

WORLD LITERATURE

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INTRODUCTION:

Reading and writing is a kind of pleasure; that too Literature and its forms keep us vibrant human beings. Every nation in the World has its own literature from the ancient time and it has been preserved carefully by successive generations. To assess various socio-cultural-linguistic attitudes and beliefs, understand the perception of World and develop the attitude of Universal brotherhood, one should come out of one's nation boundary and accustom to go through global authors work. One can have a better livelihood by merely reading or gaining the knowledge of literature in any language but to understand the culture of a nation, to appreciate the beauty of a country, to mingle freely with the society and to cultivate and retain the good values, one has to possess a little bit of knowledge about the World Literature.

WHAT IS WORLD LITERATURE?

It is very difficult, indeed, to understand various authors' work from all over the World and hence to concentrate on a particular Literary Form from the World Literature would be well and good to enlighten ourselves. For example, the Short Story of International Writers would be the elite literary form for modern readers to perceive the trends of modern world. This short story in World Literature derives different types of ideologies from different parts of the world

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authors and nation's such as Africa, America, India, Japan, West Indies, etc. Just like a river ends her journey with the sea, World Literature leads our life towards the footsteps of glorious world leaders, philosophers and classicists. Such a type of progress paves the path for an individual to stand strongly on his or her stance and enable him or her to generate own ideas, analyze issues, find solutions for problems and promote healthy attitude towards everyone in the society. This type of individual vision is not narrow; it is broader than others. This is the reward of World Literature. The major part of the World Literature is divided into three main divisions; Poetry, Prose and Drama. Among them the Prose alone contributed and compiled a lot to Literary Forms such as essay, novel, short story, and criticism. In this article, we are going to see a few of the World famous writers' short stories and its relation with modern theory and criticism.

STORY IN NUTSHELL:

The American short story writer Isaac Asimov (1920-1992) "*Little Lost Robot*" is the great example for Post-structuralism theory. Asimov is always appreciated for Science Fictions; "*Little Lost Robot*" is the sequel of "*I, Robot*" and according to this science story, one of the Robots lost in the Space Station and the crew afraid that it would harm other robots and human beings. They have already designed Three Laws to govern the robots. Since the lost robot is superior in form, it does not mind the laws. Hence, the Space Station Director Peter Bogert expects the help of a lady Susan Calvin, Robot-psychologist, to find out the lost Robot and Calvin with the help of a young Physics Scientist unravel the mystery of lost robot at the end.

POST STRUCTURALISM:

The term 'post structuralism' underlines that it is not confined to a particular postmodern

period and is a position which shares more with structuralism than with other theories. Roland

Barthes is an exponent of this theory. He says that all knowledge is textual. By textual, he means that it gives a sort of pleasure just like listen to a fine music or to enjoy a delicious food. The text is identified with binary meanings, as Primary and Secondary, in language. The primary meaning is the product of sign in language while it is reading and the secondary meaning is a fable. As language has dual meaning, the author is deceived by language itself in one hand and the fabulous language is more dangerous than what he conceived, on the other. As a result, the chaos arises and the author also vanishes from the text. This context is beautifully depicted in an enquiry in "*Little Lost Robot*":

Gerald Black, a young Scientist of Physics, sat across from Calvin, Robot-psychologist and Peter Bogert, Director of U.S. Robotics and the serious enquiry begins with regards to the lost robot.

Calvin: You know the lost Robot-Nestor10-better than anybody else.

Black: Of course, they are much more intelligent and they are more annoying.

Calvin: Why do the Nestors make you angry? Have they ever refused to obey an order?

Black: They know only what we have taught them. But, they think that they know everything.

Calvin: Think about the day..... Did anything unusual happen?

Black: He wanted me to repeat a test. I was tired of it. I told him to go away and he left.

Calvin: What did you say? Try to remember the exact words.

Black: I said, "Get Lost".

Bogert: And he did get lost.

Calvin: Thank you, Mr. Gerald, you may go now.

This is what the Poststructuralist Roland Barthes denotes, “to be understood is greater than to be explained and declared”, which he means that a text unity lies not in its origin but in its destination. Here, the robot Nestor-10 is superior to others but it does not understand the intention of its master what he meant or explained at first. Black, in fury, shouted at Robot Nestor-10; in turn, the Nestor-10 disappeared. The poststructuralist Roland Barthes mentions that the texts never conveys a single meaning but are subject to multiple interpretations, not only because the readers are different, but primarily because of the instability of the linguistic sign.

ECOCRITICISM:

The study of natural atmosphere, generally considered being Environmental Study; along with this aspect, an observation and exploitation of fertile and green scenery in reading and writing is known as Eco-literature or Eco-criticism. Some of the forerunners in this group are Emerson, Thoreau and Mahasweta Devi. In fact, “It is the study of relationship between literature and physical environment”, says Cheryl Glotfelty, (1958-) who was the co-founder of Eco-criticism with Harold Fromm (1933-) in U.S.A., at the last decade of 20th century. The eco-critics approach to literature is ecosphere, fertile, green, natural and geographical oriented. They believe that Literature would play a vital role with regard to space and matter in Ecology and anticipate the same in terms of flora and fauna description and the other elements of nature from the works of celebrated writers.

The Caribbean writer, Phillip Sherlock (1902-2000) famous mythical story, “*The Warau People Discover the Earth*”, is a typical example of Eco-literature, in which the protagonist *Okonorote*, a tribal hunter of the *Warau*, hunted a beautiful bird in the forest. While he is in search of the hunted bird, he finds a deep hole, in which he discovers the entire World of

Nature and finally he takes the tribes successfully to the bottom of the Earth. Here, in the opening scene of the story Phillip Sherlock gives an apparent ornithological description.

The Caribs were the first people on earth. After them came the Warau from a land beyond the sky, rich in birds of rare beauty but without animals of any kind. No deer grazed on its grassy plains, no jaguar roamed through its scattered woods, no fish swam in its clear, shallow streams. Instead there were large flocks of birds of rare beauty. Some of these the Warau killed for food; and each man made for himself from the feathers of the birds a richly coloured headdress for wearing at great festivals.

Phillip Sherlock asserts that the Warau people firmly believe in nature and their livelihood relies on the World of Nature. Even today these people are following the footsteps of their ancestors and they do not like to mingle with the modern world. Since the forest alone to feed them sumptuously, they give more importance to hunting than any other professions. Here the author portrays the attitude of hunter and compares the picturesque view of the Earth with the Eden Garden in the Bible.

Widening his circle of search, Okonorote came not to a gleaming bird but to a deep hole. Throwing himself face downward he looked over the edge of the hole, hoping to see the bird's body. To his astonishment he saw far below him a world of sunlit savannahs, green forests, and of animals grazing quietly cattle, the fat, slow-moving tapir, and the swift deer.

After some time, with the indefatigable efforts of his tribes, Okonorote

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first climbed down to the New World with the rope ladder and he shot a young deer, kindled a fire, roasted the flesh and found it good. Packing up the rest of the meat, he climbed with it to his own land. The *Waraus* tasted the flesh of the deer they longed for more. When Okonorote told them of the savannahs, forests, gleaming rivers, and high mountains, and above all of the deer and cattle, the tapir and the armadillo, they cried out, "Let us go to this world below and see its wonders." So it came about that all the Warau people descended to the earth through the rope ladder and they found there guavas, pineapples, sapodillas and bananas; and animals of many kinds and thus they settled in the New Land forever.

MARXIST CRITICISM:

Marxism is defined as an economic theory, a revolutionary theory and a theory of philosophy, history, society and capitalism. It totally rejects the idea of cult and the notion of identity. It views everything in terms of political and literariness. Since Marxism is closely related to trade, industry and political movement, there will be a general void or an up and down between workers and union leaders or political heads in their activities. As a result, conflict, rebel and strike were the order of the day among the working classes in society. The pioneers, who set forth their theories and ideologies through revolutions, are Karl Marx (1818-1883) and Friedrich Engels (1820-1895), who had striven to fetch the uniform and classless society in their

life time. Hence they paved the path to unite lower class with upper class; brown's collar with white's collar; and down trodden with aristocrats. They found only two classes of people in society and they categorized them as base and superstructure.

In Marxism, base means the fundamental economic activities and superstructure means the modern vision of a society. According to this concept, the change in the economic base of society leads to a change in the superstructure and the change in the superstructure leads to a change in the economic base of society. These concepts were closely followed by the Hungarian critic Georg Lukacs, the British critic Christopher Caudwell and the Nigerian writer Ngugi wa Thiong'o and he has celebrated well for the Marxist outlook in his short story, "*The Upright Revolution*". This is the finest example of Marx theories of equilibrium sense, equal power and equal distribution of duty to all parts of the human body to function smoothly in an organized and systematic way.

Since Ngugi wa Thiong'o does not agree with cult worship, he prefers equilibrium and pair system to Capitalism. To emphasize this idea, he begins "*The Upright Revolution*",

A long time ago humans used to walk on legs and arms, just like all the other four limbed creatures. Humans were faster than hare, leopard or rhino. Legs and arms were closer than any other organs: they had similar corresponding joints: shoulders and hips; elbows and knees; ankles and wrists; feet and hands, each ending with five toes and fingers, with nails on each toe and finger. Hands and feet had similar arrangements of their five toes and finger from the big toe and thumb to the smallest toes and pinkies. In those days the thumb was close to the

other fingers, the same as the big toe. Legs and arms called each other first cousins.

They helped each other carry the body wherever it wanted to go; the market, the shops, up and down trees and mountains, anywhere that called for movement. Even in the water, they worked well together to help the body float, swim or dive. They were democratic and egalitarian in their relationship.

Nugugi wa Thiong'o does not only categorize the neuter gender but also he shuffles and lists out the parade of animals, water aquaria, birds, insects, reptiles with equal and due weightings for the audiences to witness the intra-contest between hands and legs in the human body, thus:

It was a colorful crowd of Leopard, Cheetah, Lion, Rhino, Hyena, Elephant, Giraffe, Camel, long horned Cow and short-horned Buffalo, Antelope, Gazelle, Hare, Mole and Rat. Water-Dwellers, Hippo, Fish, Crocodile, spread their upper part on the banks, leaving the rest in the river. The two legged, Ostrich, Guinea-fowl, and Peacock flapped their wings in excitement; birds chirped from the trees; Cricket sang all the time. Spider, Worm, Centipede, Millipede crawled on the ground or trees. Chameleon walked stealthily, carefully, taking its time while Lizard ran about, never settling down on one spot. Monkey, Chimpanzee, Gorilla, jumped from branch to branch. Even the trees and the bush, swayed gently from side to side, bowed, and then stood still in turns.

The ultimate goal of Marxism is unity in diversity. This idea is captured at the end of the story. The function of each and every organ of the human body is negotiated and distributed the

allotment of work without any bias through the upright revolution of Hands and Legs for the routine works.

..... what was the body anyway, they all asked, and they realized the body was them all together; they were into each other. Every organ had to function well for all to function well. But to prevent such a contest in the future and to prevent their getting in each other's way, it was decided by all the organs, that thenceforth the body would walk upright, feet firmly on the ground and arms up in the air. The body was happy with the decision but it would allow children to walk on all fours so as not to forget their origins. They divided tasks: the legs would carry the body but once they got to the destination, hands would do all the work that needed making or holding tools. While the legs and feet did the heavy duty of carrying, the hands reached out and used their skills to work the environment, and ensure that food reached the mouth. Mouth, or rather, its teeth, would chew it, and send it down the throat to the tummy. Tummy would squeeze all the goodness and then pour it into its system of canals through which the goodness would be distributed to all the nooks and crooks of the body. Then tummy would take the used material into its sewage system, from where the body would deposit it in the open fields or bury it under the soil to enrich it. Plants would grow bear fruit; hands would pluck pick some of it and put in the mouth. Oh, yes, the circle of life.

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And the whole body organs begin to sing in chorus;

In our body

There's no servant

In our body

There's no servant

We serve one another

Us for Us

We serve one another

Us for Us

We serve one another

The tongue our voice

Hold me and I hold you

We build healthy body

Hold me and I hold you

We build healthy body

Beauty is unity

Together we work

For a healthy body

Together we work

For a healthy body

Unity is our power

According to Marxism, the human organs achieved the goal that Unity in Diversity in their song and actions. This became the All Body Anthem. Deformity, thus, transformed into the power of forming!

CONCLUSION:

Every theory and short story poses different questions and therefore, what counts as ‘fact’ or ‘truth’ differs in every case. But the Object of World Literature is not to exploit the unexploited; on the other hand, it is remained to be unexploited even to exploit; that is, the Soul of Literature. The purpose of studying World Literature and Short Story is to simplify the universal ideologies and impart them to national and regional level. No doubt, it is the knowledge of World Short Stories to probe new ideologies, justify Globalization, expand the level of Universal thinking and attain the status of Cosmopolite citizen. In addition, it kindles to rejuvenate the reading habit among the public. Today, it is the need of the hour at least one member in a family to become an eloquent raconteur in the home so that the moral values of humanity, through World Literature, prevail in society.

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