A Common Denominator between the Theory of World Literature and Globalization of Arts

Salahuddin Mohd. Shamsuddin, M.A. & Ph.D, Professor, Arabic, Al-Azhar University, Cairo
Dr. Wan Hasan Wan Mat, M.A. & Ph. D., Senior Lecturer, Department of Arabic and Middle Eastern Languages University of Malaya, Kuala Lumpur, Malaysia

Abstract
Here is a background for the unification of different regional languages and literatures and the theory of World Literature at (Goethe) and (Gifford). We should be careful and reserve in circulating of its application to the literatures of the nations. There is a difference between the materialistic Goals of Globalization and the theory of "Madame de Stael" and "Sainte-Beuve", which carries a humanitarian message. The search for some common denominators among the different human languages and literatures is an effort has no result. Globalization of the literatures and Theory of World literature both are not acceptable to the researchers.

Keywords: National Literature, World Literatures, Theories: Goethe, Gifford, Madame De Stael & Sainte-Beuve, Globalization: Languages & Literatures, Common Denominators.

1. Unification of the National Literatures
The National Literatures are written in different languages. The boundaries between a literature and another are the languages, so we believe that the differences of languages are an essential condition for the establishment of comparative literary study. If this condition is not found the study becomes out of the Comparative Literature. The language characterizes its people and speakers with a common united intellectual nature.

Henry Gifford apparently does not tend to full recognition of this theory, there are some evidences indicate the existence of an extensive literary differences between the literatures written in one language, such as English
and American Literatures both are written in one language. However there is a long distance of un-similarity between them in the modalities of thinking, methods of expression and verbal wealth. Such a difference between the two literatures allows the student of literature a fertile material for the Comparative Study. Such study has a great benefit on both levels: the national and global.

In the area of the National literature, the knowledge of other foreign literatures and the comparison between national literature and foreign literatures will lead to alleviate intolerance to the national language and literature, which cannot be necessarily true. Often the bigotry and arrogance resulted to the isolation of national language and literature from the useful currents of the thought and culture help to enrich any literature. Henry Gifford clarified in his book “Comparative Literature”: "The English literature by English virtue of pride has isolated itself from world literatures, because of illusion from the British writers that what they have is better than what the others have. They remained so until American currents finally attacked their civilization and literature, as they have affected in their own language, even in their whole system of the social life. The British could not resist, it was not difficult for the progress of American civilization that invaded the entire world, to conquer England as having the closest connection with it. Their language shook shake-up in front of the delegation from the American vocabulary, expressions and methods. He (Gifford) considers this confrontation between the original English and American English useful and good, First, it provides the English reader some new ideas and directions would not have seen to them, in their previous isolation, because of their illusion of self-sufficiency. Secondly, it broke in English people arrogance and virtue of pride when some new colors of the literature and methods of expression were presented to them that was lacking. Thirdly, his national jealousness has come into the motion, which pushed the British writer to challenge American literature, trying to prove his excellence and superiority. This kind of national pride is welcomed, because it is based on competition, not on the prosecution and illusions [1].

It is true that there are many of those who argue that researchers in the literature and history should go beyond - the horizons of their researches - to cross the limits of Comparative literature to what is more important and comprehensive than a service for the history of a particular literature of a nation only. "They should look to examine the facts involved in all of the world literatures, to mean writing a history of those facts, getting a support from the history of National literatures and texts and achievements of researches in Comparative literature that have already been carried out by some scientists to clarify some prospects related to the National literatures. This is what they mean by a general history for the literature, or the General literature. Therefore, the field of General literature is: "the literary facts, ideas and general feelings that cannot be understood in one literature without its study for its own sake in many literatures, in their origin, growth and development.” [2].

2. Theory of World Literature
Before we present the theory of World literature and explain its dimensions, it is necessary to highlight the steps taken by some writers and critics towards the study of the facts involved in all of the world literatures, to reflect the difference between the theory of German view, "that the nation is a living organs, composed by the function of language and history" and the theory of French view that "the nations are composed by the willing of societies.” [3].

2.1 Madame de Staël (1766-1817 AD)
Madame de Stael, who was the biggest propagandist for the Romantic Movement in France, had called to study the literatures in their original languages, was credited with the first position in introducing German literature among the French people, with her special attention to the statement of the similarities and differences between German and French literature. She with her great capacity in the horizon of literature and criticism, her plenty of knowledge about many foreign literatures and her desire to study aspects of human thought in different languages had a significant impact on the call for crossing the range of one literature in the criticism [4].

The effects of a renaissance of Natural Sciences in the last century that took control of curricula and the laws of the philosophical and literary research, led to the emergence of positivism at August Comte: (1798-1857) and led also to the emergence of what we may call the natural history of literature at a group of critics and historians of the literature, such as -in the forefront- Sainte-Beuve and Taine who had gone to deny the personal taste and everything related to style and its provisions, trying strongly to develop some fixed laws for the literature, as the stability of laws of the natural sciences, that apply to all the writers, as acts of the nature applied to all of the elements, all particles and all beings. In their view, this trend is that things are most likely to say that every writer has an autonomous entity, as well as it is said about his literary works: a poem or story or drama, but the writer with all of his works is a fruitful result of the inescapable laws that had worked in the past, still working in the present and will act in the future.
2.2 Sainte-Beuve (1804-1869 AD)
Sainte-Beuve was on the top of French critics and from the parents of modern criticism in the world, was looking at the literary production, not as its significance to the society, as it was done by Madame de Stael, but as its significance to the author, therefore, his decisions in the criticism were based on the personalities of the authors. (Muhammad Ghonaymi Hilal: *Comparative Literature*, pp. 48-49) He was the first to push in this direction, as a French literary critic, since he called to study the writers, as a scientific study based on the detailed researches of their relations to their homelands, nations, their times, their parents, their families, their educations, their intellectual and cultural capacities, their physical, psychological standings and mental situations, their properties and relationships with their friends and acts of their introducing, with the identification of all matters related to their customs, ideas and principles, the periods of their success and failure and vulnerabilities, and all panicked when their entire lives. If all that were detected in the writer, the literary historian was able to distinguish between the individual character and the collective common between him and his ilk from the writers of his environment and his era. So, everything related to his individual and characteristic personality should be removed, so that he could be placed in the correct position in his own literary family of his nation and even conducted scientifically between him and his literary division. The writers in his opinion, are only species, like the species of plant and animal, are formed depending on what happens from external influences.

However, it is fact that each writer has individual temperament, personality, talents and aptitudes, but this new natural history of the literatures and authors does not care - a little or much- about what is the individual to the writer, but cares about what is common between him and a variety of writers in his nation, which could be called a common denominator prepared to be placed in a certain literary family, has its own characteristics and Limited qualities.

We believe that Sainte-Beuve filled to put writers in groups and layers for the specific aspects of their personalities, to make for each writer his independent entity, which enables each of them his originality, natures and special features of the individuality of his peers in his time and environment. If we see in the normal life we do not find people repeat another people, but there are always some differences in the mood and character, texture and facial features, therefore, it is more apt to be in place among the writers because of their different aptitudes and talents, such as each food has its components, with its different color and taste. Therefore, some critics have said that Sainte-Beuve dropped the individuality and personality, which is the most wonderful thing characterized by the writers, trying all he could to make them as some biological objects forgetting or ignoring individual characteristics and important advantages of each writer.

The writer is studied always through his own personality and its independent elements, in spite of his affiliation with a certain school, which has some general common characteristics followed by its members, or as he (Sainte-Beuve) called it by the name of “a family membership” which has its individual advantages and characteristics.

Here some of the writers said defending Sainte-Beuve: “If the examples of Sainte-Beuve not beyond the comparison of literary texts within the range of French literature itself, his theory leads absolutely towards the search for factors of the writers formation outside the range of his nation, as the author may be related to a global ideological family in the other literatures.” [5]

2.3 Taine Hippolyte (1828 - 1893 AD)
Taine Hippolyte was a systematic critic in this scientific direction that had deepened more than Sainte-Beuve, who dropped the subject of individuality completely, he believed that there is no writer characterized by any individual properties, but there are some collective characteristics shared by him and the other writers of his nation. Actually there are not characteristics, except some certain laws as the laws of Nature, the laws controlling the writers of every nation, without any distinction. Taine wanted to apply these laws to the literary English writers in his book: “History of English Literature” believing that there are no other laws or standards except what he called “the genus, environment and time.

Whereas the genus is intended to Taine inherited instinct in the nation, as each nation descended from a specific genus has its innate characteristics shared by the predecessor and successor, without any exception.

The second literary law at Taine is act of the environment, which is intended by the geographical and spatial environment, where the members of a nation practice their common life in the customs, ethics and social spirit. We do not reject this law, Law of environmental completely. This law is correct originally, but we should pay attention to it carefully, studying the literature.
Third literary law at Taine is “the age” or “the time”. It is intended as political, cultural, artistic and religious conditions. Taine analyzed all of the literatures applying the three inevitable laws, analyzing the examples of all the literary texts. All of what is said the individual or personal and the literary genius has no reality in his opinion.

Thus Taine totally deny all characteristics of the writer and his originality, except his three inevitable laws, as he forgot what characteristics will be for the literary law, through the relation to the natural laws, as acts of the nature, which is always the same, does not change from one environment to another environment, and from age to age, other than the literary laws change and transform permanently, that provides the literature ability of the evolution and the emergence of schools and the new doctrines which, even sometimes taken the form of successive waves, as it is well known about the French literature in the nineteenth century after the successive waves of Romanticism and its subsequent doctrines, such as: Realism and Naturalism and School of Parnassus, Symbolism, and Existentialism.

Therefore, we must be careful to benefit from the laws of Taine in the history of the literatures and writers, but that should not be taken as the inevitable formula drawn up to arrest them, particularly the law of the genus. Here, no one denies the environmental influence and importance of the age (time) in the literature. [6].

2.4 Renan (1823 - 1892 AD)

Renan pretended in his book: (History of the Semitic languages) that Semitic nations lack the wide imagination and judgment of the things in-depth. He said that they lack the philosophy and excellent literary texts, unlike the Aryan Nations, which characterized its philosophy, strong social richness, high arts and literature, but it is a theory, no longer, finds its supporters today. However, the genus is not except the people lived together in one territory, where their habit consisted and their knowledge became similar. This has led research scientists and historians to discredit the theory of races in the world, but the Orientalists still insist on that view, which was expressed by Renan at the end of the last century [7].

Thus, we have to separate between the languages and races of nations. We must not attribute a specific language to a particular genus at all, because our available knowledge of the ancient languages does not mean at all the races to know who was talking in these languages and one single language often branched into many of the local languages. We say firmly about the authenticity of languages according, to their places, but we can highlight some features of the basic and major languages, and link them with the sources of their emergence geographically. For example, it is said that the Semitic languages came from the heart of the desert in Syria, as it has been also suggested that Indo-European languages were formed mainly around the Baltic, even it is right, we cannot say that generally, in all cases, because the languages may appear unrelated to a specific genus. Language is a part of the culture, and the culture is beyond the barriers of races. There are several multiple races, but they have one culture. The language may pass from a nation to another through the transmission of civilization [8].

3. World Literature in the theory of (Goethe)

The “World Literature”: (Weltliteratur) is a term made by the German poet (Goethe) contains a generalization, which means that the literature should be studied at the breadth of the five continents as a whole. He used the term to announce about emergence of a good time in the world where all literatures will be united in one literature. This makes the term an occult ambitious explanation towards the unification of all literatures in a great installation, in which every nation can play its role within a global coalition [9].

The idea of German poet (Goethe) and who walked on his idea, which they called "World literature", which will be placed, when all the literary genius, assets of the art and objectives of humanity will be soon united, so there will not remain any limit, except limits of the language, but it is impossible to accomplish, because the literature, above all, arises in response to the needs of the intellectual and social development of the nation and nationalism. It subjects to feed these needs, which are a local issue, that looks forward to the global goals, but behind the expression on the national issues, hopes and pains of nationalism, followed by the psychological attitudes and thoughts of self, which must indicate the first case of the author as a citizen or a member of a large group. The humanitarian meanings are behind the specified position by the author, which heads the author to his audience generally. So the literatures are national at first, the immortality of the literary works does not come from its global point of significance, but resulting from sincerity, its deep national and historical awareness, and artistic originality in portraying the hopes and psychological and social pains, shared by the writer and his audience jointly. What is meant here is universal literature, and not "World Literature", which was prevailed in Germany, was designed to make Germany a center of the world culture and human thought. (Goethe) was a German poet fluent in the Western literatures, but he loved Eastern literatures and moved to the East, bringing his own personality an example of the global culture, which includes all the literatures in the East and West. For that we see he called the collection of his poetry: (Eastern Divan by the Western author) [10].
4. World Literature in the Theory of Henry Gifford

We note that Henry Gifford also tends to lack of interest in different languages as a condition for the comparative study, as he mentioned in his book: (Comparative Literature), the American trends flow into European and English civilization, British writer and the reader feels this strong American invasion for English language in its home land and environment. (Reference to p.: 80 of his book: Comparative Literature) British had failed in their efforts to maintain their language with its pure sound. There was no way left except to recognizing the effects of American Literature, which increase in their literature every day. Even the English social thinking also has begun to be influenced by American methods. In the opinion of Gifford the friction between British and the American English has its impressions in the language and its readers also, as it provides them some new ideas and directions, as it shatters English delusion at English man and his feeling of being self-sufficient. There are many benefits resulted from this confrontation between English and American literature, - which are mentioned in the opinion of Gifford - as it brings English Literature out of its isolation and permeates the world, as well as, the knowledge of American literature with its new ideas may raise at English people the jealousy of nationalism and push their literary persons to challenge American literature and to excellence it again. (Gifford) continues saying: “We can deal freely with forms of other civilizations, picking, choosing and absorbing what we want.” This means that American literature is connected with many other literatures, in addition to English Literature has been approached Italian, French, English, Spanish and Russian literatures. Since America has a lot of races, they had built up the mainstay of this mixture, getting what had different European races, therefore their literature influenced by European literatures. (R: 87 of the previous book) It is clear that these characteristics in the composition of the American people reflect the effects on their literature, and make a big difference between American and the English Literature, despite the involvement of language between them [11].

Then, Henry Gifford picked up the idea which was introduced by (Goethe), but it was presented by him in a new form to absorb all of the small literatures or a great literary unit. He thought that the English and American literature, with their links can be able to take the nucleus of the idea to be united with each other and create a united English literature for English speakers, so a great English literary unit can be established. It will go on this pattern those literatures, which are written in French or German language and hereby a large unit of French or German literature can be established [12].

5. A Brief Background of the Global Units

British intellectuals have realized after the overwhelming revolution of technology in the latter half of the twentieth century that their country cannot solve its social problems and cannot be free for its economic liberalization by itself alone. Therefore they sought refuge to call for a larger unit. British Philosophers paved the establishment of the British Commonwealth to the British community in the era of national partisan trends, and that was after the departure of Britain’s sick economy from World War II. In spite of the magnitude idea, the economic malaise and realistic of the British nation made it to sacrifice its national and patriotic sentiment and accept the Union in a global Treaty, has multi-races, languages and religions. Also Nazism and fascism attempted to the idea of unity, but through the superiority of the Aryan race. The world witnessed that the movements of political unity has made Europe a great deal of the idea of unity known as the Common Market.

John Bailey has explained the imperatives of the unitary movements as a result of social development, which is in fact a natural extension of the social relations towards a greater unity. Bertrand Russell says the technology and its progress in the last third of the twentieth century has not only helped to achieve the psychology of the integration into some larger groups, but also it (technology) has made such integration an urgent and imperative mater, from both standpoints of the economic or new strategy to make the united political state more productive than any independent and autonomous political state, but the creation of a United State is not an easy deed, it is extremely complicated, which is the basis of all the political problems in our contemporary world. However, such units do not oppose the independence and sovereignty of States within its recognized borders. - As it is opposed by the Globalization - [13].

6. Definition of Globalization

In response to the recent developments in the political, economical, cultural and social fields which deal with issues related to the international relations, some new terms are propagated in the context of contemporary research. These new terms can be used as a theme for the research and study, but should not be allowed to control our minds and our thinking.

The end of the Cold War between the two super power: the Soviet Union and the United States, the absence of socialism from the sky in Eastern Europe, the dissolution of the Soviet Union and the emergence of the leadership of the United States in the Gulf War through the United Nations made it the useful emphasis on the existence of a higher authority to a single force, which is United States, at least for a limited period in the future,
even while the development of this term. There were some skeptics who pointed to the nature of the interim this timed leadership, proposing the use of the word “time” instead of the word “world”. Then there were many events confirmed the enormous superiority of the United States over all of the other countries in the strategic affairs, but this superiority was a limited achievement. Although the decision-makers in Washington did not hesitate to declare that it will be accepted to them. In economic affairs, there is a list of key partners in the organization, this list is not exclusive to Japan and Germany, but there are some new emerging forces in the Pacific region.

So the Globalization is one of those terms appeared as a result of recent developments in the world. Is it a particular system of thought, or a new international political system? In the response to this question, the answer came from those intellectuals who wrote much about the Globalization.

Some of them said: "Globalization is the education of the pattern of Western civilization in the American version by the means of new communications technologies and through the single-site, which is used by the United States in the capital market and in the strategic stakes in the world." [14].

Some of them said: Globalization is a term to be used for the measuring, includes all spheres of economic, social, cultural and political life, although we found that it is called primarily on the economic content, therefore, it means the language of geographical and human universality, with its physical and spiritual components, to correspond in Latin both: (Globalization) and (Mondialisation) [15].

Some of them said: that Globalization is only a guide amount to a new economic system makes the whole world an open space, where the trade is with full freedom without restriction or condition and the major industrialized countries, having the technology, in one hand and holding the keys of media in other hand, however, they are calling to this trend with enthusiasm, while small countries, whether they are rich or poor, are afraid of the goal of those countries, calling for Globalization clearly. Their first goal is to promote their goods and consumer in all world markets for the profit, the second is to preserve the supremacy and the third is a validation of the control. It is an inevitability that a particular style of living, which is a Western-style, will be leaked out through the merchandising, which will be imposed by the superior in technology, media, then economy... [16].

Some of them said: Globalization is the era of deep capitalist turn for the whole humanity, under the domination of countries of central Europe, under the leadership and control, under the rule of a global system of unequal exchange, it is to make everything commercial article, more or less in all place, including the non-capitalist forms of production and those that were found before capitalism and those that were parallel forms of capitalism. It is internationalization of the capital in all over the world, and at all levels: surface, deep or central deep. Globalization is an expression of a buried centrality in the European consciousness based on racial ethnicity, the desire for domination (hegemony) and control. However, the words spoken by Mohammed ‘Abid al-Jābrî in this subject are the best in our opinion, he says: “Globalization is to make the thing universal and its circle widen to include everything, and bring it to the level of the global exploitation, so that the observer can move from the limited to the unlimited distance for the observation.” [17].

Globalization is a new expression of demise of the nationality and the trend towards the creation of a big global market makes the countries, institutions and individuals to compete with each other, which is not limited to the goods only, but also includes everything from services, capital and labor, which is different from the internationalization, which on the contrary, recognizes the survival of political boundaries, It is a new civilized appearance characterized by unifying the communications and information among the countries of the world, as it is a cultural process leads nations of the world to the demise of the geographical, national and political boundaries. When the culture is connected to the globalization, some of the words comes to the mind frequently, which is heard in the international circle, such as “Americanization” means: generalization of American fashion of the life, it means generalization of the culture as the commercial goods, making market values according to the cultural activities, and transform culture to the commodity, challenging the cultural identity, or what is related to the members of one community. The Globalization is not a universal or global fashion of life, grew up as a natural result of the interaction of the global cultures, but it is a new system of the relations among cultures, as the same situation, among the groups, countries and markets, which is grew up in the context of the conflict among the major capitalist blocs for the world domination. This hegemony plays with what is connected to the progress of technical developments and changes of Geo-strategies. It works to reduce the distances and unification of the material and intellectual life. It plays a key role in the integration of different cultural circles. and the creation of a cultural joint space. [18].

7. A Search for Common Denominators among the Languages

The language - whether the globalization appropriates or conflicts - has a serious status. If it "appropriates" the language has a great significant in the dialogue of cultures [19], where the proponents of globalization expected to take from the sciences of language essential substructure for the globalization of culture, these globalists do
not recognize the cultural specificities of the nations and peoples, they stand firmly against the cultural and linguistic individuality. They will get their way in the modern linguistic theory, where the all languages of humanity will be in the range of a general theory of the language. This theory based on the common denominators among the languages, as well as on its different placements and contrast. Furthermore, this theory has adopted mental example of the language, which is supposed as a humanitarian instinct, shared by all human beings [20].

As far, if Globalization is a "conflict", it began to lead necessarily to the domination of a language from these dominant countries in the economic and trade relations and what will be followed by from the domination of their culture and their own values. It means to marginalize the national languages and cultures, to control and open the door of their economy and culture. The Internet appeared to open the gates of flood before the flow of knowledge, roaring with overflow of English, which has raised the fear among all non-English speaking nations, having their serious concerns about the progress of their national languages, sinking in a sudden before the sweeping of Hurricane of English Information, under an enormous economic, political and cultural pressure. It is a linguistic form for the term “cultural imperialism” that commonly used in these days [21].

The roots of globalization of the languages emerged with the waves of settling colonialism in the Third World generally, therefore the national language is in a state of the war… the self-defense filled it to defense in front of the conquerors from the outside, and the vulnerable from the inside, where we see many students of the national languages of different countries graduating in many Western universities, who prefer to use English instead of their national languages, as well as we see many countries inevitably depend on the Western countries in adoption of the technology and economy, primarily the United States, so, they became influenced, and still being affected by Western lifestyles, culture and language [22].

8. Common Denominator between the Theory of World Literature and Globalization of Arts

The theory of "Goethe", "Gifford", "Sainte-Beuve" and "Taine" was based on the commonalities between national literatures - as we have seen - but the theory of "Goethe" and "Gifford" in World Literature refused, because these theories are not suitable to be applied to the literatures of nations, because the literature is the name of the variants, after rejection of these theories, which although recognized the regional limits of literatures for the nations the theory of globalization of the literature, how can be accepted, which does not accept any limit to the regional border.

So, the theory of world literature and Globalization of the literatures both are rejected. All of us is free in his thinking, and choosing a language for the production of his regional and national literature. The literature is also originally a national, local or regional thing produced by the writer to his fans of readers, as their social problems and regional issues, pretending his self talents, therefore, the search for the common denominators for Globalization of the literatures is a wasted effort, because it destroys the concept of literature that has different characteristics distinct from other characteristics of art, we must not care about the flatness of the similarities or commonalities among the literatures. It is remarkable that a wider humanitarian goal for the understanding among the nations must not be as a cover for the globalization of literatures in the sense of World literature, otherwise it will face what was faced by (Goethe) and Gifford from the failure.

Salahuddin Mohd. Shamsuddin,
M.A. & Ph.D.,
Professor,
Arabic,
Al-Azhar University,
Cairo

Dr. Wan Hasan Wan Mat,
M.A. & Ph.D.,
Senior Lecturer,
Department of Arabic and Middle Eastern Languages,
University of Malaya,
Kuala Lumpur, Malaysia

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