informing what will happen and what is concealed within the body that the symptoms reveal. The medical method, in its linguistic and semiotic transformation, is linked to regulating the relationship between the signifier (the sign and the symptom) and the signified (the essence of the disease)

The secret of language is not about how we express things or the rules that connect words to objects; it's actually about life how we make things and how we understand meaning as something that is always changing.

Language is alive when we create combinations of words and ideas. As Proust said in his book *In Search of Lost Time* the real goal was not just to find lost time or remember things. To create a new way of speaking. One that could say things that the old way couldn't like when we learn something new. Foucault looked at language in a way focusing on the importance of words and their meanings. He studied how language works by looking at the relationship between words and things which he wrote about in *The Birth of the Clinic*. He showed how language has symbolic meanings for understanding words what they represent and what they mean. This approach is connected to Foucault's experiences and ideas about language especially how it relates to signs, symptoms and the study of disease, where he noted that "disease is a witness, to both symptoms and signs"¹⁰.

Writing And Style As Stakes For Meaning:

Beyond the themes that made people different and diverse and which opened up ways of thinking the new experience and practice have moved away from the modern era. And even the start of the contemporary period. In how they engage and treat subjects. This is especially clear in how things are written presented and styled. As Marcel Proust put it and Gilles Deleuze talked about a lot it's like using "another language"¹¹.

When it comes to writing as an art of grammar in philosophy or as a unique style made in "another language" like in the works of Foucault and Deleuze, this "other language" is not just a language that's not your native one. It's a language that wild stutters and gets through to the core; it talks about the edge. Doesn't know any limits.

The "other language" as ideas are far from the usual meanings you'd find in old understandings. Instead they are made real in language. Its signs. That is, how one language comes from another how it appears from beyond its own borders showing the outside rather than saying what's inside. It's an expression of struggles, like going crazy. So making philosophy new and moving towards "difference" needs a way of doing things most importantly style and expression because "style is a part of making a point and it's a way of doing; and in language it's how you say what you think with words and structures"¹².

The best way to understand philosophy is through its writing style. This style is, like a way of politics, where writing and interpretation are key. Gilles Deleuze thinks creative writing is a kind of exile even if you write in your language. He says beautiful books are written in a language.

Here "foreign language" does not mean your mother tongue or the language you are forced to use as an immigrant. It means a language where you have to live outside its rules and meanings, Deleuze wants to make a difference with his writing style. This idea started with Nietzsche, who cared a lot about writing. This was not the case since Plato.

According to Derrida when we try to understand the world we have to find a style that helps us talk about it.

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