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CONCEPT OF COMPARATIVE LITERATURE

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CHAPTER-1

CONCEPT OF COMPARATIVE LITERATURE

1.1 Introduction

The World is becoming smaller and smaller because the process of business, trade, other organization and culture started operating on worldwide scale. It is a fact that people started adapting products, cultures, trades and services that are available all over the world to make them suitable for local needs. People are now curious to know about trade, economic development, cultures and achievements. Globalization involves technological, economic, political and cultural exchanges made possible largely by advances in communication and transportation, buildings, roads, power supplies needed for operation of society. Translations are required to know all these things so comparative studies are the only way for knowledge. Everything is not available in only one language so there arises the need of knowledge of other culture and tradition.

1.2 Aim of the Comparative Literature

The aim of comparative literature is not to show which literature is superior or inferior which one is but to get better understanding of different literatures from different countries. Comparative literature suggests knowing about the existence, fact, truth as a basis for historical, cultural, reasoning, discussion and beliefs living different people of different countries. There is the field of knowing culture, languages, literatures and branches of knowledge. The world literature abounds in several such instances where two individuals writers who belong to different times and cultures explore similar spheres and express universal truths. One such pair of writers whose writings have struck the researcher for comparative study is Graham Swift and Amitav Ghosh. Both of them have evinced great interest in cultural history of different times and devoted their efforts in comparing the essence of those specific times and cultures. There is special focus on the cultural history in Selected Novels of
Graham Swift and Amitav Ghosh. There is paradoxical development between globalization and localization. The reasons are the intellectual as well as theory of teaching values the approach and discipline offers in order to implement the recognition and inclusion of the other with and by commitment to the in-depth knowledge of several cultures as basic the limit or boundary which defines the scope of cultural history. Vijay Kumar Das points out in *Comparative Literature*:

> “Comparative Literature analyses the similarities and dissimilarities and parallels between two literatures. It further studies themes, modes, conventions and the use of folk tales, myths in two different literatures or even more.”

### 1.3 Separate Branch of Literature

Comparative Literature is a separate branch of literature, and literary studies concerned with human culture such as literature and the study of events that happened in the past. It covers knowledge of the special fields through work in different languages and literatures. There are literary works and traditions of more than one nation or language, which are studied. There are different connections with languages or the study of languages with the way of life of a particular people especially as they are shown in their ordinary behaviour and their habits, the way they feel about cultural, intellectual traditions and which seek to get at the underlying assumptions and attitudes of different literary and intellectual worlds and across national, cultural and linguistic boundaries, feeling and opinion. There different kinds of ordinary behaviours and habits of people and as well as their attitudes which they have for one another and their morals and religious beliefs, are compared in comparative literature.

### 1.4 Comparative Studies

The world has become a small village and so there is need to understand the cultures are to study the literatures of different countries. Literatures are variable in English language. They are written in different
languages. In order to study them they are to be translated into English or other languages. The reader understands the significance of the diversity of the cultures. This gives an opportunity to study literature of different cultures. This is a room for comparative study of literatures. Comparative literature is full of translation studies, sociology, critical theory, cultural studies, religious studies and history. There are two or more than fields of study. Comparative literature goes across national borders, across time periods, across languages, across genres, across boundaries between literatures and other arts. The purpose of comparative literature is to cross the border and boundaries of nation, people, customs, behaviours, myths, history, philosophy and social movements. There are literary thoughts in the concept of comparative literature. There are comparative literature department in almost all universities. They have made attempts to understand the study of different relations and arrived at certain features of universality. Two literatures are compared and understood through the facts and historical process across cultural boundaries, movements and beliefs. As Rene Wellek points out in his *Crisis of Comparative Literature*:

> “Literary scholarship will not make any progress methodologically, unless it determines to study literature as subject distinct from other activities and procedures of man. Hence, we must face the problem of ‘literariness’, the central issues of aesthetics, the nature of art and literature.”

1.5 Definitions

Henry Remak defines:

> “Comparative Literature is the study of literature beyond the confines of one particular country, and the study of the relationships between literature on the one hand, and other areas of knowledge and belief, such as the arts (e.g. painting, sculpture, architecture, music), philosophy,
history, the social science (e.g. politics, economics, sociology), the sciences, religions etc. on the other. In brief, it is the comparison of one literature with another or others, and the comparison of literature with other spheres of human expression.”

Above-mentioned views about comparative literature of Remak are based on American Comparative Literature. American Comparative Literature has a very different view than that of in the comparative study of French School. Remak states that he has deliberately chosen an approach that is not historical or not specific to any particular characteristics as notable in the theory that all knowledge is derived from experience and observation and the system of philosophy that recognizes only things that can be scientifically and logically proved type of approach. His approach has description and relation to the study of something especially of language, at one particular time without considering its history. According to Remak French approach was too narrow, and relied too heavily on the factual evidence. Remak argues:

“Influence studies in the French tradition are unimaginative, deriving from a positivistic approach.”

Remak believes that French School has given much attention to the location of sources. They should have given importance to what was remembered and what was rejected. French Scholars spent much time and energy trying to confine comparative literature within boundaries. They spent much time in considering properly the subject. They did not go beyond the boundaries. According to American scholars anything can be compared with anything else whether it is literature or not. The view that anything can be compared with anything has wide range about comparative literature. The next thing they emphasized that comparative literature should not be regarded as a separate particular area of study. It should be seen as an auxiliary discipline. It is like a bridge between subject areas. According to Remak there is an emphasis on process in American comparative studies where French School lays importance on ‘product’. According to him, nationalism is an irritating
question. He prefers to use country the terms in place of nationalism. This word can be thought of more in geographical than relating to a theory or set of beliefs.

1.6 Comparative Literature in India

According to Amiya Dev:

“Comparative Literature is in between ‘literary history’ and ‘literary theory’, rendering the comma into surrogate space for accommodating that insertion.”

He says that an opposition between literary history and literary theory may not be impossible or think particularly in the context of Western literary thinking over the last seven decades. The problem of unity in diversity and its perspectives are the bases of Comparative Literature as a discipline in India. Comparative Literature broadens the horizon of the study of literature and gives a cosmopolitan view. Hence, the study of it can not be both transnational and international. Comparative Literature analyses the similarities, dissimilarities, and parallels between two literatures. It studies themes, modes, conventions and the use of folk tales, myths in two different literatures or more than two.

Bijay Kumar Das remarks:

“The simple way to define Comparative Literature is to say that it is a comparison between two literatures and does not have an independent status.”

Wellek and Warren point out on three different types of comparative literature. The first one comprises is the study of folk-tale themes. It is an integral part of culture and literary scholarship. The second one is the study of relationships between two more literatures, and the third one of comparative literature is identification with World literature.
1.7 Literary Study of the Structure

Charles Mills Gayley proposes that comparative literature should be seen as nothing more or less than literary study of the structure, historical development and relationships of a language. There is an insistence on the importance of the scientific study of how the mind works and how it influences behaviour, of a particular person’s character on their behaviour. He also insists on the influence of the study of the human race, its culture and society, and its physical development. He further says the importance must also be given to the study of the structure and development of language in general or of particular languages. He includes social science, religion and art in the study of comparative literature. His model of comparative literature depends on interdisciplinary work. He believes that literary study is a part of a network of related subjects which nourished one another and they were the part of the organic structure that was the culture, but the problems they had to face were defining nationalhood according to language difference or political boundaries were set aside and instead what one finds is the melting pot theory of comparative literature.

Hutcheson Macaulay Posnett’s views on comparative literature rested on a gradual process of change and development model. He proposed that the fundamental principles of the subject were social evaluation and individual life of man. He believed that ‘comparative’ term similar with ‘historical’, but special words or expressions used in relation to a particular subject or activity not considering or influenced by.

About the task of comparative literature, Arthur Marsh, professor of Comparative Literature observes:

“To examine…the phenomena of literature as a whole, to compare them, to group them, to classify them, to enquire into the causes of them, to determine the results of them—this is the true task of comparative literature.”

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1.8 The Impact of Second World War

The far-reaching impact of Second World War can also be seen in the study and development of comparative literature. Europe, the United States and the Commonwealth were forced to reconsider all kinds of previous acceptance as true without question or proof. The communication stands so deeply rooted in human behaviours and the structures society that scholars have difficulty thinking of it while excluding social or behavioral events. Because the theory remains a relatively young field of inquiry and combines itself with other area of the subject of knowledge such as philosophy, psychology, and sociology, one probably cannot yet expect a general agreement conceptualization of communication across discipline development of mass communication. The underlying fact behind the genesis of this theory is that there can be no development without communication. The media subordinated themselves to political, economic, social and cultural needs. Rene Wellek sums up and proposes that comparative literature:

“is identical with the study of literature independent of linguistic, ethnic and political boundaries. It can not be confined to actual historical contacts. There may be…as much value in comparing phenomena such as languages or genres historically unrelated as in studying influence discoverable from evidence of reading or parallels…The three main branches of literary study-history, theory and criticism-involve each other…comparative literature can and will flourish only if it shakes off artificial limitations and becomes simply the study of literature.”

1.9 Centrality of History

Rene Wellek’s view is that history is central to comparative literature, but it should be cultural history and rather than in the factual history.

Comparative Literature is connected with language or the study of language skills of a person with great knowledge, usually of a particular
subject. It requires a wide and a particular way of viewing things that depends on experience and personality. It also requires prevention of expression of local division of country sentiments. All the perspectives of comparative literature from different Schools are different. France and Germany were two great giant of the European Economic Community. France by the mid nineteenth century became a wealthy power in Napoleon’s time with colonies in every part, or during the whole period of the world. Therefore, in the matter of the language, institutions and culture it was on a strong industrial base and belief-while Germany was a varied collection of a little state. Therefore, it was united by language but made great efforts closer to a political centre and in search of a soul. Therefore, comparative literature got linked to nationalism.

1.10 The History of Comparative

As Ferdinand Brunetiere said:

“The history of Comparative Literature will sharpen in each of us. French or English, or German the understanding of the most national characteristics of our great writers. We establish ourselves only in opposing; we are defined only by comparing ourselves to others; and we do not know ourselves when we know only ourselves.”

The perspective, which has been shown by Ferdinand Brunetiere, shows the influence of national characteristics. French seems to be similar to German but German perspective is to some degree different. French comparative literature care for the study of the products of the human mind, compared with the fact that, but German comparative literature was dependent on restricted use of the term and discovered the exact detail, while German comparative literature is dependent on the strong and an unreasonable belief that one’s own country, sex, or racial group is the best or the most important. They believe that the traditional stories, beliefs, and customs of a group of people should be omitted from comparative literature. Max Koch finds translation as a fundamental area of comparative enquiry. Van Tieghem views:
“This (the fairy-tale, myth, legend etc.) is folklore and not literary history; for the latter is the history of the history of the human mind viewed through the art of the writing. In this subdivision of thematology, however, one considers only the subject matter, its passage from one country to another, and its modifications. Art plays no part in these anonymous traditions whose nature it is to remain impersonal.”

De Lomnitz has given details and explained the two principle tasks. The first task is a revaluation of literary history. He says that it placed in lower position to the position or rank, especially in a social group of a female servant of political history or the study of the structure historical development and relationships of a language. The second task is a reevaluation of translation as an art and a belief in speaking or using many languages. He attacks on the strong and unreasonable belief that one’s own country, sex, or racial group is the best or the most important. It is nothing but the narrow thinking of the feeling of the affection, loyalty, and pride that people have for their country. The problem is created when every nation is depending on its own world literature without understanding of it. Every nation thinks that they are superior to others in one good reason or another. It is an idea for something that is based on known facts but has not yet been proved, a developed idea into a whole suggestion as a reasonable explanation for facts of abundance. Their base is modern practice of teaching and its method. De Lomnitz’s prediction about the significance of translation in the development of comparative literature is correct. His argument is also right that literary history has an existence in its own right. It is not as a providing support for some other subject.

1.11 Lomnitz’s Journal

Lomnitz’s journal left less effect on growing more advanced form of comparative literature and which was outer part of Eastern Europe. Lollice’s Short History, which Weisstein decided that it was not worth considering as it
was out of date. His work has paid no attention to later comparatists since he had little sense of literary history.

1.12 Paul Van Tieghem

Paul Van Tieghem gave a reaction against comparative literature of the Lollee Variety. He attempted to find an answer of the word by setting up distinctions between ‘comparative literature’ and ‘general’ literature and ‘world’ literature. In his opinion, comparative literature should involve the study of two elements, while general literature should involve the study of several literatures. Rene Wellek notes:

“It is impossible to draw a line between Comparative Literature and general literature, between, say, the influence of Walter Scott in France and the rise of his historical novel. Besides, the term ‘general literature’ lends itself to confusion; it has been understood to mean literary theory, poetics, the principles of literature.”

Wellek argues that comparative literature in the limited sense of involving two things can not make a meaningful branch of knowledge. Comparative literature can take place between two languages. For example if the study between German and French authors is acceptable. If comparison a study of Beowulf and the Paradise Lost, Beowulf is an anonymous Old English epic poem believed to have been composed in the early eighth century, principally concerning the exploits of the warrior Beowulf and containing historical and legendary tales about the Geats, Danes, and other older Germanic peoples. The poem belongs to Anglo-Saxon that is used by historians to designate the Germanic tribes who invaded the south and east of Great Britain beginning in the early 5th century AD, and the period from their creation of the English nation to the Norman conquest while Paradise Lost is not acceptable because Beowulf is in Anglo-Saxon, technically Anglo-Saxon is an early something that differs slightly from other similar things of modern English, so part of the same literary system.
1.13 Systems of Communication

The belief of idea of systems of communication as the most basic or most important distinction is widely accepted principles. The study of language distinction is the most important facts, principles, or ideas that support comparative literature. In the matter of comparative literature, language and culture can not be separated from each other. They are bound together. A view that sees the study of the structure and development of language in general or of particular boundaries as the principle line to draw for establishing the bases of comparative study is bound to fail. Comparative Literature had first emerged in post-Waterloo. In the early nineteenth century, Goethe made widely known the idea of Weltliteratur, or World Literature, though he did not discover more about or take further action connected with Weltliteratur, or World Literature or any comprehensive critical work on the comparative subject.

Comparative Literature is the recent origin and advanced form despite that its spreading in many directions. Comparative literature started very slow to cover humanities and other academic when compared to the group to critics. The Italian narrative skill, humour, and insight features are found best in Chaucer, the Norman and Latin origin is much in Shakespeare, and the English influence can be seen on Goethe and Greek writers. Then, combining of two literatures took place. It might be personal satisfaction. The greatest dramatists, historians, novelists, poets, biographers, and story-tellers were placed side by side. French scholars quickly picked up the offers of the study of comparative literature at once. It happened in the middle of the last century. It was taken as studies in comparative study of the development of language. Therefore, France came to be known as the founder, England and America tried forcefully to understand its meaning or effect and its great value. They published various universal books about study of the human race, its culture and society, and its physical development. Taken elements were native and the best of them Frederic Lolliee. He gave his knowledge of M. Douglas Power to English readers. The most important part of comparative literature is making
free the students from the restriction of the borders of countries and literature, dramatists, poets, novelists, cultures, civilizations, myth etc.

Comparative literary study in other parts of the world stresses the politicization of literature. They do not accept style or method in art, literature in which there is more emphasis on obeying formal rules than expressing meaning or emotion. Swapan Majumdar suggests that comparison should take place not across individual cultural boundaries, but on a larger scale altogether. He argues:

“Indian Literature…should be compared not with any single literature of the West, but with the concept of Western Literature as a whole the regional literatures should be assigned the status of constituent sub-national literatures in India.”

1.14 Western Scholars

This particular way of viewing things that depends on one’s experience and personality is very different from Western comparatists. Western Scholars used the word as ‘Indian Literature’ or ‘African Literature’ very large way, and is very difficult to change. Because of lack of consideration or respect they limit something that differs slightly from other similar things of what he calls ‘constituent sub-literatures’. Indian and African scholars use ‘Western Literature’ or ‘European Literature’. He argues that western critical tools are not in all cases suitable for the study of all literatures, therefore, many points that are made by many African, Asian and Latin American critics, too. The first problem is periodization. There are different notion of periodization in India and in China so there is different concept of continuity and history.

Western models of literary principles, theories, or methodology of scholarly historical research or composition acceptance means forcing Indian tradition to accept Western particular way of viewing things that depends on one’s experience and personality. It is very dangerous for comparative literature. Because of this bias Western critics gave an idea based on known
facts but has not yet been proved. It’s a kind of satirical picture to show how Indian readers might have evaluated the great European masterpieces if they had colonized Europe. Such readers would:

“dismiss the Iliad as a crude and empty semi-savage and primitive epos, Dante’s great work as a nightmare of a cruel and superstitious religious fantasy, Shakespeare as a drunken barbarian of considerable genius with an epileptic imagination, the whole drama of Greece and Spain and England as a mass a bad ethics and violent horrors, French poetry as a succession of bald and tawdry rhetorical exercises and French fiction as a tainted and immoral thing.”

1.15 Indian Comparative Literature

Complete and without any doubt comparative literature had to start with the home, way of life of the particular people, their behaviour, habits, attitudes and their moral and religious belief. Eventually as it had happened in Indian Comparative Literature Association was established in 1981. It declared its aim and it was:

“to arrive at a conception of Indian literature which will not only modernize our literature departments but also take care of the task of discovering the greatness of our literature and to present a panoramic view of Indian literature activities through the ages.”

The most basic piece of work of Indian comparative literature is the act of stating or claiming forcefully about the great value, meaning or effect of the way of behaving or a belief that has been established for a long time, or the practice of following behaviour and beliefs that have been so established. It was based on the creation of a literary history built upon Indian models. Looking almost the same, although not exactly views are the greatest in number among African comparatists.
Amiya Dev says that India is a country of many literatures. They are based on history, set of beliefs or theory, and times on politics. He argues:

“In the case of India the study of literature should involve the notion of the literary process and a dialectical view of literary interaction.”

There are so many languages spoken in India. Eighteen of them are recognized in the Indian Constitution as major languages. The Sahitya Akademi has also recognized these languages. They are Assamese, Bengali, Dogri, Indian English, Gujarati, Hindi, Kannada, Konkani, Kashmiri, Maithili, Malayalam, Manipuri, Marathi, Nepali, Oriya, Punjabi, Rajasthani, Sanskrit, Sindhi, Tamil, Telugu and Urdu and Tamil are ancient languages among them. Therefore, he observes that to speak of an Indian literature in the plural is equally problematic. India is known for her multiculturalism.

Some views are found similar features but there are minor difference between African comparatists and European comparatists. Chidi Amuta is severe and unkindly critical about the kind of comparative criticism that tries to trace European influences on African writers and describes ‘the quest for influences’ as one of the trick intended to deceive in the trick bag. Chinua Achebe declared that the term ‘universal’ was used as a synonym for the limited in range, self-serving limited to a narrow or local range of matters of Europe by Western comparatists. Comparative literature from this point of view is a political activity. It is a part of the series of action or events done to obtain that wanted after planning and working to make it happen a particular result of rebuilding and strengthening or making more firm cultural and national identity in the post-colonial period. Kimberley Benston argues:

“For the Afro-African, then, self-creation and reformation of a fragmented familial past are endlessly interwoven: naming is inevitably genealogical revisionism. All of Afro-American literature may be seen as one vast genealogical poem that attempts to restore continuity to the ruptures
and discontinuities imposed by the history of black presence in America.”16

Renaming and restoring pieces of work like process taking place all over the world. The role of translation demands great conscious and knowledge of literatures. It requires the perfect example of quality or the typical and highest example of a stated quality shown by a particular writer.

The discussion about the difficulties of intercultural translation developed together with the post-colonial suggestion as a reasonable explanation for facts, a condition or event especially systematic things happened in 1970s and in 1980s. It started its special attention given on the system of philosophy based on things that can be seen or proved rather than on speculation. It’s trial to define clearly the condition or fact used as a standard by which something can be judged or considered. It was useful for comparison. It was done by French School. German School deserved its special attention on zeitgeist and on its particular group into which humans divided according to their shared physical characteristics, such as skin colour or hair colour and type or their common genetic characteristics as blood type. They also gave importance on the characteristics of a large group of people who had the same national, racial, or cultural origins, and who spoke the same language. These were the origin or the source of the German School. Because of that belief they took deliberate killing of a large number of people and that ranked the Aryan race as superior to all others. The nineteenth century showed about origins and about the importance of oral folk typical of the life of a particular people especially as shown in their ordinary behaviour and habits, attitudes toward each other, and their moral and religious beliefs. It had a specified effect in the suppression of an important line of Romantic comparative literature. It had just restored the reputation. French School’s dominance was over comparative literature in the post-war period. It lasted unto the stated time but its effect became loose when American School challenged it. American School had its covering more than one area of study approach and its importance was given on the universal values of literature. By the early 1960s, there were some theorists contending that sense
perceptions are the only admissible basis of human knowledge and precise thought. Firstly, it was based on that model and secondly it was based on a critical emphasis upon style, arrangement, and artistic means with limited attention to content. A different kind of a good example of changed look came from outside the Euro-American way of behaving or a belief that had been established for a long time, or the practice of following behaviour and beliefs that had been so established.

There were university departments of Western Literature in the many parts of the world that thought that was true in advance without having any proof, or considerations of intellectual history, moral philosophy, social prophecy, and other interdisciplinary themes which are of relevance to the way humans interpret meaning. The university departments of Western Literature had a different grouping of people in any systematic arrangement from that the way passing on from generation like customs, beliefs or stories. By this way, the belief that if two literatures are put together for comparison, they will be different in many ways was adopted by European and European influenced literature departments. They will be different in the matter of the study the structure and development of language, in the matter of the study of the features and systems of the earth’s surface, including continents, mountains, seas, weather, and plant life and of the ways in which countries and people organize life within an area, in the matter of the study of the past events considered together or developments of a particular period, country, or subjects. It will also be different in the matter of the study of beauty. If these two literatures are compared under a general heading of European Literature or western Literature, its alikeness is in many ways and links between them that come sharply into focus rather than the differences. There is peculiar strong dislike or opposition in tradition of a common ground. Freud points out:

“Closely related races keep one another at arm’s length: the south German cannot endure the North German, the Englishman casts every kind of aspersion upon the Scot, the Spaniard despises the Portuguese.”

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Non-European model of comparative literature has different list of matters to be discussed in comparison of Western comparative literature. Post-European model of comparative literature reconsiders the most important part of achieving questions of the way of a particular people, ordinary behaviour and habits, their attitudes toward each other and their moral and religious belief and its identity, literary principles, the political suggestion of something that was made without saying it directly, periodization and literary history and firmly rejects the a historicity of the American School and of the method of aesthetic analysis that emphasizes structural elements and artistic technique rather than content, especially in literary works.

At the beginning stage comparative literature in the West seemed to be refused as a subject, though it was spreading and growing at other places in the world. There was an argument of literary theory that it has become the growth area of literary study in the Western Europe and in the United States. There was a reaction against old-fashioned or unsuitable for modern society methods. There was no need of lot ideas, great enjoyment, interest, strength, vitality and force in comparative literature. Now comparative literature had lost its way that led to national culture and identity. Translation became an important way of making stronger, usually by adding more material or another piece. Because of great changes in earlier Communist Eastern Europe made new developments in the field of comparative literature.

1.16 The French School

The French School demanded forcefully on the value of the study of language condition or the fact used as a standard by which something can be considered in the comparison. American School added text to its list of ‘great’ therefore worth noticing middle position between these two schools. German Marxist criticism worked for weakening the strong effect of the French who studies or teaches the system of philosophy based on the things that can be seen or proved rather than on speculation. Susan Bassnett points out:
“Probably the most original contribution of British comparative literature is the concept of ‘placing’, the juxtaposing of texts in order to create new readings across culture.”

Siegbert Prawer defines as:

“The mutual illumination of several texts, or series of texts, considered side by side; the greater understanding we drive from juxtaposing a number of works, authors and literary traditions.”

About the most useful comparisons having the same style or a temporary mood, Henry Gifford suggests:

“The most useful comparisons are those that writers themselves have accepted or challenged their readers to make-those that spring from the ‘shock of recognition’ where one writer has become conscious that an affinity exists between another and himself. Henry James felt this about Turgenev, Pound felt it about Propertius, Pushkin about Byron.”

Propertius was a Latin elegiac poet who was born around 50-45 BC in Assisium and died shortly after 15 BC. His surviving work consists of four books of elegies. He was friends with poets Gallus and Virgil, and had with them as his patron Maecenas, and through Maecenas, the emperor Augustus. Pushkin was a Russian author of the Romantic era. He is considered by many to be the greatest Russian poet and the founder of modern Russian literature. Pushkin pioneered the use of the form of a language commonly spoken by the people of a particular region or by a particular group, especially when it is different from the standard language type of speech in his poems and plays. Lord Byron was an English poet and a leading figure in Romanticism. His best-known poems “She Walks in Beauty”, “When Two Parted” and “So we’ll go no more a roving”. His narrative poems are “Childe Harold’s Pilgrimage”
and “Don Juan”. He is regarded as one of the greatest British poets and remains widely read and influential.

Matthew Arnold believes that everywhere there is connection. He says:

“Everywhere there is connection, everywhere there is illustration. No single event, no single literature is adequately comprehended except in relation to other events, to other literatures.”

There is great difference in meaning of comparative literature given by Matthew Arnold and Gifford and Prawer. Western theory was limited to the classical languages. There was monolingualism means knowledge of only one language in Europe and the world where English is spoken.

1.17 Two Main Fields of Considerations

There are two main fields of considerations. The first is that supporting political independence for a group within a nation that movements put emphasis on the symbolic importance of language in widespread and current use throughout a specific country or in parts of its territory, and often representative of the identity of its speakers. So many countries moved to establish Chairs in language, which widespread throughout the country and literature. The second important point was that in every part of the Western world, educational system developed fast and cleared the difference or contrast or contrast between one custom and another. It came towards the limiting of one’s study or work to one particular area, or a particular area of knowledge, particularly designed subjects. It was certain to happen; it was given the expansion of development extensively with industries. It was necessary for a new principle or idea. The purpose was to educate people as stated by ideal principles of universal knowledge. The person having wide knowledge of many subjects began to give way to one who was capable of being used as a specialist. It is found that a person who is skillful in foreign languages comes more often in limited range of languages.
There was no doubt the Classics study continued up to twentieth century. Then the study of national literatures appeared and they were capable of working successfully and it was different especially from what was usual. Until 1930, English could not be more important or serious than others of the same type university subject. As it is said that construction comes after destruction, same thing happened with English. Greek and Latin lessened unexpectedly and surprisingly. And the result was that modern languages moved up from a lower to a higher position and specialist departments increased, and the fact was that Browning or a Pushkin had read works in several and different languages. After a century, the ability of reading in several languages began to be considered as a mark of unusual understanding and learning and education. It was the time when without knowledge of Latin and Greek none could think of anything by the 1920 but that pattern had changed. By 1990, the knowledge of Greek and Latin had been limited to a small specialist group.

French regarded as the most important European languages. It became the second language after English. Such changes could be seen in comparative literature. The French was not now as in the past able to be done to emphasize the study of language difference as a language that must exist happen before anything else happen for comparing literatures, for the reason that many readers have entry to classical languages through the way of translation and to a fewer modern languages as well. The establishment of university departments of French or English or German as not influenced or controlled by others but free units. It began in an auspicious manner. Therefore, it was necessary for comparative study to cross administrative bridges in addition to intellectuals ones. The French emphasis on the study of language was the quality of being necessary skill and it was many times began to do by specialist scholars working from within a given area of study. It was used as ways of making specific of their own subject. A number of programmers in comparative literature were set up in 1960. It was a kind of bargaining package between language subject areas. They were French and German, Spain and Italian, German and Russian, English and any of the above, it lasted
for a long a time the binary distinction. Binary thinking almost always builds in dominance. It was like a collaboration of two departments.

There were such language areas that were in the manner of ways of behaving or a belief which had been established for a long time were given less importance in the Euro-American university system. Whatever system was there could be described as a comparative framework. There were many establishments of Schools or Departments. There were Departments of African Studies, Oriental Studies, Caribbean Studies, Latin American Studies, Arabic Studies, Slavonic Studies, Central Asian Studies, Scandinavian Studies, and others may be criticized for keeping or containing in a place that was highly admired and respected manner of a system that were put at various levels or ranks according to their importance and belief or idea of majority and minority cultures. There were only one or two Arabists or Sinologists. However, such a structure provides not the same set of possibilities for comparative work because the subject boundaries, like the single subject boundaries, are not rigidly in place. And more importantly, inside such a single subject boundaries which existed separately from other things, therefore they were not only literary persons with great knowledge, usually of a particular subject but also there were persons who wrote about or the studied history, there were persons who studied the structure and development of language, or who knew several languages, there were persons who studied or had a special knowledge of the careful use and management of money, or of time, energy, words, etc. There also the persons who knew the study of human societies, and there were also persons who were expert in the study of human race, its structure and society, and its physical development, as a result of further extending the range of study that could be taken responsibility for and began doing it.

In other words, despite the fact that the collection of things system of putting together the whole African continent under a single heading may get from a system with grades of authority or status from the lowest to the highest notion that arranges in order of importance a single person or thing especially when compared to the group of Western European way of life of a particular people, in their behaviour and habits, their attitudes toward each other, and
their moral and religious beliefs and a greater degree considers as a group every thing else in a combined condition as something 'other' It however can be seen in a less negative light when compared with another or showed the differences between two or more things with a single subject structure. In a way that conveys a special meaning or a considerable degree, the past two periods of ten years have not been continuing in the same position rise in the status and student numbers of such comparative programmes, more evidence of the movement away from binary study and a historicity in connection with writing that has lasting artistic value study.

The covering of English and the refusal of traditional style or form, or using methods developed over a long time languages means also that comparative courses more and more study texts in translation, which shows the way on a set of methods used in a particular area of study subjects or problems that people were thinking and talking. There is only one way of reading texts of other languages and that way is translation. Nothing would be simple to present the text to the readers as translation. So it becomes a part of the same connection with literature. Literary style or artistic style weakens its sharpness if all the texts are translated, but thematic comparison which have plot and character study comes to the leading position. There is no relation with the quality of a translation, but it has relation with the way in which readers read. Completely taking the attention of translated texts into the regular arrangement of lines, shapes etc. of good knowledge of their own literary system. Moreover, the result was that text become 'belonging' to the language into which they were translated, therefore, Ibsen, Strindberg and Chekov have almost been 'English' dramatists. All their plays were many times performed and read. They were not only read but also taught on courses of modern drama in Britain and the United States. There was also a question of reliance of those texts, which were being translated. There was no systematic work, which could examine for the translated texts from one language to another.
1.18 Translation Studies

There was a 'cultural turn' in translation studies. It happened in 1980. It was linked to developments in the increasing area of activity of 'cultural studies'. It was very difficult or problematic to define cultural studies. There was unexpected danger and difficulty as well as conflict for making its definition. Then a useful term was given and it was comparative literature. In spite of that there was a great state of being almost the same, or a particular way in which something is almost the same between cultural studies in the 1990s and comparative literature in the last century. Not only cultural studies but also comparative literature related to more than one branch of knowledge. Scholars deal effectively with difficulty, quickly and suddenly changing world in which ideas of culture, language, and nation did these attempts. History and identity are in process of changing completely the appearance or character. There were many problems for the nineteenth-century comparatists. There were problems of the sources and origins. There were questions of deciding the way of behaving or belief that had been established for a long time, creating or setting of literary principles, stating forcefully national consciousness and communicating with or reacting to each other with emergent nation states anywhere or somewhere else. There was still supreme rule of classical literatures, yet radical scholars put forward as fact and as a basis argument that their native literatures are great.

In the same manner, twentieth-century cultural studies scholars worked hard to face the problem of describing the meaning of a subject that is fundamentally analysis of existing a particular area of study. Richard Johnson remarks:

"Even now, distinctively 'literary' and distinctively 'sociological' approaches are developing, closely related to theoretical fragmentations. This would not matter if one discipline or one problematic could grasp the study of culture as whole, but this is not, in my opinion the case. Cultural process must be interdisciplinary in its
tendencies... we make a special kind of defining activity...
not definition in the sense of an academic codification of
cultural studies... but some pointers to further
transformations."

According to Johnson's arguments that there are three main forms of research in cultural studies. The first one is the study of the processes of cultural production; the second one is the text-based approaches. It directs attention toward the customs, arts, social institutions of a particular group or people themselves and the third one is research into lived way of life of particular people, customs, behavior, habits and attitudes toward each other and their moral and religious beliefs. It is closely related and associated with a politics of representation. He also accepts there is an important debt to the theory of the belief that women should have the same economic, social, and political rights as men. Moreover, this feminist theory has called into question all kinds of the acceptance as true without question or proof about literary and cultural history, about the system of placing in a group of people or things by type in any systematic arrangement, and about the relationship between the private self and the public sphere of activity. The study of cultural processes is of fundamental importance and despite that, it refuses to obey in the usual way of exact and accurate definitions and placing grouping of people of people or things by type in any systematic arrangement. There were problems between the old binary study approach and any of the approach based on theory of excessive concern with rules and outward from rather than the content.

The most difficult problem was about the special words or expressions used in relation to a particular subject or activity There was the great difference between Britain, which was a political thing which existed separately from other things, and the British Isle which was the problem of the study of the features, and system of the earth's surface, including continents, mountains, seas, weather, and plant life, and of the ways in which countries and people organized life within an area. There were many parts like England Scotland, Wales and Northern Ireland. All of them were known as The United Kingdom. The Isle of Man and the Channel Islands are technically not part of
the United Kingdom, yet they were possessions of the British Crown. The Republic of Ireland or Eire was a separate state, but geographically it can be defined as part of the British Isles. Therefore, there was very complexity to speak of British comparative literature. Irish writers had to be included under the heading of British. Then it was decided that in place of subject the term Britain applied to states to the British Crown. Seamus Heaney had a different view. He protested in his famous 'Open Letter' (1983). He states:

"I hate to bite

Hands that led me to the limelight.

In the Penguin book, I regret

The awkwardness.

But British, no, the name's not right."²³

Glanville Price wrote a book entitled 'The Languages of Britain'. He kept out the Irish of the Republic of Ireland. He admitted the suggestion of British that was made without saying of the term Britain. There was no doubt that his study was historical one, but his categories can be borrowed and adjusted to different conditions or uses, to change to meet different situations to the twentieth century, in which the case that connected the language or study of language, map of the British Isles would be something that was made of languages of descendants especially in Ireland, Wales, Scotland, Cornwall or Brittany and Germanic languages including the group of German, Dutch, English etc. with Channel Island French and a growing number of languages in daily use within the community of persons who had come into a foreign country in order to live there. The comparatists had to face the problem of knowledge of the Celtic and Germanic languages, which were not equally divided among them. English had a high place and languages of Northern Ireland, Wales, Scotland, Cornwall or Brittany pushed toward edges. It meant that they took the direction to learn in its original or proper place. Schools in England taught French or German, they did not teach languages of Northern
Ireland, Wales, Scotland, Cornwall or Brittany of the British Isles. They were seen as belonging to a large group of people who had the same national, racial, or cultural origins, and who usually spoke the same language. It meant that there were some scholars who practicing a form of comparative study of languages of Northern Ireland, Wales, Scotland, Cornwall or Brittany of the British Isles but only from not beyond a structure of the studies of Northern Ireland, Wales, Scotland, Cornwall or Brittany, or studies of languages and culture of Ireland, or languages of Scotland.

There were rising of the language that differed slightly from other similar English and this made complex in twentieth century of Scotland, German, Dutch and English etc. Glanville Price claims:

"I changed my mind four times before deciding to consider Scots a language and not simply a dialect of English. I note, as others have done, that if the distinction between language and dialect were made on linguistic criteria alone, then Danish, Swedish and Norwegian would scarcely be classified as separate languages. That they are classified as languages has everything to do with political power, with the fact that each of those Scandinavian variants is the language of a different nation state."24

It's a very delicate question because Scotland is technically part of the United Kingdom, but there is also an argument that there has been a flourishing literature in Scots going back well into the fourteenth century.

There was the problem to follow binary study tradition because in this condition comparison must take across boundaries of the connection with language or study of language. It means they were only using two languages scholar who knew a language of Northern Ireland, Scotland, Cornwall, Wales, Brittany and English were able to take responsibility for and began doing comparative study. It means Scots, Anglo-Welsh and Anglo-Irish would be kept out because boundary between their status as languages and as a form of language, that spoken in a particular part of a country or by particular group of
people and that contained some words, grammar, or pronunciations, the ways in which words were said that were different from the forms used in other parts or by other groups. These things would be unclear. In addition, the result was that there was dominance of English over other literary productions of Wales, Scotland, and Northern Ireland.

Henry Wyld says that Wales, Scotland, and Northern Ireland were facing problems in English in the early twentieth century. He defines standard of English as the way of speaking found only in a certain area or among certain group of people or class of people. He argues that this outward appearance or shape of English was quite normal to educated classes what had been said of a particular area or part of a state, country, or the earth's surface and place from which they first came. He points out:

"If we can truthfully say of a man that he has a Scotch [sic] accent, or a Liverpool accent, or a London accent, or a Gloucestershire accent, then he does not speak 'good English' with perfect purity."

After a few years later through his book 'English for the English', George Sampson replied the answer of defining Standard English. He said:

"We know what not Standard English is, and that is a sufficiently practical guide. If anyone wants a definite example of Standard English, we can tell him that it is the kind of English spoken by a simple unaffected young Englishman like the Prince of Wales."

Standard English was a class of the way of speaking, found only in a certain area or group of people unspoiled or uncorrupted by regional accent and the model speaker the future king of England.

Standard English was a form of language that was spoken in a particular part of a country or group of people. The way in which people in a particular area or country pronounced words of a particular area or a part of a
state, country, could not pollute it as well as model speaker the future king of England. The writer Saunders Lewis, one of the founders of the Welsh Nationalist Party, complained:

"Neither language nor dialect have we, we do not know an insult, And our master gift to history is the MPs we send to Parliament"27

Thomas Davis complained that they were three-fourth part and they belonged to blood of Northern Ireland, Scotland, Cornwall, Wales and Brittany yet they had to speak a varied mixture of a form of language that was spoken by Anglo-Saxon, Dutch, German and Scandinavian people. Ireland became the Republic of Ireland in 1937. Scotland was joined to England through the accession of the Scottish king, James Stuart, in 1603. Queen Elizabeth-1 died childless. Hanoverians crushed the second Jacobite Rising in 1745. Wales had been included in the thirteenth century, and despite that, a guerrilla war was fought for several centuries, the accession of the English royal dynasty, which held the throne from 1485 to 1603. They signalled the absorption of Wales into what would at last become the United Kingdom in 1536. The nineteenth century was the age of nationalist movements across Europe, had the usually bad effect of it in the British context as well, with a revival of interest in the languages of Northern Ireland, Scotland, Cornwall, Wales and Brittany. The last native Cornish speaker died in eighteenth century, but in the end of nineteenth century Cornish was revived as a literary language, despite the fact that Cornwall was technically a region of England and had no right of a group of people to govern itself and organized its own activities. Both the languages of Cornwall and the Isle of Man are the languages of Northern Ireland, Scotland, Cornwall, Wales etc., but most of languages disappeared soon. Sorley Maclean, the great Scots Gaelic poet of the twentieth century chose his poem 'The National Museum of Ireland' (1970):

"Because it too so much of history in it, so much of the tragic history of Scotland and of the world as well as of
Ireland. A Gael, if he is at all a Gael, must love Ireland as well as Scotland."

There was a kind of awareness of belonging naturally links between language and nation consciousness and identity in Irish, Welsh and Scottish writers like Davis. There was suppression of Celtic languages, there was punishment for breaking a rule or the law of Celtic speakers, and the process of changing to make look like English place names and related to ceremony marking a person's admission into the Christian church either by dipping him in water or by sprinkling him with water, and often giving him names that went on for centuries. It left a legacy of bitterness. English literature had been feeling happy because of they had well experience. They were particularly at a high place in the world, through the influence of individual writers and more recently through the distinguished or importance of English language. Looking back over the past about the prominent position of English is not certain, but in some areas, English came to leading position. The Norman conquest of 1066 ended the role of the members of a people once living in NW Germany. Some of whom conquered and settled in Britain in the fifth and sixth centuries, and natives of Denmark in England, and the impact of that invasion had moved to make difficult to understand other patterns of territorial change that were taking place elsewhere. The great programmes of castle and cathedral building, and the spread of monasteries through former Saxon territories was a familiar story. Just two years before the death in 1100 of William-IV who was son of Duke William became the first of the Norman kings of England-Magnus of Norway had seized the Orkneys, the Hebrides and the Isle of Man. He invaded Ireland in 1103, and it was likely that the constant struggles against the Norse invaders weakened the country and left it open to conquest by the Normans in 1169. William of Malmesbury wrote that during the reign of Stephen England became the dwelling place of foreigners and the property of strangers. The Irish libraries had been one of the glories of Europe for centuries. During the so-called Dark Ages, scholars and members of the nobility moved in large numbers to Ireland to take the Venerable Bede noted
that Anglo-Saxons studying in Ireland in the seventh century were given without good reason instruction:

"The classic tradition to all appearances dead in Europe burst into full flower in the Isle of Saints, and the Renaissance began in Ireland 700 years before it was known in Italy. During three centuries, Ireland was the asylum of the higher learning, which took sanctuary there from the uncultured states of Europe. At the time Armagh, the religious capital of Christian Ireland, was the metropolis of civilization."  

1.19 Rich Tradition Story

There was a rich tradition story especially one that explained the early history or cultural belief or practice of a group of people together with the Christian tradition. It was kept as it was especially in order to prevent it from being destroyed within one of an ancient Celtic order of minstrel poets who composed and recited verses celebrating the legendary exploits of the leader of a group people, often of related families, who lived in the same area and shared the same language, culture and history tradition, as was also the case in Wales, Anglo-Norman invasion effectively choked the cultural life of Ireland.

After four centuries, the comparative picture of literary production changed completely. Because of the effects of a long period of civil war, Renaissance arrival in England was delayed. The colonial wars had taken their high degree of suffering though the bardic tradition had control over them. There was full political union between England and Wales in 1536. The parliament in London became responsible for Wales when Welsh law was abolished, and because of this union, the bardic tradition became less strong. The Bible was translated into Welsh in the latter part of the sixteenth century. Parry sees as the salvation of Welsh literary language. He points out:

"When the gentry should have become finally anglicized, and the strict poets have fallen silent, there would be
nobody left who knew the pure Welsh which were once the common heritage of the whole country. The Bible came, and it came just in time, when the dignified tongue was still alive, and when there was Welsh priests sufficiently master of it to be able to use it appropriately.”

The Bible made the Welsh language a center of interest. The Renaissance arrived in England later than in Scotland, happened at the same time with the star of the age of discovery, the beginning of English colonial expansion. There were many books translated from the seventeenth century. There were a large numbers of sailing vessels carried salves across the Atlantic, settlers to the colonies and goods back into English ports. Guerrilla warfare made worse by religious conflict. It continued with noticeably large violent cruelty in Ireland and in Scotland.

Romanticism started by the end of the eighteenth century. It was also a landmark period of development in English. Millions of people of Ireland and Scotland left their country permanently and went to live in another country in search of better life. There was the wretched poverty there in both of countries. The changing class structure had created an English-speaking people of high social class in both countries with languages of the descendants especially in Ireland, Wales, Scotland, Cornwall or Brittany. Those languages felt a strong dislike because they through that they were bad or worthless. They were also made illegal. There was a singer and composer named Michael Kelly, describing particular events of his experience, he said:

“The Emperor turned quickly on me and said, “What! O’Kelly, don’t you speak the language of your own country?’ I replied, ‘Please, your Majesty, none but the lower orders of the Irish people speak Irish’. The Emperor laughed loudly. The impropriety of the remark made before two Milesian Generals flashed into my mind in an instant, and I could have bitten off my tongue. They luckily did not, or pretend not to hear.”
Without being affected by the attempts to end by force Scots Gaelic and Irish, both languages, like Welsh existed. The Revolutionary ideas inspired throughout Europe following the French Revolution. Because of these ideas, the importance increased. But by the end of the eighteenth century the cultural place where two subjects met and effected each other between Dublin, Edinburgh and London had gone beyond any sense of binary opposition between languages of Ireland, Scotland, Cornwall, Wales, Brittany and system of languages of Anglo-Saxon, Dutch, German and Scandinavian. While all the members of a low social class of small farmers or farm workers became weak of die because there was not enough food to eat. Nicholas Phillipson says:

“By the 1960s Scotland had become a center of learning and letters (knowledge of literature) of international importance...Scottish learning meant the histories of David Hume and William Robertson, the poems of Ossian, the Philosophical novels of Tobias Smollett and Henry Mackenzie, the moral literary and philosophical essays of Hume and Mackenzie’s Mirror and Lounger. By the early nineteenth century, that history would also have included Robert Burns and Sir Walter Scott and the literary and political journalism of Francis Jeffrey’s Edinburgh Review. In the university classrooms of Germany, France and America, Scottish learning meant the philosophical treatises of Adam Smith, Alan Ferguson, Thomas Reid, James Beattie and Dugald Stewart, the aesthetic writings of Lord Kames and Hugh Blair and the medical textbooks of Edinburgh University”.

The attitude or outlook especially one that indicated an excessive attachment to one’s own small area had no mind of his own. He did not trust what his eyes saw until he had heard what the main city of a country towards which his eyes were turned had to say on any subject. The limited to a narrow or local range of matters was never in any doubt about the social and artistic validity of his area that a church provided for. Irish writers gave importance to
provincialism. The dominance of English as a language, as a literature and as a political system had resulted in the social process of becoming close to a lower limit or a lower class. So England became powerful and the result was that English became a synonym for England. English was the processes by which dominant culture maintained its dominant position. There is difference between ‘English Literature’ and ‘Literature in English’, a shift that happened was important for the future. C.D. Narasimhaiah argues:

“that is not the language of any region is precisely its strength, and its extraordinary cosmopolitan character-its Celtic imaginative-ness, the Scottish vigor, the Saxon concreteness the Welsh music and the American brazenness-suits the intellectual temper of modern India and a composite culture like ours. English is not a pure language, but a fascinating combination of tongues welded into a fresh unity”.33

Clayton Koelb and Susan Noakes discussed the changes in the introduction of their collections of essays on comparative literature in the late 1980. They discussed that the interest in the study of movements and literary periods became weaker as had genre study and history of criticism. They started taking interest in minor genres such as the study of life of a person written by someone else, or the idea of literature related to books that described such stories, and the intersection between generic categories in Western and Eastern criticism. New area included women’s studies, the history of education, the theory and study of signs and symbols, especially as elements of language or other system of communication, and consisting of the study of meaning in language and theory of reading. There were wider changes in literary scholarship. There was the question of definition of culture, the construction of otherness, the horizon of reader expectation, the process of textual transfer through translation, the relationship of language and place, and identity. Comparative literary studies were forced to move from excessive concern with rules and outward form rather than the content of something. It was a new approach.
The texts had historical and scientific accuracy. It was the celebration and additional evidence of a group of people who had a common national or cultural tradition and they were ideas that were used to characterize particular type of persons. They conveyed some historical and they were scientific description of the different human races. The early Portuguese explorers who met unexpectedly and experienced African civilizations were not inspired by the vision of the perfect society in which everyone was happy, but there was a vision of economic goals. Making a large profit slave trade established a pattern of westward movement from Europe and from Africa to the America and it became a place of darkness and fear.

Wole Soyinka, professor of Comparative Literature, gave a series of lectures on African literature at Cambridge. He said that many African universities were also facing problems in finding a place for American Literature. What he said on marginalization of African literature was important. He focused on the study of the human race, its culture and society, and its physical development. There was such kind of bias on Africa through European work. Post colonial literary theory bridge somewhat gap in 1990. It emerged from literature department met post-colonial study of the human race, its culture and society, and its physical development on new area of land, sea, or space, especially when it belonged to or was connected with particular country, person. Moreover, there was a set of methods used in a particular area of study basically comparative.

Europeans placed the study of non-European culture to the study of the human race, its culture and society, and its physical development. Chidi Amuta feels:

“To the Western mind, the African was and has remained a product of the ‘heart of darkness’, and incarnation of several racially-defined pathological limitations. To the Western-educated African, on the other hand, the African just happens to be the darkest species of homo sapiens, the victims of centuries of denigration and exploitation”. 34
There was a reaction against the European perspective on African literature. Ngugi Wa Thiong’ O in this essay ‘On the abolition of English Department’, argued that by continuing to teach the English tradition in an African context, Africa was turned into an extension of the West. About the aims of Afro-American and Caribbean writers, he argued:

“Their aim should be to orient ourselves towards placing Kenya, East Africa, and then Africa in the center. All other things are to be considered in their relevance to our situation and their contribution towards understanding ourselves”.

The essence of this is that whatever was written on African must be by African writers not from the world. African writers proposed and Africa-centered consciousness a study of literature that start with Africa.

The ultimate goal of Post-colonial is combating the left from something that was previously present effects of colonialism on cultures. It was not simply concerned with salvaging past worlds, but learning how the word could move beyond this period together, towards a place of mutual respect. This section surveys the thoughts of a number of Post-colonialism’s most prominent thinkers as to how to go about this post-colonialist thinkers recognize that many of the assumptions, which underlay the “logic” of colonialism, are still active force today. Exposing and deconstructing the racist, imperialist nature of this assumption will remove their power of persuasions and persuasion forcefully to do something that they may not want to do. A key goal of Post-colonial theorists is clearing space for multiple voices. This is especially true of these voices that have been previously silenced by dominant ideologies. To the extent that Western scholars were aware of contemporary Orients or Oriental movements of thought and culture, these were perceived as silent shadows to be animated by the Orientalist brought into reality by them, or as a king of cultural and international the poorest class of working people useful for the Orientalist’s grander interpretive activity. It is one of the most significant developments in
comparative literature in the twentieth century. If it is considered that post-colonial concerned with phenomena, such as linguistic features, as the changed through time like this then the long struggle of North and South American writers in the eighteenth and nineteenth centuries to create their own literatures can be compared to the struggle of contemporary African and Latin American writers to do the same. The theme of exile, of belonging and non-belonging, is a common link between writers from post-colonial cultures, comparatists from China, from India, from Africa and Latin American contexts stood together in proving wrong the European model of cultural periodization. They replaced their own alternative models.

Chicano literature has developed not out of any sense of a ‘return’ to anything. There was no point of origin in the first place. Chicano literary texts began to reproduce rapidly in 1960. Post-colonial comparative literature is also voyage of discovery, this voyage is one towards self-awareness, towards recognition of responsibility, guilt, complicity and agreement, especially in secret for an illegal or dishonest reason in the creation of the paths in which it is easy to get lost world of contemporary writing. Garcia Marquez winner of Nobel Prize for literature rejects myth making. He recognizes the existing myth making at exactly the same time need for the creation of a new writing that will reflect the new reality. At the same time, he accepts that the history of Latin America cannot be separated from that of Europe and the rest of the world. He argues that Latin America is not the shadow of a Europe dream.

Michael Foucault argues that there are only two forms of comparison, the comparison of measurement. It studies in systematic and careful way into units in order to establish relations of equality and inequality. It establishes the simplest elements and arranges differences. Comparative literary study has tended in the past to be too concerned with the first type of comparison, setting up principles of primary and secondary authors, greater and lesser texts, stronger and weaker cultures, majority and minority languages and trying hard to keep the ideological suggestion of something that is made without saying it directly. Recent comparative study involves a change in out reading of accounts of journeys, of the diaries, letters, translations and tales
told by travelers of their experiences of their way of life particularly people as shown in their ordinary behavior and habits, attitudes toward each other, and their moral and religious beliefs.

Different set of methods used in a particular area of study inspired contemporary readings of written or spoken description of an event. They are originated from gender studies, cultural studies, post-modernist theory, Scott follows the fashion of a young English intellectual of his day, and like Byron and Shelley, supports Italian independence claims from Austria.

Koelb and Noakes showed without stating it directly that in recent years there has been a shift away from the concerns of earlier comparatists. They believe that literature is making dignified or more honorable force for humankind that go beyond the limit of all barriers. They focused very noticeably on the growing relationship between literary theory and comparative study that has inevitably led them to accept as true without question that the study of movements and themes has moved into the background. Susan Bassnett points out:

“The study of themes and movements not only continues unabated, but possibly is even on the increases. The difference is, of course, that the impulse is now coming from within areas of work defined under other headings than that of ‘comparative literature’, such as post-colonial studies or gender studies”.

1.20 The New Feminist Criticism

Siegbert Prawer determines five different subjects of investigation. The first one is the literary representation of natural phenomena of what he calls ‘perennial human problems and patterns of behaviors’. The second one is an idea that appears repeatedly in piece of writing. The third one is recurrent situations. The fourth one is the literary representation of type. The fifth one is literary representation of named personage. Prawer gives importance on the significance of thematic study as a means of showing not only how a theme
might appear and disappear across cultures as a part of study of literary history, but also as a means of attempting to solve the mystery what that process might have taken place. ‘The New Feminist Criticism’ published by Elaine Showalter in 1986. It is concentrated on exposing the hatred of women of literary practice. It is about the unchanging images of women in literature as angles or monsters, the literary abuse or textual harassment of women in classic and popular male literature, and the omitting of women from literary history.

Elaine Showalter points out:

“So that we now have a coherent, if still incomplete narrative of female literary history, which describes the evolutionary stages or women’s writing during the last 250 years from imitation through protest to self-definition, and defines and traces the connections throughout history and across national boundaries of the recurring images, themes and plots that emerges from women’s social, psychological and aesthetic experience in male-dominated cultures”.  

The most important point under discussion of the debate between comparative study as literary history or as a practical comparing of texts despite what has been said of context can be seen in differing attitudes to the tracing of thematic material across cultural and relating to boundaries.

1.21 Translation

‘Comparative literature’ has weakened in the matter of significance in recent years, but there is an argument that it is still alive and flourishing under a system of names used in a particular subject. Translation studies have been gaining ground since 1970. It has been a particular area of study. Translation regarded as the poor relation because it is supposed that it requires little talent and creativity. It requires a trained writer who is able to produce dull, unoriginal work, but he is rewarded financially. Therefore, relationship
between comparative literature and the study of translation is a complex and problematic. It is regarded lower than original.

Composing or involving two comparative studies stood firmly against the idea of translation. The Czech scholar Vladimir Macura has studied the role of translation:

“Translation was not seen as passive submission to cultural impulses from abroad; on the contrary, it was viewed as an active, even aggressive act, an appropriation of foreign cultural values... translation was seen as an invasion of rival territory, an invasion undertaken with the intent of capturing rich spoils of war.”

Translation is the bypass way to the destination of comparative literature. According to concept of bilingual dictionary, that translation is possible between two languages because of the prior existence of a notional quality in meaning or value between their systems. In spite of the Sapir Whorf proposed explanation based on limited evidence used as a starting point for further investigation. He argues:

“No two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not merely the same word with different labels attached.”

If the same especial words or expressions used in relation to a particular subject or activity it can make happen confusion to describe translation as a high positioned literary activity. This theory is still used as the profession or the theory of teaching method. About the literary translation, Ezra Pound comments:

“I ruined my English prose for five years, trying to write English as Tacitus wrote Latin. Very bad, However, I may
have learned something by it. I now know that the genius of the two languages is not the same."^{40}

He further says by defining his work:

“there never was any question of translation let alone literal translation. My job was to bring a dead man to life, to present a living figure.”^{41}

The source text, according to Derrida, is not an original at all. It is discussion in detail of and idea and meaning. He believes that it is in itself a translation. In accordance with the rules of login; his thinking of the translation is the ending of activity of the separation or contrast between two things between original and translation, between source and copy. Therefore, it places translation in a lower rank or position. It was pointed out that a great deal of exciting, new and different names than those traditionally used by European academics; it can be said work in translation studies.

1.22 Post-Colonial Theory

Post-Colonial theory has some connection with the study in a systematic and careful way, the result or effect of an unpleasant event; it has some connection with recreation again and reforming a judgment and that essentially includes a translation series of changes that happens naturally. Post-colonial culture is a body of literary writings that reacts to the discourse of colonization. Post-colonial literature often involves writings that deal with issues of the colonization or the political and cultural independence of people formerly subjugated to colonial rule. It is also a literary critique to texts that carry racist or colonial undertones. Postcolonial literature, finally in its most recent form, also attempts to critique the contemporary postcolonial discourse that has been shaped over recent times. It attempts to re-read this very emergence of postcolonialism and its literary expression itself. It has a strong desire to create or recreate and independent local identity.
Canadian translation scholar, Barbara Godard said that there is connection between feminist translations work and post-modernist translation theory. She argues that it has traditionally been a negative place in translation’. Difference’ is positive in the translation of supporter of the belief that women should have the same economic, social, and political rights as men. Feminist theory shows different factor and the process of acquiring knowledge by reasoning or through senses. Cultural history considered through the history of translations and their reception in the target context can shed new light on the inter-relationship between literature also challenging canonical hierarchies of ‘major’ and ‘minor’ authors, or greater and lesser periods of literary activity.

Susan Bassnett says:

“African, Indian, Chinese, or Latin American comparatists are not experiencing so-called crisis because they have constructed comparative literary studies from a different ideological base. They took it as a starting point not an abstract idea of transcultural universal beauty but the immediate need of their own culture. And one crucial, consistently experienced need is the enrichment and development of the national language.”

Andre Lefevere remarks:

“Translation is not just ‘a window opened on another world, or some such pious platitude. Rather, translation is a channel opened, often not without a certain reluctance, through which foreign influence can penetrate the native culture, challenging it and even contribute to subverting it.”

Now times have come for rethinking about the marginalization of translation with in comparative literature. It has been a major shaping force in the development of world culture and the result is that no study of comparative literature can take place without regard translation. Translation studies are the
principle partner of comparative literature. Translation has played a fundamental role in cultural change. It is regarded that the study of a subject especially a language through its historical development of translation practice the position of receiving cultures and its connections with its source text customs, arts, social institutions of a particular group or people. Comparative literature has been a branch of academic study.

1.23 Gayatri Chakravarty Spivak and Others

Gayatri Chakravarty Spivak’s book ‘Death of Discipline’ focuses on creating new comparative literature acting because of increasing direction in which opinion to move of the policy of accommodating any number of distinct cultures within the one society without prejudice or ability to see the difference between two things and cultural studies. She explains clearly person’s ability to think and understand especially ideas at a high level and particular task of particular area of study. She is worried about the issues like historicity, area studies, the policy of accommodating any number of distinct cultures within the one society without prejudice or good judgment and perception and cultural studies. They are the things that have been made from persons’ experience and education which make worldwide. She says:

“I am advocating depoliticization of the politics of hostility towards a politics of friendship to come, and thinking of the role of comparative literature in such a responsible effort”.

In 1906, Tagore used the term Viswa Sahitya for comparative literature. Goethe gave elementary knowledge of comparative literature. He invented a word Wiltlittratur for looking at carefully to learn of writing that has lasting artistic value of different countries in a combined condition. It is regarded that comparative literature has a part of whole without any limits or restrictions and state of being possible of looking carefully to learn about all literatures which is fully of scientific study of particular languages, which is rigorous, and historical practical knowledge or understanding or having
common sense, more than that the effort was to find out universal or having common sense, more that the effort was to find out universal oneness in the study of literature of the world. Comparative study is a particular way in which something is almost the same.

At the beginning, comparative literature was acknowledged as a worldwide class, but as every thing has two facets, the same thing happened with comparative literature. There were scholars who acknowledged it and also some scholars who opposed its notion. They opposed saying that if it is watched carefully, it can be noted that study of more than one literature is at once tended to history while persons who had exaggerated regard to rule or excessive concerned with rules and outward form rather than the content of something, they could not accept it. There are two main approaches to literary history. The first one is the traditional and simplistic literary histories that put forward as fact or as a basis for argument a clear and the expressed in a way that made it completely clear what was meant relationship between the literary text and the historical background. The second approach is that the persons who support the method of critical analysis applied especially to literary texts, which, questioning the ability of language to represent reality adequately asserts that no text can have a fixed and stable meaning, and the readers must eradicate all philosophical or other assumptions when approaching a text. They denied the state of having a fixed and stable meaning.

Supporter of approach to literary criticism, which emphasizes the effect of the struggle to control the material side of life on the production of art like Fredric Jameson, a feminist scholar, had a slogan “always historicize”. He is interested in the relations that exist among texts, their represented worlds and internally represented worlds of readers. He finds explanations as an use of much energetic attempt to discover traditional way of doing things and qualities and with this the structure of the theory or set of beliefs basis of an economic or political theory held by a particular group or person from a given text. Jameson says:
“History is not text but it is inaccessible to us except in textual form. Literary explication should involve an act of deconstruction, but the deconstruction should move beyond the analysis of figurality in verbal discourse to an acceptance of the fact that texts are Edward Said’s term “Worldly” and inextricably linked to the living actualities of society, history and politics”.  

If there is not history in the whole issues of universality, it can reflect political bias and blow of hatred, rivalry or bad feeling between races.

Chinua Achebe through his essay ‘Colonialist Criticism’ says that there is universality informed in the work of Western writer. Others have to make the greatest possible effort to obtain it. Jameson’s opinion is too low in quality and his opinion on this subject is expressed by ignoring some information. He describes the Third World literary works, as national style of a story, painting or description in which the characters and events are meant as symbols of purity, truth, patience and that is not concerned with universal people and things from many different parts of the world. Indra Nath Choudhuri points out:

“In the process of including the entire world, Area Studies were made a part of the Comparative Literature of the West, which were primarily related to foreign areas. Spivak is right to say that area studies were established to secure U.S. Power in the cold war. Even today, they are tied to the politics of power and their connections to the power elite in the countries studied are still strong. The ‘other’ of the Area Studies in the West is in alienable entity external to oneself is both a source of terror and an object of desire”.  

About comparative literature, Spivak speaks about ‘liberal multiculturalism’ briefly and without giving much detail. She says that cultural studies are also on the rise. They are also, actually, “the politics of identity”. It is essential that comparative literature should have as a part of
whole Diaspora literature is related to two homes and two cultures having the same time—the culture of origin and the culture of adoption. These writers are devoted to their writing but take up second space of exile and cultural situation of being alone. They, in India itself are kept in the margin. Sahitya Akademi blacks out these writers from the histories of literature in different Indian languages brought out by them.

A new vision of ‘comparativity’ in Indian context can be created to help is in reinventing comparative literature in Indian context was begun by Sisir Kumar Das in 1991. He published ‘History of Indian Literature’ in two volumes. History of Comparative Indian Literature put to increase the size taking a long time on Indian folk literature but it was just an addition not an acceptance of fold in the totality of Indian literature.

Dalit literature is full of pain, anger, feeling of injustice, and fury. They show as Indian marginalized community in Indian society and literature. Dalit critics like Sharan Kumar Limbale wants to establish a poetics of the margin in its own rights independently of Savarna initiatives.

The reviewer of Bassnett’s book, Joseph Pivato, has rightly pointed out how her critical assessment from the European points of view; revolves around the traditional centers of the literary institutions of France, Germany, England and the United States. She does deal with the spread of Western Literature in the former colonies by the European powers but she neglects the growing cultural diversity within these very self-centred western notions.

1.24 Conclusion

Gayatri Chakravarti Spivak, Gauri Vishwanathan, Homi K. Bhabha, Madhav Prasad and a few other NRI’s are great comparatists abroad. Amiya Dev has commented on the works of Guru Bhagat Singh, Jaidev, Aijaz Ahmed, K.M. George, Swapan Majumdar and Sisir Kumar Das. Homi K. Bhabha is the Anne F. Rothenberg Professor of English and American Literature and Language, and the Director of the Humanities Center at Harvard University. He is one of the most important figures in contemporary
post-colonial studies, and has coined a number of the field's neologisms and key concepts, such as hybridity, mimicry, difference, ambivalence. Gayatri Chakravarty Spivak in Death of Discipline surveys the fields of comparative literature, area studies, and cultural and ethnic studies, and criticizes their insularity and cultural conservatism. She advocates disciplinary collaboration and unrestricted permeability, urging these disciplines to establish institutional bridges to respond more appropriately to students' needs and to the demands of today's complex, fragmenting world.

Graham Swift and Amitav Ghosh have through their novels revealed the importance of cultural history in different countries in London, Egypt, India, and Myanmar. Comparative perspective gives good opportunity for judging the quality how history can contribute to modern knowledge. The merger of the two is the need of the time. Comparative literature is better medium for showing cultural history and its perspectives in Graham Swift and Amitav Ghosh’s novels. Study of history is important for each and every person in the world. Science and technology have made dull history so people give less important but history has its own important. Both Graham Swift and Amitav Ghosh have tried to show why cultural history is important for discipline. Both of them are far-sighted authors since they know very well that it is inappropriate avoiding cultural history as such.
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