

A CONTRASTING STUDY OF CULTURAL DIVERSITY IN THE LITERATURE OF HERMANN HESSE AND FRANZ KAFKA.

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BRIEF BIOGRAPHY OF THE AUTHORS:-

Franz Kafka (3 July 1883 – 3 June 1924) was a German-language novelist and short story writer, widely regarded as one of the major figures of 20th-century literature. Kafka was born into a middle-class, German-speaking Jewish family in Prague, the capital of the Kingdom of Bohemia, then part of the Austro-Hungarian Empire, today part of the Czech Republic. He trained as a lawyer, and after completing his legal education he was employed with an insurance company, forcing him to relegate writing to his spare time. Over the course of his life, Kafka wrote hundreds of letters to family and close friends, including his father, with whom he had a strained and formal relationship. He became engaged to several women but never married. He died in 1924 at the age of 40 from tuberculosis.

Hermann Karl Hesse (2 July 1877 – 9 August 1962) was a German-born poet, novelist, and painter. His best-known works include *Demian*, *Steppenwolf*, *Siddhartha*, and *The Glass Bead Game*, each of which explores an individual's search for authenticity, self-knowledge and spirituality. In 1946, he received the Nobel Prize in Literature.

I. INTRODUCTION

It is by now a well-known fact that a profound civilizational crisis was expressed by numerous artists and intellectuals all over Europe in the early 20th century. It could be characterized as a deep spiritual crisis, which expressed itself as a profound loss of faith in the hitherto unquestioned assumptions on which the modern Western Civilization has been founded: the belief in the reason, the growth of Democratic institutions, the expansion of science and technology, and the rule of law. The catastrophic experience of the First World War further intensified the feeling that the western Civilization was not just decadent but disintegrated. It was perceived to be marked by irreconcilable contradictions.

It is in this context that the works of Franz Kafka and Hermann Hesse assume significance. Kafka's highly symbolic, surreal, and satirical and ultimately allegorical works, all of which are extremely multivalent from a hermeneutical and semantic perspective, continue to haunt readers to this day.

Half a century after his death, the works of Nobel Prize-winning author Hermann Hesse are back on the shelves. He's one of the most popular German authors in the world - even though he'd long been written off. Hesse was born on July 2, 1877, in Calw, close Stuttgart. Obviously, he experienced childhood in an extremely religious family unit. In 1891, his folks sent him to a Protestant religious community close

Maulbronn, however he was not able shoulder the Christian instruction and fled only a couple of months after the fact.

An artist or nothing by any means: Hesse knew precisely what he needed to end up - "a writer or nothing by any stretch of the imagination." His adventure to composing was in itself an odyssey. In the wake of experimenting with a wide range of schools, he turned out to be so discouraged at 15 years old that he endeavoured to take his own life. He at long last wound up working in a workshop, at that point for a check tower creator and in book shops.

This scan for character and the troublesome procedure of finding oneself were themes that Hesse tended to in his later books. His stories were scattered with references to his own particular encounters, examinations of himself, and graceful affirmations.

"He doubted self-sufficiency and religion. He scanned for a religious regulation that was not aggressor or preacher, but rather open to different ways of life, different thoughts," clarified Hesse's biographer, Gunnar Decker, "This is a pivotal issue in the Arab world."

Hesse accomplished his artistic leap forward in 1904 with the novel "Dwindle Camenzind," and it all of a sudden ended up noticeably feasible for him to live from his written work. He wedded the picture taker Maria Bernoulli, moved with her to Lake Constance in southern Germany and began a family. Yet, this agreeable and secure way of life was not what Hesse truly needed. He endured in this presence and his first marriage, which would not be his last, wound up plainly hazardous.

The creator fled from the bungalow on Lake Constance and set out into the world, heading out to Sri Lanka and Indonesia. This trek to Asia affected his later works enormously, one such case being his prestigious novel "Siddhartha."

A detailed examination of the key works of Kafka and Hesse in order to achieve a distinctive understanding of the way these two profound and contemporary writers articulated and responded to the European "Crisis of the Soul" "in a totally contrasting yet unifying themes of bringing about an illumination during the dark times when their own safety was at stake. Important findings about the nature of cultural dialogue between East and West...

In the 1960 and 1970, Hermann Hesse became a cult figure for a whole generation of readers. His novels Siddhartha (1922) and Steppenwolf (1927), written decades earlier, suddenly became bestsellers in America. Hesse himself was seen as a guru for all those who were on a pilgrimage of self-discovery.

No rock bands are named after Kafka's novels, as far as we know. Yet no other writer in the twentieth century has articulated the anxieties of our age with more precision and clarity than the German—Jewish writer Franz Kafka. Kafka is important to us because his predicament is the predicament of modern man."4 During his Lifetime only a few short stories were published and known only to a relatively small circle of admirers.

Symbolic of current social orders with the faceless bureaucratic masses, skirting on fear their generic quality set apart by an invading sentiment intrusion (by science and machines) and of dehumanization, Kafka's works both reject and prediction a world that was turning into a reality. Shockingly, he likewise prefigured the particular universes that were soon to arrive: Stalin's Russia and Hitler's Germany.

Relative investigation featuring the disposition of contemporary scholars underlining the polar distinction in perspective and way to deal with the Social issues amid their circumstances.

Works of both the scholars considered as a sedative to the European Angst and the Quest for a Resolution. Crafted by Franz Kafka and Hermann Hesse expects criticalness... A Quest for elective dreams both sympathetic and adapting.

While Kafka was profoundly powerful in speaking to the nightmarish inclination experienced by the delicate, vulnerable "Little Man" controlled by vast generic associations, administrations and states, he didn't appear to be occupied with articulating elective dreams that are both sympathetic and acculturating.

In Hermann Hesse, we see a mission for such option dreams. Hesse, whose principle subject bases on man's endeavour to break out of the set up methods of Civilization to locate his fundamental soul, effectively looks for perspectives that can offer a determination of the emergency influencing the Western Civilization. In a novel like Siddhartha, he looks towards Eastern deep sense of being and knowledge customs to locate a recuperating vision.

An established novel of most profound sense of being and self-disclosure Hesse composed the novel in German, it was his ninth novel and was distributed in 1922. It was composed in a straightforward, yet expressive style. Siddhartha, the essential character, sets out looking for profound satisfaction. Siddhartha is one of the names of the Buddha; however the novel is not a tale about Buddha. The story is set in India and started entombed in Eastern religions. Man's immortal mission for otherworldly satisfaction lies at the centre of the novel. It is a standout amongst the most prominent Western books set in India. Specifically, the journey for-edification is the subject 'Siddhartha'.

A detailed examination of the key works of Kafka and Hesse with a specific end goal to accomplish an unmistakable comprehension of the way these two significant and contemporary essayists explained and reacted to the European "Emergency of the Soul "in an absolutely differentiating yet binding together topics of achieving a light amid the dim circumstances when their own wellbeing was in question. Vital discoveries about the idea of social exchange amongst East and West. Especially in an essayist like Hesse who tried to discover routes out of the otherworldly and social maze so capably and unbeatably communicated by Kafka in his works. The examination will consider the latest basic points of view on the two essayists and will expect to make noteworthy commitment to the advancing basic reassessments of these critical and still exceptionally applicable authors, their notable works each of which investigates a person's scan for realness, self learning and otherworldly existence. In spite of the fact that counterparts and casualties of fundamentally the same as socio-politico-financial conditions—{both Germans and Jews}

There is an extremely strong and substantial differentiation between the state of mind and standpoint of Franz Kafka, (a doubter) and Hermann Hesse (a self assured person) in their scholarly works.

It is in this setting crafted by Franz Kafka and Hermann Hesse accept hugeness. Kafka's profoundly representative, strange, and mocking and at last metaphorical works, which are all to a great degree multivalent from a hermeneutical and semantic point of view, keep on haunting pursuers' right up 'til the present time.

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