



**PRIORITIZING THE BINARY OPPOSITIONS FOR THE FINALIZATION
OF MEANINGS : A DISCOURSE IN THE HUMAN SCIENCES**



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ABSTRACT

The textual trans-deconstruction is a symbolic manifestation of undoing in the text. Its purpose is not to end up abruptly in the multiplicity of meanings, but to remain centered in a free play of meanings in the text till the final meaning is reached. It aims at reaching the absolute truth in the form of conclusion reviewed by many critics through intellectual discourses in the different disciplines of studies. The reading is a deeper understanding of certain natural relationship between the text by the author and the center that monitors the complete text. There is a fixed free play of signs. This may be the concrete perception of the author which cannot be made dead in the actual analysis of the text. He is to be studied at a certain point of objectivity in the text. The style of his language, competency and patterns has unconsciously imbibed into the text. The mystic knowledge which is not accessible for the textual analysis is studied through trans-deconstruction.

KEYWORDS

Trans-deconstruction (a newly coined term), text, meaning, deconstruction, signs

RESEARCH PAPER

The critic works out the different resources to know the signified in the text by applying the diversified approach to many discourses in the human sciences in the interpretation of the text. His trans-deconstructive approach may encompass a very wide spectrum of the subjects including history, culture, arts, philosophy and science. The plurality and multiplicity of the text shades different rainbow-colors of meanings in the text.

In order to gain a clear understanding of the term “binary opposition” it is of primary importance to acknowledge its origins in Saussurean structuralist theory. According to Ferdinand de Saussure, the binary opposition is the “means by which the units of language have value or meaning; each unit is defined against what it is not”. Essentially, the concept of the binary opposition is engendered by the Western propensity to organize everything into a hierarchical structure; terms and concepts are related to positives or negatives, with no apparent latitude for deviation: i.e. Man/Woman, Black/White, Life/Death, Inside/Outside, Presence/Absence, and so on. Thus, the binary opposition is fundamentally a structurally derived.

The textual trans-deconstruction is a symbolic manifestation of undoing in the text. Its purpose is not to end up abruptly in the multiplicity of meanings, but to remain centered in a free play of meanings in the text till the final meaning is reached. It aims at reaching the absolute truth in the form of conclusion reviewed by many critics through intellectual discourses in the different disciplines of studies. The reading is a deeper understanding of certain natural relationship between the text by the author and the center that monitors the complete text. There is a fixed free play of signs. This may be the concrete perception of the author which cannot be made dead in the actual analysis of the text. He is to be studied at a certain point of objectivity in the text. The style of his language, competency and patterns has unconsciously imbibed into the text. The mystic knowledge which is not accessible for the textual analysis is studied through trans-deconstruction. This is a reading practice for attaining the ultimate signification of the text giving a vent to fantastic, imaginary and illusionary world. Trans-deconstructive reading to the text is complete in itself. There is no need of any supplement or other additional information for the attainment of perfection in the textual analysis. The text is complete in itself as it is an honest work produced by the author along with the centre of the text. The whole content of the poem, for instance, moves around the singularity of the text. The prime plurality that a critic observes

inside the text depends on the outward perception of plural meanings. The text is studied critically in pursuit of the centre and the finalization of conclusive meaning. The trans-deconstructive critic's point of view is that the plurality has been transformed into the singularity of the text. The text carries the plural signification in the text in the guise of singularity. This is quite a fundamental feature of the language to undo the meaning which is absolute to the text. The superficial contradiction in the text is linguistically produced that every meaning is at war in itself. On the contrary,

Deconstruction as a major theory associated with Structuralism was binary opposition. This theory proposed that there are certain theoretical and conceptual opposites, often arranged in a hierarchy, which structure a given text. Such binary pairs could include male/female, speech/writing, rational/emotional. Post-structuralism rejects the notion of the essential quality of the dominant relation in the hierarchy, choosing rather to expose these relations and the dependency of the dominant term on its apparently subservient counterpart. The only way to properly understand these meanings is to deconstruct the assumptions and knowledge systems which produce the illusion of singular meaning.

The prime concern of any textual analysis is to point out a single, fixed, stable singular meaning in the text. There is no any sort of battle in the text. But, the justification of the text matters in this regard. The trans-deconstructive reading is a further critical reading for meeting the textual super-consciousness, silently rests in the text. There is the internal contradiction underneath the text. It also studies the inconsistencies disturbing the coherence in the text. This marks the frailty of the text symbolizing the multiple linguistic construction and ambiguity. Trans-deconstruction not only studies the unity at the deeper level but also justifies how the text is central to the singularity. The singular presence of the seed in the text is important to beget sweet fruits of absolution. The absence is prioritized to presence, darkness to light and female to male. This is done to bring out the prioritization of the subordination and the final equity of all the binary oppositions for all the discourses in human sciences. This is simply not a reversing of ideas but the priority is made to bring silence over nuisance in the text leading to the attainment of the transcendental signified, the truth, the Absolute which is basically beyond the reach of human comprehensibility. The theory of trans-construction supports the view that the study of the unknown facts in the text is crucial in the interpretation of the text to get to the transcendental signified at the end. To the surprise of all, who comes first, a hen or eggs? A hen begs eggs and

eggs beget the hen. Giving priority to eggs rather than a hen is what a critic of trans-deconstruction does. He then studies both and comes to the final conclusion that they are not different entities but a unique stable singular entity of the text.

In philosophy, the Absolute is the term used for the ultimate or most supreme being, usually conceived as either encompassing “the sum of all being, actual and potential” or otherwise transcending the concept of “being” altogether. While the general concept of a supreme being has been present since ancient times, the exact term “Absolute” was first introduced by Georg Wilhelm Friedrich Hegel, and features prominently in the work of many of his followers. In Absolute idealism and British idealism, it serves as a concept for the “unconditioned reality which is either the spiritual ground of all being or the whole of things considered as a spiritual unity”.

The domination of the text over human mind interprets the textual super-consciousness to fathom the absolute meaning. No reading is introspective and intuitive in nature to reach the desired goals. Textual novelty in interpretation is a step towards the partial understanding of the textual sub-consciousness. The combination of all the partial understandings of the text leads to the finality of meanings. To conclude the text, a critic studies different points of view emerged from the discourses assimilated as a finalized textual meaning to all. There should be the inclusion of different textual reflections unknown to the text. Instead of pursuing logic, uniformity in all its diversity in the beginning, the critic needs to know the well-built textual linguistic patterns for the study of all the structured meanings. As the partial meaning has already been skipped out the authorial reign, the reflections on the text after each reading hardly manifest the objective analysis of the text. In the textual interpretation, no text knows itself unless it is revealed for the finalized meanings. It requires no any other means to meet its completion for its conclusion. The text is at war with itself. This is true to the failure of a reader to meet its textual sub-consciousness. A reader fails to reach the transcendental signified if the textual super-consciousness is not experienced and analyzed as the conclusion. However, this assumption seems to be illogical and tensed as the words in the text create conflict within itself to reach the absolute meaning. The splitting up of unified text creates much awareness to the study of centre by applying a trans-deconstructive reading. This is quite difficult to produce evidences for everything the text says, critics discuss and readers think for the absolute truth of the text. However, the truth lies here as a fruit for the endeavors made by each component for the

finalization of the stable singular meaning for all the discourses. The text has gaps, brakes within itself. Knowledge of interpreting the text does matter for the revelation and expression of the text. What exactly a structural approach does to the study of the textual analysis and the same for post-structuralism is a matter of high consideration for the finalization of the absolute meaning in the theory of trans-deconstruction. The trans-deconstructionist views the text as a complete, centered, singular and absolute artifact. Any linguistically structured text is faithful to itself even if it deals with awful paradoxes, contradictions rooted in the text. On the contrary, trans-constructionist thinks that the text celebrates uniformity in diversity. The centre of the text is enigmatical and illusionary to the common readers. To look for a perfect balance in the text is a great injustice to the text. The reason is that every text is balanced on the axis of its own centre. The viewpoints expressed about the text are mostly governed by tense, time, person and attitude.

The term 'aporia', finally, is a popular one in deconstructive criticism. It literally means an impasse, and designates a kind of knot in the text which cannot be unraveled or solved because what is said is self-contradictory. It perhaps corresponds, therefore, to what the British critic William Empson, in his book *Seven Types of Ambiguity* (1930) designated as the seventh type of verbal difficulty in literature, namely that which occurs when 'there is an irreconcilable conflict of meaning within the text.' (Peter Barry, *Beginning Theory – An introduction to Literary and Cultural Theory*, pp. 75-76)

Trans-deconstructionist studies the dichotomy in the text within and without. The author's views about the text are untraceably sub-consciousness to the critic of the text. However, the theory of trans-deconstruction urges the critic to critically know the point of view of the author outside the text. Through the analysis of different critical approaches to the text, singularity of the meanings can be traced by critics. The critic needs to work for textual reflections and limitations in the context of relative reality embedded into the text. The trans-deconstructionist relies on the inner conflicts and contradictions at war to finalize the singular meanings of the text. It studies for the reunion, ultimate conclusion for all the textual analysis made by critics.

The text is an amalgamation of the semantic and syntactic structure for its final interpretation. It often prefers absences and omissions in the text for a deeper intervention into the text. Trans-deconstructionist studies the textual absences with its high priority and preferences to know the unknown about the centre in the text. The theory underlines the textual super-consciousness in contrast, comparisons and patterns. It works for the opposing differences within and without the

text to unveil the centre in the text. The critic studies the centered text with the unity of singularity in meanings in all its impressions causing disunity in the text.

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