
INNOVATIONS IN INTERPRETED TEXTS AND ANXIETY

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ABSTRACT

The expression of sensitivity in the text is to be sensed by the reader every time. The reader is to become subjective-cum-objective in the interpretation of the text. When the reader himself is subjectively prepared for the interpretation of the text, how is the subjectivity kept aside at the time of analysis? The text is to keep all authorial personal experiences aside in the explanation. A biased and prejudiced mind is a natural trait of every human temperament that cannot be eliminated from interpretation. It can be an impediment to the text as a complete entity. It means that a personal note of author is instinctively considered as subjective rather than objective for the interpretation of text. The

reader is always engaged with the text for interpretation. The interpretation is broadly divided into two parts: Subjective Interpretation and Objective Interpretation. Both interpretations are essential for trans-interpretation of the text. There is no reader who can keep himself aloof from interpretation. His study of the text is concerned with both subjectivity and objectivity. The text is like a rainbow that sheds its multiple colours in uniformity. The production of meaning is not a different entity in any interpretation of the text as it goes hand in hand with reading.

KEY WORDS

Interpretation, text, author, meaning, sense

RESEARCH PAPER

The subjectivity and objectivity are to be merged into oneness in order to trans-interpret the text. The protagonist of the text talks about his sunlit side of life whereas the villain of any text talks about evil things, conspiracy, vices and destruction. The virtues of the text are to be inter-tuned with the facts for the interpretation of text. Therefore, the ideas poured into the text by the author are paramount in the text. The ideas are prevalent in the super-consciousness of the text. The ideas presented in the text are ubiquitous in nature that they cannot be encompassed for a very wide range of interpretations. Therefore, the interpretation is all about super-consciousness of the text. It is absolutely true to state that trans-interpretation makes you come up with some concrete solution to the problem unsolved by human endeavours. Writing is the expression of the voice unspoken by time. It is a mute voice of the voiceless sufferers. It is the voice of the authorial experiences left hidden within individuals into the text. Writing is a shadow of human personality; it is an expression of the voice made by the author. It has been unmuted by the readers at the time of interpretation. Writing is an expression of identity, individuality and self to the readers. The identity of the author is at times lost in the interpretation of the text. The identity of the author is mostly revealed in the text in guise of objectivity. Therefore, every interpretation is the expression of the creator. How can we say that the author is dead when the reading is started? Not! The author goes hand in hand with the reader. It is right to say that he is still alive after the completion of writing.

He is reborn in reading by the readers. The text manifests the loneliness of the author embedded in the text, which needs to be trans-interpreted. The author is crucial in the interpretation of text. That is why, the authorial sources have been taken into consideration by incorporating them as a Secondary Source in the research work such as biography, autobiography, interviews, BBC Hard Talks ... etc. The texts have been used as the secondary sources for the interpretation of the text. The interpretation of the text reveals relative reality. In this context, the reality is understood in parts rather than as a whole. Individual impressions reflected on the texts are often relative. They differ from person to person leading to truth in chaos. Therefore, the amalgamation of subjectivity and objectivity in the interpretation of the text is necessary to fathom a complete truth of wholeness. Does interpretation reveal reality? If it

is so, what kind of reality does it reveal? Is it a partial truth or an absolute truth? Why does interpretation demand further interpretations? Why is it essential to re-interpret the text? The answer is that it is partial and hence discursive in nature. Once it is based on singularity of all meanings for directionless discourses in human sciences, it will become condensed, specific and trans-interpreted. Discourses are unified, singularized and trans-deconstructed if the interpretation is trans-interpreted. There is a big full stop for all discourses as life meets its destination in the name of redemption. Similarly, the text meets its centre once the oscillations cease at a certain point like a pendulum. Consider for a while that the text is like life, the life is as difficult as the text to know within and without. All the interpretations rest in place as the super-consciousness of the text is experienced and experimented. Interpretation is a literary tool to fathom reality to be masked by the author. It is an act of unravelling and unveiling reality through a mode of interpretation. It is much more important in the context of trans-interpretation of the text. Trans-interpretation is a reading of the unraveled reality inherent to the text, usually found beyond the linguistic clutches of the text, which can be judged through the unmuted voice of the author. The author enters himself into the arena of text where he never meets his own death. The author is never dead in the interpretation of the text. The author has never been dead in the interpretation of the text. In fact, the author is a genius who always finds different means of expression to reveal himself in the text. This expression cannot be interpreted as a personal objective of scientific temperament of the author.

Science is an inherent part of interpretation. The interpretation has a scientific base and utility. The scientific base helps in reaching the goals of interpreting the text. Science is objective oriented, logical and experiment-based. The reader focuses on peculiar ideas of the text itself by inducing into the textual aggressive forces of essence within the text. He looks for the centre in a text, which is fixed like a pendulum. The narration is a product of the author's genius based on his experiences. The genius is born who can taste the essence of life and recreate the same experience in writing. The text is fathered through his in-depth output of life experiences. The reader should not be restricted for the interpretation of the text. The ideology of the text is a product of authorial experiences. Text makes the individuals to form such ideologies. The formation of ideology is an entity to deal with the expressive world of interpretations. Not anything, which is expressed, is interpretation. Expression is a root cause of human personality

that demands it. The text cannot carry the hidden secrets with it at all times. Every reading leads to the interpretations of interpreted facts into the text. It leads to the expression of knowledge to the readers, which is revealed in a work of art. The revelation of knowledge is understood through the authorial note in a work of art. In this context, the theory of monism is essential for the analysis of the text, which incorporates both the subjective and objective connotations. A ubiquitous authorial note reflected into the text is taken into consideration in order to find out the scientific base of the things. The author has already studied the text at the time of his creative interpretations. How can we deny the presence of the author in the interpretation of the text? The absence of the author is a demarcation for the trans-interpretation.

Art is natural with the presence of the author. The absence of the author is the absence of art. How can we say that the author is no more in the interpretation of the text? How can we declare that the author is removed from the textual interpretations? It is not. The author is monitoring the text consciously or unconsciously. He lies beneath the super-consciousness of the textual power. The hegemony of the author into the text is ubiquitous, omniscient, omnipotent and prevalent. The author dictates the rules of the text through a sketch of characterization, dialogues, plot, setting and locale. The author marks his presence in history through writings. The author is a creator of textual power and a maker of trans-interpretations. The author marks his own literary presence in history. He makes his perpetual mark through his biographical sketch in a literary work of art. The author peeps into the text through a number of interviews, magazines, e-journals, research papers and BBC Hard talks. He is sensing the text through his inevitable presence into the text. The author is making an awareness of his literary power in the text. He is making the literariness of his creativity that empowers the text with multiple philanthropic implications. He is read and made transparent for the further interpretation of the text. The author is very curious to get embedded and absorbed into the real interpretation of the text. The reader is interested to look into the facts of the text. The author mirrors himself into the text. The self image is a manifestation of the essence in the image of the narrator through characterisation in a story designed by the author. The text is a literary manifestation of himself through his own image. It is the expression of his cultural, historical, biological, geographical, economic, social, regional and political sense. The author is the expression of his own contemporary culture in the text. How can the author be reflected into the text for

interpretations? This is a moot question for every reader for the cessation of interpretations. The interpretation of text is as important as the writing of text itself. The study of the text should be done trans-deconstructively along with the presence of the author. The author cannot be ignored for the sake of interpretations. His presence in the text in guise of point of view governs interpretations. To set the readers directed, it is thought that the text has nothing to do with the other entities outside the text for interpretations. However, the text is a product of the author and a final artifact of expression. The text demonstrates everything about the author. How can you refute the presence of the author in the interpretation of the text? That is why, the delivery of the voice is much more important for interpreting what the text is all about. The text always marks the presence of the author and the presence of the author needs to be centred in every interpretation of the text. The geo-historical experiences of the author need to be studied thoroughly while the socio-cultural aspects of the author have to be engaged constantly with the textual interpretations. The socio-political experiences of the author will help the readers to interpret the political inclinations of the author. Writing the text shows the inclination of the authorial presence in the text. The cultural impressions of the author play a vital role in the interpretation of the text. The interpretation is turned to trans-interpretation for the cessation of meanings. The trans-interpretation is much more important for the analysis of the text in a complete sense. The interpretation conceals the interpreter in guise of trans-interpretation. Trans-interpretation is an umbrella term that encompasses a fundamental area of trans-deconstruction. It leads to a specific conclusion, which helps to understand what the text is all about with a complete sense. The author relates himself to the text through his desire, passions and much more. Mostly, the critics are of the opinion that the text is fictional, but the functionality of the text is rational, realistic and relative in interpretations. The functionality of the text has its deep concern with the experience of the author. It begets from the experiences of the author. Therefore, the delivery of the ideas by the author is important to be studied as a part of a textual analysis. For every interpretation of the text, the language speaks rather than rooted essence.

Hence, my theory of trans-deconstruction takes precedence in literary studies.

REFERENCE

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