

## BEYOND CONSTRUCTION AND DECONSTRUCTION: Navigating analysis and experiential engagement.

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### ABSTRACT

In this brief essay, I argue for a way to circumvent to dualistic paradigm inherent in analytical thought and its constructionist and anti-intellectual deconstructionist agenda. I argue that reality cannot be truly known through such methods especially in the wake of a continued loss of a moral compass, and that the resolution lies in taking pleasure within a harmonious and peaceful framework (personally and collectively) through experiential immersion and the acknowledgement of the source of all such plenitude, namely the Creator.

**KEYWORDS:** construction, deconstruction; analysis; unity; postmodern; experience.

### 1. INTRODUCTION

All aspects of reality can be subdivided into component parts. Just as this sentence can be read by combining letters into words according to a predetermined system, namely the English language, so every object, event and relationship is a combination of elements that give rise to the composite experience of a chair, of more abstract concepts such as the “self” or “energy”, or the reality as experienced in current time. To the extent that experience and sense can be reduced to component parts and the processes between such elements, one could say that such reality is constructed.

Nature is a deterministic system in which these “parts” synthesize, attract and repel in various ways to give rise to its diversity. All such processes can only be because of the very complexity embedded in the system. The eye, for example can see precisely because of the way it is constructed, filtering light in such a way as to give rise to sense impressions and thus the further construction of the external world. Culture too is constructed: the disciplines of the humanities and sciences is a system that explain by virtue of component parts how it is that things are the way they are or innovates according to tradition a meaning in reality such that ritual, social behaviors and systems of interaction within societies emerges. Nature and culture are constructed.

The problem with such a view is that one’s experience is necessarily mediated and distorted by the processes of construction, and its reverse, deconstruction, only creates a further kind of construction and system in itself. In this essay, I will develop the constructionist viewpoint as defined here and then argue that there is a possibility of unmediated experience, wherein rather than discrete parts and analytical breaking down and division, one can access an experience of reality that is unified, outside of time and space and the complexity of matter. This might be called a mystical experience and yet one embedded in the mundane, humdrum of existence.

### 2. ART, SCIENCE AND LANGUAGE AS A FABRICATED SYSTEM

The mechanism by which we “break down” reality into variables, represent it, model it, make use of it, divide and conquer nature is through language, art and science. These cultural civilizing codes both label and categorize things, allowing for their manipulation and control including the ordering of societies and systems of governance.

Everything is constituted by bits; things arranged with certain bits elicit functions; things destroyed are severed in bits. Things are cut; eat each other; consume; grow; extend; elongate; distort; age and decay; transform over time; degrade; amalgamate; synthesize; co-mingle; attract and repel; excrete and emit; shine and produce side-effect; destroy and annihilate, give birth; multiply; divide; dance, sing and move as well as remain inert, unmoved and sleep; things eventually expire and die.

Art and science are a kind of study of these processes. They label and select, and then put together a narrative as to the mechanism of such processes. In the case of art this is less obvious – it is not simply an integration of nature and a quantifiable measure and subsequent technological manipulation, and innovation based on such knowledge. Art, once concerned with beauty tried to paint the harmony in nature or before that a picture of the religious Christian narrative in the West; and before that it served the Empire and the gods, so that art is concerned with a visible manifestation of the prevailing cannon, not simply as a probing of nature. Yet in providing such imagery it constructed the ideas of that epoch in visible form. Today, the gods have changed. What does art construct? Who or what does it serve? I think it may have lost any sensible direction. As for me, my own art is still a spiritual and metaphysical quest.

Language beguiles us, predicated on a duality and therefore even less than art and science; it cannot capture the idea of oneness and unity. Words splinter creating complex webs. They are used as a motivation towards action; they reach out to an other, thus breaking the unity of one's own being. Yet words can also heal and bring calm and reason. They may elicit inner resolve, and they are the mechanisms of prayer and conceptual thought. This adoration of language and simultaneous encroachment and façade that is language is a contradiction. Hence the post-modern mistrust of language – itself an absurdity as it merely adds its own narrative, which by definition can have no absolute or objective truth, in which case the postmodern argument is self-defeating (like saying "Truth is relative").

### **3. DECONSTRUCTING THE TEXT**

The post-modern distrust of language (in the medium of language!) combined with the assertion that knowledge is power (while becoming the new authority!) is alarming. It means knowledge itself has no authority, under the guise of moral freedoms, the denial of the natural in favor of a new digital age and artificial intelligence. There is no such thing as a fact (is that a fact?) and so a new world order looms: anti-intellectualism and the failure of Ivy League Universities to see what is true and good and what is false and evil, indicates that just as modernism brought nation states pitted against each other, so post modernism has brought a libel against what is true and good. Here I refer to rampant antisemitism. This implies that post modern debunking of the Enlightenment and modernist innovations, has not led to a less violent world, and in fact it appears language no longer means anything in a deceptive and cruel world.

It is true that there is no universal mind from no-where and local and personal narratives are significant. It is true that such local narratives are tied to gender, ethnicity, race and religion, but what invariably happens is this becomes itself the stereotype and identity politics divides more than it creates a sense of unity, a sense of the human race as such. Deconstructing the text was a breaking down of modernist construction, but with nothing to replace the shattered bits, only empty shells, words strewn together without sense; nothing coherent, solid and absolute. Modernism at least offered something to replace age old religion and nationalism and freed the art somewhat from the grip of politics and religion. Post modernism creates a monolithic art world (often sanctioned by Institutions of power) but offers nothing other than money, cultural capital and empty narratives as per the agenda of the postmodern paradigm, where even terrorists are tolerated, and sometimes celebrated.

The text is deconstructed, and one is left with nothing, like dividing a sheet of paper in two over and over until nothing of the paper remains. Instead, something needs to fill the vacuum. A new kind of consciousness needs to prevail. Reductive, analytical processes alone will not do, neither will reductive, analytical processes critiquing such processes do. It needs to come from a place deeper than that. Machines are better at that than people anyhow and machines alone will not solve our problems.

### **4. CAN ONE MOVE BEYOND CONSTRUCTION AND DECONSTRUCTION: EXPERIENCING**

Construction and deconstruction have led to the extreme plunder of the earth, violence and calamity in many respects, even as there has been advancement in knowledge and sophisticated tools. This underlying cause of this analytical approach – constructing out of bits or destroying the bits – is that there is a divide, disunity at the basis of the whole structure, a cancer that festers eventually in all systems. Even if opposed, a new system suffers the same fate. Is there something beyond this, something pure and light, eternal and without bits?

The soul delights in pleasure. Pleasure is unitary, like the will and faith. It is simple, undiluted, without parts, cannot be analyzed through the experience itself. A world renewed and redeemed is peace, the harmony of body and soul. One can get a taste of this even now in exile. This is through the experiential delight of a harmonious way of life, reserved not just for prayer and meditation, but sex, food, drink, work, movement and of course things like art, while analytical thought is reserved for study, reflection and practical decision-making.

There is also a level of pleasure wherein the simultaneous sense of how that pleasure is constructed factors into its enjoyment – a vision of celestial powers coming together and cells colliding as one embraces one's naked beloved. How the food interacts with one's body, nourishes and sustains it as one takes in the joy of grinding and chewing food. This works if one acknowledges the ultimate oneness and unity and the very source of all such pleasures. Namely the Infinite Creator.

### 5. CONCLUSION

I have analyzed analysis as the unpacking of how things are constructed and how that necessarily creates a divide, a disunity, a duality. This result, if you like, encompasses the arts, language and science, that is culture as it does, nature. The subsequent postmodern critique of this, which had reached its height with modernism, in its deconstructive frenzy analyzed away to the extent that an empty void has been left, with no certainty, no standards, no values, no facts, no ground on which to stand. Its argument anyhow is spurious and self-defeating, deconstructing while itself not of view from no-where, and therefore subject to the very critique it levels at the past.

I argued that there is a way to transcend the analytical, reductive and egotistical mind ("I know that..." is a self-affirming and arrogant stance). This was to embrace and be engulfed by pleasurable experiences within the context of a harmonious way of life, irrespective of worldly success. I make the claim that pleasure, like will and faith emanates from the heights of the soul, though a vision of the construction of things may be experienced while enjoying that very experience. However, this only works if one realizes that the source of all experiences is one's Creator.