



The Comparative Study Of Literature In The Light Of George Orwell's Animal Farm And Vyankatesh Madgulkar's Sattantar

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Abstract:

The comparative literature is a popular term in the various countries. It studies the two or diverse literatures from the same or different nations, languages, traditions or genres in their relations with one another. It also studies the direct or indirect influence of one on another. It helps to examine and contrast the spirit of different societies and epochs as well as that of individual talents. In this context the present study makes an attempt to consider Orwell's Animal Farm and Madagulkar's Sattantar in the light of the major trends of 'comparative literature'. The comparative study of the selected novels throws light on the fact that the human being is the mixture of good and evil. But most of the times he is surrounded by the evils. Though many times defeated, he is continuously fighting against the evils with the hope to win one day.

In the future comparative literature has to accept the challenges of human and literary values, changes etc. Comparative study of literature is quite helpful to bring the idea of globalization in reality.

The term 'Comparative Literature' was very popular term in France in 1820s and 1830s. The Comparative study of literature has recently become a favorite area of research in the Indian Universities. In this context the present study makes an attempt to consider Orwell's Animal Farm and Madagulkar's Sattantar in the light of the major trends of 'comparative literature'. The present article is an attempt to study the concept of comparative literature in the light of two different novels, George Orwell's Animal Farm and Vyankatesh Madgulkar's Sattantar.

The main purpose of 'comparative literature' is to discover common areas shared by the writers in different literatures. It helps to know the link between the writers in different literatures. To compare is the inherent natural instinct of human being. One who is interested in the study of literatures of other nation will not fail to be struck by the variety of views, opinions and approaches towards life and literature though many times he/she will also find surprising similarities and common approaches to life and literature. A researcher pursues his inquiries along these wider lines. He tries to take out the fundamental differences, which are frequently observed by our paramount interest in the authors. It is noticed that there are common themes of literature-love, hatred, joy, sorrow, jealousy, ambition, the problems of life and destiny etc. These themes are age-old and still used in various literatures of different nations. The 'comparative literature' makes the researcher to know the influence of one on another. The researcher investigates causes of such happenings. He marks the changes in temper, tone, emphasis, and perspectives as he follows the same

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motive through its various forms of expression.

The word comparative is derived from Latin word 'comparativus'. Matthew Arnold was perhaps the first to use the term in English. Rene Wellek and Austen Warren have stated much about the origin of the term in their work, 'The Theory of Literature', Comparative Literature acquired its name from the series of French anthologies for the teaching of literature published in 1896. Rene Wellek has quoted Van Tieghen, a French critic, "The object of Comparative Literature is essentially the study of diverse literatures in their relations with one another (Rene, Wellek, 1970, p15)." In the words of J. M. Carre it is "a branch of literary history, it is the study of international relations, of factual contacts which took place between Byron and Pushkin, Goethe and Carlyle, Walter Scott and Vigny, between the works, the inspirations and even the lives of writers belonging to several literatures (Ibid p 15-16)." According to Henry Remak, "Comparative Literature is the study of literature beyond the confines of one particular country, and the study of the relationships between on the one hand, and the other areas of knowledge and beliefs, such as the arts (e.g., painting, sculpture, architecture, music), philosophy, history, the social sciences (e.g., politics, economics, sociology), the sciences, religion, 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 (Badode, Rambhau and others (ed.s), 2007, p80)."

Comparative literature aims at studying different literary traditions belonging to different nations. Though exactly all the peculiarities of the particular tradition can't be reflected through the study of particular author, it helps to identify the individual as well as national tendencies. It also tries to find out the relations between genre, movements, periods, themes or aesthetic elements in different literatures. Rene Wellek says :

"Comparative literature surely wants to overcome national prejudices and provincialisms but does not therefore ignore or minimize the existence and vitality of the different national traditions. We must beware of false and unnecessary choices. We need both national and general literature, we need both literary history and criticism, and we need the wide perspective which only comparative literature can give (Wellek, Rene, 1970, p36)."

In the future comparative literature has to accept the challenges of human and literary values, changes etc. Thus, comparative study of literature is quite helpful to bring the idea of globalization in reality.

Orwell's Animal Farm is a world popular novel in English published in the first half of the twentieth century (1945), which is an ironic and satiric comment of Orwell on Soviet Totalitarianism during Stalin era. The work brings forth the bitterness of communism in Russia whereas Sattantar also is a popular novel in Marathi, a major language in India, published in the latter half of the twentieth century (1982), which is Madagulkar's observation of the monkeys in the sanctuary of Nagazira. The novel describes the routine behavior and power-struggle among the monkeys. In this sense though both the selected works have different external color, the present study throws light on their oneness of aim. Having such diversity both the authors aim at highlighting the human aspects with the specific purpose of the sense of the evils. Only the ways they have applied to fulfill the aim are different.

Surprisingly both the selected works exhibit various common human tendencies. Some of them are good and some are evil. The good are like caring nature, affection, cooperation, devotion, love etc. Old Major's, Snowball's and also Clover's caring nature in Animal Farm and Muda's in Sattantar is similar. The cooperation to each other in the novel Animal Farm for the Rebellion, The Cowshed Battle, The Battle of Windmill, farm work, construction of windmill is amazing; even the villain of the novel, Napoleon can have hold on all the animals due to the convincing power of Squealer. Similarly Lajari and Unadi's cooperation makes Kaltodi to get her child back through the clutches of a female monkey of another group. Moga, the prominent character in Sattantar can enjoy the power by defeating Muda only due to the cooperation of his followers, the introducers. Both the novels show the different sheds of love- Old Major's, Snowball's, love for the rest of the animals, Clover's love for orphan Ducklings, hens' love for the chickens. Sattantar shows the elderly female monkeys' love for the children; dog's love for the family which makes him to hunt Bothari, Dhokari bird's love for children through the act of bringing the fishes for the children, Tarani's love for Muda makes her to take his place in his absence etc.

Along with the good feelings both the novels present the bad aspects of human behavior like power-worship, selfishness, cruelty, use of violence and terror. Napoleon in Animal Farm though is initially honored as the leader, is not satisfied with it. He desires to be a ruler, a dictator. It is essential for the dictators to preserve their power. Naturally they apply the cruel ways of violence and terror. Napoleon is the perfect example of this journey from a common animal to a leader and then to a dictator. But in this journey he



applies very cruel treatment to Snowball. He drives him out of the farm and even decides the death punishment for him by declaring him as the traitor. Moreover, he takes care enough not to give the least solace to the poor animals. So he cancels the Sunday meetings, brings the ban on the “Beasts of England”. Even to the end, though the animals succeed in constructing in two windmills he avoids to install the machinery because he is against the luxury of the animals. His cruelty knows no bound when he sells Boxer to a knacker in return of a case of whisky. The cruelty of Napoleon goes hand in hand with his use of violence and terror. His act of stopping the ration of the hens in which nine hens meet to their ends is the perfect example of it. His application of the punishment to the animals that rebel against him either in reality or in dream is the violent way. Furthermore the terror of Mr. Jones' return is added in it.

All the grown up male monkeys in Sattantar have power-worship nature. The core part of the novel is the narration of power-struggle among Muda, Moga, Lallbudya and even Dadhiwala. Frequently, Moga comes and shouts loudly to terrify Muda's group. At last when he attacks he wounds Muda very cruelly. His cruelty surpasses the boundaries when he forcefully makes all the females to surrender him. Both the novels reflect the exploitation of the commons.

Surprisingly enough the study throws light on the truth that the typical human weakness is to break the promises, especially the political leaders are well known in this regard. The frequent transformations in the commandments in the novel Animal Farm mark the same thing and thus they wish to spoil the society. All the intruders, Moga and his followers prove themselves as the propagandists, whose frequent shouting by coming in front of Muda's group mentally tortures Muda by making him to accept Moga as would-be competitor. The continuous flow of power-struggle is the significant mark of both the selected novels. Orwell's Animal Farm ends with Napoleon's getting impact of human life-style. One who rebels against another thinking him as his enemy later is found influenced by the same. It depicts the cyclical structure and constancy in the power-struggle. The scene of last meeting gives the great shock to all the animals in Animal Farm as in that they find the striking similarity between the pigs and the animals whereas Sattantar ends with the birth of Moga's likely competitor, i.e. Muda's son.

Though both the selected novels have certain similarities as well as diversifications, the comparative study has brought ahead following aspects:

1. Everywhere the man is caught into his age-old evil tendencies. The human life becomes meaningless, chaotic and self-centered. The self-centered behavior of the male monkeys in Sattantar becomes responsible for bringing the chaos in the lives of all the female and children monkeys whereas Animal Farm presents the self-centered nature of all the pigs including Napoleon, which becomes the cause of suffering of all the animals apart from the pigs in the farm.
2. The desire of power becomes responsible to create the restlessness in the society. The selected novels are the attempts of both the authors to make the world free from such evils.
3. The strong, at intellectual level as well as physical level, always makes the weak to surrender. All the animals who are weaker than the pigs, especially at intellectual level surrender Napoleon. Sattatntar chases such truth by describing the weak condition of the females and the children monkeys. They easily surrender the winner male. The study shows the harsh truth that the weak always yield to the strong.
4. The desire of power in the journey of power-struggle turns the common man into a leader and at last converts him into a dictator. The dictatorship is the sole cause of many humbugs of the present world. The chaos of the modern world in the life of common human being is the evil consequences of the dictatorships. Once the leader turns into the dictator his selfless soul automatically transforms into the selfish soul which always concentrates the attention on the preservice of the power.
5. The strong holds his power by applying the violence and terror. The restless, disturbed, confused state of today's world is the result of such dominating aspect of the power-holders. While removing to the would-be competitors from the way Moga forcefully crushes the male children snatching them from the female monkeys.

Along with these facts the comparative study has brought ahead a very significant truth. The human soul consists of both good as well as evil elements. The monkeys in Sattantar have both the aspects. They are as cruel as were in earlier days. Even they do not feel about equality. Everyone behaves and treats others according to his own wish. No one takes into account the wish of others apart from following the natural instincts. But in Animal Farm the rebellion takes place due to the suppression and sense of superiority and the mean treatment by the power-holders. The leaders of this mission, Snowball, Napoleon and Old Major decide to follow this mission with the earnest wish of bringing equality in the farm. This is the sign of the development of human soul which depicts the human desire, to drive the evil from the world. It is the imaginary mission which is continuously taken in hand by many people. The end of Animal Farm suggests the complete failure in the mission. Both the select novels reveal the omnipresence of the feeling, 'lust for



power'. There is a particular gap-line between the reality and the ideal state. No human soul is free from the existence of inherent evils. The dream of an ideal state without considering the human nature with the existence of evils no one can get the fulfillment. People of all the ages and the nations in the world are continuously striving to demolish the evils. There is continuous fight between the saint and the devil. It will be a golden moment when the saint will win the fight overcoming and defeating the devil in it. That day the struggle will stop. But no one knows when such ideal state will appear. In most of the situations the man witnesses the victory of the vice. Sometimes according to the poetic justice the virtue gets the victory by defeating the vice as the animals in the Animal Farm get success in the rebellion against Mr. Jones. But this situation remains only for time being. Because suppressed evil feelings of Napoleon and the pigs and other supporters of him get nourishment after seeking the power. Then these evils in them begin their work of bringing the disaster in the farm. Here the study proves Shakespeare's concept of 'Character is Destiny'. It is the man that is the cause of evil and therefore he invites the struggle and suffering in his life. The power corrupt Napoleon forgets the very principle of the revolution. Thus the study presents the new shade of poetic justice. And it becomes more than poetic justice. It throws light on the harsh reality of human life that though the man is fighting against the evils continuously, he seeks less happiness and much sorrow.

However the harsh reality never weakens the enthusiasm of the man. Even there is no assurance of the happiness' arrival but still he keeps the continuity in his efforts to gain the happiness in the life and goes on fighting with the evils in the society. Sattanttar, the symbolization of primary step of human existence has no touch of equality but Animal Farm suggests that at least the man can present the concept of equality. This is the result of the evolution of man. This little development creates a hope to fulfill the mission with success.

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