

The Conflict of Interpretations and the Limits of Pluralism

CAN ANY interpretation lay definitive claim to correctness? This question has occasioned one of the most important disputes in literary theory over the last several years. Sharp disagreement divides those who argue that interpretation is limitless from those who hold that textual meaning is singular and ultimately discoverable. Taking as their slogan Nietzsche's contention that there is no truth but only an array of interpretations, the radical relativists insist that any work allows innumerable readings. In its most extreme form, this argument asserts that all interpretations are necessarily misinterpretations—that no criteria exist, within a text or outside it, for judging any reading the "right" one. (I have in mind, obviously, the Yale deconstructionists and their mentor, Jacques Derrida, but Norman Holland and Stanley Fish hold similar views.)¹ The anarchistic, nihilistic implications of this position are more disturbing than the often playful, packish attitude of its adherents might suggest. The dangers of denying interpretive limits have prompted others to insist that meaning is determinate. The monists support their claim variously, with appeals to the author's intention, norms in the work itself, or plain old common sense (see Hirsch, *Validity*; Wellek; and Reichert, *Making Sense*).² But they are united by their opposition to a pluralistic view of interpretation that would allow for different, equally "correct" readings.

The rigidity of the monists is as unacceptable, however, as the nihilism of the radical relativists. Neither position can account for the paradox that characterizes the actual practice of our discipline: we have legitimate disagreements about what literary works mean, but we are also able to say that some readings are wrong, not simply different. Contemporary criticism needs a theory of limited pluralism to explain this paradox and to chart a middle way between the anarchists and the absolutists. In what follows I try to sketch the outlines of such a theory.³ My

main objectives are, first, to explain why permissible readings may differ and, second, to show that criteria for validity nonetheless act as constraints on acceptability and regulate claims to legitimacy even when unresolvable conflicts divide interpretations.

I

To discover why permissible readings can disagree, we must go back to the foundations of interpretation and examine the role of belief in understanding. The first premise of hermeneutics is that interpretation is basically circular. The classic formulation of the hermeneutic circle holds that we can only comprehend the details of a work by projecting a sense of the whole, just as, conversely, we can only achieve a view of the whole by working through its parts. All interpretation consequently requires acts of faith—beliefs that compose parts into a whole, hypotheses that we check, modify, and refine by moving back and forth between aspects of any state of affairs and our sense of its overall configuration. Hence Spitzer's assertion that interpretation depends on an "inner click"—a "divination" of the relation between part and whole (7, 19). Hence, too, Iser's description of reading as a process of "consistency-building," an ongoing quest for patterns that establish coherence among the elements of a text ("Reading Process," esp. 283–90; see also Iser's *Act* 118–34). From the title page on, we ceaselessly and silently use the details to project hypotheses about the whole, conjectures that are at first vague and provisional. Then we employ these guesses to make sense of the work's parts—just as everything new we come across helps us to refine and amplify our overarching construct (or leads us to overturn it if anomalies persistently crop up and the parts refuse to fit).

This version of the hermeneutic circle has three important implications for the relation be-

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