



TRANS-DECONSTRUCTION : AN INTERPRETATION



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ABSTRACT

Interpretation was always made for the readers, something is unknown to them.

Interpretation is expected when something is really difficult to understand the contextual meaning. Interpretation is nothing but

bridging the gap between the original text and the reader. So, this mediator acts as an interpreter is not the final asset of the text.

KEY WORDS

Trans-deconstruction, Interpretations, author, text, meaning, Reader

RESEARCH PAPER

Despite all the theoretical differences between structuralism and post-structuralism, my newly coined term Trans-deconstruction arrests your attention for the reemergence of Monism. Post-structuralism is nothing but a continuation of structuralism in guise of rebellion against the notion of structuralism. The focus of the theory is primarily on a meaning rather meanings for all the discourses, that is singularity of the discourse amidst the labyrinth of multiplicity or plurality of meanings. (*Pawar, Pramod Ambadasrao, Trans-deconstruction : Theory on Monism, P. 1.*)

Interpretation was always made for the readers, something is unknown to them. Interpretation is expected when something is really difficult to understand the contextual meaning. Interpretation is nothing but bridging the gap between the original text and the reader. So, this mediator acts as an interpreter is not the final asset of the text. There are many things in this life which cannot be defined by means of interpretation. Interpretation is nothing but the revelation of meaning. It is the translation of ideas into reality. Interpretation is the reading of the coded words on the page. It is nothing but a sign language to reach the signified. Interpretation is the justification of the textual super-consciousness. A meaning begets meanings in the interpretation of any text. For instance, a seed begets a plant. The plant has multiplicity of bearing seeds. Each seed begets a plant. Another example can be given for the clarification of multiplicity through singularity and singularity through multiplicity. What comes first, an egg or a hen? An egg begets a hen and a hen produces eggs. So, interpretation can be defined as the illumination of meaning. This explanation is not a final one because the life is made up of full of signs which are arbitrary in nature. Therefore this arbitrariness is not the finalization of the meaning in the text. The arbitrariness of any textual entity is not the final authorization in the interpretation of the text. The authorial point of view into the text is not the finalization of the meaning. So, the meaning in the text is unknown to the author. The reader texts a critique and nobody else can do so. An interpretative circulation of the human ideas cannot be ended up in decisive conclusions. In order to generate ideas, knowledge needs to be transferred from one form to another linguistically and trans-deconstructively. Interpretations need to be finalized to reach its absolute meaning; such as a pendulum rotates its oscillations will finally get stuck at the

fixed centre. This is the same case with any textual reality. The interpreter becomes a predator like a seagull in the interpretations of the text. The meaning is not known to the text at all. The reader is supposed to interpret the text unbiased and unprejudiced. The nature of trans-deconstruction is a super-consciousness of the sub-conscious nature of the text.

The linguistic analysis, textual interpretations search for the centre in the text persistently. Such considerations are valid, authentic and trans-deconstructive in nature. The theory of trans-deconstruction relates to the notion of textual super-consciousness engrained with meanings where the text is in its subconscious state aspiring for its textual union with the centre. The critic raises the textual super-consciousness in order to fathom absolutism, the truth of all the discourses. (*Pawar, Pramod Ambadasrao, Trans-deconstruction : Theory on Monism, P. 26.*)

In this fashion, the interpreter essentially uses the sign language for the translation of general ideas into concretization. There are many ways of interpretations. The interpretations are of multiple modes for a closure analysis of facts. A patient listening to the listeners is also a part of interpretation. Interpretation is the rendering of the message into the target language. It interprets listeners and the transformation of knowledge to other interpretations. It also focuses on the essence of the speaker. The essence of the speech does matter for interpretations. But, the speech is not the original one at all the times where the differences are made and their differences lead to trans-deconstruction of the text. Interpretation is simultaneously made for the integration of ideas. It has its oral tradition where integration can also be orally made for analyzing the text fully. As a matter of the fact, interpretation is a theoretical hypothesis wherein the research data is counted as a whole rather than a part. Interpretation is a unique method for the realization of super-consciousness featured the text. By means of interpretation, it means that explanations of the things which are really bunkum do not matter. Conspicuously, the super-consciousness in the text is simply a translated version of the authorial point of view in interpretations where the attempts are made to bring vision into reality. All the ideas in its written form have already been spoken by the author into the text. So ideas cannot be translated into writing because ideas have their own independence or entity of interpretations. Thus, interpretations are autonomous and ubiquitous in nature. The ideas that naturally strike the mind

cannot be translated as interpretations. The abstract notions of the mind cannot be transformed into different languages especially for all the human sciences at the time of interpretations.

The discourses in human sciences are researched and re-structured for further interpretations. They are based on the ideas of interpretations. The translation of the ideas emerged from the mind of the poet needs to be interpreted. The translation of authorial ideas needs to be reconstructed where in the essence can be fathomed. Therefore, the act of interpreting the text is the translation of ideas. This act is a rebirth of a written version of the text or a reconstruction to understand the theoretical hypothesis on the textual inheritance of the author. For the interpretations of the text, understanding the psychological state of the writer is not a fallacy. The author writes the text, but his presence in the form of point of view has averted in the interpretations of the text. No author has been dead in any interpretations of the text. His presence is marked by his absences into the text which has been underlined through his point of view. It thus means that the author is still alive into the super-consciousness of the text in the guise of characters, plot, setting and dialogues. His point of view is omnipresent, ubiquitous, and conspicuous into the super-consciousness of the text.

There is the death of the author because the text is in the hand of the reader. The biographical sketch of the author is no more existed in the text. Does it mean that the authorial meaning is completely absent from the text? How can we say that his absence makes the text study in-depth? The analysis of the literary text is independent in isolation. It's true that the focus of the study is made by keeping the author away from the written text. But, making the author dead is not enough to avert his presence in the text. His views are codified in objectivity in guise of subjectivity in the text. (*Pawar, Pramod Ambadasrao, Trans-deconstruction : Theory on Monism, P. 13.*)

The author has already revealed his essence into the text. His revelations can be interpreted through the transformation of his emotional process of intellectual capacity, his assimilation of knowledge. Even the intrusion of the author into the text seems to be subjective by its nature; it's high time to research the authorial point of view into the text in a scientific way. In the objectivity, the author is paramount everywhere that needs to be researched.

Research is executed in pursuit of the knowledge. It is the research of the physicality of the text rather than the untold presence of the author. The research should be an amalgamation of subjectivity and objectivity to reach the super-consciousness of the text. The process which is meant for the simulation of knowledge through its interpretation and analysis is of utmost importance in research. The research tools need to be used to know the textual differences. Ideas are assimilated into the text in the form of authorial point of view. In this fashion, there are many ways of ascertaining textual integrity and super-consciousness. For example, the text is 100% in its totality; therefore, it becomes difficult for the readers to interpret the complete essence of the text. 50% of the text is studied by the readers through their perspectives in a biased and prejudiced manner. The rest of 40% of textual comprehension is attributed to the exposition of characters, setting, plot, dialogues...etc. The last but not least, 10% of textual comprehension is borne by the point of view of the author for its complete interpretations. The analysis lights up interpretations in the text by the author. The authorizing of clarifications is made in terms of the interpretations which conceals the constructive nature of the text.

The author is addressed to the text. The text is addressed to the reader and the reader is addressed to the author into the text. The circulatory move of the interpretations sets up the textual power in its totality. This is one of the traits of interpretations. This reconstruction needs to be trans-deconstructed to read respective responses of the readers in multiplicity. Trans-deconstruction seeks to fathom the essence of super-consciousness into the text. Interpretation is mostly mistaken for sedation, simplifications and summation in a theoretical way. It is, in fact, an intellectualization of textual super-consciousness encompassing the authorial point of view as a tool for interpretations.

The textual interpretation is nothing but over-simplification of the ideas. Through numerous precautions made by a critic, interpretation refers to utmost exigencies of research wherein a scientific explanation of the objects all around it does matter. It is the nature of interpretation where mere understanding plays a crucial role rather than 100% interpretation of the text. Interpretation often marks the explication of idea in the guise of perfection. It helps the readers expose what the text has not yet exposed. Integration helps the critics expose what the text has secretly concealed within. Therefore, this exposition needs to be trans-deconstructed and

integrated for further research. Assimilation of ideas for trans-interpretation can have its close connotation with the enlightenment of text. The text can further be illuminated on the basis of the ideas rested within the asymmetry found in the text.

Dr. Pawar posits that Trans-deconstruction studies the text as the center around which the meaning rotates like that of pendulum by showing all shades of meanings. At the end, all meanings turn into singular meaning. Trans-deconstruction asserts that the text has a center and the latter can be perceived through the textual super-consciousness that meets with the absolute on the fixed point. According to Pawar, the centre in a text is like the presence of God in the body. God symbolizes generation, operation and destruction of the entire universe. To know the centre in the text is like the spiritual union of the conscious and unconscious mind of a man merging finally into the super-consciousness state of absolutism. It thus means that there is a spiritual union of the mind, the body and the soul with the super-consciousness. In brief, the center is trans-deconstructed hierarchically in the unique structure of the text in which there is no discrimination and differences for the generated meanings. (P. 4-5.)

Interpretation is nothing but a translation of the written communication. It also means the revival of knowledge which has already been revealed into the text. Interpretation has been encoded into words which have already been set as the doctrine for the human perception of knowledge. It has been interpreted on the basis of verbal communication. Interpretation is a system of the verbal communication which is translated into the written communication. In interpretation, the nature of translation is simply symbolic in all the human discourses. Interpretation is closely associated with observation and analysis of the text. The observation is based on sensory knowledge of the text. Knowledge is acquired through five human senses is a knowledge of a physical world. Knowledge is perception. Perception is deception. Universal Knowledge is within and without. The interpretation seeks to find out the centre in the text. If knowledge is the centre, the centre becomes perception. As perception is deception, the centre has thus become deceptive. Therefore, in interpretation, the text needs to trans-deconstructed to reach the signified, truth or absolute. Trans-deconstruction often seeks for the truth. Truth is considered to be the super-consciousness, Universal Knowledge in this context.

To Dr. Pawar, Trans-deconstruction is not a method, a critique, analysis or dismantling of the text, but to pursue the singularity out of multiple meanings of the text. It deals with the theory of Monism as a strong reaction to the nature of language, the production of meaning and the relationship between literature and many discourses that structure human experience and its histories. Trans-criticism emerges as a literary theory when the author is declared as dead in the interpretation of the text. The center in the text is variable and functional. (P. 7.)

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