



TRANS-DECONSTRUCTION: THEORY ON MONISM EPISTEMOLOGICAL EVOLUTION BEYOND POST-STRUCTURALISM AND CLASSICAL DECONSTRUCTION: A NEW PARADIGM FOR LITERARY THEORY

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Abstract

This paper introduces the theory of Trans-deconstruction, a critical paradigm formulated by me that addresses the interpretive crisis and semantic relativism left behind by post-structuralism and classical deconstruction. While classical deconstruction dismantled the structuralist notion of a stable center—plunging literary criticism into an endless play of signifiers and declaring the "Death of the Author"—Trans-deconstruction provides a systematic evolution. It acknowledges surface-level textual fragmentation and linguistic instabilities but rejects interpretive nihilism. Instead, the framework posits that every discourse is inherently guided by a gravitational pull toward a functional, unified Monistic Centre. By reclaiming the enduring presence of the author's subconscious perspective and positioning the text as a conscious, tripartite entity (comprising body, mind, and soul), Trans-deconstruction establishes a stable, centered, and singular meaning-oriented reading practice. The paper outlines the practical execution of this philosophy via analytical instruments such as the Pendulum Model and the systematic TDC-6 Method. Furthermore, it explores the interdisciplinary transition of this model into "The Pramod Effect" ($1 - 1 = 0 = 1$), demonstrating how a monistic framework successfully bridges the gap between Western critical inquiry and Eastern philosophies of oneness across diverse fields including pedagogy, finance, and creative trans-sci-fiction.

Keywords

Trans-deconstruction, Monism, The Pramod Effect, TDC-6 Method, Textual Super-Consciousness, etc.

Full Article

The trajectory of twentieth-century literary theory is characterized by a continuous struggle between structural systematicity and post-structural fragmentation. Early structuralist thought, derived from Saussurean linguistics, maintained a highly scientific outlook, operating on the premise that objective knowledge could be established through systematic, methodical observation of language structures. This perspective assumed that human discourses could be decoded by mapping their internal systems of signs and rules. However, this foundational confidence was challenged by the advent of post-structuralism and classical deconstruction, spearheaded by Jacques Derrida.

Deconstruction dismantled the structuralist assumption of a stable, self-contained center of meaning. By exposing how language is inherently unstable, complex, and contingent, classical deconstruction demonstrated that signs derive meaning only from their differences within an endless, deferred chain of signifiers. This philosophical movement introduced a pervasive skepticism toward universal truths, labeling claims of ultimate validity as exclusionary or



totalitarian. Under classical deconstruction, the interpretive act became an endless play of signs, leaving the reader in a state of indeterminacy where binary oppositions could be reversed or displaced but never resolved. In this environment, the traditional authority of the author was discarded in favor of the "Death of the Author," a move that liberated the reader but ultimately decentralized the text, plunging literary criticism into a state of semantic fluidity and interpretive relativism.

I address this crisis of meaning by introducing the theory of Trans-deconstruction. My early structural and thematic groundwork for a unified global worldview began with my 2015 treatise, "Rethinking History, Culture and Nation: An Overview". In that work, I explored how history, often conceptualized as a record of the past, is in truth a long silence of events dug deep into the soil that remains perpetually present. I criticized human-made divisions, warning that civil wars and political greed lead to national collapse. To counter this, I advocated for broadening the mental horizons to see the world as a home and argued for a unified planetary voice that moves past caste, religion, gender, and national borders. This socio-political call for unity has evolved into my mature critical framework: Trans-deconstruction.

Rather than reverting to rigid pre-post-structuralist systems, Trans-deconstruction acknowledges the fragmentation identified by postmodernity but rejects its resulting interpretive nihilism. My framework acts as a critical evolution, moving beyond textual dissolution toward a systematic re-centering of the text. It posits that while language is unstable on the surface, every discourse is pulled by a gravitational force toward a functional, unified Monistic Centre. This shift establishes a centered, stable, and singular meaning-oriented reading practice that transcends the endless loop of deferred interpretations.

Paradigm	Philosophical Bedrock	Treatment of the Center	Status of the Author	Interpretative Outcome
Structuralism	Scientific objectivism and linguistic codes.	Fixed, structural, and foundational within the linguistic grid.	Subordinated to the rules and codes of the overarching system.	Structural mapping and systemic codification.
Post-Structuralism / Deconstruction	Linguistic skepticism and endless play of signs.	Dismissed as an illusion or a totalitarian construct.	Declared "dead" to liberate the text for infinite reader-centered interpretation.	Semantic instability, endless deferral of meaning, and unresolved binaries.
Trans-deconstruction	Monism and transcendental unity of meaning.	Restored as a fixed, functional, and gravitational "unmoved mover".	Reclaimed as alive; the author's subconscious point of view acts as the structural engineer.	Realization of the textual super-consciousness and absolute signified.

Theoretical Foundations of Trans-deconstruction:

The theoretical architecture of Trans-deconstruction is built upon several foundational principles that redefine how scholars interact with the word, the text, and the world.

The Core Principle of Monism:

Monism serves as the bedrock of my theory, asserting that all forms of knowledge, experiences, and textual meanings originate from a single, unified source. Under this framework, semantic multiplicity is recognized as a temporary, transitional phase of reading. While a text may generate



diverse interpretations on the surface, these divergent meanings are not fragments floating in a void; rather, they are stages of a conceptual movement that ultimately converges back into a unified, absolute signified—the Truth.

To illustrate this monistic convergence, I utilize key metaphors and scientific analogies. In the metaphor of the seed and the fruit, a singular seed is placed in the ground, begetting a plant that grows multiple branches, leaves, and fruits. While this represents a dramatic expansion into multiplicity, each fruit ultimately contains seeds that are identical to the original source. The multiplicity of meaning is merely a generative pathway that returns to the abundance of the singular center. In the metaphor of the gravitational center, the relationship between diverse meanings and the central truth of a text is compared to Newton's law of gravity. Multiple interpretations rotate around a fixed center in a rhythmic pattern, much like a wheel, but are continually pulled toward the core by a gravitational force. Finally, in the chemical analogy of H₂O, separate hydrogen and oxygen atoms resolve into a singular, unified substance, illustrating how the apparent dualities and contradictions within a text are resolved into a single, productive, and stable core meaning.

The Tripartite Structure of the Text and Super-Consciousness:

Trans-deconstruction conceptualizes the literary text as a living, conscious entity, mapping its elements onto a tripartite philosophical model. The text functions as the *body*, representing the physical structure containing visible signs, vocabulary, syntax, and phonology. The mind functions as the *center*, organizing meaning, perception, and structural coherence. The soul functions as the *super-consciousness*, representing the ultimate singularity and the deepest layer of truth that unifies all divergent interpretations.

This tripartite model is characterized by the dynamic interplay of several universal features: the confusion and fusion of the text, the postponement and procurement of meaning, the orientation and destination of the text, and the centering and decentering of the text. Under this framework, my theory approaches the literary work through two primary perspectives: the "Word Within the Text" (internal structure) and the "World Outside the Text" (external reality). I assert that "the Word and the World are the same," meaning the absolute truth outside the text is identical to the truth embedded within it, aligning with Eastern philosophies of oneness.

The Enduring Presence of the Author:

In contrast to standard post-structuralist views that isolate the text from its creator, my theory categorizes textual analysis into "Author-Free Internal Textual Analysis" and "Author Intrusion for External Analysis". Trans-deconstruction firmly asserts that the author is alive forever within the text. The author's biographical experiences, cultural background, and historical realities are subconsciously embedded in the text, and their apparent absence is merely a shadow of their enduring presence.

The reading practice splits meaning into "superficial meaning" (phonology, syntax, semantics, and basic vocabulary) and the deeper "textual super-consciousness". While superficial elements present initial divisions, the textual super-consciousness acts as the finalized transcendental signified. Achieving this level of reading is comparable to the spiritual practice of Samadhi, where the boundaries between the observer, the text, and the creator dissolve into a single field of awareness.

Structural and Methodological Hermeneutics:

The practical implementation of Trans-deconstruction relies on specific analytical instruments designed to navigate the movement of meaning.



The Pendulum Model and Textual Ornaments:

The Pendulum Model illustrates the dynamic movement of meaning between plurality and singularity. When a reader first engages a text, the interpretive pendulum swings outward. This outward movement represents the phase of divergence, where language's inherent ambiguities, contradictions, and multiple signifiers reveal themselves, matching the observations of post-structuralism. However, instead of remaining suspended in this open-ended state, the pendulum naturally swings backward toward the center. This inward movement represents the phase of convergence, where the gravitational force of the monistic center pulls the scattered interpretations back into a coherent, singular, and unified essence.

Within this framework, traditional binary conflicts (such as presence/absence, light/darkness, body/soul, or speech/writing) are identified. To resolve these conflicts, Trans-deconstruction temporarily privileges the marginalized or weaker term (for instance, elevating absence over presence or darkness over light), raising it to a level of structural equality to achieve balance before both terms merge into absolute monistic oneness. Under this method, literary conflicts, ambiguities, paradoxes, and contradictions are not treated as signs of textual failure or disunity. Instead, they are celebrated as "textual ornaments" that enhance the structural and aesthetic coherence of the text.

The TDC-6 Method:

To translate this abstract philosophy into a systematic reading practice, I formulated the TDC-6 Method. This step-by-step critical approach guides scholars from initial surface-level reading to the realization of the text's unified, monistic essence.

Step	Action	Critical Movement / Pendulum Position	Consciousness Level	Operational Mechanism
1	Identify Surface Meaning	Static Starting Point.	Surface Consciousness.	Establishing literal comprehension of plot, characters, imagery, and basic narrative structures.
2	Observe Divergence	Outward Pendulum Swing.	Interpretative Consciousness.	Actively noting linguistic ambiguities, contradictions, multiple interpretations, and structural instabilities.
3	Trace Patterns of Meaning	Mid-point Transition.	Interpretative Consciousness.	Identifying recurring motifs, central symbols, and dominant emotional or intellectual threads that connect disparate parts.
4	Locate the Centre	Arrival at the Axis.	Interpretative Consciousness.	Finding the core inner axis or central theme that anchors the narrative and provides stable grounding.
5	Move to Singularity	Inward Pendulum Return.	Transition to Super-Consciousness.	Observing how the divergent interpretations identified in Step 2 naturally gravitate back toward the core axis.
6	Realize Unified Essence	Rest at the Center.	Super-Consciousness.	Perceiving the text as a complete, coherent, and unified whole, realizing the Absolute as the Final Signified.



The Multidisciplinary Transition: “The Pramod Effect”:

My intellectual project extends beyond literary theory into a multidisciplinary framework known as “The Pramod Effect”. This model synthesizes scientific inquiry with spiritual wisdom (*Adhyatma*), showing that physical structures and metaphysical essences are reflections of a single reality.

Structure and Essence (TD and PE):

The relationship between observable systems and their underlying energy is formalized through the dynamic interplay of two components:

TD (Trans-Deconstruction) = Body / Structure

PE (Pramod Effect) = Soul / Monoenergy

Where TD represents the measurable, observable structures and conceptual frameworks of the universe, and PE represents the unobservable, dynamic, and continuous Monoenergy (Monocontiergy) that animates, sustains, and unifies those structures. The physical concept of universal stillness is metaphorically represented by the vacuum state of quantum fields—where, paradoxically, the vacuum is teeming with activity yet displays no observable movement. This cyclical nature of the universe is represented by the Sudarshan Chakra, operating as a perpetual rhythm and an eternal oscillation between stillness and motion.

The Formula of Unity: $1 - 1 = 0 = 1$:

At the center of this framework lies my conceptual equation:

$$1 - 1 = 0 = 1$$

This formulation is not a conventional mathematical statement, but a symbolic representation of the unity of negation, balance, and emergence. The primary state (1) represents individuality, action, and presence (+1 mode). The negative state (–1) represents shadow, resistance, and negation (–1 mode). The zero state (0) represents the *Shunya* state—a condition of pure, silent potential and cosmic equilibrium. Rather than signifying absolute non-existence, zero acts as a karmic balancer and reset point. When +1 and –1 balance out, they dissolve into zero (0), which subsequently acts as a karmic reset point, launching a renewed state of absolute oneness (= 1).

The Pramod Superconscious Cycle (0–9):

To map how cosmic energy flows through human consciousness, I developed the Pramod Superconscious Cycle, assigning specific energetic potentials and karmic dimensions to each numerical stage.

Number	Cosmic Stage / Quality	Energetic / Karmic Potential	Shadow Manifestation (-1 Mode)
0	Stillness / Supreme Unity	The undifferentiated source and absorber of all cosmic energies.	Passive stagnation or systemic collapse.
1	Being / Initiation	Individuality, self-assertion, action, and creative expression.	Aggressive egotism or isolation.
2	Reflection / Duality	Balance, partnership, receptivity, and relational awareness.	Indecisiveness or codependency.
3	Expression / Creativity	Active communication, manifestation, joy, and structural growth.	Scattered energy or superficiality.
4	Order / Foundation	Stability, systematic structure, discipline, and building security.	Rigidity, dogma, or stagnation.



5	Movement / Freedom	Expansion, adaptability, change, and breaking old boundaries.	Recklessness or instability.
6	Harmony / Service	Responsibility, nurturing, aligning with environmental systems.	Intrusive control or self-sacrifice.
7	Insight / Wisdom	Introspection, intuitive guidance, and deep spiritual awareness.	Isolationism or intellectual pride.
8	Power / Mastery	Material success, authority, karmic balance, and outer impact.	Tyranny, greed, or abuse of force.
9	Completion / Transcendence	Universal fulfillment, closure, and preparation for the next cycle.	Grief, attachment, or refusal to transition.

Pedagogical Reforms and Grammatical Simplicity:

The practical utility of the Pramod Effect is demonstrated in its application to language education, particularly in demystifying grammar for children.

The Signature 11-Sentence Pattern:

In *English Tenses Made Simple for Global Kids - The Pramod Effect*, I translate these philosophical concepts into early language learning. To bypass mechanical rule-memorization, I introduce the "Time Am I Am Time" doctrine, viewing language as a living manifestation of time and thought. By utilizing real-life, imaginative examples, children learn all 12 English tenses intuitively through my signature 11-sentence pattern.

Pattern Number	Sentence Type / Category	Grammatical Structure (Base: "Time moves within us")
1	Positive Statement	Time moves within us.
2	Negative Statement	Time does not move within us.
3	Interrogative (Positive)	Does time move within us?
4	Interrogative (Negative)	Does time not move within us?
5	Interrogative (Reason - Why)	Why does time move within us?
6	Interrogative (Method - How)	How does time move within us?
7	Interrogative (Time - When)	When does time move within us?
8	Interrogative (Choice - Which)	Which time moves within us?
9	Interrogative (Subject - Who)	Who moves within us?
10	Interrogative (Object - Whom)	Whom does time move within?
11	Interrogative (Idea - What)	What moves within us?

Global Accreditation and Educational Outreach:

On an institutional level, I introduced the GASR 4.0 (Global Accreditation System of Relevance) framework, which seeks to transform education by shifting focus from rigid performance metrics to human-value discovery.

The practical application of my philosophy to modern psychological challenges is demonstrated in my public lectures. During the 2021 Aurobindo Lecture Series organized by Shri Sant Savta Mali Gramin Mahavidyalaya, I delivered a lecture titled "Facebook is Making Us Miserable". Addressing students directly, I discussed the psychological impact of social media, highlighting how platforms generate alienation, anxiety, and loneliness. As a practical remedy for this fragmentation of the mind, I encouraged students to integrate yoga, meditation, and mindfulness into their daily routines to restore physical and mental fitness, illustrating how the monistic center can be practically realized in daily life.



Creative Proofs through Trans-Sci-Fiction:

To explore these concepts creatively, I introduced a new narrative genre termed "Trans-Sci-Fiction," where fictional stories serve as stages for cosmic truths.

Padmanabham: Trans-Sci-Fiction

This narrative maps reality across five distinct stages, showing how all divisions—time, identity, and knowledge—are products of interpretation.

Chapter 1 — TD: Before Form: Describes a state of pure, undivided existence. There was no beginning, no space, no observer, and no difference between seeing and not seeing. Within this completeness, a subtle tension silently stabilized itself, preparing for expression.

Chapter 2 — TI Begins: The First Distortion: Something changed, and the first interpretive fracture appeared. From this distortion, slow and uncertain forms began to rise, and reality was no longer only one.

Chapter 3 — The Conflict of Interpretation: Once interpretation began, it did not stop. Every perception believed it was correct, and reality stood divided. In this instability, creation attempted to assert origin, taking the structured form of Brahma (creation) and Vishnu (preservation/continuity). The idea emerged that even infinity could be conceptually measured, but neither force could locate an end, producing only further uncertainty and contradiction.

Chapter 4 — Collapse of System (TI Breakdown): Features the failure of interpretation systems and the complete dissolution of meaning, identity, and structure. Shiva emerges as the collapse-point of reality.

Chapter 5 — PE: Return to One ($E=1$): Out of the dissolving system, a presence emerges that does not explain or define, but simply is. In this presence, all contradictions lose relevance, and all forces are resolved into the realization of one reality ($E = 1$).

Prārabdha: The Pramod Effect:

This work follows six companions—Zen, Kai, Lyn, Jax, Leo, and their dog Odi—traveling through a mystical jungle. Bound by the threads of *Prārabdha* (karmic destiny), each character must confront a specific human weakness. Kai, physically formidable, walks with the ego of power; Lyn, possessing highly honed skills, faces the pride of mastery; Jax represents the mirror of vanity and self-charm; and Leo, sharp-witted and intellectual, calculates risks but relies solely on intellect. Odi, the dog, represents animal karmic longing, while Zen leads with discipline, love, and truth, aligning his actions with cosmic law. As the characters face symbolic trials, their dualities dissolve, illustrating how pride, power, intellect, and illusion must dissolve into zero, and how only good karmas can open the final door of redemption.

Metamorphosis and the Science of Absence:

My poetry and psychological thrillers further explore these transformations. *Metamorphosis* is a poetry collection that uses the symbol of a caterpillar transforming into a butterfly to illustrate the soul's journey, rebirth, and renewal, influenced by monistic philosophy. *The Science of Absence: The Pramod Effect* is a futuristic novel set on Neo-Earth Prime that follows Ava and Wim—two souls whose emotional bond survives death and returns across time, exploring the invisible relationship between love, consciousness, and emotional energy. Finally, *Zombie Returns in Drugs* depicts a psychological drug called Z-13 that inflicts emotional numbness and technological isolation, serving as a critique of modern societal disconnection.

Peer Review and Interdisciplinary Reception:

The rigor and standards of the Trans-deconstruction paradigm are maintained through Scopus-aligned editorial protocols enforced by me as Editor-in-Chief of *Epitome* and *Seagull Journals*.



The P.R.A.M.O.D. Ethics Framework and $MT^2 = 0$

To protect publishing integrity, all manuscripts submitted to these platforms are evaluated through the P.R.A.M.O.D. Ethics Framework:

- ✓ **P – Permanence:** Validation of enduring scholarly contributions.
- ✓ **R – Redemption:** Rigorous correction of academic overlap and redundancies.
- ✓ **A – Absolute:** Pursuit of 100% non-plagiarized, absolute data integrity.
- ✓ **M – Monism:** Integration of multidisciplinary truths into a unified record.
- ✓ **O – Omnipresence:** Ensuring verified research achieves global visibility.
- ✓ **D – Dualism in Shunyawada ($MT^2 = 0$):** Deep-layer analysis of "Nothingness" versus "Content" to detect AI-generated and paraphrased duplication.

This framework ensures that submitted research follows the TdTiPE model, showing a measurable, permanent, and constructive global impact.

Global Reception and Case Studies:

The utility of my theory is illustrated in contemporary scholarship across several disciplines.

In a 2025 study published in the *London Journal of Research in Humanities and Social Sciences*, Florence Mbi Nchia applied Trans-deconstruction and the Theory of Interpretation to John Nkemngong Nkengasong's novel *God was African*. The paper examined the hybridity and fluid negotiation between Lewoh traditional African beliefs and Western Catholic beliefs. Nchia utilized my monistic framework to prove that despite surface-level contradictions, both belief systems ultimately orient toward a singular worship of an Omnipotent God, resolving the protagonist's cultural conflict.

In the field of finance and political science, Shivin Sharma applied the framework in his paper, "Financial Forensics in Action: Unveiling Market Manipulation Through Exit Polls in the 2024 Indian General Elections: Applying the Theory of Trans-deconstruction, Trans-interpretation, and Monism (T3M)". Sharma utilized the model to analyze how speculative stock market fluctuations are linked to political events, demonstrating that apparent market chaos actually moves in predictable patterns around a central axis of political and economic influence. Furthermore, Dr. Chetna Sonkamble applied the theory to global trends in educational research, demonstrating how current pedagogy is shifting away from compartmentalized subjects toward an interconnected model.

Synthesis of the Monistic Paradigm:

My framework, Trans-deconstruction: Theory on Monism, offers a paradigm shift for critical theory. By integrating Eastern philosophical traditions of oneness with Western frameworks of critical inquiry, the theory bridges a long-standing intellectual divide. The transition from classical deconstruction's endless play of signifiers to Trans-deconstruction's centered, stable, and singular focus provides a valuable corrective for 21st-century humanities.

It offers scholars a systematic method to acknowledge the complex, unstable nature of language without losing a sense of direction and coherence. As literary criticism, educational philosophy, and physical sciences continue to converge, the monistic framework provides a structured approach to viewing the cosmos not as a collection of fragmented parts, but as a complete, coherent, and unified whole. Trans-deconstruction shifts the critical focus from dismantling systems of thought to recognizing the underlying unity that connects them, presenting a collaborative pathway for future global scholarship.



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