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COMPARATIVE STUDY OF SHAKESPEARE AND A.K.RAMANUJAN

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ABSTRACT

William Shakespeare and A.K.Ramanujan, the stars of two ages. Both has expressed world is like a stage. Human life is like a play and man is only an actor coming for a while on the stage, playing his or her role and making his exit. Thus we may say that Ramanujan and Shakespeare has thrown light on the objective view of human life which is universal and relevant in the world. The word "global" and the name Shakespeare and Ramanujan have become synonyms in academia across the world. Shakespeare has view of globalization and Ramanujan personal experience has all flavour of life and global traditional.

Their transnational connectivity reached to the global world, and as such their works are not only visible, but also being taught and discussed in classrooms, at conferences and public events. In this context, Ben Johnson's prophecy becomes very appropriate when he openly points out that "Shakespeare is not of an age, but for all time." He lives today in our language, our culture and society. Same as Ramanujan was very close to his culture and traditions so, his writings reflects modern but traditional mirror. It is the purpose of this paper to discuss how William Shakespeare and Ramanujan's works have contributed to making the English language a tool for global communication.



KEYWORDS: Human life , globalization.

INTRODUCTION :

There is hardly any university in today's time where Shakespeare's texts are not taught. The influence of his texts can concomitantly be felt and seen in various cultures. Shakespeare constantly introduced new words through his plays, and also borrowed provincial words from different backgrounds, which only made the English vocabulary vibrant and rich one. It goes without

saying that Shakespeare played a very crucial role in churning modern English language. Shakespeare's linguistic experiments added new freshness to English language.

Ramanujan's linguistic and cultural situation can be best described in the words of Chidananda Das Gupta. "What happens to the one who has two mother tongues, writes in three languages, teacher in four faculties, lives in someone else's

country and dreams much about his own?" To this can be added Ramanujan's own description of his childhood situation. "We spoke Tamil downstairs, English upstairs, and Kannada outside." My mother's world was downstairs. That was all Tamil. My father was a mathematician. His friends would come over and they would all talk English. I spoke Kannada outside because we lived in that part of the country. All my

friends spoke kannada." This was how he was exposed to a multilingual situation. Else where he narrates his exposure to multi- literary world. "You know, by the time I was seventeen, I was almost fully straving. I could not have read clanical Tamil, but I could read almost everything I Tamil and I have been educated in kannada and have written in kannada and so on. And english, from my fourteenth year on I had begun to read novels in english. But at seventeen I was very involved in kannada literature because many of my friends were writes. "Ramanujan made the best of this language situation to be what he is now a linguist a poet of distinction in kannada. Imagism governs the entire gamut of his poetry. One notices the same ironic view, neutral tone, shocking tactics, deceptive narrative, manipulation of punctuation, line alignment, the own-over and paradoxes in the two languages.

Ecocritical study on Shakespeare literature the purpose behind the topic is to think differently about literary studies. The present topic tries to explore how ideas of nature and environmental concerns are expressed in different cultural context and different historical moments especially in the tradition of "green" studies of Shakespeare. A close reading of shakespeare's texts reinforces recent trends in ecocriticism to overtly expose the connections between and among race, class and gender opprevsion, ecological thought, and environmental degradation. In Shakespeare's texts and times we can dee an irrational and groundless fear or hatred of the natural world as present in our daily lives and literature as homophobia, racism and sexiemi. It is about power and control. It is what makes looting and plundering of animal and non-animal resources panible.

Ecocritical study is not just about identifying natural themes or tropes the storm in king lear, the fabbionic "winderness" of Titus Andronicus, the enchanted forest of a midsummer night's dream etc. Ecocritical approaches actively differentiate themselves from this approach, which they call instead "the study of the relationship between literature and the environment."

Our society's fears and forebodings about a nature that is a hostile apponent who is responding angrily to our incursions and actions, an opponent to be feared and with any luck controlled, "revealing" ecophobic stances that pasit nature as the seapegoat for social problems. If remains king hear as a play about a king who is victimized by the weather, the weather in king hear is not a mere analogue for hear's inner turmoil but must be seen as a very real due to the atmospheric and geological conditions of the times. The actual weather of Shakespeare's england and its relationship with things such as economic growth with early modern nations about witch crali, and with the obviously changing views toward nature.

Essentially, ecocriticism recognises that we do not teach, study or learn about Shakespeare in a cultural, political or environmental vaccum. It argues that the teaching of literature should not "studiously avoid" our environmental crises, Instead egan suggests that our understanding of Shakespeare and our understanding of green polities have overlapping concerns and can be mutually sustaining.

Ecdriticism is therefore contextualising Shakespeare studies, it is also about deciding on the "purpose" of our field. This requires us to think differently about literary studies.

Ramanujan's quest is limited in scope, limited to the level of body which is such a mysterious house as embodying "co-exlensive spring and autumn" and indide which millions of cells, times and corpuscler die their "hourly" death. They are "fertile in fall, ending as others begin." This poem is an attempt on the part of the poet to understand the "co-extensive" changes, the continuously changing phenomena within this human body, within the self on its physical level. Birth, growth and death characterize the nature of our phusical level. Birth, growth and death characterize the nature of our phusical existence. But this is too simplistic to understand the "hourly" deaths and births that go ceaselenly within us too deductive to compare hand "the complexity of reason gyring within reason."

Ramanujan emplys some images, which for all their ingenuity and novelty lack in clarity and are hardly decipherable. Some of them are "law melen moons" as in "emitaph on a street dog". "Walking, a sleet of facelen acquaintances as in images," "ideal tomorrow's crowfoot eyes" in "conventions of despair" and as in "love poem for a wife and her trees", the images of "sobstister" and "sexpat" next door. But "I could have rested," contains some unusual images, very difficult to decipher.

I would have sold
and fled my treacle island youth and told
her, several birds ago before they nested
on the south of my burning foolish mouth.

My italics expose in Ramanujan not only a modern spirit but also an esoteric mind, which has interwoven three ideas, "treacle island" betrayed "youth and birds" in the most intricate manner and hence, the reader is intrigued. At best, he could make some hard attempt at drawing some meaning, youth and its loveliness is imaged on a treeless island, but bringing in the "birds" image to suggest any association with other levers or years ("several birds ago") is not rewarding for a meaningful impart esotery and obscurity, in the above poem, comes I to score a world altogether, But one thing that the symbolist technique of confusing ideas for mystification might be the poet's objective. However, the sudden tumps of emotions into one another could here hardly meet that objective. I am intrigued why the person's utterances become so confusing towards the end of the poem, while he has been pleading confusing towards the end of the poem while he has been pleading coherently from the beginning. However, Ramanujan's image creating ability in the manner of a modern artist is very much rewarding.

"Two styles in love" her a houseful of wonderful images and metaphors, they assist the readers to feel and wonder how a symbolist could work. In the poem, time that nips off the branching youth is imaged on a Shakespearean idea, i.e. "circling sickles in the wind will reap your ghost from the branching gallows." The idea of normal growth and evolution is expressed in the imagery of "gorilla-heads sunflower turning toward almost-man." Youth being vulnerable to time has the expression. "Youth's a sowing of shell less nut" when a rewarder in waiting for love is so marvellously and sensuously caught in the image of "leaping beast" who even wait to be bitten by beauty. What comes to our mind is how ingeniously Ramanujan infuses the flints of novelty into all these traditional images and how the traditional ideas get wonderfully transformed with new glosses and freshness. In "snakes" is one of Ramanujan's characteristic images its effectiveness owes much to the passions aligned to his ethos. A complex, symbol, snake is associated here in the poem with his mother's traditional site and worship, father's delight, and the snake charmer's economic security, whereas it is associated here in the poem with his mother's traditional site and worship, father's delight, and the snake charmer's economic security, whereas it is associated with a child's fear psychosis, the poet persona's in particular. This inner fear of snakes is dramatised in a dream vision later in the poem "snakes and ladders" while in the "Moulting" snake becomes a symbol of suspiciousness. Politicians find no favour with Ramanujan. A politician of our time is either "a cannibal devouring small cannibal" as in "An Image for Politics" or "a crow strapping its back on the back of a cow" as in "lack into seal" or, the politician can be at his best one of the watchers, "impotence their supreme virtue" as in "The watchers". His love for ecological aspects like trees, animals, insects and human cruelty shows his concern for ecological balance and not just the pity, kindness and non-violence of the general kind, nor are they just metaphors drawn from his cultural expatiations. Ramanujan in his short story "A Flowering Tree" shows a strong connection between woman and nature. The story tells us a tale of a young woman who turns into a tree.

Shakespeare's "Hamlet" appear to be frail, passive figures used as pawns and dying prematurely after mistreatment of men. However there is more to Gertrude and Ophelia than meets the eye. The concerns of woman as portrayed in A.K.Ramanujan's "A Flowering Tree" and Shakespeare's "Hamlet". The changed, world context, one needs to modify as "Frail Tree," they name is woman. The tree (sense of nature) and women are beautiful, delicate and sensitive need to be tended and preserved with care. "There is an insurable bond between man and nature for man, there cannot be an existence removed from nature. IV Ian with his attitude towards woman, is gradually inviting insurmountable misery on him. A.K.Ramanujan's "A Flowering Tree" is a fascinating story. The story highlights the importance of ecology on one side and impact of woman on other. As the writer himself acknowledges, "it is a story of woman's ecology" and "vulnerability of her emerging sexuality." It is a woman centered tale in the sense

that is once shows the inspirable relationship between women and nature. Worshipping trees and snakes is common in India and it is directly linked to Indian psyche and culture.

The creative writers are addressing these problems in their writings from time to time in order to remind mankind its responsibility towards nature. Nature and woman are synonymous with each other in many the alogies. Even since creation, man's life is in extricable linked with woman and nature. Humans are unique compared to other species in the world of nature.

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Woman in Shakespeare's play Hamlet.