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## FALLACIES IN TEXTUAL INTERPRETATIONS : AN OVERVIEW



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### ABSTRACT

*Interpretation is an interpretation of interpreted text. The readers interpret the text to reach the finalized meaning, but it has been difficult to exactly understand the crux of interpretation. The process of interpretation keeps the readers engaged at the textual super-consciousness which helps the readers get rid of the labyrinth of the interpretative nature. That's why, the multiple theories regarding to*

*interpretations make a go for the interpretations. Interpretations especially in Arts and Humanities have potential reception in human discourses due to their utmost importance in the every discipline of knowledge.*

### KEY WORDS

*Interpretations, author, text, meaning, Reader*

## RESEARCH PAPER

We know that a text does not consist of a line of words, releasing a single "theological" meaning (the "message" of the Author God), but is a space of many dimensions, in which are wedded and contested various kinds of writing, no one of which is original: the text is a tissue of citations, resulting from the thousand sources of culture. (*Barthes, Roland : THE DEATH OF THE AUTHOR, translated by Richard Howard, P. 4. )*

It has been an interesting fact to define what exactly interpretation means to the readers. Interpretation has never ever justified for the finalization of meaning to its fullest sense. With more interpretations, the multiplicity of interpretations ends in chaos. Interpretation is an interpretation of interpreted text. The readers interpret the text to reach the finalized meaning, but it has been difficult to exactly understand the crux of interpretation. The process of interpretation keeps the readers engaged at the textual super-consciousness which helps the readers get rid of the labyrinth of the interpretative nature. That's why, the multiple theories regarding to interpretations make a go for the interpretations. Interpretations especially in Arts and Humanities have potential reception in human discourses due to their utmost importance in the every discipline of knowledge.

The term has been derived from the Latin term '*interpretari*', which means to explain, expound, understand, or to translate. Interpretation is the process of explaining, expounding and translating any text or anything in written form. This basically involves an act of discovering the true meaning of the language which has been used in the statute. Various sources used are only limited to explore the written text and clarify what exactly has been indicated by the words used in the written text or the statutes.

Whenever the text is read, the author has to be trans-deconstructed. The text is widely deconstructing the text, the critic most of the times trans-deconstructs the text. This method of deconstructing the text becomes quite easier for the readers to reach the signified in the text. The words are simply signifiers because the manifestation of the meaning heads towards its clearance. This manifestation of signifiers towards the signification is nothing but application of

different methods to reach the signified. The text is made up of signifiers; all these signifiers are presented in circular motion in a text. This circulatory sense of signifiers is quite enigmatical for the readers. The readers are not able to exactly understand where to proceed and where to cease its interpretation. So, the diversifying approach in the interpretation of any text is an integral part of the perception of human beings. This perception is an inherent part of human trait. The perception is relative in its interpretation. For instance, there is an elephant and seven blind men. All these blind men are asked to narrate the experience of touching an elephant, as the object. It is resulted into the relative fact that it is individually different from person to person even the object is the same. The objectification of the thing on the perception of reality marks the traceable essence of entities into the text for the reader's natural inclination and scientific temperament towards the interpretation of the text. He talks about many ways of integrating the text but the author refers to a unique interpretation where all the interpretations march towards the final signification for the absolute meaning of the text.

*Text* refers to content rather than form; for example, if you were talking about the text of "Don Quixote," you would be referring to the words in the book, not the physical book itself. Information related to a text, and often printed alongside it—such as an author's name, the publisher, the date of publication, etc.—is known as *paratext*.

The meaning of the text is unraveled through different approaches in interpretations. The approach is usually considered to be a unified approach to the readers. The meaning is rich with multiple choices of plurality into the text. Understanding the text the meaning is the prime concern of every reader most of the times. The reader reads between presence and absences inherent into the text, he is then engaged at the process of Trans-deconstruction. He is seen to be indulged with the process of transferring knowledge. The transfer of knowledge from multiplication of signifiers to the signification is a unique process of trans-interpretation. It thus reaches the final signification. That's why, it is said that interpretation always asked for further interpretations. So, this furtherance is deeply rooted into the ambiguous nature of interpretation. The fact is that every man has his own wit. Wit is a relative ending into multiple discourses. For the interpretation of any text, a few steps are essential to be undertaken in order to fathom the genuine meaning of the text to its fullest sense :

- *Reading for the signifiers*
- *Reading for the absences*
- *Application of knowledge*
- *Transfer of knowledge*
- *Binary oppositions and trans-deconstruction*
- *Meaning rested within the text*
- *Interpretation of the text without*
- *Understanding relativity of the text*
- *Absolutism or finalization of meaning*
- *Knowledge and sense-perception*
- *Interpretation within and without*

Interpretation is nothing but an exploration of the textual super-consciousness. It is the research bent of the researcher to exactly interpret the textual power rested within the text. It is mostly interpreted into the text wearing the ornaments of images in guise of truth that is meant to be what it is not sometimes and it does mean what it is voiced. The search source of interpretative analytical modes of thinking matters in the textual interpretations. The rationality of interpretations matters which is the interpretation of an impulsive reaction to the object in consideration of the truth by a few thinkers. However, there are a few thinkers who are of the opinion that interpretation can be made on the basis of rationalization or intellectualization of the signifiers on the text rather than impulsiveness of an individual emerging out of the yoked emotions, feelings and sentiments. Therefore, it is important to analyze a text on the basis of the images implied into the text wherein the meaning is ingrained into signifiers or of the meaning without the text. It simply means interpretation of any text can be trans-deconstructed in order to cope with the perpetual silence of the text. All over the text interpretation is an intellectualization of the interpreter intruded into the text. Finally, the readers come up with the final solution of the textual interpretation where the meaning is an inner and outer entity of the sub-consciousness of the text. It means that the text within is what it means the same as the text without. What it always means simply the textual power which is a product of textual supremacy profoundly rooted into textual super-consciousness rather than textual impulsiveness.

The text is written by the author. It is generally assumed that the author is no more alive into the text. But I think the death of author gives birth to the birth of interpreter. The declaration made by critics is that the death of author is the birth of reader. It means that the reader always

gets engaged with endless interpretations and confusions. What is the text meant is not written by the author? It is absolutely enigmatic for the innocent readers to go for further interpretations. Precisely speaking, what the text is what it never means due to its mysterious nature. Interpretation is endless due to a decentralization process that is coherent into the text. It is decentralized further at the centre of the text in the form of the unification of all the diversified signifiers into a single entity within the text.

There are a number of questions which remained unanswered in the process of interpretation in the text. All the interpretations made by the critics needs to be re- interpreted in the context of finalization of meaning. Interpretation is not an intellectualization of the text but merging of the authorial sense within the core of the text. Reanalysis and the reconstruction of the text demands further interpretations. It is a rational transparent process of individualism who you always mean what he means rather than what the text means. There is a big difference between what the text means and what the text is. The meaning of the text and the text itself meaning what it is all about can be re-analyzed and re-interpreted through the consideration of a new mode of interpretations. It means that the process of interpretations is endless, but can be ended with the singularity of all the diverged pluralistic modes of interpretations.

A special trait that a human being has is the quality of expression. Knowledge is revelation, revelation is expression and expression is codification, codification is de-codification, de-codification is interpretation, interpretation is unification of all the facts, unification is the finalization of super-consciously sensed textual singularity of all the diversified approaches of interpretations. This open-ended expression is interpretative in its own nature. The expression is the revelation of the self in the form of a text. This revelation is the authentication of the scientific and non-scientific facts to be observed and analyzed in a specific time of interpretations. This is being governed by the rationality rather than impulsive nature of an individual. Therefore, every man has his own impressions of life. These impressions accumulate in the form of observations and interpretations. Such a group of divisions are being hypothesized in order to reach the desired goals. Such observations need to be clarified, analyzed and verified in order to exactly meet a certain conclusions where the text becomes possessive with infinite

interpretations. So, these interpretations are made critical to us to know what the text always means to the readers.

Education ultimately brings out a positive visible change in to the society. It is concretization of the abstractions perceived by human beings. These abstractions are nothing but the amalgamation of reflections received within and without by the readers. So, the readers are not the final authority to confirm the finalization of the meaning. The reader is simply a mediator to communicate with all others for what the text always stands by. This signification and the final analysis of the interpretative nature of the text can be reanalyzed and reintegrated in the context of the textual super-consciousness. Interpretation is not a novel term for the critics and the readers in order to understand the text thoroughly. Generally, the readers go for the critical readings of the same text under consideration and this simply receives certain observations which are the reflections made by the critics on the specific text. In this fashion, the specification for the particularization of the text leads to the generalizations in the interpretations of the text. In fact, the specification by an individual as a relative reality can never be generalized or the generalization of anything in this world cannot be particularized. It simply means the generalization and specification of certain objects are nothing but the creative product of the extreme intellectualization of human minds.

We are now beginning to be the dupes no longer of such antiphrases, by which our society proudly champions precisely what it dismisses, ignores, smothers or destroys; we know that to restore to writing its future, we must reverse its myth: the birth of the reader must be ransomed by the death of the Author. (*Barthes, Roland : THE DEATH OF THE AUTHOR, translated by Richard Howard, P. 6.* )

The textual experience has never been ubiquitous to the readers. Interpretation seems to be a necessary step to realize its own dimensions of perfection. But the perfection is not relative in its perception. In a sense, human perception is deception. Interpretation and intellectualization of the thought processing are ingrained into the text. The text mostly conceals its originality and the text also reveals its artificiality. The originality and the artificiality of an art is the product of the writer. But this originality of the text is found by the readers into the text in their linguistic

formulations held into the text. It seemed to be an illusion of the truth because the truth is something which cannot be affected on the basis of the doctrine. So, intellectualizing things all around us is the formation of the theory which is nothing but the emergence of the coded words. It is to be interpreted in terms of the theory as entitled, which also signifies the coded information of the things which have not yet been encoded into the theory. However, the theory is an interpretative process of intellectualization of facts.

“Literary theory” is the body of ideas and methods we use in the practical reading of literature. By literary theory we refer not to the meaning of a work of literature but to the theories that reveal what literature can mean. Literary theory is a description of the underlying principles, one might say the tools, by which we attempt to understand literature. All literary interpretation draws on a basis in theory but can serve as a justification for very different kinds of critical activity.

Knowledge is the prime concern of almost all the human beings, but what is knowledge is a specific understanding of each individual based on its relative consideration of the facts all around him. But, the knowledge that we perceive is the knowledge that we comprehend. Knowledge that we find all around us is knowledge that is attended through our sensory organs. Knowledge is not the knowledge at all. Knowledge is not the knowledge of perception, the knowledge is not the knowledge of the things existed all around us, the knowledge is not perceived only through true observations and interpretations. They are unified with the sensory organs bestowed by the Supreme Power upon human beings. In fact, knowledge is something different which lies beyond the human comprehensibility, the human understanding, the human perception and the human capability.

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