

The importance of cultural studies in comparative literature

Dr. Bharat Bhimrao Jadhav

Arts and Commerce College, Satara

9421183837, bharatjadhav13@rediffmail.com.

Culture orientation is an important feature of comparative literature. Comparative literature was born from culture orientation. Expansion of empire is important because culture seems to be behind the hybrid. If we look at human culture from very ancient times, we see that there have been many battles in terms of empire expansion. Whether it was Alexander the Great or Napoleon Bonaparte, who conquered the world, he conquered many empires. They invaded India across the borders of many countries and states. Even considering the Indian kingdoms, it seems a kind of jealousy to invade each other for the sake of empire expansion, to take possession of their territory. The Peshwas hoisted the flag across the arrest. The battle of Panipat bears witness to this. After the ruin of Peshwas in 1818, English rule spread all over India. The British brought education and transport facilities to India. Although it is disgusting that they made you financially poor, based on the knowledge they imparted, they compared our Indian culture with foreign culture and awakened our self-awareness. You will not forget this either. Cultural exchanges increased as the British created transport facilities. This allowed you to compare your culture with that of the English. I was able to verify myself. His study of literature also influenced his literature with Indian philosophy. In this way, when wars, empire expansion, colonization, migration of peoples, travel, two cultures come face to face for two different reasons, then social, economic, political changes cause cultural trauma. Two cultures flow when confronted with each other. Then they look at each other intently. There is a need for a new field of knowledge for cultural understanding. Cultural thinking begins to occur both from a therapeutic and comparative point of view. The comparative study of literature seems to have begun as part of comparative cultural therapy.

When the two cultures of Hinduism and Islam came face to face in the Middle Ages, many saints from rejection to acceptance of each other appear in the literature of both cultures. The connection between the cultures of English, French, Dutch, Portuguese influenced Indian society and literature. Therefore, one of the aspects of comparative literature is to look at the simple repercussions of this process of culture hybridization.

There is a longing behind the realization of a truly global and global human dream. Man has a kind of curiosity and curiosity about the other human group and their culture. Our culture can be seen in the light of another culture. We can see our society in the true sense.

Comparative literature emerged as part of such cultural curiosity. He who has not seen any other village besides his own, likes his own village but does he understand his village well? The question remains.

Culture and comparative literature

The real understanding of any literature can be made only in the context of other literature, this is the concept of comparative literature and it is on this concept that comparing literary works with each other, comparative interpretation and evaluation is the basic form of comparative literature. "Literature can be compared to technique, language, style and structure. These can be comparisons between literary impulses, tendencies, currents, movements, sects, tastes. Literary works, authors, literary genres, periods and the history of literature can be compared to all these important types of study. It can include all types of literature, including folklore, translation; That's what Dr. Mancharkar says in his book 'Comparative Literature and Medieval Marathi Literature'.

Comparative literature is a comparative study of the languages, cultures and literary traditions of different countries. It has no time constraint. So a comparative treatment of literature and culture is done. So the comparison feels like an infinite extension. Literature gives subjects to other arts. The ability to study two different languages, two societies, their cultures across the boundaries of time seems to be behind the study of comparative literature. Various disciplines are studied in comparative literature. Literature influenced by the economy and the social system, which came out of the folds of religion and the mouths of the apostles, makes its mark on various fields with its life-consciousness and beauty. Therefore, the interrelationships between literature and life, religion and science and their interactions are studied in comparative literature. The study of the interactions, relationships and interactions between the fine arts, literature and the disciplines, the realms of life, is done in comparative literature. Comparative literature explores similarities between both the cosmic and the supernatural. Secular and supernatural differences are traced in the comparative literature. The concepts used in the review are examined in the context of foreign literature to guide the review more accurately.

Oral literature is also studied in comparative literature. In the early days, comparative literature was also used to study the interaction of oral literature with the textual literature. Today the fields of comparative study have expanded. Literature is the art of human personalization. There is a renewed creative field of human emotion. The general elements and version structure are explored by considering its country, language and culture. In short, the study of literature on the basis of comparison is a comparative study of literature.

No matter how despicable the political tyranny and economic exploitation of the world due to the imperial ambitions of the European nations, the fact is that it is the events of the empire that have brought down the cultural walls of society and society. The exchange trade between Winner and loser, but takes place in many areas such as language, literature, ethics, pronunciation. It is only natural that the winners should be influenced by the winner

and they should accept many things from the winner. But the winners always pick up something from the win. The two human societies came together for whatever reason that cultural exchange was inevitable, so European thinkers were astonished to see the immense cultural heritage of the conquered nations, and as a result the literary cultures of India, China, Arabia and Iran began to be studied in India. While the nations were searching for their characteristics, they were also realizing the similarities between them. Karl Marx seems to have noticed this in the Communist Manifesto.

Gurudeva Rabindranath Tagore read his famous essay 'Vishwasahitya'. This essay provided a definite direction and guide to the study of comparative literature. Today, many states, nations, and even peoples are multilingual. Such multilinguals should be able to carry the burden of comparative literature on their shoulders. Greco-Roman culture, Afro-Asian culture, European culture needs to be studied. The purpose of the study should be to acquire knowledge and at the same time to enjoy it, but at the same time it will be very good if the cultural integration increases. Today, however, the world seems to be turning into a village. Information from one corner of the globe to another can be found in a matter of moments. People are also traveling. They are traveling all over the world for job, business, education in one country, education in another country, business in a third country. Cultural exchanges are natural in this process of migration. Therefore, it is natural for one culture to influence another. Such cultural transitions, the struggles of the winners, their exchanges, and influences can be studied well in a comparative study. As far as India is concerned, India has been ruled by many empires like English, Dutch, French, Portuguese, Mughals. The struggle of the winners, the egoism of the winners, the inferiority complex and the mutual exchanges in it seem to have stirred up the whole social life. Different monarchies ruled over different regions. Their conflicts had a great impact on the society at that time, so it is possible to study our original culture and its influence, the influence on the language, the various words in the language in a comparative literary study.

If all the universities accept the concept of 'Antarbharati' suggested by Sane guruji, there will be great progress in the field of literature. The knowledge base in different languages will be open to all. Charakasanhita in ancient cultures is still considered standard in medicine. Today, foreign scientists are taking the lead in various researches, but if we study the ancient Sanskrit medical texts, we can get an idea of how advanced Indian medicine as well as chemistry and physics were.

Indian culture is found to be different. It is from this difference that the goal of comparative literature is to go one way. Every nation, continent, caste, individual has its own culture. Therefore, when studying different cultures, it is desirable to compare that culture with another culture. The dictator wants to rule by imposing his views on others. From his point of view, his thinking, culture will be different. Those living in a democratic nation will feel that obligation. In this way a kind of culture emerges from different geographical, social, political, cultural, economic features in different places. That culture is studied in comparative literature. Emphasis on balance in comparative literature will reveal the uniqueness of the artwork. If the same principle is applied to comparisons between two or

more national and international literatures, the similarities and differences will be clear. Comparative literature is a way of approaching the problem of reciprocity, foreign code, and foreign culture in the face of a complex problem. Taking a step towards a stranger and studying the steps taken towards a stranger is important in comparative literature. In comparative studies, the clash of literary theory and political and social theories is inevitable. Literary Welcome Questions Their results can be studied very well in comparative literature. Comparative literature is a contemporary, scholarly, regional framework of cultural self-determination that transcends cultural nationalities and languages. - Anand Patil.

Comparative research examines simple similarities between literary traditions from different perspectives. This perspective is derived from psychological studies. From the natural phenomena that take place in creation, man has a kind of curiosity and curiosity about other human groups and their culture. In the light of the knowledge of another culture, he is looking at the culture of his society. It is only in knowing the other that he realizes his own identity. Comparative literature emerged as part of such cultural curiosity.

There can be comparisons of literary elements such as themes, experiences, personalities, techniques, language style and structure. Literary trends, currents, movements, denominations, tastes can be compared in literary practice.

Jahagirdar Chandrasekhar says in the preface of the book 'Toulantik Sahityabhyas: Tatve and Disha'. "According to cultural relativism, the study of comparative literature should be based on cultural norms. And secondly, comparative literature should be based on the universal values of mankind and explore the universality beyond time and race. The first is the importance of simplicity, validity and culture, while the second is the importance of cosmopolitanism, and the study of comparative literature should be done by combining the two. Comparative literature seems to have an important place in the growing influence of multiculturalism. Comparative literature studies reveal many things like art, inter-literature, culture, language, theory of invention. There is a real need for comparative literature to explore the effects of multiculturalism and globalization. As a result of open economy and capitalism, many multinational companies are settling in our country today. Those companies not only produce but also displace the people who live there. The foreign officials of that company try to accommodate the local culture and try to accommodate the locals in their culture, which gives birth to multiculturalism. The causation and consequences of this culture hybrid can be determined by a comparative study of the culture. In the United States, the Department of Literature and Linguistics is called the Center for the Study of Comparative Culture. There is a great need for such cultural study centers in India. In the postmodern world, the process of multicultural hybridization is happening very fast. Many new cultures are erupting from it. Marriage has progressed at the rate of globalization. Today anyone can marry anyone. Therefore, caste, religion and race are being divided. So these elements that are clinging to stereotypes are being hit. Today, same-sex marriage is legalized in some lands. Therefore, there are upheavals in the social structure and culture. The salt of such upheavals is spreading all over the world. In the age of computers, such upheavals are gaining unreal importance. There is no guarantee of what the postmodern generation of the

21st century will do. Yesterday's young generation, who lived in obedience to their parents, has changed today, so family institutions are crumbling. Together they are breaking the family system. Flat culture is growing out of big cities. So who lives next door? What does It has no target. Therefore, even if someone dies, the Shejas have no idea about it and even if they do, they do not show it, so there is a dearth of terrorists. My world is becoming limited to me and me. Our man is losing in the web of globalization. The reflection of the lost man is falling on the entire literary world and alternatively on this society. This is creating a rift between religions and castes. This seems to be happening because nobody cares. The study of culture and people will help to understand each other. The study of comparative literature helps to get acquainted with the culture of the world. Similarly, it is very important to get acquainted with the many cultures that are enjoyed in India.

Acharya Nandadulare Vajpayee says, "Those elements of unity of culture should come to light which have been expressed through various regional literatures. Simultaneous study of cultural unity and territorial features may be required in such subjects which have been done by focusing on the totality of Indian life. There is no point in merely or implicitly displaying the features of two poets. In all these works, our goal can only be the collective inauguration of the cultural side. In fact, all the practices related to folk culture and regional cultures can only aim to signal unity in the diversity of national life. "

The two cultures came face to face when they came in contact with Roman Greek culture, Persian Arabic, Japanese and Chinese, and Indian and European cultures. Similarities and differences between the two cultures came together. People accepted what they liked, so both cultures became hybrids. Its influence is also felt on literature. The culture is born of those who have the means of production in their hands. A comparative review of such a culture is the need of the hour today.

Literature and culture are greatly influenced by social, political, economic, regional and geographical factors. Economics, geographical diversity is what determines the political equations, and society changes and shrinks. Our culture is formed in the same way. The language, way of life, dress, manners of the society all have an effect on the literature in the end. That is why literature has been considered as a mirror of social life. Culture is nurtured, preserved and nurtured by the society itself and it is through this culture that the direction of the next society is determined. Culture is also a very important factor in building a society. Just as society shapes culture, so culture shapes society. Society and culture are two sides of the same coin. It is difficult to answer that society created culture or culture created society, but without society there can be no culture, just as there can be no society without culture. Culture seems to play a big role in the formation of society. Culture seems to play a big role in shaping the perception of society. Therefore, while studying literature, one has to study culture as well.

It seems to be a much bigger goal than comparison to study the cultural accumulation that comes from the world literature. You can check the same links in different cultures. At the same time, the social context can be studied. The concept of 'mama' in Indian society

seems to be changing in different regions. In some places, mama and niece get married in some places, but in some places it is considered forbidden. A similar pattern is found in the Thromboid tribe. In this tribe, the newcomer is not responsible for the upbringing of the children but the mama. The notion that there is a husband to have children is not enough in that society. So naturally wealth and inheritance traditionally go to mama. In some tribal areas, the matriarchal family system is accepted, so the mother has the right to power and wealth. The fact that in most places these rights were forcibly taken away and women were enslaved could be a different subject of comparative literature as a culture of slavery. The colonial context needs to study the enslavement that ensued and its repercussions from the literature.

comparative cultural studies focuses on the study of culturally both in parts (i.e. Literature, film, popular culture, the visual and other arts (Inter Arts studies), Television, media and communication studies and new Media and also including aspects of such cultural production as architecture etc.) and as a whole in relation to their forms of human expression and activity as well as in relation to other disciplines in the humanities and social sciences. (About the social) Sieghild Bogumil, “New orientations of Comparative Literature in Germany”

Thus, the study of comparative culture is not only a study of literature but also a multicultural one; Multiculturalism, Inter/Trans- culturalism, Cross-culture. In addition to literature, culture, film, drama, popular culture, audio-visual culture, TV, e-media, media, cultural philosophy through series, person-to-person interactions, works, relationships, and cultural integration and diversity derived from other social sciences are also studied in comparative literature. Such a study should also be turned into a new direction of study. The study of comparative culture is done in three ways. The first method is interdisciplinary, multidisciplinary study in the field of anthropology. The study of the interrelationships between culture, language, literature and disciplines can also be called comparative culture studies.

In every society, the history of that society is hidden. The person's history, social class, their own doctrines, myths, religion, citizenship, their traditional way of thinking, their dress are preserved by them. Generations change with the changing times. The comparator should also study such changing cultural discord or harmony. In this, not only stories, novels, poems, character autobiographies, plays but also various arts, music, philosophy, political events, sociological foundations, social psychology, anthropology need to be studied in comparative literature. From this point of view, the study of Indian and African literature will definitely be instructive. The common link between colonization between British India and British Africa, the edge of apartheid and racial violence against untouchables in Indian society and African blacks is important in comparative studies. Where exactly does the African woman, who is portrayed as a showpiece while alive, exhibit her various organs even after death? This can also be explored through a comparative study of psychology. Violence is hidden in everyone's mind, but the study of how it is presented to society in such a brutally

distorted form can in fact be explored by a comparative literary scholar using the theory of psychological review.

At the end of the dissertation some conclusions are drawn which are as follows,

1. The comparator should also study the changing cultural discord or harmony.
2. The study of comparative culture is multicultural, interdisciplinary multiculturalism, cross culture and Inter culturalism.
3. Studying the cultural accumulation that comes from the world literature seems to be a much bigger goal than comparison.
4. Comparative literature has an important place in the growing influence of multiculturalism.
5. The general elements and cover structure are explored by considering the country, language and culture.
6. Culture orientation is an important feature of comparative literature. These characteristics are studied through comparative literature.
7. There is a great need for centers like 'Comparative Culture Study Centers' in India.

References

1. Aadeshrao P.S. 'Comparative Research and Review' Pragati Publications, Agra.1982
2. Mancharkar R.B., 'Comparative Literature and Medieval Marathi Literature' Pratima Prakashan, Pune. 2003
3. Patil Anand, "Comparative Literature: New Theory and Application" Publications, Aurangabad 1998
4. Sharma Manorama 'Comparative Study Forms and Problems' Rajurkar,Rajmal Bora, Vani Prakashan, Delhi 1990
5. Jahagirdar Chandrasekhar, Preface, 'Comparative Literature Study: Tatve And Disha 'Saurabh Prakashan, Kolhapur 1992
6. Jadhav R. C., 'Marathi Wangmay: Swatantryoar Sandarbha' Pratima Prakashan, Pune 1998
7. Choudhury Indranath, 'Comparative Literary Role', National Publications House Delhi. 1983

8. Bapat Vasant (Ed.) - "Comparative Literature Studies: Fundamentals and Disha ', Mauj Prakashan Mumbai 1981

9. Journal of CLA of India Number

10. Susan Basnett., Comparative literature: a critical introduction. Call Number: PN865 .B37 1993 Publication Date: 1993