

A Search for Grounding Source in Philosophy and Literature through the Self and the Other

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Abstract: *Philosophy of literature goes through a constant struggle due to the power play between the author and reader. It has become a difficult task for the reader to understand the literature since history gives importance to different aspects of the literature. It emphasises on various aspects such as text, author and reader. A metaxological reading of the text helps to understand and interpret the literature. It helps to understand the literature which works between the reader and the text. This research tries to understand the aspect 'between' which works as the space of the literature. It is neither with the reader nor with the text. Discourse analysis of the text through metaxology helps to understand the real space of literature. It tries to prove that the space of literature is in 'between'. This paper helps to understand the space of literature without a power conflict between the reader, author and text.*

Key Words: Author, literature, metaxology, reader, space

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I. INTRODUCTION

There is a parallelism between the philosophy of the self and other and the various theories used to interpret literature. The reason behind this similarity is the power play ultimately between the self and other. All theories which try to give any meaning to literature try to create either a winner or a loser. The influence of these theories forces the reader to confine oneself either to the side of the reader or to the side of writer. It creates confusion in the reader and takes away the essence of literature. A search for the space of literature helps to understand about the need to read the text from a metaxological point of view.

II. METAXOLOGY

Ihor Karivets in his article “Is the Phenomenon of Non-Intentional “Self – Other” Relation possible speaks about the intentionally behind the creation of the self and the other. He says that “... relation is always the intentional connection, namely the subject object relation” [1]. It also points out the fact that the intentional creation depends on the person who gives meaning to the self and other. It again affirms the power of the person who attributes meaning to the self and the other.

The same conflict is reflected in Literature where the power conflict takes away the ability to read and interpret the literature. Every reading aims at a space for literature through which literature is understood and explained. Traditionally the space of the literature was the creation of an author, irrespective of context and the reader. The affirmation made by the author was given much importance. The above mentioned opinion was questioned when people began to give importance to the text and the reader. The reader one who wants to understand the literature is deprived of it due to the power conflicts present with the reader and the author. It asks for a platform from which literature is interpreted unbiased.

The above mentioned problem shed light to the concept metaxology proposed by William Desmond in his works. It abolishes the dualism between the self and other and suggests a place which lies in between the self and other which is known as metaxology. It is a space between the self and the other. It affirms the space between as Plato mentioned. According to Plato the place of human being is in between because he is neither god nor beast. It defends the plurality of beings. The space between the creator and the creation is known as 'metaxu'. In the part of the book he explains the importance of four senses such as univocal, equivocal, dialectical and the metaxological. It asks one to give due importance to oneself as well as to the other [2]. This concept is different from the theory proposed by Levinas who gives more importance for the other. Levinas speaks about radical responsibility where one has to be responsible even for the mistakes of the other. It focuses on the need of a position where one can give due importance to oneself and the other.

Use of metaxology as a theoretical frame work to analyse any literature will help to understand the real place of literature. It is a key term of William Desmond's philosophy

which can be assimilated from his different works. It is known as doing philosophy in between. It denies the duality of existence such and I and you and take the position of between. It does not emphasise the importance univocal way of analysing things since it leads to determination. It engages with beautiful and absolute being without beings biased or partial. The midway acts as a dialectical way of relationship between the self and the other. A comparative study of William Desmond and Maurice Blanchot helps to find out the real space of literature as in the between.

III. THE SPACE OF LITERATURE

Maurice Blanchot, a French writer in his book *The Space of Literature* search for a literature realm. He affirms that the space of literature is inaccessible. It can be called as an inner space [3]. In the work *The Space of Literature* (1955 trans. 1982) Maurice Blanchot analyses western literature. He defines literature as something which is placed between the demands of the reader and the experience of the writer. Blanchot terms it as a “limit experience”. It is a space which is between the writer and the reader, close reading and text. It is a place which is not so close to the work and too away from the work. The real literature works as a bridge which joins the reader and the author. According to Blanchot one has to keep a safe distance from the work to understand the real meaning of the work. Considering a work as sacred will take away the possibility of enjoying literature. He says that when the book opens itself the reading finds its origin. Blanchot says that when the work is considered sacred there is no possibility of the works ends the work has to be free from the writer to be called as a work. There is a bridge between what the work does and what the writer wants to say.

This paper proves that the space of literature is in between. Literature acts as a bridge between the reader and the author. One who understands the power conflict between the reader and author will opt for a place which neutral place which makes the literature enjoyable. It helps to understand the power conflict in the history which forces a person to take a stand either in favour of the reader or of the author. This mode of selection takes away the real meaning of the literature. It is a point where literature and philosophy and literature meet. The outcome would be a better understanding of literature.

IV. CONCLUSION

The search for a space of literature ends up in a neutral space in which one can enjoys literature in the form in which it is supposed to be. The space is possible only if two streams such as philosophy and literature come together and propose a neutral place through which literature can be understood. This approach brings hope to explain and interpret the literature without being biased.

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