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INCORPORATING HUMAN VALUES IN LITERATURE

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Abstract

It is transparent that literature shows versatile dimension and deals with every aspect of life more or less. It is to be mentioned that the viewpoint of grasping and the degree of infusing in the conscience of the same literary work can be different in case of different people from different social, political, cultural, economic or intellectual background. There is a lot of stimulating ingredients in literature that can influence life. One has to grab that accordingly. So, the main objective of the present research study is to briefly analyze the literature and its impact and influence on human life. As an educative source, literature plays a significant part in human life. Literature works with direct or implied moral. A great deal of examples can be drawn from different genres. So, literature is an emphatic force of education. This research paper critically analyzed the main theme of Incorporating human Values in literature.

Keywords: Literature, Human Values, Professional Development, Sincerity, Literary Criticism, Literary Development.

Introduction

Statement of the Problem

“That is part of the beauty of all literature. You discover that your longings are universal longings, that you're not lonely and isolated from anyone. You belong.”

F. Scott Fitzgerald

A familiar American Novelist & Literary Critique

Philosophical thoughts are considered as the most ancient pensive creativity. Literature has different types, oral literature, written literature, scientific literature, technical literature. It performs different functions at different levels. Literature and life of a society reflect upon each other. Life moulds literature of a society and literature reflects the real pattern of any society. So, after the sequential elapse of time, it is proved that, literature definitely has profound sway upon life to a large extent. Literature influences us and makes us understand every walk of life. Narratives, in particular, inspire empathy and give people a new perspective on their lives and the lives of others.

The primary use of literature in ancient settings was to pass down customs, traditions, beliefs and feelings to the younger generations. In more recent centuries, literature has taken on a more comprehensive role of mirroring society in order for human to study themselves and understand the underlying truths common to all people. For students, studying literature is a critical component in education, as it teaches students to see themselves reflected in art. This allows people to learn about life from the perspectives of another. Identity-based literature teaches the readers what life is like for others, helping them to be more understanding and respectful of those around them.

Another point of importance: has literature a function or functions? In his Primer for critics, Boas gaily expounds a pluralism of interests and corresponding types criticism; and at the end of his Use of Poetry and Use of Criticism, Eliot sadly, or at least wearily, insists on “variety of poetry” and the variety of things the kinds of poetry may do at various times. But these are exceptions. To take art or literature or poetry seriously is, ordinarily at least, to attribute to it some use proper to itself. Considering Arnold’s view that poetry could supersede religion and philosophy, Eliot writes, “nothing in this world or the text is a substitute for anything else. . .” That is no real category of value has a real equivalent. There are no substitutes. In practice, literature can obviously take the place of many things—of travel or sojourn in foreign lands, of direct experience, various lives and it can be used by the historian as a social document.

Literature Its Influence on Human Life

Among the arts, literature, specially, seems also to claim “truth” through the view of life which every artistically coherent work possesses. The philosopher or critic must think some of these “views” truer than others but any mature philosophy of life must have some measure of truth, at any event it lays claim to it. The truth of literature, as we are now considering it, seems to be the truth in literature—the philosophy which exists, in systematic conceptual form, outside of literature but may be applied to or illustrated by or embodied in literature. Eliot’s view of poetry in its relation to “truth” seems essentially of this sort. Truth is the province of



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systematic thinkers; and artists are not thinkers, though they may try to be if there is no philosophies whose work they can suitably assimilate.

Literature – Its relevant to Human concern

Literature has a great importance in the development and exposition of inner realities of the societies. Much the most common approach to the relations of literature and society is the study of works of literature as social document, as assumed pictures of social reality. It cannot be doubted that some kind of social picture can be abstracted from literature. Indeed, this has been one of the earliest uses to which literature has been put by systematic students. Thomas Warton, the first real historian of English poetry, argued that literature has the “peculiar merit of faithfully recording the features of the times, and of preserving the most picturesque and expressive representation of manners”; and to him and many of his antiquarian successors, literature was primarily a treasury of costumes and customs, a source book for the history of civilization, especially of chivalric and its decline.

Literature has a deep and direct link with human life and its realities. It is a vague concept that literature is something which has only an abstract significance and that literature is totally divorced from life. And equally vague is the concept that literature is a dweller of the land of fancy and imagination. It is more than this. As a matter of fact, life and literature are two separate things. A creative literature grows out of the real situations and events of life and life without a creative and constructive literature, has no inner significance. Literature is one of the trails blazed by human through, alone. After the needs of daily life are satisfied, man follows the lead of curiosity and explores the mysteries of life. The passion for knowledge, the desire to understand life and make oneself at home in the universe has perennial spring in human nature.

Culture is transmitted to new generations, through education, but is known and learned by other cultures. Literature allows us to transmit the profound meaning of a determinate culture, its stereotypes, archetypes and collective in conscience, creating the possibility of social change through a critic that is able to act into the subliminal world of emotions. Ethical emotions or ethical feelings are new matters of study that deserve to be centre of researches and specialized scientific studies. Furthermore, literature offers a different form of learning rather than just providing information; it requires us to experience, to participate. Works of literature are not just about human issues; the power of literature is that it makes issues come alive for the reader.

Literature is an Ocean of Human Experience

If the heart of literature is its exploration of human experience, consideration of the formal and aesthetic properties of a work of literature must be secondary to consider of the social values and ethical dilemmas presented by the work. Bertolt Brecht once said he didn't want people to leave his plays thinking about the theatre, he wanted them to leave his plays thinking about the world. In like fashion, our student wants to use literature to think about the world, not just to think about the formal aspects of literature.

Literature also functions to contribute several of human lives. In education program, literature may give significant contribution for students' development and knowledge. The contribution of literature in education covers intrinsic values and extrinsic values. The intrinsic values are the reward of a lifetime of wide reading recognizable in truly literate person while the extrinsic values facilitate the development of language skills and knowledge. The relation between literature and society is usually discussed by starting with the phrase, derived from De Bonald that “literature is an expression of society.” But what does this axiom mean? If it assumes that literature at any given time, mirrors the current social situation “correctly,” it is false; it is commonplace, trite, and vague if it means only that literature depicts some aspects of social reality.

Documentation of Literature

Used as a social document, literature can be made to yield the outlines of social history. Chaucer and Langland preserve two views of fourteenth century society. The prologue to the Canterbury Tales was early seen to offer an almost complete survey of social types. Shakespeare, in the Merry Wives of Windsor, Ben Jonson in several plays, and Thomas Deloney seem to tell us something about the Elizabethan middle class. Addison, Smollett, and Fielding depict the new bourgeoisie of the eighteenth century; Jane Austen, the country gentry and country parsons early in the nineteenth century.

The research study of the literature and of the social status of the writer is inextricably bound up with a study of the audience he addresses and upon which he is dependent financially. Even the aristocratic patron is an audience and frequently an exciting audience, requiring not only personal adulation but also conformity to the conventions of his class. In even earlier society, in the group where folk poetry flourishes, the dependence of the author on the audience is even greater: his work will not be transmitted unless it pleases immediately. The role of audience in the theatre is at least, as tangible.



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DOI: <http://ijmer.in.doi./2021/10.07.234.2>

Summing up

The study and practice of literature is cumulative, building a culture’s identity over time. From the philosophy and epic poetry of ancient Greece sprang the canon of western literature. Each successive period of history produced distinct literary works reflective of the spirit of the times but also containing elements of preceding epochs. Medieval literature incorporates the tenets of Christianity, whereas literature of Renaissance and Enlightenment responded to advance in art and science. The process of identifying the social, cultural and personal challenges are important steps unless we know clearly what our obstacles are both internally and from the social, political, and economic environment we cannot be realistic in our development of values.

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