



THE FRAGMENT OF LITERATURE IN THE EXISTENCE OF INDIVIDUALS

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ABSTRACT

The idea that understanding of literature modifies the reader gives the impression as old as literature itself. Through the ages philosophers, writers, and literary scholars have suggested it affects norms, empathic ability, self-concept, beliefs, and so on. This article presents a spiritual explanation based upon the conception of literature as a moral paradigm. A series of experiments examines whether imagining oneself in the role of characters affects the beliefs about what it must be like to be someone else, and whether it affects the opinions about consequences of behavior. The result has consequences for the role of literature could play in the civilization. The reading of literature makes us better individuals and more moral. Reading literature may enhance the competence of our ethical replication. It is credible that reading literature involves psychosomatic processes that subsidizes to the adequacy of our ethical replication. This contribution consists of insight into individual character and moral self-knowledge. The general suggestion of the present undertaking is that reading literature may contribute humanity and morality among the humans. Bibliophiles place themselves mentally and spiritually in the position of fictional characters from literature. This makes them realise what it must be like to be in such a position. It also stimulates them to reflect on the consequences of characters' conduct and to clarify which moral decisions they would make in a similar and theoretical and practical conditions.

KEYWORDS: Humanity, Morality, Consequences, Realise, and Stimulates.

Reading literature enhances the adequacy of our moral and ethical reflection not only in the physical genre but also in the spiritual building. The duty of the literary scholars and philosophers is to make their learners conscious throughout their journey of life. Reading narratives is expected to stimulate us to reflect on ethical and moral issues to highlight the human values. This is what I point out an ethical and moral effect. It may also alter our norms and behavior on the whole. Besides ethical and moral effects narratives may be indirectly germane to the quality of principled cognitive society. Reading literature is often presumed to involve certain mental and emotional processes and many of them may train us and thus improve certain volumes that facilitate ethical evaluations besides spiritual values. Our response to literature may pullman our ability to construe behavior in practical circumstances. The effects are not only moral effects because they do not necessarily change our norms and values but improve the adequacy of our ethical reflection. Consequently, I propose to call them as a pre-ethical effect.

A characteristic we do not only find in literature but also in many other forms of discourse, stories, novels, poems, epics, literary devices, and treasures. One general assumption about literature is that it is an instrument of socialization that we learn the behavioural account of our community through the stories we have. Narratives are assumed to be more effective in this respect than non-narratives. Preaching moral norms will not be as powerful as demonstrating the significance of some ethical law by telling a fascinating landing. Fictional narratives have the same effect as narratives in general. The fact that readers know that the events do not really happen does not impede their impact. Narrative fiction describes what may have happened in certain circumstances, thus representing a truth beyond the reality of incidental facts and this is called Utopian theory of the world of Utopia. Thus literature can be considered a 'Moral Laboratory' in which reasonable insinuations of human conduct and ideas can be studied in a relatively controlled and safe technique and which cycles the total humans.

Readers participate in the author's thought experiments, and thus enhance their understanding of the world through the view of the artist. They can psychologically place themselves in the situation of the character, so that their reading becomes an intense experience of the emotions, thoughts, and requirements people are likely to have in certain circumstances. These knowledges are supposed to be of quite another order than the skills one has in reading popular literature. If we learn the inner-lives of others through reading literary narratives, this may be expected to lead to more profound psychological insights. The literary characters are usually more multifaceted than the formulaic beings encountered in more popular categories. Reading literary narrative is believed to increase knowledge of the human psyche. Mentally placing oneself in a character's position leads to insights into the minds of others. It may also improve a cognizance of our self and curbed emotional events. This may be relevant for our conduct and social lives. Repossessing repressed memories may result in purification, a relief of negative emotions originating from the recollections. As a result, negative desires may be reduced, enabling more rational judgment and behavior by reading literature.

There are explanations to assume that reading literature stimulates ethical reflection.

One reason to believe this can be found in the issues at stake in many literary narratives. An overwhelming amount of literature deals with the ethical and social problems, with issues of social justice and responsibility, with moral abuses and their consequences. The specific qualities of literary works are assumed to stimulate reflections of a more multipart character than television programmes. Reading literature assumedly familiarizes our perception of the world, renewing our consciousness of particular moral issues. It may kindle us to look at matters from a viewpoint different from the ones we got so much used to that we hardly realise there may be other points of view. Literature usually does not dish up unambiguous answers to moral questions but are made aware of the complication of ethical problems. It may incite us to postpone our moral judgments and carefully reflected on the choices that we would eventually make ourselves. This is the concept of literature that is taught in school and widely acknowledged, also in literary rebuke.

The presumptions about the effects of literature rarely have empirical bases other than the theorist's introspection. The quality of our knowledge about literature's presumed effects would increase significantly, however, if the available evidence were more widely known. Considering the proposed effects are important for society and an overview of what the state of the literature is in this area is highly desirable. And looked at pre-ethical, moral, and ethical effects of reading literature is from the perspective of the social sciences. There is some correlational evidence for the proposed effects which are also corroborated by self-report of the readers. The findings undoubtedly bear a suggestion that reading literature influences our lives. A search of relevant publications revealing such causality yielded experimental studies which are reviewed and evaluated using standard criteria of validity and reliability. Direct evidence is found for positive effects of reading narratives on moral development and empathic ability, and on changes in norms, values and self-concept.

Generally reading may cause positive and negative effects on attitudes and character of the learners. Some findings have showed an improvement of critical thinking and a reduction of nervousness. As a result of making inferences during the reading process, relevant domains of real-world information become more willingly available in readers' reminiscence. Literary narratives are generally more demanding in this respect than popular narratives, partly because literature typically antagonizes readers with more information gaps. As an outcome reading literary narratives is likely to involve a more active use of knowledge of human inspiration and sentiments.

Most of the consequences of the discoveries relate to a role for literature in moral education. Picturing of the relation between literature and ethics may have a somewhat antiquated ring about it. It may remind some of the moralistic stories from which readers are supposed to learn moral rules and spiritualistic routes. It must be clear that this study do support a plea for a moralistic transfer of norms through stories. The narratives can play a role in moral edification, a way of thinking rather than a way of judging. Theological studies consciousness a better and substitute world lies in interval on the horizon of this world. The vision on literature engages more than the intellectual dimension of the humans in its reliance on dreams, longings, creativity, and imagination. The assembly to social ethics is spontaneous to be sure but an articulation of this relationship has begun.

There is still a need for moral education and the literariness has been looking for alternatives. One possible solution is to focus on form rather than content. Instead of preaching moral laws, teachers may facilitate the development of moral reasoning by the training of social skills, or pre-ethical abilities that support ethical reflection, and the development of strategies for making moral decisions. Stories are more effective in changing beliefs about other sources. These effects are probably caused by readers' role-taking responses. Literature may make us more sensitive to the implications of being in situations like the atmospheres: the possible emotions involved, the conflicting goals the protagonists of ethical conflicts may have the consequences of substitute courses of action.

Supernatural experience provides a liberating and subverting alternative to the status through possibilities available to the imagination. And biblical experience is characterized by call and mission, hence social change and spirituality cannot be separated. Social ethicists turn to scripture in search of foundations for values and morals. The contribution of literature to the moral improvement consists of understanding, self-knowledge, and self-discipline. Literature offers a valuable substitute to the world of humanity. Some may prefer literary fiction over life-lessons booklets, but when one considers the possibility of the skills requires frequent conservation, the draw of style becomes a point of consideration.

Reading literary narratives involves a wider variety of experiences than self-help classes or booklets. We have found that reading narratives can change social perception and self-concept, and that role-taking contributes to these effects. Time spent reading may be more effective than reading a self-help booklet. While we read one novel we may encounter many situations we are unfamiliar with. We may take the roles of many characters, and learn outstanding details about these characters' histories and inner-lives. We may learn a concrete situation, and consequences and the ability to solve complications and complexities. Potential of literature is a transitional association to develop social capital and the limited direct impact of religious beliefs and teachings on the lives of social activists.

Literature has the challenge of needs to be taken seriously, although not overshadowing the practices of the people of God. Interdisciplinary capitals societal ethics increasingly incorporates resources from economic, environment, political, and social sciences as well as other theological sciences. Literature as it is taught and learnt in school does not present an oversimplified vision on human psychology like popular genres do. Instead, it stimulates readers to understand ethical issues and it forces them to reflect and reassess their moral findings. Literature allows readers to develop empathic answers that involve higher levels of reasoning dispensation than the direct automatic forms of empathy generated by the more swiftly consumed genres. In other words, readers of literary narratives have more time to reflect on what is actually said and what that could mean to them. Literature makes this world a better place to live in. We have seen that philosophers, critics, and other theorists agree that reading literature may help us not only to cultivate humanity but also total consciousness. In her latest book, Martha Nussbaum (1997) explores how literary education can promote world citizenship, how it can stimulate serious thinking about the society, enhance scrutiny of our moral self-concept, and "wrest from our frequently obtuse and blunted imaginations an acknowledgment of those who are other than ourselves, both in concrete circumstance and even in thought and emotion" (111-112).

Reading literature has emphasized that the methods used in the present study can only allow us to make claims about short-term effects and eternal goals. Most of the expectations pertain to changes that are assessed directly after reading the literature of various artists. We are sure that the results reflect more or less permanent changes in the civilised society. There are statistical techniques that allow us to establish such effects. The reading of literature really can cultivate humanity; this may be the way to find out. The literature of human life checks the recurrence of social problems and to bring about a harmonious adjustment of relationships between the different parts of society. According to Odum, social planning is fundamentally a means to social progress, which he defined as "the mastery of physical and societal forces and the resulting social order through which the continuity of human evolution may be ensured." Social planning seeks to provide the means by which a better and richer human existence may be achieved. Unlike planning in the past, which consisted mainly of speculation and exhortation, present-day scientific planning is based upon scientific research and its aim is to produce "the equivalent of a workable blueprint to serve as a programme of action".

CONCLUSION:

Literature and its themes teach especially human rights, common goodness, solidarity, and justice continue to occupy a place in social ethics. In addition, the connection between theory and practice is receiving some attention. The contribution of literature to moral edification consists of empathy, self-knowledge, and self-discipline. Moreover literature involves a wider variety of experiences than self-help classes or booklets. We have found that literature can change social perception and self-concept, and that role-taking contributes to these effects. Time spent on literature may therefore be more effective on human values and conduct. While we read literature we may encounter many situations we are unfamiliar with. We may take the roles of many characters, and learn salient details about the characters' histories and inner-lives. Also, we may learn about how one may act in a concrete situation, and what consequences that may have. In the experiments we have tried to pinpoint the psychological processes responsible

for the effects of reading on the way we perceive others and ourselves. The results indicate it may be in particular role-taking which causes the effects. Literature in the readers' lives may be helpful in boosting moral development. Literature stimulates readers to try out another perspective on ethical issues and it forces them to consider and reconsider their moral judgments. I may conclude that reading literary narrative is believed to increase our knowledge of the human psyche. Mentally placing oneself in a character's position leads to insights into the minds of others. It may also enhance an awareness of the individuals.

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