



A STUDY ON SOCIETAL EFFECT OF ENGLISH LITERATURE ON INDIAN SOCIETY

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Abstract

The aim of this article is to discover the impact of English literature on the social way of life, culture and literature of India. The British expert and their decision control in the Indian subcontinent were stopped for around two hundred years. It is straightforward that the historical backdrop of English Literature is firmly related with the life of English individuals. The movement of Literature is formed by the fundamental convictions and estimations of conventional culture, disposition, governmental issues and social way of life of the general individuals. The pilgrim demeanor of English individuals spread over the social, instructive, social, way of life of the colonized. The British frontier movement in the subcontinent bears the declaration of the impact of English literature on the social way of life of the general population of Indian. English individuals have a long history on the planet including expansionism, socialism and colonialism and so on they had been administering two hundred years in the Indian subcontinent. In their decision control, different occurrences happened related with governmental issues and financial matters. Those occurrences included as a workmanship in literature both of colonized and colonizer. The historical backdrop of two hundreds year colonized period is firmly included with the lifestyle style and culture. English literature has applied a substantial impact on political, social, religious, and way of life of Indian individuals. Afterward, this language is considered as outside languages for socio-political reason.

Key words: Literature, society, culture, social realities

1. INTRODUCTION

In the 1920s, Senegal delivers her first authors and this makes the nation to supersede other Indian francophone nations as respects abstract/exploratory writing. One of the Indian abstract mammoths from Senegal, Amanita Sow Fall, once paints the Major function of literature in India is that device which uncovered societal experiences with a goal to arouse and sharpen the cognizance of the Indian individuals about the issues/challenges which beset them. In 1985, Amanita Sow fall insists: "I attract

individuals' thoughtfulness regarding certain issues... This is the way I consider literature first... we have such a large number of issues that I feel that art for art's purpose is an extravagance that we can't manage." Truly, Indians require art, including literature more than the thin extent of an element for its own purpose and advantage. Since art is a result of a given human culture, it should consequently associate with and mirror the environment, which prepares for its introduction to the world or creation with a view to enhance or possibly keep up the fundamental basics in the general

public for shared conjunction of various contending partakers in the biological make-up and guide of a general public[1].

Like his counterpart, Amanita Sow Fall, Sembène Ousmane grimaces at the visually impaired connection to religion and superstitious state of mind to life acknowledged by countless, particularly the Senegalese. Expressing her position, Amanita Sow Fall comments: "I am, in the Novel, (Beggars' Strike), reproving the state of mind of the general public towards poor people, the homeless people so to speak. One must, incidentally, appropriately comprehend the beliefs which cut profound into our general public. From the outside we have an indistinguishable impression of the poor people from the Western world that is an impoverished individual to whom one tosses a coin every now and then. In any case, inside themselves, these individuals preserve what their way of life has handed down to them, and which stipulates that in the event that you are sick, offering philanthropy to a poor person can help you to recover your wellbeing[2].

Starting there, the bums turn into the strange agents of something additional regular and their strike, their refusal to acknowledge aid, can go up against unsuspected measurements as I depict it in the novel... " Culture is "that mind boggling entire which incorporates knowledge, beliefs, art, morals, law, custom and whatever other capacities and territories obtained by man as an individual from society". Culture is likewise characterized as that general and extraordinarily human marvel consisting of examples of intuition and thinking, doing and acting, making and utilizing that all humankind

learn in growing up as individuals from a human culture[3]. Culture is characterized via Carey as a procedure, however it can likewise allude to a mutual credited of a human gathering (for example, their physical environment, devices religion, traditions and rehearses or their entire lifestyle). Culture likewise can allude to writings and typical artifacts that are encoded with particular implications by and for individuals with particular social ID. culture as "What has molded social orders' and people's lifestyles; while unquestionably established in hereditary qualities, it is additionally a wellspring of discourse, trade, development and inventiveness, and the establishment stone of endogenous frameworks of solidarity, types of expression and methods for transmitting knowledge that are as substantial for meeting the difficulties of tomorrow with respect to safeguarding conventions" [4]. In a straightforward term, culture is a part of individuals' character which advances social integration and association among a group of individuals. Be that as it may, culture is never static; it is powerful, subsequently, it ought to adjust to the progressions which come or develop with time. In this modern world which is led by science and innovation, an undesirable connection to barbarous rough culture is unsatisfactory as it thwarts societal development

2. ANALYSIS

A few commentators consider it to be a sociological novel while others think it is a philosophical novel or a political novel just to say only a couple. In any case, plainly the novel manages social substances of Indian states

particularly those substances which are related with the post-Independence period.

In actuality, clearly polygamy, unemployment, destitution, defilement, impact of administration, lack of education and visually impaired connection to social and religious beliefs are significant social substances in India amid the period under survey in the novel, Sembène Ousmane's *Le Mandat* and obviously to date. The subjects talked about in the story are not at all abnormal as the societal problems in Indian states; be that as it may, the novelty in them is the way at which the author shows and treats the said topics in his abstract creation named *Le Mandate*.

For a superior investigation and comprehension of the novel, the synopsis of the story is a need here. The story goes in this manner: Ibrahima Dieng, the legend of *Le Mandat* gets a letter and a cash request of 25,000 francs from his nephew, Abdou, who lives in Paris. The cash is to be shares into three: 2,000 francs for Dieng, 3,000 francs for her sister, the mother of Abdou and 20,000 francs to be kept for Abdou, the sender of the cash. On the entry of the said letter and cash arrange, bah, the postman conveys the things to the two spouses of Dieng in light of the fact that their better half is not at home. The family is in a delight of euphoria and without squandering at whatever time, the spouses gladly go to Mbarka's shop to purchase foodstuff using a credit card utilizing the got mail as proof of being credit-commendable. Dieng is glad about the news of the cash arranges however he is not fulfilled that his spouses have made the letter and the issues of the cash arrange an open utilization at a typical place like Mbarka's shop[5].

At the mail station, Dieng pays some person to peruse the letter to him since he is an ignorant. He remains for quite a while in a line to get the cash however shockingly when the ball is in his court, he is made a request to create his character card to encourage the freedom and inevitable installment of the cash sent to him. Dieng does not have a character card; consequently, he is advised to go to the police headquarters of his zone, where likewise he should give a birth certificate, three identification photos and a 50 francs postage stamp before getting the required personality card[6]. Disappointed by the necessities, Dieng returns home to be stood up to by his neighbors who have provided to approach him for with some timely help. Dieng can't address the issues of his neighbors since he lacks the cash being referred to. He in this way turns into an awful man, in the hands of his numerous neighbors[7].

The following day, Dieng is further embarrassed by the staff of the Administrative office since he can't tell the correct date of his birth. He is sent away without the birth certificate.

Albeit irritated by all these bureaucratic jug necks, Dieng chooses to approach a removed cousin for offer assistance. The last gives him some cash from which Dieng pays for travel permit photographs. In the blink of an eye, Abdou's mom seems to approach Dieng for her 3,000 francs share of the cash since she is in dead need of it. Dieng offers his better half's ear-rings at a give-away cost to assuage his sister. With the assistance of the far off cousin, Dieng gets his birth certificate, goes to the picture taker's shop to gather his travel permit photographs yet he returns home beaten to

draining point without the said photographs or his cash[8].

Dieng, having spent some days in bed to recuperate and after more affronts, acknowledges Mbaye's offer to gather the cash for his benefit. Two days after, Mbaye illuminates Dieng that the liquidated cash has been stolen! Dieng returns home baffled and frustrated. The novel finishes with Dieng graduating to the level of hesitance and self-disclosure of the social reality of the world he lives: "L'honnêteté est un délit de nosjours". It is right now, Bah, the postman arrives again with another letter for Dieng.

One of the striking topics in Sembene Ousmane's *Le Mandat* is neediness. It is genuinely shown on every one of the pages of the novel. The houses are inadequately constructed and there is constantly substantial nearness of beggars. The beggars are such frantic to the degree that some of them tell lies; change their dress to swindle clueless aid suppliers who have given them something before on. The destitution level is with the end goal that people decrease themselves to a level as low as asking for 10 francs[9]. Keep in mind, Dieng, who is the saint of the novel, acquires as meager as 50 francs as his vehicle charge to the post-office[10].

Truly, a genuine documentation on India won't absolve the issue of poverty. Presenting this basic situation in India, Okey(1998) watches: "It is apparent today; the rustic groups have been cut off from the urban ranges in light of the fact that their streets have turned out to be impassable. Most, if not every one of our groups, are hurting from their natural shocking

dimness. The people of our hinterland are ravenous for advancement, and covetous of the opening up of their towns to beat back the attacks of need, deprivation, neediness, primitivism, superstition... Generally, they yearn for better living conditions and the advantage of science and technology."

3. THEORY

Reflection Theory

Generally, the central point of view for sociologists considering literature has been the utilization of literature as data about society. To a significantly lesser degree, conventional work has concentrated on the impact of literature in molding and making social activity. The previous approach, the possibility that literature can be "read" as data about social conduct and values, is for the most part alluded to as reflection hypothesis. Abstract writings have been differently portrayed as mirroring the "financial matters, family connections, atmosphere and scenes, attitudes, morals, races, social classes, political occasions, wars, and religion" of the general public that delivered the writings. A great many people are familiar with an in any event verifiable reflection point of view from journalistic social critique. For example, when Times magazine put the star of the TV program Ally McNeal on its cover, asking "Is Feminism Dead?" It expected that a network show could be perused as data on Americans' qualities and comprehension of feminism.

Tragically, "reflection" is an allegory, not a hypothesis. The essential thought behind reflection, that the social setting of a social work influences the social work, is evident and

principal to a sociological investigation of literature. Yet, the illustration of reflection is misdirecting. Reflection expects a basic mimetic hypothesis of literature in which scholarly works straightforwardly and un-problematically archive the social world forperuse. Truth be told, in any case, literature is a build of language; its experience is typical and intervening as opposed to coordinate. Scholarly authenticity in particular "destroys its own status as a sign". Literature draws on the social world, however it does as such specifically, amplifying a few parts of reality, missspecifying others, and disregarding most. The reflection analogy accepts a solitary and stable importance for artistic writings. Any individual who has ever contended about what a book "truly" implied realizes what analysts have endeavored to demonstrate—printed significance is unforeseen, made by dynamic peruses with their own desires and life experiences that demonstration working together with natural literary components to create variable implications.

Structural Reflection Theory

A more sophisticated yet at the same time hazardous sort of reflection contends that it is the frame or structure of literary works as opposed to their substance that incorporates the social: "fruitful works are those in which the shape epitomizes the way of the social wonder that furnishes the matter of the fiction" (Candida 1995, p. xiii). The "humanist" Marxist Georg Lukas is maybe the fundamental figure in the development of a Marxist literary social science. Marxism is the just a single of the three noteworthy strands of traditional hypothesis to have produced a critical collection of work on

literature. It is not the substance of literary works but rather the classes of thought inside them that mirror the creator's social world.

4. CONCLUSION

In this review, we have shown that there is a meeting point amongst literature and society and that literature can fill in as a valuable apparatus for enduring improvements. Our picked author has uncovered and denounced genuinely the basic social issues which attack Indian states and still stay in them. For prescribing answers for the social issues, the writer can be viewed as a social pathologist. Since Sembene Ousmane discusses destitution, unemployment, debasement, numbness, nepotism, moral debauchery, crumbling of social qualities, religious and social visual impairment we are persuaded that he has endeavored to advocate for positive social changes in his general public. Subsequently, literature, whether as talked or composed words is a veritable instrument for articulating societal improvements and worldwide advancement as a rule in light of the various capacities it perform. With literature, great governance and best practices can be accomplished; since this will make spaces for straightforwardness, responsibility, youth strengthening, ladies freedom and annihilation of religious and social visual deficiency.

We have perused the story and we have downloaded certain systemic difficulties, which militate against the tremendously anticipated improvements in India. These incorporate defilement, illiteracy (the requirement for instruction/previous preparing), polygamy, neediness, cash and divination. For Indian

states to create and accomplish their possibilities, all the recognized contending issues ought to be unraveled. Clearly therefore of social battles among different members in a

class framework, there will dependably be clashes as well as fierce acts until theClass less society is completed.

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