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The Light Of Naturalistic Positivism In Allam Rajaih's Bhoomi

Ms. J BHAGVATH GEETA

DEGREE LECTURER IN ENGLISH (HoD), TGSWRDCW, MBNR

PALAMURU UNIVERSITY

Introduction:

Literature is the essence of human life in its contextual existence. No other arts can represent human existence in its complete panorama as literature does. Literature is the reflection and reproduction of philosophy in its true essence. Philosophy, in its true sense, finds its abundant expression in literature. The text is prepared in a context and its meaning is truly derived by the context and removing the context out of the purview. The meaning is an interpretation; multiple meanings are possible for multiple interpretations. Society is in constant negotiation with literature and literature exercising its autonomy sees and scrutinizes social structures on which entire society built. Literature is the criticism of human life and society in its larger context. In Telangana revolutionary movement various authors played their vital roles in bringing awareness and unity among the diversified groups of society through which separate state hood had become a possibility. Critical evaluation of Allam Rajaih's short stories makes the picture clear which is the result of human suffering in the hands of power systems. Various critical theories ventured to analyze the modus operandi of literature, but no single theory can claim its authority as the only one possibility of explanation of how literature is created and how it envisages the dialogue among the various forces at play. Allam Rajaiah's works have been taken as a case study to fathom their reliability in promoting a unified consciousness among the victims to raise their voice against draconian suppression in the name of varied dilapidated system. Literature works as a backbone to the flow of change, without change there is no progress and progress is the real worth of being alive otherwise life and social structures become meaningless.

Key terms: Revolution, Short story, Subjugation, Power systems, Ideological Framework, Feudal System, Exploitation, Bonded Labor, Positivism

Criticism a Scope for Exploration

Beginning from Aristotle's Poetics to recent Post Modernism and Eco-feministic analysis of literature try according to their theoretical philosophical background to interpret literature of various genres. Aristotle deals literature as an expression in which catharsis would be the end benefit as pity and fear are two important obstacles in human personality which stand detrimental to his progress and psychological well-being.

From Philip Sydney to nineteenth century Romanticism various critics interpreted literature from various angles to draw a parallel line between human tendencies and literary output. The major figure in English Romanticism William Wordsworth states without any reservations that poet is nothing but man speaking to men, and he declares that poetry is the spontaneous overflow of powerful feelings which can be recollected in tranquility. He lays stress on the condition of 'tranquility' which is essential for literary creativity. Tranquility in the modern sense shows the side of 'Dhyana or meditation', unless a writer has the quality of meditative mind, poetic output becomes a distant dream.

The revolutions first begin in the grounds of minds and those minds and those grounds are well prepared by the literature. Men and women start to question the authority of the suppressor once they are empowered by the literary expressions as it abundantly witnessed in the recent Telangana separate statehood movement.

A Comptean Approach

August Comte is considered an important philosopher of early nineteenth century in which various varied forces were at loggerheads. Religious faith, scientific reason, theological domination, socio economical revolutionary ideology swept Europe and various other Asian countries. For Comte, reason shall prevail over blind faith; logical conclusion shall surpass intellectual bondage to religious dogma. His ideas about mind and heart disclose the connection as servant and master. The head shall be the servant of the heart but not a slave of the heart.

There is a huge gap between being a servant and a slave. Servant never loses his individuality but slave has no individuality but whatever his existence is it is predetermined by his master. Therefore in dealing with science and religion, the equal weightage shall be given to both of them in coming to the conclusions related to finality of truth. Religion claims truth as its possession but never makes its followers

experience it rather it allows them to become prey to hallucinations. According to Comte, the centre is human not a universal signifier.

Human centric approach to deal with the subject of religion and science would yield positive results which could ensure spiritual progress of humanity but blind faith would never make an individual progress on spiritual path.

Positivistic Scientific Study of Society:

Positivism is the name for the scientific study of the social world. Its goal is to formulate abstract and universal laws on the operative dynamics of the social universe. A law is a statement about relationships among forces in the universe.

In positivism, laws are to be tested against collected data systematically. It is a scientific approach which can be applied to study phenomenon. August Comte—who saw Newton's law of gravity as the exemplar—advocated positivism as a means to legitimate the new discipline of sociology. Herbert Spencer and Emile Durkheim executed this advocacy in formulating laws that were assessed by data. Positivism however, has, never gone unchallenged, particularly in sociology and anthropology; and as a consequence it has been subject to intense epistemological debate. The debate was, for much of the first half of the twentieth century, framed by the Vienna Circle, a group of intellectuals in Vienna who debated the nature of thought and logic on the one side, and their relations to empirical data on the other.

Observation of natural phenomenon is the key to positivism. That which cannot be deduced logically and that which cannot be available to reason cannot be followed or ratified depending on mere faith. Religious determinism poses major threat to human emancipation; servitude and intellectual blindness are treated as the true champions of human progress. Positivism rebels against all those threatening aspects of human subjugation.

The Essence of the Self : Naturalism

Naturalism especially is a literary movement which reflects the prevailing ideologies and revolutionary spirit of its contemporary times. It solemnly rejects Romantic ideology because according to 'Naturalism' Romanticism posits the idea of nature as an idealized part of existence as everything is fine with the creation and human predicament. Experimentation and analytical reasoning occupy primary space in Naturalism instead of pre-determination and biased tendencies. "The Experimental Novel" written by Emile Zola carves a pathway for the Naturalism to blossom. Literary Naturalism is the focus on observable facts in the plot and it thrives on the deductions that human beings could not hold the entirety of their lives in their hands, they are under the influence of their heredity, genes, biological factors besides their immediate surroundings.

Emile Zola was a writer of liberal thought; he strived for political liberation of France. He was twice nominated for Nobel Peace prize. He opined that naturalism has the capacity to delve deep into the human psychology. Psychoanalysis also takes its heeds from naturalistic philosophy of various thinkers. Man is not immune to the surrounding environment but he is a victim of his surroundings.

Nobody innately comes out with any attributable qualities but many complex forces would be acting on him in ordering his life and the consequences of his actions cannot bear the stamp of his individual responsibility but a collective responsibility that includes his biological composition, ancestry, socio-cultural environment. Whatever he has inherited comes from genes which influence his present course of life, then how can one be held wholly responsible for one's actions, questions Naturalism.

The Plethora of Identities : Collective Unconscious

Once disciple of Sigmund Freud, Carl Gustav Jung identifies that there runs a collective consciousness unconsciously through the generations of people. Whatever individual identities we have, those individualities are shared ones. It is collectively unified one. According to iceberg theory of Freudian psychoanalysis, nine of the ten part of human psychological composition lies in unconscious, what we assume ourselves as we know and experience that is structured in unconscious well before we conceive it consciously.

Our life is ordered and crafted in the unconscious or rather we can say unconsciously. The unconscious is a collective unconscious. Naturalism and Collective unconscious can share some of the similarities in analysis literary works when it comes to the behavior and crafted destiny of a character. Genetic material, environment, the availability of natural resources are not in the hands of individuals and at the same time whatever is present in the unconscious is not discernable by us.

We are the receiving end but not at the making side. The concept of 'Free Will' posits that everything is in the hands of man because he lives at his own free will and animals lack the same, but when the decision making capacity is heavily influenced by unconscious and naturalistic causes, free will cannot be executed justifiably. Man is in bondage, he is not free. In the fight between Id and Ego, man is the victim.

Representation of Naturalism in Literature: A Case study of Allam Rajaih's Bhoomi

Allam Rajaih belong to Telangana state when his life is being spent in the revival of Telangana writers and their works as a contribution to the cultural enrichment of the newly formed state. His main focus forms a gamut of farming profession and allied crafts which support millions of farmers and the dependents on farming. He gives first hand information and makes the reader feel the real essence of farmers lives. Farming in present scenario poses varied challenges ranging from nature to individual perspectives. Nature often gambles the lives of farmers in many ways. There are the witness of nature's

boon and fierceness. His art of storytelling mirrors the influence of nature and its effects on common folk of earth. The five elements of nature constitutes entire creation, and they lay their impact on those who depend on land for sustenance. Everyone of us is a dependent on mother earth but a farmer is very much in the lap of nature waiting for its gifts for continuation of life. Rajaih' short stories like 'Fish', 'Jungle Man', "The Change, 'The Lesson Enemy Taught' has showcased varied life experiences of a villager. Feudal system was a disease in Telangana society, it was against nature, it was against human spirit. Uncountable souls have suffered under the heavy clouches of feudal system. The author shows how nature and its elements lament the suffering of humble folk under severe exploitation. The victim, when suppressive forces become dominant and suppression becomes intolerable, turns to arms, turns to barrel as it is said the power flows through the barrel of a gun. In 'Jungle Man' the protagonist take shelter in the thick forest, he is secured by the forest as a child is protected by a mother. Nature is present in every moment of his life and his fight is also for the protection of nature against illegal exploitation. When man is totally alienated from the mother nature, a few important humane qualities in him disappears. It is starkly evident in "The Lessons the Enemy Taught". The judicial system and its component parts are rampantly succumbed to corruptive practices as there is no role of mother nature in their lives. From morning to evening they are totally separated from mother earth's touch. Artificial environments lead to artificial life. Artificial life does not understand the plight of fellow human being. 'AgniKanam' – it is a story about villages in which women take active part it warding off the evils of bonded labor and psycho-physical subjugation. Women as theories of eco-feminism resonates women is an active participant in conserving nature. Ecology and feminine flourish side by side. They both maintain harmony and balance in the nature and its existence. The Story "Manishilopali Vidhwansam" which can loosely be translated as 'The Destruction within The Man" is a story which shows that the external violence is the result of internal strife. The nature within the human personality results in the exploitation or conservation of nature outside depending upon the individual who experiences life in its different aspects. The Self is the real, the shadow is the shadow of unreal. The story indirectly tells that if we want to fortify the natural environment against any destruction, that fortification has to happen first inside of the human mind. Revolutions are the result of exploitation and suppression coupled by the onslaughts of injustice on nature and on human spirit. To fill up the coffins of a few, vast lands of forests are deforested, in the name of industrialization sacred river waters are being polluted, to keep some one affluent, nature is bearing the brunt. 'Edurutirigithe' is the story which reflects the tenacity of human spirit which revolts even against god if it is kept under suppression and multifarious exploitations. The expectations of change and the realization that it would come with paying a heavy price is reflected in the story "Marpu". It stands as an example of everything is in a flux, nothing is immutable. Nature around is exposed to constant and continuous change, the change which is present in nature is also present in human life and even societies which are filled with long established power wielding practices would also susceptible to change. Change is immutable. Telling a story as if it is being told by a character in a conversation mode with another character is a device which is often employed by the authors who wish to

bring in the fact to the forefront of readers without any alteration. Story within a story is technique which widely used by Rajaiah as a narrative strategy arrests interest of the readers to stick to the flow of narration. Reader becomes a witness to the happenings in the story which is being narrated. It becomes like a firsthand experience.

Conclusion:

Naturalism as philosophy depends on positivistic attitude towards life. Without investigation and observation facts cannot be established. Religion has little say in the matters of human interaction with nature outside and nature inside. Free will, the concept which held high by the authoritarian systems miss the point that man is in the chains that are created by heredity and environment. His life, his capacity to redirect the course of his destiny is limited or extracts much attention and energy to synergize it. Naturalism tries to draw inspiration from the contemporary developments in the field of biology and psychology. Literary analysis based on Naturalism explores the hidden corners of human existence. It is very much evident in Allam Rajaiah's works.

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