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**Dr. Ramesh Chougule**

# LITERARY ENDEAVOUR

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## Editorial...

Writing in English literature is a global phenomenon. It represents ideologies and cultures of the particular region. Different forms of literature like drama, poetry, novel, non-fiction, short story etc. are used to express one's impressions and experiences about the socio-politico-religio-cultural and economic happenings of the regions. The World War II brings vital changes in the outlook of authors in the world. Nietzsche's declaration of death of God and the appearance of writers like Edward Said, Michele Foucault, Homi Bhabha, and Derrida bring changes in the exact function of literature in moulding the human life. Due to Globalization and liberalization, society moves to the post-industrial phase. Migration and immigration become common features of postmodern society. These movements give birth to issues like race, ethnicity, gender, crisis for identity, cultural conflict, dislocation, isolation and many others. Thus multiculturalism becomes the key note of new literatures written in English. The colonial legacy, immigrants and migrated authors attempt to define Britishness in literature and the result is postethnicity in English literature. The writers like Salman Rushdie, Hanif Kureishi, Andrea Levy and many others attempted to redefine and reevaluate the singular authority of text and plead for the plurality of themes. There is another form of literature growing consciously in the country like India. This literature is called as Fourth World Literature or the literature of protest. The marginalized sections of society attempt to protest against upper caste ideologies in Dalit Literature. All these issues are reflected in the present issue of Literary Endeavour.

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01

## A CASE STUDY OF THE INTENDED MEANING AND CREATIVE TRANSLATION AT UNIVERSITY OF LAHEJ

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### **Abstract:**

*Our study focused on the under-graduate students, fourth year level, English Department, Radfan University College, University of Lahej. No one can deny that the intended meaning and creativetranslation is important in all times of life and the need for translation is increasing from long time till now, starting from trade era when merchants wanted to communicate with each other through translators. Therefore, university students in this college are trying their best to translate the intended meaning of sentences creatively to reach to the required level of translation, but they still face challenges in their translations in the classrooms. The main aim of this study is to identify the strengths and weaknesses of the students during their translation of the intended meaning and provide creative meaning of the words, expressions, and sentences from English into Arabic and vice versa. The study showed that most of the students faced difficulties to determine the intended meaning and the creative translation from English into Arabic and vice versa. The students couldn't remember the rules of translation and they misused between weak meaning and creative meaning. We conclude that the students need a lot of exercises and practice to know the basics of translation and they should be encouraged to use the modern technologies of translations which would help them much to follow up the new programs in the science of translation. Besides, this would help them to get a chance for a job in the labor market after they graduate from university.*

**Key words:** *Creative translation, intended meaning, a case study, University of Lahej.*

### **Introduction**

This study used only one instrument for collecting data and information i.e., quantitative method (Students' translation test). The participants of this study were boys and girls from level four, English Department, Radfan University College, University of Lahej. The students studied translation in level three and finished only two courses in translation (translation 1 and translation 2) during the academic year (2021- 2022). The students were asked to translate expressions from English into Arabic and vice versa. As a result, most of the English students in this college encounter problems in translating expressions and sentences creatively and effectively. Najeeb (2005. P. 26) stated that, overlooking the words in front of the student /s the meaning is required because "the word's meaning is defined by its context". Besides, Altarabbin (2019, p. 41) mentioned that a word is generally defined as a single meaningful element of speech or writing. However, there is no one definition of what a word is. Translation is a phenomenon that has a huge effect on everyday life, (Hatim & Munday 2004, P. 3.) In *translation*, "there is substitution of TL meanings for SL meanings: not transference of TL meanings into the SL. In *transference* there is an implantation of SL meanings into the TL text". (Basnett 2002, p. 16). One of the objectives of this study was also to understand if the two courses of translation which the students studied in their level three in English Department, Radfan University College, University of Lahej were enough to make them able to translate

the intended meaning creatively or not before they joined level four. However, when they were in level four, the result was clear enough to understand that they couldn't reach to the required level in translating the intended meaning of expressions, and sentences correctly. The learners in this college need to develop their English vocabulary and level of translation and instructors should at the same time encourage them to practice translation in giving them a lot of assignments in translation, besides, two courses of translation are not quite enough to prepare the learners as proficient translators.

### **Objectives of the Study**

1. To identify the strengths and weaknesses of the students during translation the intended meaning and creative meaning.
2. To identify the strategies which followed by the students during their translation, the intended meaning and creative translation.
3. To understand if the two courses of translation which they took in level three made them able to translate the intended meaning creatively and effectively or not.

### **Questions of Study**

1. What are the strengths and weaknesses of the students during their translation, the intended meaning and creative translation?
2. What are the strategies followed by the students during their translation, the intended meaning and creative translation?
3. Are the two courses of translation 1 and 2 which the learners studied in level three can make them translate things providing the intended meaning and the creative translation?

### **Review of Literature**

The intended meaning and the creative translation are significant in all fields of translation. The intended is the aim overlooking the isolated meaning of the word. Elewa (2016, P. 287) stated that “some people when talking about meaning think that meaning is based on individual words and the first that comes to their mind when they do not know the meaning of a word is to look into a dictionary”.

Hassan (2019, p. 10) also stated that “if the meaning conveyed by a particular item or expression is not necessary to mention in the understanding of the translation or has no functional equivalence in the target language”. Bowker (2023, P. 10) pointed that “at its simplest, equivalence is usually understood to be the relationship between the original text and its translation. Whenever we translate a text, we always start with a message in one language and end with a message in another language”. Hassan, (2014., p. 24) said that “novice translator / student wants to be aware that words may change their meanings, or that two words may reciprocally change their meanings over a period of time, long or short”.

While Firth defines meaning as 'a complex of relations of various kinds between the component terms of a context of situation' (cited in Bassnett 2002, p.29). Hatim & Mason (1993, P. 25) meaning is at the very heart of the translator's work. In other words, the meaning of an utterance has to do with what the utterance is intended to achieve, rather than merely the sense of the individual words, Firth as cited in ibid (1993, P. 37.)

### **Significance of Study**

As teachers of translation courses in this college throughout the past years, we noticed that most of the students faced challenges in determining the intended meaning and the creative translation from English into Arabic and vice versa, which were only some words and expressions that have deep meaning than the surface meaning. This problem occurred among students at this level, because they only give any translation up to their minds directly because they think that putting the meaning in Arabic or English is enough. As a result, the researchers found the significance of this study to carry out this research on fourth year level students, because they already finished all the courses of translation and practiced of teaching

English in their practical application period in some schools for what they learned during their study in English Department at this college.

### Scope of the Study

This study was limited on English Department students at the Radfan university college, University of Lahej. The participants were from fourth year level, male and female graduate students. It was conducted during second semester, the academic year 2022-2023. The study was concentrated on the students' translation of the intended meaning and creative translation of words, expressions, and sentences from English into Arabic and vice versa in which the meaning was the main objective of this study, English Department, University of Lahej.

### Methodology

This study employed only one academic instrument for data collection, that was the students' questionnaire which consisted of the students' translation test. The questionnaire was given to the students in their classroom to translate twenty expressions from English into Arabic and vice versa. According to Sarantakos (1998:224) questionnaires, as methods of data collection have many advantages and some of them include the following:

- To produce quick result.
- They offer greater assurance of anonymity.

The researchers designed a translation test which was composed of twenty expressions, ten in English and ten in Arabic. In each expression the researchers understood where the students translated and provided a creative translation (good translation) and where the students failed in providing the creative translation (bad translation) and where the students did not answer any question. Carmines & Zeller explain that "an intelligence test is quite reliable..." (1979, P. 15) as cited in Jawdat (2012, P. 71). The population of the study were students of fourth year level, Department of English, Radfan University College, University of Lahej for the academic year 2022-2023. The total number of the students of the fourth level according to the attendance list were twenty-one, but those who participated in the test of translation were fifteen and six of them were absent on Sunday, 14/5/2023, the day of conducting the translation' test in the classroom.

### Discussion and Analysis of the Study

The study's tool was a translation test which used to measure the students' skills and abilities in providing creative translation in the intended meaning. First, the researchers distributed the test papers to all students and explained to them how to do it. The test was divided into two parts, part one asked the students to translate ten expressions into Arabic and part two asked the students to translate ten expressions into English.

The following table showed the statistical results of the total number of students who participated in the translation test and those who were absent.

**Table 1: Number of Students (male & female) at Radfan University College.**

College	Department	Level	Participants				Absentees				Total %
			M	%	F	%	M	%	F	%	
Radfan University College	English	Four	4	18	11	50	2	9	5	23	100

This statistical table showed that the total number of students in the classroom of English Department, Level four, Radfan University College were twenty-two students in total, fifteen students 68% participated







**Table 5: Students' Translation of the Expression “Time is Money”**

Students' translations	Frequency	percentage
Creative translation	5	33%
Uncreative translation	9	60%
No translation	1	7%
Total	15	100%

In this item, the students were asked to translate the English expression “time is money”. This well-known English proverb made the students face their background and use their experience to get the proper translation. However, the data above revealed that five of the students, 33% reached to the creative translation. While most of the students, 60% failed to give the equivalent of this proverb as it is, and they were unable to give the appropriate translation. Only one of students, 7% did not respond and offered his translation's test paper empty. This implied that most of the respondents did not get the creative translation of the intended expression.

**Table 6: Students' Translation of the Expression “Wisdom tooth”**

Students' translations	Frequency	percentage
Creative translation	9	60%
Uncreative translation	5	33%
No translation	1	7%
Total	15	100%

In item number six of the students' translation test, nine of the students, 60% succeeded to provide the creative translation. While, five of the students, 33% failed to get the intended meaning and rendered the above expression into irrelevant translation " " which was wrong translation using wrong words is a common mistake in their translation. One of the students, 7%, did not respond and handed his translation's test paper without any translation. Statistical data revealed that most of the students got the right answer and succeeded to arrive to the creative translation with the intended meaning.

**Table 7: Students' Translation of the Expression “From an old family”**

Students' translations	Frequency	percentage
Creative translation	6	40%
Uncreative translation	8	53%
No translation	1	7%
Total	15	100%

The students were asked to translate the English expression: “from an old family” which is well-known and famous expression in both Arabic and English made the students in front of their culture to translate the expression correctly, but the opposite was true. Only six students, 40% gave the creative translation while, eight of them, 53% mistranslated the expression and dealt with it utterly literally into " " the students dealt with the surface meaning of the expression overlooking this translation used among people or no. One student, 7% returned his translation's test paper free from any translation.

**Table 8: Students' Translation of the Expression “He looks at the book”**  $\text{عَبَّ يَنْظُرُ}$ 

Students' translations	Frequency	percentage
Creative translation	5	33%
Uncreative translation	9	60%
No translation	1	7%
Total	15	100%

The students were asked to translate the expression “ he looks at the book”, five of the students, 33% got the correct creative translation, while, nine of them, 60% failed to get the creative meaning and rendered the expression into inappropriate translation which has faraway and different meaning  $\text{عَبَّ فِي كِتَاب}$  using wrong Arabic preposition convert the meaning upside down, because there is no any relation between  $\text{عَبَّ يَنْظُرُ}$  and  $\text{عَبَّ فِي كِتَاب}$  the first one means inside the book to read while the second means to see only the book which is may on the table or something like this. Only one student, 7%, did not translate and handed his translation test paper without any translation. This implied that most of the students got the wrong answer of translation to this expression.

**Table 9: Students' Translation of the Expression “Goodwill ambassador”**  $\text{رَسُولٌ طَيِّبٌ}$ 

Students' translations	Frequency	percentage
Creative translation	9	60%
Uncreative translation	4	27%
No translation	2	13%
Total	15	100%

Nine of the students, 60% succeeded to provide the correct creative translation. While four of them, 27% failed to get the accurate translation and rendered the expression into inaccurate and weak translation  $\text{رَسُولٌ طَيِّبٌ}$  and two of the students, 13% did not translate this expression and handed their translation's test paper without any translation. This indicated that most of the students got the correct intended meaning of the creative translation.

**Table 10: Students' Translation of the Expression “Head of the press syndicate”**  $\text{رَأْسُ نَسَبِ الْإِذَاعَةِ}$ 

Students' translations	Frequency	percentage
Creative translation	7	46%
Uncreative translation	4	27%
No translation	4	27%
Total	15	100%

The statistical data above revealed that seven students, 46% reached to the creative translation. While four of them, 27% failed to give the appropriate equivalent of this expression  $\text{رَأْسُ نَسَبِ الْإِذَاعَةِ}$  and translated it into  $\text{رَأْسُ نَسَبِ الْإِذَاعَةِ}$  that means the students moved to the literal translation which missed the expression its recognizable meaning. At the same time, four students, 27% did not answer and returned their translation test paper empty.

**Table 11: Translation of the Expression "إلى الجامعة الجديدة" "the university new building"**

Students' translations	Frequency	percentage
Creative translation	4	27%
Uncreative translation	9	60%
No translation	2	13.0%
Total	15	100%

When the students were asked to translate this expression by only four students, 27% reached to the creative translation. While, nine students, 60% failed to give the creative translation of this expression "إلى الجامعة الجديدة" and translated it into "إلى الجامعة" the students referred the adjective "new" back to the "university" instead of "building" this led to uncreative translation. Two of the students, 13%, did not answer and returned their translation test paper empty.

The second part of this study was about ten expressions in which the students were asked to translate them from Arabic into English.

**Table 12: Students' Translation of the Expression "جامعة حضرموت" Hadramout University.**

Students' translations	Frequency	Percentage
Creative translation	6	40%
Uncreative translation	9	60%
No translation	0	0%
Total	15	100

The students were asked to translate this expression from Arabic into English, six students, 40% succeeded to give the creative translation. Unfortunately, nine of the students, 60% they think the translation of "جامعة حضرموت" "Hadramaut University" the same as translation of "جامعة لهج" "University of Lehej" but translation like these names or titles the translator needs to make sure because each establishment has its own name that requires from any translator to not spend enough time to translate like these names which are translated before by the owners, fortunately none of the students, 0% replied his paper free from answer.

**Table 13: Students' translation of the Expression "القط قتل الفأر" The cat killed the rat.**

Students' translations	Frequency	percentage
Creative translation	6	40%
Uncreative translation	6	40%
No translation	3	20%
Total	15	100

The students were asked to translate this sentence which appeared in general very easy sentence, as a result, six of the students, 40% gave creative translation, at the same time, six of them, 40% failed to provide the creative translation because they confused and did not distinguish between the subject in Arabic "القط" and the object "الفأر" and they translated it wrongly, "the rat killed the cat" while the researchers formed the sentence to give the signal to the students to distinguish between the subject and the object. Three of the students, 20% gave their test papers free from any translation. This indicated that the

students didn't have good background in translation. Sana'a Internationalbookfair معرض لكتاب لدول ويبصنعاء

**Table 14. Translation of the Expression**

Students' translations	Frequency	percentage
Creative translation	3	20%
Uncreative translation	7	47%
No translation	5	33%
Total	15	100%

The students were asked to translate the Arabic expression “أفادوا في معرض الكتاب الدولي” into English. The students here translated the expression with difficulty, only three of students, 20% reached to the creative translation. However, seven of them, 47% were failed to translate it creatively into “Sana'a International book fair” and they went to translate it improperly into very bad translation like this “place the books Sana'a international” this meaningless translation may be because of their misunderstanding of how to deal with the word “international” which refers back to “book fair”. Finally, five of the students, 33% did not give their responses.

**Table 15: الاولاد لطيبون TT “The good boys”**

Students' translations	Frequency	percentage
Creative translation	9	60%
Uncreative translation	4	27%
No translation	2	13%
Total	15	100%

The students were asked to translate the expression “الأولاد لطيبون” into English and appeared from their answers that nine of the students, 60% provided the creative translation and dealt with the Arabic adjective “الأولاد لطيبون” nicely, when they translated it into the common meaning “good” rather than the different lexical meanings of the word “الأولاد لطيبون” which may not have implied the meaning. Only four students, 27% failed to translate it creatively and gave incorrect answer, they wrote “the boys impolite” they may want to write “impolite”. Besides, two of the students, 13% did not attempt to translate this expression.

**Table 16: Pure angles "ملائكة بئرار"**

Students' translations	Frequency	percentage
Creative translation	2	13%
Uncreative translation	10	67%
No translation	3	20%
Total	15	100%

When the students were asked here to translate this expression only two of them, 13% wrote the creative translation. However, the majority of the participants ten students, 67% were mistranslated it creatively into “pure angles” and they translated it improperly into “righteous” which does not collocate with “angles” this literally meaning appeared the students unskilled to translate properly. Finally, three of the students, 20% did not attempt to translate. This indicated that the courses of translation which they took in

their studies were not enough to polish them for the right and creative translation.

**Table 17: "عُقُوقُنْجَا أُقِلْ ÇA four-hour meeting"**

Students' translations	Frequency	percentage
Creative translation	6	40%
Uncreative translation	7	47%
No translation	2	13%
Total	15	100%

In this item, the students were asked to translate this Arabic expression "عُقُوقُنْجَا أُقِلْ Ç into English, six of the students, 40% replied with the creative translation, while seven of them, 47% wrote uncreative translation, and only two of the students, 13% remained with no translation. The above statistical data revealed that there is some improvement in translating this expression, but still there is a lot of efforts to be done from the side of the students to arrive all to the creative translation.

**Table 18: "ماء عذب" Purewater**

Students' translations	Frequency	percentage
Creative translation	6	40%
Uncreative translation	8	53%
No translation	1	7%
Total	15	100%

The respondents were asked to translate this Arabic expression "ماء عذب" into English. Six of the respondents, 40%, provided us with the creative translation, eight of them, 53% provided us with the uncreative translation. Only one of the respondents, 7% did not give his answer. This implied that most of the students gave us uncreative translation.

**Table 19: "رئي سدل جامعة" Rector of the University**

Students' translations	Frequency	percentage
Creative translation	2	13%
Uncreative translation	12	80%
No translation	1	7%
Total	15	100%

Here in this item the students were asked to translate this Arabic expression "رئي سدل جامعة" into English. Only two of the students, 13% got the creative translation, while twelve of them, 80% got the wrong translation the uncreative translation. They failed to provide the creative translation for the Arabic word "رئي" and they translated it into "head" instead of "rector". One of the students, 7% did not try to translate this expression. From this statistical data we could understand that most of the participants did not give the creative translation because they did not have enough practice and weak background knowledge in English translation.

**Table 20: “تأشرف لطيب” “Not to be used without medical supervision.”**

Students' translations	Frequency	percentage
Creative translation	2	13%
Uncreative translation	6	40%
No translation	7	47%
Total	15	100%

In this table the statistical results showed percentages in comparison to the previous table. Only two students, 13% got the creative translation, while six of them, 40% gave uncreative translation and the rest of the students seven, 47% remained negative, they did not give their translation. This indicated that the students mistranslated the expression and wrote faraway translation and the grammar was incorrect “not use until exposed to a doctor” this expression is very famous but the students failed to capture the creative translation, on the contrast, the majority of the students couldn't translate and they returned their exam papers back empty.

**Table 21: “A cat has nine souls” “زى لقطب سبعة أرواح”**

Students' translations	Frequency	percentage
Creative translation	2	13%
Uncreative translation	9	60%
No translation	4	27%
Total	15	100%

The students were asked to translate the Arabic expression “أشرف لطيب” into English, only two of the students, 13% got the creative translation, while nine of them, 60% got the uncreative translation. Four of the participants, 27% didn't even try translate and left their translation test papers empty.

### Findings

The researchers collected the test papers from the participants and compared their translations with the translation answer key which were taken from specialized translation references like in Tawfeeq 2019, Yusif 2011, Najeeb 2005 and Addeibany 2014 to see where the novice translators /students answered with creative translation, where the participants failed to get the creative translation and where they unanswered. First of all, the creative translations of the students in the first part of the test 63 (42%) while uncreative translations were 68 (45%) and no translation were 19 (13%). From the students answers we found the huge number with the students who failed to provide the creative answer according to the answer key and with small differentiates with the students who answered creatively. while minority of the students who preferred unanswered.

The second part of the test was the total number of the creative translations were 44 (29%), while the uncreative translation were 78 (52%) but no replied were 28 (19%).



Part one	Proper Translation		Improper Translation		No Translation		Total	
	Frequency	Percentage	Frequency	percentage	Frequency	Percentage	Total	%
	63	42%	68	45%	19	13%	150	100%
Part two	Frequency	Percentage	Frequency	percentage	Frequency	Percentage	Total	%
	44	29%	78	52%	28	19%	150	100%
Total	107	36%	146	48%	47	16%	300	100%

The above table is no.22, reveals that 42% of the participants' creative translations to each expression in part one "translate from English into Arabic". Nevertheless, 29% of the participants who get the creative translation with total percentage 36%. But, most of the participants' translations were uncreative, for example, in part one, 45% of the students failed to provide the creative translation, additionally, 52% of the students in part two, also failed to get the creative translation with total percentage 48%. Moreover, 13% in part one & 19% in part two untranslated and turned their exam papers free from any attempt. The total number of the students who did not replied were 16%. In brief, the percentage of the participants who introduced creative translation in part one is better than the percentage of the participants in part two. That means the students faced difficulties in part two than part one. On the contrary, 45% in part one and 52% in part two were failed to capture the creative translation that may they lack to background and wide knowledgeable to provide the creative translation. Consequently, the expressions in part two were difficult in compare with part one. Finally, both participants who unanswered and replied their test papers free from any attempt were as follows: in part one 13% and in part two 19%, that means part two was more difficult than part one. In general, the results appeared that part two was the most difficult than part one due to lack of the good expressions and less background in provide the creative and intended translation.

The findings of the study revealed that the majority of the students forgot and disremember what they had learned in the third level (two courses in translation) and all the courses consider the methods and tools of translation that help them to translate and deal with like these expressions. Because many of collocations, proverbs, synonyms ...etc. were taken in the two courses. On the other side, the students appeared they lack of vocabulary, both in English and Arabic and the University must support the course and re-evaluate the running courses in English in general and the courses of translation in particular.

Finally, the third year recommended and prescribed references of the translation course were free from any specialized Arabic translation references.

### Recommendations

According to the results were displayed in the above table, the students' lack to remember the rules of translation and they misused between weak meaning and creative meaning. So, the researchers recommend with the followingpoints: -

1. Elaborate the course of translation and start from First level into the four level.
2. Provide the library of the faculty with the updated technologies and dictionaries which enable the students to translate effectively.
3. Cancel the Arabic sub-courses or introduced in an English language to enhance the students' vocabulary.
4. Provide the learners with modern technologies which help them to follow up the new programs in the science of translation.
5. Adding extra Arabic references to the Prescribed Reading and Recommended Reading which available in the University Curriculum, because all of these references in English but in Arabic none of them.



6. Building new vocabulary by the daily assignments and translation tasks to enlarge their cognitive ability.
7. Adding different courses in translation like, social, political, literature, economic and other fields.

### Conclusion

The course of translation in the English Department at Faculty of Education Radfan is not enough due to the time limit to achieve the lecture in translation is only two 2 hours. As a result, the negative results appeared on the student's efficiency during translation the test paper. The fourth level of English Department at the Faculty of Education Radfan needs more and more trainings and assignments in translation both in English and in Arabic to help them to overcome the difficulties that face them during translation and help them to select the creative meaning.

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02

## DECONSTRUCTING THE CLASS BARRIERS IN *IAS TODAY* AND *THE WHITE TIGER*

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### **Abstract:**

*Class difference creates nightmare for the underprivileged groups in all the societies of the world. Almost half of the population remains at the back foot accepting their limited resources and remain cluttered in their own narrow world. Vikas Sharma's recent publication IAS Today (2021) and Aravind Adiga's The White Tiger (2008) is an eye view of the struggle and courage required for the journey of impoverished to create an empowered self. The hero of Vikas Sharma's novel leads a quite linear and disciplined life keeping all the distractions aside and proves his worth by becoming an IAS officer. Even after acquiring the name and status, he follows Gandhian lifestyle to conduct his survey to the social issues and their eradication. On the other side, the protagonist in The White Tiger, lives a suppressed life under the courtesy of his master. At the end, he deconstructs the age old hierarchy of the rich and poor and becomes an entrepreneur but at what cost. He violates the human values turns into a ruthless ungrateful criminal and kills his master. Both the novels present a contrast in the modern world between greed and lust, rich and poor, values and ethics. The present paper shall comprehend the social structure in a more unified way tracing the growth of an individual from a defeated being to a winner and it will also discuss whether the means matters in the process of achieving the target or the end justifies the means.*

**Keywords:** *Class Segregation, Empowerment, Social Issues, Deconstruction, Class Hierarchy etc.*

Class segregation is an inequality in the society between people with different social standards and status. It is a division in the social structure which separates the people into higher class and lower class comprising the wealthy and the poor respectively. This discrimination is primarily determined by one's ability to fulfil the basic needs. Those who have sufficient mediums to nurture their life are called upper class and the other people who suffer financially are categorized as lower class. P. K. Nayar asserts that "class membership is defined by the ownership or lack of ownership of the means of production" (57). Class separation is a wide phenomenon subsiding the poor from the centre of the society disabling them from any kind of further development physically, mentally and socially. "According to Niti Aayog, 25% of the populations in India are poor" ("Poverty Ratio in India"). In this way, "every fourth person of the total population of India is in poverty" ("Poverty Ratio in India"). The rift between rich and poor, bourgeoisie and proletariat is not a new phenomenon, it continues since the older times and is still prevailing. "According to Marxist thought, social conflict caused by economic factors is the driving force behind society's processes and structure" (Riach 85). The present paper shall study that the class disintegration is a social anomaly controlled by the knowledge and power of ruling class while ignoring the knowledge and efforts of a low-class individual to empower himself. It highlights the independent lower-class people who are proving their identity and empowering themselves with their own hard work and determination.

Vikas Sharma is a contemporary writer. He is a professor and head, department of English, Chaudhary Charan Singh University, Meerut. Besides his academic work, he has written six novels: *IAS Today* (2021), *Love is Not Time's Fool* (2022), *498A: Fears and Dreams* (2022), *Medicine: Light in*

*Twilight* (2022), *Ashes and Fire* (2022), *Hope Against Hope* (2022). Rights of woman, problems of widow, orphan and helpless old people has been discussed in detail in the novel *Love is not Time's Fool*. 498A: *Fears and Freedom* is the depiction of living a just and carefree life following correct knowledge, right conduct and philosophy in personal and social sphere. Other than this pandemic and its resultant depression are the themes of his writings.

Aravind Adiga (1974) is famous for his debut novel *The White Tiger* (2008) which won him the most prestigious Man Booker Prize. He is a prolific Indian writer and journalist contributed short stories and novels. He pens down some well-known novels named *Between the assassinations* (2008), *Last Man in Tower* (2011), *Selection Day* (2016), *Amnesty* (2020) and short stories *The Sultan's Battery* (2008), *Smack* (2008), *Last Christmas in Bandra* (2008), *The Elephant* (2009). His writings centre around the discussion of class division, poverty, real estate business, sports etc. Keeping the poor in the centre of discussion, *The White Tiger* raises the issues of poverty, class exploitation, landlordism, struggle for empowerment etc.

Vikas Sharma's novel *IAS Today* is a story of two village boys Romesh Shrotriya and Tinny Gaurav. The two characters are contrary to each other. Romesh, the son of a farmer, believes in hard work and wishes to create his own identity by studying hard to carve out his name and prestige as an IAS officer while Tinny, the son of S.D.M. Bharat Bharati, is a boy of a well-respected family who lives a quite addicted and lustful life engaged in theft and fraud. Witnessing his father's poverty and hard work as farmer, Romesh decides to do something remarkable to make his parents proud. Since the very beginning, Romesh is quite determined, hard working fellow aspiring for his goal of becoming an IAS officer. He believes "why not depend upon personal skills, work hard with intelligence and prudence" to succeed in life (Sharma 3). Though he lacks confidence in English pronunciation yet completes his intermediate examinations with first position. For further studies, he prepares for civil services guided by his mentors in Delhi University but due to poverty his father does not buy him books saying "You have a lot of books on your shelf. Finish them and then ask me for new books" (Sharma 4). He manages his studies with the library books, newspaper for general topics and some xerox copies of the content. With his hard work, he topped the university while his friend Tinny secured first position. Out of jealousy, Tinny finds no companion in him and later on they both separate their way. Romesh becomes more confident and lives a self-contained life. He starts giving English tuitions to the undergraduate students to be self-independent to bear his own expenses in city. Adiga portrays the struggle, conflict and hard work of an aspirant to achieve his goal who cannot even afford to buy books. He presents a very realistic picture of a poor youth who tries to overcome the social and personal barriers to pursue his goal.

Romesh lives a very disciplined life, committed to his goal who does not allow any distraction to hinder his path. He spends his time reading a lot of books by English writers such as Francis Bacon, Alexander Pope, Charles Lamb, Bertrand Russell, Sigmund Freud, Dorothy Richardson, Henry James, Virginia Woolf, G. B. Shaw, John Milton etc. The vast study not only broadens his mind but also makes him live a more refined and disciplined life. Romesh believes "Knowledge is power, and power brings money" (Sharma 71). With all his hard work and determination, Romesh clears IAS exam and becomes a responsible citizen ensuring the welfare of common man. A lot of challenges and opportunities are there in front of him which he tackles with dedication and resolve. He becomes an inspiration and epitome of success to others particularly to those who are subordinates and motivates them to pursue their goals.

Coming from a very humble background, everything out of his house and village is a new and thrilling experience to him. He starts his journey in poverty and till the time of his training in city, he adjusts with the available mediums and articles arranged and bought years ago in scarcity by his father. His father sent him to the training center giving eight rupees in his hand and advised him to "become a responsible citizen of the nation" (Sharma 109). His simplicity of life and thought reflects in his appearance of Khadi kurta and pants and admiration for Lal Bahadur Shastri, the second prime minister of India as his role

model. Not being fond of rich lifestyle, good financial status, he believes in self-determination and noble deeds as the key to success. Adjusting in the new environment, he joins the training classes in traditional khadi attire totally refusing the western culture represented by suit and trousers. He clearly tells the officers “That he would leave the training if forced to put on trousers, blue open collar coat with a tie” (Sharma 117). Despite a long conversation with the officers, he firmly states “Sir, I can't afford to purchase this western uniform with the hard-earned money of a poor farmer” (Sharma 118). His poverty keeps him very humble in every aspect and he never takes pride in his achievement rather takes each step of progress as an opportunity to pave a way for lower class people. Even as a trainee, he wants to raise voice for the lower strata of society whose voice remains unheard. His first question in the training is about the struggle and hardships faced by a farmer to sustain himself and his family. The farmer has never been the centre of discussion in concern of their difficulties and problems as “nobody cares for the poor farmers, and they generally die in harness” (Sharma 119). With this concern, he also drives the attention of policy makers towards the flaws in the education system where the children from lower class struggle to collect the required books and stationery and feel subsided. Sharma criticizes the system saying, “nobody cares for the growing gaps between the children of rich families and poor families as the latter fail to buy school uniforms, books or notebooks” (Sharma 119). Through Romesh, the author criticizes the least concern of government for a good, unified education system equal to everybody and within the access of each person who is desirous to learn and create a better world for himself and his surroundings.

The author presents a critical view of socialism through the ideas of Romesh. He advocates equality among all citizens and propagates that “socialism is a system in which all citizens get equal opportunities for progress” (Sharma 125). Contrary to communism, socialism understands the requirement of each person following the principal of 'to each according to his needs' (Sharma 126). Romesh tries his best to practice socialism and propagates it in his discussion as the only solution to any problem in the social sphere. Achieving the success, he expands his own space as well as tries to create a homogenous environment to others which represents his empowerment in true sense.

Trishala Vasu, his roommate and colleague in training shares his sufferings and educational difficulties. She also believes in the idea of socialism like him. Coming from a higher class as the daughter of a D.M., Trishala does not take concern to Romesh's low financial status but marries him for his qualities and his approach to life. She expresses to her parents that “material comforts and a grand marriage show had no significance for her now” which reveals her ideology that class does not defines a man's ability (Sharma 134). Trishala's acceptance of Romesh's family's inferiority in social class demonstrates that Romesh empowers with his values and ideals rather than material comfort.

A number of group discussions in training polishes his knowledge of social problems and enables him present his views more effectively. With his zeal and knowledge, Romesh successfully becomes the district magistrate in Kurukshetra and Trishala, his wife gets posted as district magistrate of Karnal, Haryana. Through Romesh's success, the author shows the victory of the lower class over a predetermined set of social practices that dictate only the empowered can hold the position of authority. In this way, Romesh breaks the stereotypes associated with lower class individual and becomes a representative of change, dismantling the social division and paving way for other to aspire positions of power.

Aravind Adiga's novel *The White Tiger* frames a tale of an ordinary village boy who moves to the city in search of employment and a better life. The hero of the novel, Balram Halwai, is an innocent and intelligent boy in his surroundings, but poverty prevents him from any kind of upliftment. He is forced to leave his education and starts working at a tea shop for meager wages. His lower status in the social hierarchy always pricks his conscience to upgrade himself financially. He tries to keep himself updated to the social demands and skills necessary to be successful. He listens the conversation of visitors and customers at the tea shop and confesses that “by eavesdropping on them, I learned a lot about life, India and America – and a bit of English too” (Adiga 47). He tries his best to cope up with the demands of changing



scenario, so he learns driving and relocates to Dhanbad in search of employment. After a lot of struggles in the new city, he got a job of driver for Mr. Ashok an NRI who shifted at his father's place. Working with Mr. Ashok has both challenging and an enriching experience to him. Initially suppressed to his master's order, gradually, he broadens his knowledge and expands his work interest instead of being limited to “the rooster coop” of poverty (Adiga 187). Adiga criticizes the narrow world in which the poor are forced to live, as subordinate and marginalized individuals who accept the superiority of the upper class.

Witnessing the corrupt attitude of city people, he acts the same way and confesses the change he noticed in his personality “I was corrupted from a sweet, innocent village fool into a citified fellow full of debauchery, depravity, and wickedness” (Adiga 197). His poverty leads suppression to upper class and lives an overburdened life under their command. Gradually, he gets unsympathetic to his master and concentrates only on the ways of his upliftment to get away from any injustice prevailing in the society. He always aspires the equality and opportunity to build a life for himself without any segregation in the social world on the basis of class. Though a villager he deconstructs the class and space boundaries just by upgrading his knowledge, leaving behind all the stereotypes and prejudices regarding a lower class being. Even after trying hard, he cannot find value and recognition under the command of his master. Sharma writes that due to his master's overpowering attitude “he deviates from morality and break the shackles of moral values to get freedom” (111). Seeking the opportunity, he kills his master and bribes the money intended for the authorities. He admits the crime committed by him saying that “he rammed it three times into the crown of his skull, smashing through to his brains” (Adiga 284). Mahal writes “crime was mentally justified by him as his fight against exploitation by the wealthy” (5647).

Taking shelter in Bangalore, he spends his time contemplating the most suitable business that will lead to success in a short span of time. With an acute analysis of the current need of people, he establishes a driving agency and becomes an entrepreneur providing employment to numerous people. He asserts that “I changed from a hunted criminal into a solid pillar of Bangalorean society” (Adiga 292). Although he reduces the gap between the two classes reaching to the top of hierarchy as an entrepreneur, but it comes at the cost of sacrificing human values for material upliftment. Balram believes that “individual action is the key to break out of rooster coop and the servants are self-trapping” (Narasiman and Chawdhry 7). The researcher does not justify the crime committed by Balram but his relentless pursuit of his goals and his role as a provider to other individuals can be seen as defining characteristics of success. However, the brutal means he employs to achieve his dream of equality can never be accepted by anybody but “somewhere in this journey his tainted thinking justified this as a requisite for embracing an opportunity and subsequent improvement” (Mahal and Markandeshwar 5647). He can be taken as successful man in terms of his conscious mind, determination, acceptance of guilt and a provider to other poor people.

Indeed, Romesh and Balram Halwai stands a contrast to each other. Balram in his pursuit of modernity succumbs to corruption, commits murder and indulges in debauchery. He adapts negative aspect of life and forms a corrupt outlook of people based on his experiences. Becoming an entrepreneur, Balram empowers himself to the extent of providing others. However, his success comes through compromising values and engaging in criminal activities. While Romesh, despite of living in urban locale with all the luxury in his surroundings, remains rooted in his culture and values. He chooses an ethical path and progresses in every aspect socially and intellectually. Unlike Balram, Romesh shapes his future in the city and progresses professionally instead of getting inclined to the sophisticated lifestyle and debauchery. Romesh as an IAS officer, works towards eradicating the class boundaries and regulates the society towards equality. Both the protagonists are self-made person holding power in their hands in completely different ways. They both are the winner in their own way succeeding social hierarchy and proving their own worth. They both aspire to create an inclusive society in which they become successful to a great extent. The study raises the question of whether the means employed in the journey towards success truly matter or if the end result justifies any means used. Eventually, it is up to individual interpretation to

determine the importance of means versus ends in the pursuit of success.

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## THE SELECTIVE AMNESIA: REPRESENTATION OF DALIT WOMANHOOD IN DALIT MEN'S AUTOBIOGRAPHIES: A SELECT STUDY

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### **Abstract:**

*In Indian society, Dalit women are doubly oppressed as Dalits and as women. They are penalised and brutalised not only by upper caste men but also by men from their own community. This subordinate status of Dalit women and their complete marginalisation is clearly reflected in the writings of Dalit men, but the productive roles of these women are hardly seen in the texts of Dalit men. This selective amnesia by Dalit males shows that men are not ready to acknowledge Dalit women's contribution to the family, the community and the Dalit movement at large. They refuse to accord their women equality even in literary representation. The silencing and stereotyping of the women has hence led to an alternative voice from the women themselves. Autobiographies written by these Dalit women tell the story of the aspects of their lives that have been erased, ignored, demeaned, mystified and even idealized in the majority of Dalit men's texts. This paper aims to analyse select Dalit men's autobiographies such as Hazari's *Untouchable: The Autobiography of an Indian Outcaste* (1969), Sharankumar Limbale's *The Outcaste* (2003) and Omprakash Valmiki's *Joothan* (2003) to explore the representation Dalit womanhood in those texts.*

**Keywords:** *Dalit women, marginalization, amnesia, literary representation, autobiographies, silencing and stereotyping.*

To the Dalit writers, Dalitism is an encapsulating, multifaceted concept embodying subjugation and control which is imposed from 'above' in all spheres of living, be it social, economic, political, cultural or moral and Dalit literature holds both external and internal forces responsible for their subjugated identity. Making the painful growth the base of their ideas, Dalit writers produce literature which seeks its themes not in the abstraction of universal values but in the lived torment of actual human life, the life which is defined not on the abstractions of sentimentality but on the hard and inclement rocks of unjust socio-cultural and politico-economic relationships between man and man. This literature is not written for mere entertainment or transient pleasure, but it is an embodiment of protest and resistance.

Autobiographies as a literary genre claim to give an honest account of the lived experiences also have an agenda and are written as per a given structure. Dalit writers used to write their autobiographies with the dual but integrated purpose of expressing and assessing their identity as Dalits who grow and suffer so much. The blend of pathos and protest with the combination of the rebellion against social injustice with a dream of a life of dignity for the oppressed can be found in these autobiographies. These are the documents which testify to the existence of suffering inflicted on the basis of caste, question its rationale ruthlessly and convince the readers about the sheer unjustness of the phenomenon called caste system and with this, also symbolise the voice of freedom. But it can be said that sympathetic creative outpourings, analytical sociological discourses as well as journalistic polemics do not succeed in capturing the complexity of the caste system's effect on those who have historically been relegated to the margins of society on the basis of the birth based considerations of high and low. Here, Dalit autobiographies attempt to fill a vital gap in the effort to study marginalised human subjectivity as they show that the core of a human personality can be known only when its core formative ingredients are taken into account. And this



accounting is possible only when one reads or listens to the factual accounts of the true experiences.

Although Dalit women share caste and class with Dalit men, issues of gender make identity construction between the two groups different. Dalit men's autobiographies while projecting the caste and class issues, often seem reluctant to project the gender issues. A chosen amnesia of suppressing Dalit womanhood is seen in their autobiographies. Gradually, Dalit women's autobiographies came into existence by which the Dalit women writers aim to project their gender issues, reconstruct their own identity by deconstructing the socially constructed identity by which they were pushed to the lowest ladder of the society. But it is not always gender consciousness that dominates Dalit women's autobiographies, these autobiographies can uniquely be distinguished from men's autobiographies, in their concerns and perceptions from women's point of view. Different issues, concerns and anxieties raised in Dalit women's autobiographies incite thoughts in readers about the significance of Dalit men's autobiographies as well. At some stage it would become inevitable to look at men's autobiographies along with the women's, since they might provide material for a more complete Dalit perspective of their own predicament between the two worlds.

Often women writers round the world, irrespective of the differences in their problems and perspectives, share a similar unspoken agony. Their gender becomes more prominent than their genres and their sympathy for their own folk is often misinterpreted and branded as 'feminism' not 'humanism'. Some critics like George Henry Lewes view that a woman's literature “promises a woman's view of life, woman's experience: in other words, a new element” (47). In *The Lady Novelist* (1852), Lewes differentiates the writings of men and women on the basis of their focus: in men's writing the focus is more on intellect whereas in women's writing the focus shifts to emotion. To quote him: “Masculine mind is characterized by the predominance of intellect and the feminine by predominance of emotions.... Woman, by her greater affectionateness, her greater range and depth of emotional experience, is well fitted to give expression to the emotional facts of life...”(131-32). For men, writing autobiographies is just another act of portraying their perceptions of the world outside, but for women it is much more than that: it is more the portrayal of the world within, the world hitherto hidden from the rest of the world, than the world outside. Sometimes, the focus is neither the world within, nor the world outside but the conflict between the two, between the individual and the society, between tradition and modernity, between fact and fiction. In her article, *Mennonite Women's Autobiography: An Interdisciplinary Feminist Approach* (1996), Mary Cisar explains: “Studying women's autobiography fixes our gaze on the dichotomies between inside and outside, the community and the individual, patriarchy and feminism, history and fiction” (143). This dichotomy in their existence requires them to make multiple adjustments at every phase of their life and when the extent of adjustment crosses the limits of forbearance, it leads to revolt which is often orchestrated through literary outpourings.

An autobiography with its claim of genuine remembrance and retelling can also have a counter-claim of genuine forgetting and omission which is evident from the treatment of women in male autobiographies. It was not in the writings of Dalit men and women but in the writings of the upper caste people it is perceived that the upper caste women had been valorised, the middle-class women marginalised and the Dalit women victimised. Dalit women not only questioned their own victimisation but also spoke for the upper- and middle-class women who met the same fate at home. They are the subalterns who are championing the cause of women as a whole. The call is not merely to break stereotypes and demand self-respect but also to highlight the differences accorded to the problems of men and women and the lopsided progress of the Dalit movement itself; a movement which is precariously balanced on the sandstone of double-standards.

Generally, the life stories of Dalit women crafted by Dalit male writers, in spite of their commitment and sincerity, have been set aside by the Dalit feminist critics as unrealistic and doubly

distanced from the truth on the ground that since they do not live the life of women, they cannot recreate a woman's life in their writings. As Ruth Manorama asserts in her article 'Dalit Women: Downtrodden among the Downtrodden' that "the majority of the Dalit poets have tended to see women as victims rather than victors" (qtd in Massey, *Indigenous People* 165), it is true of most of the Dalit writers who may glorify them as mothers and sisters but still neglect their distinct identity as women. On the other hand, when women write their own stories, it is treated as women's writings, not as a document of human creation and is given a lower status in the literary canons. Dalit men in their autobiographies articulate individual stories of masculine heroism to recuperate the manhood they lost to the upper caste people. Upper caste dominancy rendered Dalit men powerless, psychologically emasculating them and effecting a symbolic relational change in their sexual status to the systems of power. As water rolls downwards, the frustration of Dalit men was rolling down towards the most powerless victims, the Dalit women and the vacuum caused by the frustration could only be fulfilled through the tortures inflicted on the Dalit women by their own men.

Sharmila Rege, a Dalit feminist, argues that Dalit men representing Dalit women put forward their own views on behalf of Dalit women. Similarly, when upper caste women talked about oppression, they considered Dalit women to be similar to themselves and talked about a generalised victimisation of womanhood. As argued by Rege in her book, *Writing Caste Writing Gender* (2006), according to these women a caste identity can be transcended by the larger identity of sisterhood among all women. But this kind of theorisation of experiences is problematic because the actual experiences of different sections of women in society are very different and a Dalit woman's situation is totally different as she is doubly cursed as a woman and as a Dalit.

In the 1980s and 1990s a new wave within feminism emerges which necessitates a rejection of universalization of experiences of women belonging to different castes and classes, leading to an emphasis on the independent identity of Dalit woman. Gopal Guru in his article 'Dalit Women Talk differently'(1998) argues that in order to understand Dalit women's need to talk differently it was necessary to delineate both the internal and the external factors that had a bearing on her constitution. While defining the necessity for Dalit feminism, Guru admits that the issue of representation of Dalit women gets complicated due to what he cites as external factors that is, non-Dalit forces homogenising the issue of Dalit women and internal factors that is, the patriarchal domination within the Dalits. There was a strong feeling among Dalit women that upper caste educated activists could not represent their grievances in their entirety as they were not the ones who actually went through the trauma of being a woman and moreover a Dalit woman. There was a gulf between upper caste women and Dalit women which was not easy to cross. Gopal Guru, while distinguishing the discourse of Dalit women from the upper-class feminism, asserts that social location determines the perception of reality, making the representation of Dalit women's issues by non-Dalit women less valid and less authentic. He utters,

Beneath the call for women's solidarity the identity of the Dalit woman as 'dalit' gets whitewashed and allows a 'non-dalit' woman to speak on her behalf. It is against this background that Dalit women have of late protested against their 'guest experiences' in a text or a speech of a non-dalit woman and instead organised on their own terms (qtd in Rao 82-83).

Dalit feminists believe that there is neither any common material base nor a common philosophy to combine Dalit women's movement with other women's movement as the emancipation of Dalit women always entails a dual-struggle of being a Dalit and a woman which is quite different from the predicament of other women.

The practice of writing autobiographies actually has always been the privilege of the intellectuals,

the powerful, the rich or in other words the dominant class. Since they are mostly written by learned men, they are structured, well knit and written in a standard tongue. However, it is only in the end of the 1970's there emerged a notion of female self-hood which could be triumphantly liberated from its neglect or repression under patriarchy and made visible through writing. Gradually Dalit women's autobiography comes into being as a strategic necessity of that particular time by challenging the existing male selfhood. These have become a kind of consciousness raising writings which would enable readers realise the joys, nostalgia, suffering, pains of Dalit women as a collective and communal identity as women. They could also make readers realise a sense of pride and satisfaction derived by many of them in being able to realise their artistic persona and being able to contribute to the collective oeuvre of Dalit literature. However, it is to be understood that, Dalit women's testimonies by Shantabai Kamble, Baby Kamble, Kumud Pawde, Urmila Pawar or Bama, in no way project the sense of a unique self at the cost of the community.

Significantly, there are remarkable differences in the autobiographies written by Dalit men and women. Usually, the world of male Dalit writers is inhabited by caste prejudices which cripple the inherent potential of Dalits and fracture their dignity as human beings. Most of the world of these writers is a territory torn apart by caste and afflictions of caste and in their provinces the females enter only as a prop to the hero who struggles hard to achieve a formidable place in a largely inimical society. But women in this battlefield of life enter mostly in the garbs of mothers. Dalit male writers feel deeply grateful to her who is, as a rule, hardworking and bears many tribulations of fate for them and as a reward they sing paeans for her sacrifice and unexpressed love. By exclusively focussing her identity as a Dalit woman, Dalit men's portrayal forsakes her identity as a woman and tries to see her in certain stereotypical images which are a reflection of patriarchal framework in upper castes. Her projection of being Dalit is exploited as a strategic asset and she becomes a victim of an ideology which tries to keep her where she is, by idealising and seeing her only in the form of 'mother' image. It results in her broken images in the works of male Dalit writers who fail to present her as a convincing 'woman being' with her own life and distinct impulses against what is seen as correct image by the patriarchal structures. Nowhere there is a mention of her diverse identities, of her different capabilities, her inner and outer conflicts. In some autobiographies even when there are ample scope, a limited and conventional picture has been given to the women characters. In doing so, they accord justice not to women, but only to themselves.

But the domestic violence, inequality in matters of care and food never attract the vision of Dalit male writers, though it is quite evident from Dalit women's autobiographies that these were major issues among the women. The complete dismissal of domestic violence in the men's narratives shows their apathy and the complete denial of violence at home. Since men benefit from the patriarchal system it is supposedly difficult for them to initiate change in some of the oppressive situations in Dalit women's lives. Dalit men like men of all classes and castes thus espouse the beating of wives and the general physical, mental and emotional trauma which the womenfolk have to bear within a household. But in the narratives of Dalit women the day-to-day private life is depicted more realistically revealing the dark side of a patriarchal structure. Dalit women's autobiographies like Bama's *Sangati*, *Karukku*, Baby Kamble's *The Prisons We Broke*, Urmila Pawar's *The Weave of My Life*, Sumitra Bhave's *Pan on Fire*, while narrating how they fought with the circumstances, also have given an inspiring message to the society. In all these autobiographies, the women emerge riding conflicts on different planes. The readers get from these narratives a woman's perspective on diverse things-what makes her world, her take on societal evils and her anguish, hopes and fear, her remembrance of the past, her experience of the present and her concern for the future.

Dalit male writers frequently idealise Dalit women in the archetypical roles of mothers and sisters and attempt to forcibly create structures which show invasion of romanticism in their outlook leading to systematic erasure of the reality of Dalit women who have to carry the double burden of caste as well as

patriarchy. As far as autobiographies are concerned, for Dalit men, these writings are necessarily weapons of protest-often on behalf of the community, but instances of projection of the self-the ego-surfaces in spite of their sincere efforts of wrapping their weakness. The conclusion from Hazari's *Untouchable: The Autobiography of an Indian Outcaste speaks*.

The sea was rough, the boat was small, and I had never sailed before. Already I felt that I was part of a new world, encircled by the mighty ocean, which knew no creed or caste, and as I gazed toward the wide horizon, I prayed that one day I might find the peace of soul I had never known but always sought (qtd in Kumar 160).

Hazari here leaves the land, the people and finds better fortunes for himself and concludes with his abstract wish for peace in a foreign land. In contrast, this is what Bama writes in the forward of *Karukku*. “*After seven years of living in the convent, on 8 November 1992, I left behind my life of renunciation and came out into the world. After that, I wrote my book, Karakku. That book was written as a means of healing my inward wounds; I had no other motive*” (IX). Bama, refuses to be an escapist, doesn't borrow abstractions and has a very practical and humble objective of serving her own people.

Sharankumar Limbale's *The Outcaste* (2003) is considered one of the noteworthy works in Dalit literature. Together with the real representation of Dalit sensibility where caste is seen as collegiums of multiple socio-religious prejudices against the untouchables, the autobiography gives some interspersed pictures of Dalit women facing the vicissitudes of life bravely. The focus of the book is primarily on the experience of living as a Dalit and caste is seen as the crucial factor. If a husband is seen as aggravating the suffering of his wife, it is only individually and not collectively as a species or a group. Nowhere does the women portrayed in it show group awareness as females and held males responsible for their woes. Although, the portrayal of women, particularly Shantamai and Masamai, shows signs of compassion, the women question are largely missing from the text. Shantamai, the protector and guardian of Sharan, is a symbol of his past which he wants to shed off, without realising that this shedding off may also deprive him of his identity, his Dalitism along with their shared existence. It also brings to the fore the peculiar position of Dalit women who sacrifice everything for their sons and are later abandoned by them who now acquire sophistication and start looking down upon them. The writer largely models his women characters on the traditional role of mother as earth- the main reason lies in his engrossment with caste as a decisive disabling factor in our society.

Omprakash Valmiki's *Joothan* (2003) gives a more complex picture of subjectivity where the protagonist and the Dalit community are inextricably linked in a complex web of meaning. In this text, the protagonist Valmiki is an individual, and yet his individuality is often stifled by those who see him only as a faceless member of his community- to them he is nothing more than a 'Dalit', 'Chuhra', 'Bhangi'. Here the protagonist continually faces a clash between the negative identity imposed on him from the outside and his own positive self-ascribed identity. He faces personal discrimination and is deeply sensitive to the pain of other oppressed Dalits, with whom he identifies to such a great extent that he seems to experience their pain himself. This autobiography exclusively deals with the process of the growing up of Valmiki and the consequent trials and tribulations he faces. There are a few female characters and concerns in the text whom the author deals in an oblique manner. In the very beginning, while describing the dirt and insanitation of the chura basti of his village, the narrator refers to the pond which acted as a boundary between the prosperous Tyagi basti and impoverished chura settlement. This pond which was used for numerous purposes was also a public shit ground where “the purdha- observing Tyagi women, their face covered with their saris, shawls around their shoulders, found relief in this open-air latrine. They sat on Dabbaowali's shores without worrying about decency, exposing their private parts” (Joothan 1). The unmistakable irony in the comment brings out the dual standards of the males of upper caste society who



while seeking to confine woman in cover all the time, do not care for them at their most private moments. The false morality of the upper castes towards their women is fully revealed here which, while pretending to be more cultured and refined, do not provide their women a decency of existence.

Besides, though the protagonist associates himself with other Dalit friends and the Dalit community as a whole, the 'we' that has come to mean 'all Dalits' is decidedly male. The silence regarding Valmiki's wife's own agency is one obvious example; Chanda only appears for brief moments in the narrative, once when she asks 'you're not joking, are you?' in response to Valmiki's marriage proposal, again when she receives a theatrical award, and once more when the narrator describes her refusal to use the name 'Valmiki' herself. No insights into this character's own reasoning, nor the different circumstances and restraints faced by Dalit women in general, are given in the narrative. Gender specific abuses are even collated with caste specific ones in the novel, thus relegating women to the margins. The Headmaster Kaliram makes Omprakash sweep the entire school and playground instead of allowing him to study in the class. After two days of manual hard work when Omprakash slips into class to study, Kaliram abuses him using gender specific invectives: " Abey Chuhra Ke, mother fucker, where are you hiding'... your mother..."(5). The use of gender specific invectives alluding to female sex reinforces the impression that sex in a patriarchal society becomes a tool for subjugation and violence. The terminology connecting sex with brutality and degradation objectifies women and when connected with caste, it further downgrades women to the level of beasts. *Joothan* focuses primarily on how caste becomes a stumbling block in a Dalit male's attempt to lead a dignified life. In his preoccupation with his own war against caste, the writer does not get time or energy to explore more fully female characters in the novel.

In *The Outcaste*, the narrator frequently loathes his birth which put him under the curse of being an outcaste. The target of his tirades against the accident of his birth becomes his mother Masamai, while his grandmother Shantamai remains a shadow character with her helplessness, her simplicity and her love for the narrator. While Limbale largely succeeds in bringing to the fore the pity and terror of being a Dalit in his autobiography, the women, though given a large space in the narrative, are not adequately presented. They are seen as complement to the larger Dalit society and not as separate beings with their own concerns which might be sometimes at odds or variance with males. The patriarchal structures in Dalit society which adds to their woes never become visible in the narratives. These structures are thus conspicuous by their absence and distinguish a female Dalit writer's work from these of males. Even *Joothan* gives a very sketchy view of women alongside the narrator's conflict with caste ridden society.

The autobiographies of Hazari, Omprakash Valmiki and Sharankumar Limbale speak powerfully of the daily horrors of untouchable existence, and also of the effect of the caste system on the selfhoods of the untouchables. The experiences recorded therein argue forcibly that it is the actual day-to-day living of the Dalits which play the decisive role in shaping their subjectivity, but the shaping of Dalit women's identity was scarcely referred in their autobiographies. In all these writings, female characters only occupy subsidiary positions.

Although Dalit women share caste and class with Dalit men, issues of gender make identity construction between the two groups different. While Dalit men hardly talked about Dalit patriarchy in their autobiographies, Dalit women never hesitate to write about the nature of exploitation they generally face both within their communities and outside. The autobiographies of Bama, Baby Kamble, Urmila Pawar, Viramma and several others are examples of how Dalit women have to defy several traditions to assert their individual identities. The subjects Dalit men commonly deal with in their narratives are different forms of caste and class exploitation and the various kinds of deprivations they have to face because they happen to come from the so-called lower caste communities. Their protests in their narratives are loud and clear. They also have advocated the restoration of dignity and self-respect of Dalits who have been denied such basic human rights for so long.

While Dalit men are victims of casteism, Dalit women are multiply oppressed on the basis of caste, class and gender. The inferior status of Dalit women and their complete jeopardisation is clearly reflected in the writings of Dalit men but women's contributions in the running of the family and their efforts at earning a livelihood are completely absent there. This selective amnesia by Dalit males shows that men are reluctant to acknowledge the productive role of these women, though the reproductive role is often valorised. Even in literary representation, these women are given a demystified and idealised identity, which is doubly distanced from the truth. While accentuating the 'caste' factor, Dalit men's autobiographies suppress the 'female' factor and the result is that women are seen only through a narrow prism, with their sensibilities and sensitivities remaining unexplored. But this stereotyping of the women has led to an alternative voice from the women themselves where they attempt to write their own stories to reconstruct their identity by discarding their socially constructed identity.

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## THE PERVASIVE INFLUENCE OF CORPORATE MEDIA: SHAPING PUBLIC OPINION IN FAVOUR OF THE RULING REGIME

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### **Abstract:**

*This article delves into the intricate relationship between corporate media and the ruling regime, examining how media ownership by powerful corporations can significantly impact public opinion in favour of the governing authorities in India. The article explores the ways in which corporate interests align with political agendas, leading to biased reporting, selective news coverage, and the suppression of dissenting voices. By analyzing case studies and historical examples, the article sheds light on the subtle techniques employed by corporate media to shape narratives that serve the ruling regime's objectives. Furthermore, it highlights the implications of such media manipulation on the public's perception of critical issues, democratic discourse, and the overall health of a nation's democracy. In conclusion, the article underscores the urgent need for media literacy, independent journalism, and media reforms to counter the undue influence of corporate media in shaping public opinion and fostering a well-informed and pluralistic society.*

**Keywords:** *Corporate Media, Billionaires, News Channels, Democracy, Dissent, Journalism, Alternative Journalism, Media Literacy.*

### **Introduction:**

Corporate media refers to media outlets, including television networks, newspapers, radio stations, and online platforms, that are owned and controlled by large corporations or conglomerates. These corporations often have diverse business interests beyond media and may operate in sectors such as telecommunications, entertainment, or other industries.

In India, the media landscape is characterized by a significant presence of corporate ownership. Many prominent media organizations are owned by large business conglomerates with interests in various sectors, including real estate, infrastructure, and entertainment. If we see the ownership of the many main stream media outlets, for example, Mukesh Ambani the chairman and largest shareholder of Reliance Industries Limited (RIL), owns Network18, a media conglomerate operating news channels like CNBC-TV18, CNN-News18, and others (Roy 2014). Another giant billionaire Subhash Chandra, who is the chairman of the Essel Group, has a net worth of \$2.1 billion and owns Zee Media Corporation Limited, operating various news channels under the Zee News brand (Celebrity Net Worth 2015). **Kalanithi Murasoli Maran** is an Indian media mogul who is the chairman and founder of the Sun Group. He owns television channels, newspapers, weeklies, FM radio stations, DTH services, a cricket team (Sunrisers Hyderabad), and a movie production house. He also held a major share in the Indian airline- Spice Jet from 2010 to 2015. The network owns 33 TV channels.

The ownership structure of Indian media can lead to concerns about potential conflicts of interest, biased reporting, and the influence of corporate interests on media content and narratives.

The concentration of media ownership in the hands of a few corporate entities raises questions about media plurality and the diversity of voices represented in the Indian media landscape. Critics argue



that this ownership structure can impact journalistic independence and the media's ability to hold those in power accountable.

Noam Chomsky has discussed his criticism of media ownership and its role in promoting the interests of the ruling regime in various books and works. One of the most well-known and influential works where he addresses this issue is *Manufacturing Consent: The Political Economy of the Mass Media*, co-authored with Edward S. Herman and published in 1988. In the book they talk about the "propaganda model" of media, which explains how corporate media can serve the interests of the ruling elite and powerful institutions. The book discusses how media ownership, advertising revenue, and reliance on official sources can lead to biased reporting and the suppression of alternative viewpoints.

**P. Sainath** a renowned Indian journalist and author, has extensively criticized corporate media for its biased reporting and lack of coverage on critical issues affecting marginalized communities. He says, "During the freedom struggle, the "tiny Indian media played a significant role...but today's strong media is playing a narrow role, and at least 90 percent of the media is there to defend every move of the government" (NL team 2022, par.3). As a result, the independency of Indian media is in question. It could be seen by observing the India's status in World Press Index. India's position has been **consistently falling in the index since 2016**, when it was ranked 133. In World Press Index 2023, India is **ranked 161<sup>st</sup> among the 180 countries** with a score of 36.62. In 2022, India's rank was 150 (Drishti IAS, par.2). The Reporters Without Borders reasons for the worst performance,

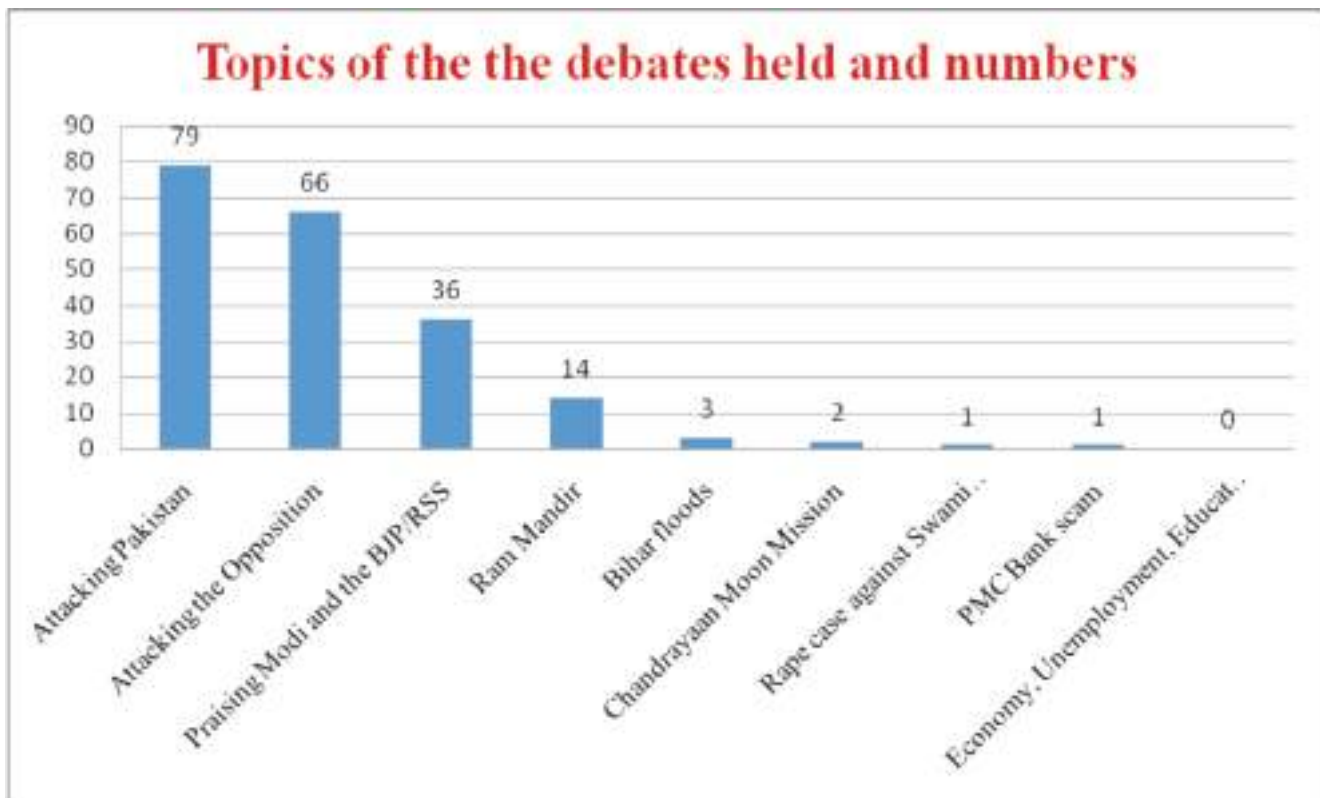
The prime example is undoubtedly the Reliance Industries group led by Mukesh Ambani, now a personal friend of Modi's, who owns more than 70 media outlets that are followed by at least 800 million Indians. Similarly, the takeover of the *NDTV* channel at the end of 2022 by tycoon Gautam Adani, who is also very close to Narendra Modi, signalled the end of pluralism in the mainstream media. (RWB, par.3)

It also shows concerns on the safety of journalists, it says, "Supporters of Hindutva, the ideology that spawned the Hindu far right, wage all-out online attacks on any views that conflict with their thinking. Terrifying coordinated campaigns of hatred and calls for murder are conducted on social media..." (RWB, par.7). A recent arrest of journalist Siddique Kappan under the Unlawful Activities (Prevention) Act and the Prevention of Money Laundering Act, among other stringent laws while he was going to cover the alleged gang rape and murder of the Dalit women in Hathras. It can't be imagined that a reporting can trigger charges under the terrorism act? He was released after two years when Supreme Court granted him bail.

Media has high role in shaping the public opinion. When Pulwama attack occurred, and 40 soldiers were dead in an explosion of vehicle borne suicide bomber. As retaliation India conducted bombing raid by warplanes on February 26, 2019, in Balakot, Pakistan against an alleged terrorist training camp. The retaliation was seen as crucial attack on terrorism. The media coverage of the attack was seen in every news channels and credit to the prime minister was evident. And many allege that Pulwama attack and Balakot airstrike was used as a tool to win 2019 Lok Sabha polls. But the recent interview of former governor of Jammu and Kashmir Satya Pal Malik with *The Wire* was not given the same coverage that the airstrike was given. He reveals that the Indian state had not heeded to the request of him in providing aircraft to lift the soldiers. He clearly says that if aircrafts were provided 'Pulwama attack' would have been avoided. He agrees that he was forced to remain silent on the matter (00:00:01-58). This is called selective reporting. When an issue becomes so harsh for the ruling regime the media in favour tries to either avoid reporting or report it in a corner. It never becomes national news. It selectively covers certain events or issues that portray the ruling regime in a positive light while neglecting or minimizing coverage of negative events or opposition activities.

### Corporate Media's Alignment with Political Agendas:

Media's alignment with political agendas can occur through various mechanisms and influences. The editorial board and management of media organizations can have inherent biases, and these biases can influence the selection and framing of news stories. Editors and journalists may be more inclined to report news in a way that aligns with their own political beliefs or the beliefs of their superiors. As it is evident in prime-time debates of Hindi news channels, *Aaj Tak*, *News 18*, *Zee News* and *India TV*. The table shows the topics of the last 202 debates (till October 19, 2019) out of which most of them align with the agendas of ruling regime.



**Source:** Ramit Verma, *Newslaundry and Official PeeingHuman*.

<https://www.newslaundry.com/2019/10/29/peeing-human-is-waging-a-war-on-modia-heres-how-and-why>.

It is observed that no debates were held on crucial issues like Economy, Unemployment, Education, Healthcare, Public infrastructure, Farmers' distress, Poverty and malnutrition, Women's safety, Environmental protection, Mob lynchings, Questioning any government decision or policy, which demand answer from the ruling government of India. India is the youngest country in the world; the average age of the population is 29 years. It is this population advantage could play a critical role in achieving the nation's ambitious target to become a US\$ 5 trillion economy (Meryl, para.1). The unemployment issue is acute in India. If the government doesn't bring structural changes to the Indian economy to address the problem, the youth will be at crossroads. The media is not doing the job it needs to do rather it diverts the attention of the public. Out of the 202 debates held during particular time, no debate was held to question the govt. on its policies rather accusing opposition was seen. The media houses which are controlled by the big corporate, who have certain interests in the ruling govt. don't pose any question

instead defend the moves of it.

The menace of fake news has also increased in Indian media. The statements, stories, quotes are aired without fact-check. As an example, during the demonetization in 2016, when new currency notes were introduced. The media claimed that 2000 Rupee note has Nano GPS chip. Without any fact-check, the media started celebrating it as a master stroke to corruption and every attempt was made to give credit to the ruling regime on this issue. Later when this question was asked to RBI, it dismissed it saying that it was false (Tech Desk, para.4).

False or misleading news about currency can have serious consequences, as it may create confusion and distrust among the public, impact financial markets, and even lead to legal issues.

If one is having any concerns or doubts about the authenticity of news or information, it is always best to verify the sources and cross-check with credible news outlets or official statements from relevant authorities. Engaging in fact-checking and promoting responsible sharing of information is crucial in the age of digital media and misinformation.

### **Suppression of Dissent and Alternative Voices:**

When media aligns with the ruling regime it is obvious that the dissent against the government is not so comfortable to the media, hence it starts suppressing such voices and never gives a space to be heard. It is evidently seen in India, many journalists have been arrested for their reporting and their opinion on government's policies. A Manipuri journalist, Kishorechandra Wangkhem, was detained under the National Security Act in November 2018 for criticizing the prime minister and other officials on YouTube. The media which supposed to defend the freedom of speech was quiet. There are many atrocities on journalists despite there is no outrage by most of the media houses. Although the Supreme Court has reminded every time that the freedom of speech is integral to the healthy democracy, sadly it is not seen defended by most of the media.

The absence of diverse perspectives in media can lead to a one-sided narrative in several ways. When media outlets lack diverse perspectives, complex issues are often oversimplified or presented in a binary manner. This oversimplification can lead to a superficial understanding of problems, preventing nuanced discussions and thoughtful analysis. Without diverse perspectives, media reporting may lack balance and objectivity. Journalists may inadvertently adopt the biases of their newsroom or their sources, leading to biased coverage that favours certain interests or viewpoints. The underrepresented communities and minority groups may find their voices silenced or marginalized when media lacks diversity. Their concerns and experiences may not receive adequate attention or be framed in a way that perpetuates stereotypes or prejudices.

### **Media Literacy and Its Role in Countering Corporate Influence:**

Media literacy plays a crucial role in countering corporate influence on the media and empowering individuals to critically engage with the information they consume. Media literacy refers to the ability to access, analyze, evaluate, and critically interpret media messages in various forms, including print, digital, television, radio, and social media (Vinney).

Here's how media literacy can help address corporate influence:

- 1. Understanding Media Ownership:** Media literacy helps people understand who owns and controls various media outlets. With this knowledge, individuals can assess potential biases and agendas that may influence the content produced by these outlets.
- 2. Recognizing Biases and Agenda-Setting:** Media literacy allows individuals to recognize both overt and subtle biases in news reporting, analysis, and opinion pieces. Understanding how media outlets frame stories and set agendas can help audiences identify potential corporate influences.
- 3. Identifying Misinformation and Propaganda:** Media literacy equips people with the skills to identify misinformation, fake news, and propaganda that may be disseminated to serve corporate

interests. This helps prevent the spread of false or misleading information.

4. **Analyzing Advertisements and Sponsored Content:** Corporate influence in media can extend to advertisements and sponsored content. Media literacy helps people critically assess the persuasive techniques used in advertising and sponsored articles to discern the intent behind them.
5. **Diversifying Information Sources:** Media literacy encourages individuals to seek information from diverse and reputable sources. By not relying solely on corporate-owned media, people can access a broader range of perspectives and reduce the risk of being exposed to one-sided narratives.
6. **Encouraging Media Accountability:** Informed media consumers can hold media outlets accountable for ethical lapses, biased reporting, or conflicts of interest resulting from corporate influence.
7. **Fostering Active Citizenship:** Media literacy nurtures active citizenship by promoting critical thinking and civic engagement. Informed citizens are better equipped to participate in public discussions, challenge powerful interests, and demand a media system that serves the public good.

Promoting media literacy is crucial to empower the public to discern biased reporting in India. Many NGOs are working in this regard, but major initiatives are yet to be realized.

#### **Importance of Independent Journalism and Media Reforms:**

The importance of independent journalism and media reforms in India becomes even more pronounced in the age of corporate media ruling.

Here are some reasons why they are crucial:

1. **Safeguarding Democracy:** Independent journalism is the cornerstone of a healthy democracy. It acts as a watchdog, holding those in power accountable, and providing citizens with reliable and unbiased information to make informed decisions.
2. **Countering Corporate Influence:** Corporate-controlled media may prioritize profit motives and cater to the interests of their owners. Independent journalism, on the other hand, is more likely to focus on public interest and expose issues that corporate media might overlook.
3. **Promoting Media Pluralism:** Independent journalism fosters media diversity, ensuring that a variety of voices and perspectives are represented. Media reforms can help reduce media concentration and promote a competitive media landscape.
4. **Ensuring Freedom of Expression:** Independent journalism allows journalists to report without fear of censorship or repercussions, thus safeguarding freedom of expression, a fundamental right enshrined in India's Constitution.
5. **Combating Misinformation:** In the age of social media and fake news, independent journalism acts as a reliable source of information, helping to combat misinformation and disinformation that can spread rapidly online.
6. **Strengthening Investigative Journalism:** Independent media outlets often have the resources and freedom to conduct in-depth investigations and expose corruption, leading to greater transparency and accountability.
7. **Empowering the Public:** Independent journalism empowers citizens by providing them with the knowledge and awareness they need to actively participate in society and engage with public issues effectively.

While corporate media can undoubtedly play a role in the media landscape, the presence of independent journalism and robust media reforms are essential to counterbalance potential biases, protect press freedom, and ensure that the media serves the public interest rather than serving the interests of a few corporate entities. Alternative journalism is also can be seen as the antidote to the mainstream media, e.g., *Democracy now*.

In conclusion, the pervasive influence of corporate media in shaping public opinion in favour of the ruling regime is a concerning reality that warrants serious attention. The concentration of media ownership



and the alignment of corporate interests with political power can lead to biased reporting, selective coverage, and the suppression of dissenting voices. As a result, public opinion may be swayed, and critical perspectives may be obscured, hindering the democratic ideals of transparency, accountability, and diverse representation. To safeguard the principles of a thriving democracy, it is imperative to promote media literacy, advocate for independent journalism, and implement robust media reforms that prioritize the public interest over corporate influence. Only by nurturing a pluralistic media landscape we can ensure that citizens are well-informed, empowered, and able to engage in democratic discourse that fosters a more inclusive and equitable society.

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**AYURVEDA: THE INDIAN MEDICAL SYSTEM IN AMISH TRIPATHI'S *THE IMMORTALS OF MELUHA***

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**Abstract:**

*Amish Tripathi a well-known writer of mythology. His writings mainly talk about the characters of Indian mythology. He has given a new perspective to Indian mythology. The present paper articulates about the life journey of Lord Shiva from manhood to divine hood. Here the writer has portrayed Shiva as simply a man of flesh and blood with pains and sufferings. The novel *The Immortals of Meluha* raised Lord Shiva as Neelkanta whose throat turned into blue in its color due to the effect of Somaras. The writer delineates how Somaras was used as medicine for ailing body. Through the depiction of Somaras Amish has tried to focus on the importance of science and medical system of India since the earliest days of human existence. Ayurveda is one of the traditional methods of Indian medical system. Marginalization, colonialism, gender issues, caste system, medical science are mainly portrayed with mythical background in the works of Amish Tripathi. The present paper explores the scientific advancement and medical system of India through the novel *The Immortals of Meluha*. The paper aims to create awareness of age old traditional method of medicine i.e. Ayurveda in one's life.*

**Keywords:** *Medical system, Science, Mythology, Somaras, Ayurveda.*

**Introduction**

India is a traditional country. It is a land where traditional and cultural roots have spread all over the world. Tradition is a part and parcel of Indian Society. India is rich in its culture, heritage, religion, folk and other fields like medicine, social and educational. Ayurvedic Medical system is one of the traditional methods of India. According to Dalai Lama, man sacrifices his health in order to make money, then he sacrifices money to recuperate his wealth.

Dalai Lama mainly focuses on the importance of health. Health is very precious thing. When man runs behind money he neglects everything including his health in order to make money. Later on the same person will definitely face a situation where in he will spend money in order to save his health. Hence, health is wealth.

During the ancient period, people were cautious about their health. They ate balanced food and maintained good health. Healthy personality is the rich source for a developing country. Ayurveda, Yunani and Homeopathy are the branches of medical system in India. Ayurveda or Ayurvedic medicines are not new to Indian medical system, rather it is an age old and unique medical system of India. It is traditional method of Indian science and medicine, basically it is a part of *Atharveda*.

In the 21<sup>st</sup> century, man is living in the metropolitan society. Due to the effects of globalization and modernization man has been gradually neglecting the age old traditional method of curing the ailments. Man has no longer interest in the ancient Ayurveda method of treatment, but now he is concentrating on Allopathic medical treatment which gives the result within no time.



Amish Tripathi is a well-known writer of mythology whose writings mainly focus on Indian mythology. The book *The Immortals of Meluha*, the first series of *Shiva Trilogy* throws light on the life of Shiva. Here, Shiva is portrayed as Mahadev who is the savior of Meluhan tribe. The novel juxtaposes the myth of Lord Shiva. Marginalization, Indian caste system, colonialism, modernity, science and medical system, ritual and familial relationships are common themes of Tripathi's novels.

In the novel we come across the depiction of Ayurveda as a part of Indian Medical System. Ayurvati says,

Welcome to Meluha, I am Ayurvati your designated doctor, my nurses and I will be at your assistance for the time that you all in these quarters. (*IOM*, 15)

The character Ayurvati articulates that she is well versed in Ayurveda. In the novel she is portrayed as doctor who treated Meluhan tribes. She looks after Gunas by providing them the medical treatment. Ayurvati's character reminds us the great personality of India i.e. Mother Teresa who treated the patients like her own children with love and affection. Ayurvati also treats the Meluhans with sympathy and kind heartedness.

Maintaining cleanliness and hygiene is the main motif of healthy life. In order to prevent diseases and to stop spreading new diseases one must take into consideration the advice from all doctors to maintain hygiene and healthy life style. Hence, Ayurvati the best doctor says;

One of the guidelines that you have to follow in order to control diseases is to maintain strict hygiene standard. (*IOM*, 19)

Shiva was strictly advised by doctor to wear clean clothes and take a bath. For the hygiene and health care purpose the medical team of Ayurvati maintained particular rules for new comers they must follow some rules as they are, Ayurvati comments:

Sometimes, immigrants may come in with new diseases. During this seven – day period. The doctors will observe and cure of any such ailments. (*IOM*, 16)

In the Meluhan society after dinner all the immigrants were served a medical drink. All the Gunas and Shiva also were offered this drink by medical team. After having this healing beverage Shiva eventually feels as though he is being suffocated and entire room is swaying the effect of magical drink. Shiva's body was healed from wounds and scars, but the most important is Shiva's throat which turned into blue in its color. The magical medicine had its effect on people. They were affected by high fever, similarly Shiva's throat turns completely blue. The powerful medicine called **Somaras** was invented and prepared by Meluhan scientists.

No doubt that the results of Ayurvedic medicine or herbs are very slow but they are pure and long lasting because, many a times it acts as a messiah for mankind. Since the ancient days Ayurvedic herbs are used to prepare medicine on the other hand they are also used as the beauty product to give life to lifeless skin. "Fair face had been scrubbed clean with special Ayurvedic herbs to remove years of dead skin and decay" (*IOM*, 30).

The above lines throw light on Ayurveda since the olden days till today it is served as a beauty product in India because it is an age old traditional method of Indian culture.

Historical evidences show that India during its earliest days was strong and powerful in the field of medical system. The effect of magical drink on Shiva, his neck turns into blue that was the arrival of the Mahadev to Meluhan society. They found their Neelkanta in Shiva. Finally, everyone understands the importance of Ayurvedic magical medicine i.e. Somaras.

### **Somaras: a magical medicine**

According to Shatapatha Brahman (IV.1.3.10), Soma is the conceptual beverage of gods. It is a vehicle of immortality, a drop of life, a supreme medicine. (Kapoor, Tuibuneindianews)

Somaras; an Ayurvedic medicine is prepared by using raw materials of many plants and herbs to cure diseases. It is a beverage which acts as a Sanjivini (Elixir of Life). Jamison quotes from Rigveda as, "We have drunk the soma; we have become immortals; we have gone to the light; we have found the gods."

(Jamison, *Rigveda*,24)

Brahaspati a researcher and the great scientist in Amish's *The Immortals of Meluha* knows everything about the magical drink with scientific background. Shiva was very curious to know about the preparation of medical drink. Brahaspati explains how it was manufactured by special ingredients as he says,

After a lot of research, lord Brahma invented the Somaras, which when consumed, reacts with the oxidants, absorbs them and then expels them from the body as sweat or urine because of the Somaras, there all no oxidant left in the body. (*IOM*,137)

Here Brahaspati gives a clear picture about Somaras and how it reacts on human body. It is a medicinal powder produced at a spiritual and secret location called Mount Mandar.

Brahaspati explained how the water of *Saraswati* river and Sanjivini were used to prepare Somaras. Brahaspati says, "One of the key ingredients in the Somaras is the water of the Saraswati" (*IOM*,110).

The river *Saraswati* is named after Goddess Saraswati, and it is sacred at its nature in order to prepare the magical drink, the water of the Saraswati is the main source. Somaras is a fine mixture of water of Saraswati river and Sanjivini tree.

Brahaspati picturized the divine weapon of Indian mythology he says, "Agniban or the fire arrow, one of the legendary poisoned arrows of their people" (*IOM*, 254). The effects of Agniban was witnessed during the battle of Kunj. According to Indian Mythology Agniban was one of the divine weapon or Astra. According to *Dictionary of Mythology*, a fire weapon, a devastating weapon was given by Aurva to Sagara who used it to kill all the enemies who had forced his father Sachi into exile.

The main motif of Agniban was to destroy the enemies. In the battle field one of the Nagas fired the Agniban to the chest of Sati and she fell down unconsciously. Sati's situation was very serious after the attack of Naga. Her health condition was worsening and she was in a state of counting her last day due to the high fever which was affected by the Agniban.

Ayurvati, used Ayurveda and herbs to cure the fever of Sati. Ayurvati besides treating Sati she gave medicine to others who were injured in the battle. The effects of Ayurvedic medicines are slow in their nature, but the condition of Sati was worsening, and she was in dire need of urgent medicine like Allopathy. Hence, Ayurvati herself gradually started doubting Sati's recovery. Somehow this Ayurvedic medicine failed to decrease the temperature of Sati's body. Ayurvati was dumbstruck and was not able to articulate because she found the truth about the Sati's last days. By the time Sati was almost no more, but it is Shiva who got the idea of Somaras, the Sanjivini drink. Shiva requested Ayurvati to administer Somaras as medicine to ailing Sati.

Ayurvati beyond her knowledge about Somaras used magical drink to cure Sati's fever as it was request of Shiva. As per her knowledge nowhere this Somaras has been used for medical purpose rather it has been a favorite beverage of God/ Goddess.

Somaras, as Ayurvedic drink did not affect much initially, but unpredictably Sati got her life back. Finally, the magical herb reacts as a Sanjivini in Sati's life. Everyone was surprised to know the effects of Somaras a favorite beverage of God which turned into magical medicine for people.

### **Conclusion:**

The blending of myth and science is like the mixture of tradition with modernity. Amish has portrayed science and medical field in the backdrop of mythical platform. Healthy citizens/ people are the rich source of a developing country. Science has become part and parcel of every society. The writer delineates that in the olden days the people used Ayurveda as a traditional method of science / medicine to cure ailments. Ayurveda as a traditional medicine is used to cure many diseases. **Somaras** acts as a Sanjivini to ailing body. Hence, Ayurveda: a science of life plays an important role in one's life.

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**THE CASK OF AMONTILLADO: A PSYCHOANALYTIC CRITICISM**

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**Abstract:**

*This manuscript delves into the psychological intricacies within Edgar Allan Poe's classic tale, "The Cask of Amontillado." Employing Sigmund Freud's psychoanalytical framework of ego, id, and superego, the study dissects the characters of Montresor and Fortunato to unravel the layers of anger, retribution, and complex motivations that drive their actions. The narrative explores the interplay of conscious and unconscious minds, exposing innate empathies within the criminal psyche. By skillfully manipulating fundamental aspects of human nature, Poe crafts a narrative that prompts readers to question the identity of the true perpetrator. The analysis extends to the victim, Fortunato, and contemplates the id and ego dynamics present in both characters. The manuscript concludes with reflections on the intriguing mind of a murderer, providing insights into motives, psychological turmoil, and the underlying causes of such behavior.*

**Keywords:** *literary criticism, psychological exploration, human nature, vengeful tendencies, consciousness, unconscious mind, criminal psyche, ego, id, and superego.*

**Introduction:**

The stories of Edgar Allan Poe, which frequently include narrators who are highly emotional if not fully mad, are good fits for psychological analysis. "The Cask of Amontillado," for example, offers itself quite well to this sort of criticism. Poe is credited as the progenitor of detective fiction. Nonetheless, critics argue that his short story "The Cask of Amontillado" deviates from the typical detective narrative, as it lacks a formal investigation, and the narrator explicitly details the commission of the crime. The literary analysis focuses on the characters to uncover certain psychoanalytical elements that influence the broader thematic significance of the text; therefore, this study will analyze the psychological elements of Edgar Allan Poe's short story "The Cask of Amontillado" within the focus of the psychoanalytic criticisms that will be look at through examining the characters' behavior. In this work, first we will look on the author of this short story, Edgar Allan Poe. Then moving on to a brief explanation of the characters and events in the story and later look at the analysis and criticism of the story from a psychoanalytical point of view and finally conclude this work.

**The Author:**

Edgar Allan Poe is renowned for his gothic narratives, which could potentially serve as psychoanalytical reflections of his own past. In "The Cask of Amontillado," Montresor grapples with issues analogous to Poe's lifelong struggle between his ego and superego. The story begins with the murderer saying how happy he is with what he has done. Montresor is the murderer, and he has devised a clever and cunning scheme to assassinate Fortunato. He explains his strategy for committing this deft murder step by step. How far will someone go in his or her quest for vengeance? A look at Poe's own life can help answer this question.

Poe's life unfolded as a series of unfortunate events, marked by dysfunctionality from his early days as a foster child. Orphaned at the tender age of two, he found himself under the care of an unforgiving surrogate father. His tumultuous journey included periods as a gambler and drinker, leading to expulsion from the University of Virginia. Poe's life took another turn when he independently chose to drop out of West Point. A controversial marriage to his thirteen-year-old cousin, who suffered from tuberculosis, followed. Embracing the life of a freelancer, Poe teetered on the edge of poverty, always existing on the fringes of New England's dominant literary circles as a Southerner.

In contemplating "The Cask of Amontillado," one wonders if Poe subtly injected elements of his own persona into both characters. The intoxicated alcoholic could symbolize Poe in his earlier years, illustrating the destructive role of alcoholism in his life. Conversely, Montresor's act of entombing Fortunato may represent Poe's desire to bury certain aspects of his own identity. The lingering question pertains to whether this narrative serves as a direct reflection of Poe's inner struggles. While it might be seen as a form of sublimation, it also raises the possibility that Poe intentionally incorporated elements reflecting his personal experiences. A closer examination of his body of work reveals a consistent pattern — a penchant for crafting dark, gloomy narratives entwined with crimes seeking retribution.

### **Story's Characters:**

**Montresor:** The central character possesses qualities that could be interpreted as either virtuous or malevolent. Critics often label Montresor as a villainous protagonist due to his unrelenting demeanor. Categorized as a dynamic and round character, Montresor undergoes development and change throughout the narrative. Dynamic characters evolve as the plot unfolds.

**Fortunato:** According to Lalwani, an antagonist is defined as someone who opposes the protagonist's goals (Lalwani, 2019). Fortunato, a key character in the story, is acknowledged as the antagonist. He is portrayed as a character easily deceived by Montresor, falling under the category of a flat character in terms of personality classification. Unlike Montresor, Fortunato remains unchanged throughout the narrative, maintaining his passion for wine. The irony embedded in his name, Fortunato, of Italian origin meaning 'prosperous' or 'happy,' becomes evident as the story unfolds, revealing a man caught in the deadly game orchestrated by Montresor.

**Luchresi:** In stark contrast to the main characters, Luchresi does not make an appearance in the story. Introduced by Montresor, Luchresi serves as a minor character and a wine connoisseur subtly influencing the narrative's progression. Montresor strategically employs reverse psychology to manipulate Fortunato, invoking Luchresi through feigned concern. This becomes evident during their journey to the catacombs, where Montresor repeatedly mentions Luchresi in an effort to provoke Fortunato. This deceptive tactic is highlighted in a specific scenario before the ominous act: "Proceed," I said; "herein is the Amontillado. As for Luchresi---." Montresor acknowledges Fortunato's cough, advising him to refrain, yet his persistent and deceitful manner serves as a ploy to lead his friend further down the path of ultimate betrayal.

### **The Plot:**

At the story's commencement, an unnamed narrator asserts, "The thousand injuries of Fortunato I had borne as I best could; but when he ventured upon insult, I vowed revenge." The identity of the narrator's audience remains undisclosed, and the nature of Fortunato's "thousand injuries" and the ensuing "insult" remains unspecified. This lack of detail creates an immediate sense of anticipation for the reader about the narrative's trajectory. Another statement by Montresor, "Not only must I punish, but I must punish with impunity" (Poe 260), further underscores his intense fury and the determination for retribution against Fortunato. The narrative unfolds as a portrayal of a character consumed by an obsessive desire for vengeance. Montresor's extreme reaction to an insult reveals deep-seated insecurities, preventing him from tolerating criticism and fueling an overdeveloped sense of vengeance.



Even after 150 years since its publication, this story remains widely popular. It taps into the human fascination with the macabre, allowing readers to envision the gruesome prospect of being buried alive. It satisfies the innate human curiosity about the unknown, especially the curiosity surrounding the experience of being entombed while alive. Many would agree that a slow and prolonged death is far more unsettling than an instantaneous demise.

Poe's portrayal of Montresor depicts a man who has descended into madness due to a perceived insult. Montresor cunningly orchestrates his revenge, intending to end Fortunato's life without inflicting physical harm. He taunts Fortunato about his inflated ego and claims of expertise in identifying genuine amontillado. Unaware of the impending danger, Fortunato, inebriated from drinking, follows Montresor into the catacombs despite the squalor and hazards. Montresor exploits Fortunato's trust by feigning concern for his health and cough. The anticipation builds as Montresor becomes increasingly thrilled with each step, knowing Fortunato's determination will lead him to the amontillado. The narrative reaches its climax when Fortunato falls into Montresor's trap at his grand stone palace. As the story concludes, Fortunato, sensing Montresor's intentions, attempts to view it as a clever jest, suggesting they turn back.

*"Yes," I said, "let us be gone."*

*"For the love of God, Montresor!"*

*"Yes," I said, "for the love of God!" (Poe 263)*

The aforementioned three assertions stand out as Montresor consistently directs his words toward Fortunato upon completing each level of the cask, devoid of remorse and instead exhibiting impatience and relief. Montresor's character undergoes a nuanced evolution throughout the narrative, commencing with a vengeful demeanor that gradually morphs into what Fortunato interprets as compassion, care, and reliability—all the while maintaining an undercurrent of insanity and contentment upon achieving his objective. However, an alternate interpretation emerges when Montresor pronounces the phrase "In pace requiescat!" (Poe 5), meaning "May he rest in peace." While it might initially be perceived as sarcastic, it could potentially signify the manifestation of Poe's inner conscience. This prompts the question: why would the story hint at a sense of remorse post-crime unless Poe himself grappled with regrets? It implies that Poe may have harbored personal remorse, unconsciously threading it into his literary work.

### **Psychoanalytic criticism:**

In the internal dimension of the short story "The Cask of Amontillado," the writer skillfully employs symbolism and sarcasm to illustrate psychological elements. As Montresor and Fortunato delve deeper into the tombs from the city, Montresor's demeanor becomes progressively taunting and malevolent. This can be metaphorically interpreted by a psychoanalytic critic as the character traversing through his psyche from the ego to the id, aligning with Sigmund Freud's belief that unresolved conflicts, unacknowledged desires, or past traumatic events are concealed or repressed in the id (Barry 92). The narrative unfolds with characters whose actions are influenced by their innermost psyche. Fortunato, depicted as one who effectively manages his Id, is guided by his superego. On the contrary, Luchresi's psychoanalytical aspects remain unspecified due to circumstantial occurrences. In contrast, Montresor willingly allows his Id to manipulate him, shaping the behavioral dynamics crucial for comprehending the text.

### **The Conscious Mind:**

The conscious mind, a facet emerging from human desires, has the capacity to regulate behaviors and actions. In this short story, Montresor's conscious mind stems from his conscious desire, notably the conflict between him and Fortunato. This conflict arises from Montresor's jealousy towards Fortunato, with the narrative beginning with Montresor expressing hurt due to the anguish inflicted by Fortunato. This is obvious in the following:

*“Fortunato had hurt me a thousand times and I had suffered quietly. But then I learned that he had laughed at my proud name, Montresor, the name of an old and honored family. I promised myself that I would make him pay for this — that I would have revenge.” (Allan Poe, 1846:68).*

In the statement above, Montresor exhibits a conscious mind, a cognitive aspect that significantly influences one's behavior and actions. This cognitive approach aligns with Sigmund Freud's psychoanalytic theories. Montresor's mindset undergoes a notable shift from passivity to aggression, manifesting a clear desire for revenge against Fortunato. This shift becomes explicit in the subsequent sentence when Montresor declares, "I would have revenge." His awareness of his intentions is evident in this circumstance. Subsequent lines, particularly in the second paragraph of this chapter, further reinforce his conscious decision, such as "I must not suffer as a result of exacting my revenge." It becomes apparent that, in Montresor's mind, the entire plot revolves around the pursuit of vengeance.

*“I gave Fortunato no cause to doubt me. I continued to smile in his face, and he did not understand that I was now smiling at the thought of what I planned for him, at the thought of my revenge.” (Allan Poe, 1846:68).*

In carrying out his plan, Montresor was very kind to Fortunato like a close friend but in his deep desire, he wanted to avenge from Fortunato. Montresor accomplishes his goal by persuading Fortunato to drink his best wine.

*“My dear Fortunato! I am indeed glad that I have met you. I was just thinking of you. For I have been tasting my new wine. I have bought a full cask of a fine wine which they tell me is Amontillado.” (Allan Poe, 1846:69).*

### **The Unconscious mind**

Fortunato embodies the unconscious mind in the narrative. Deceived by Montresor with the promise of a beloved wine, Fortunato succumbs to intoxication, rendering him unconscious and impaired in both his walking and cognitive functions.

*“Fortunato's step was not sure, because of the wine he had been drinking. He looked uncertainly around him, trying to see through the thick darkness which pushed in around us. (Allan Poe, 1846:70).”*

In the preceding narrative, Fortunato experienced a state of unconsciousness, and Montresor observed a moment in which Fortunato was grappling with challenges. Initially conscious, Fortunato's mental state shifted to unconsciousness after succumbing to Montresor's enticing wine. The impact of alcohol on Fortunato's mind and awareness is apparent when Montresor narrates, "Fortunato took it and drank it all without stopping for a breath. He laughed, and threw the empty bottle over his shoulder."

Id is the personality that is driven by desires. Fortunato's personality is driven by his desires. His strong desire for Amontillado, stemmed from his addiction to drinking and his genuine love for it. Fortunato's deep appreciation for wine even led him to become knowledgeable about the finest varieties. Thereof, his character represents Id in the story as well as seen in the following lines:

*“Ho! — Come. Let us go.”*

*“Go where?”*

*“To your vaults. To taste the wine.” (Allan Poe, 1846:69).*

Fortunato remains determined to experience Amontillado despite any obstacles. Reiterating his desire, he asserts, "I don't care. Let us go. I'm well enough. I'm OK. The cold is nothing." With an increased pace, Fortunato seizes Montresor, guiding him towards the location where Montresor has stored the Amontillado.

Poe's theory of the unity of the short story is exemplified in "The Cask of Amontillado," where every element contributes to the overarching ironic effect. The narrative unfolds in a straightforward

manner, with Montresor enticing Fortunato into his family vaults under the pretense of inspecting wine. Seeking revenge for an unspecified insult, Montresor's intricate plan to entomb Fortunato alive reveals a complexity beyond simplicity. Irony permeates every action and line of dialogue, conveying meanings contrary to explicit statements.

Poe faced criticism in his era for portraying a crime with an unclear motive and depicting a remorseless murderer. The motive, vaguely attributed to "an insult," invites speculation. The intensity of Montresor's retaliation raises questions about the driving force behind such an act. In this context, psychological criticism, particularly Freudian psychology, serves as a valuable tool, providing insights into the intricate workings of Montresor's mind. These enduring themes have both fascinated and repelled readers for 150 years, contributing to the lasting enigma of Poe's creation.

In "The Cask of Amontillado," a pivotal inquiry that demands an answer revolves around the motive. In her book "Theory into Practice: An Introduction to Literary Criticism" (53), Ann B. Dobie connects psychological criticism to the inherent human inclination toward speculation "about others' motives, relationships, and conversations". This reality becomes especially clear when examining "The Cask of Amontillado." Many readers are perplexed as to what may motivate someone to execute such terrible acts as burying someone alive. Despite the fact that the solution to this question has eluded readers for ages, Freudian psychology can assist in the discovery of certain answers.

The intricacy of Montresor's actions in "The Cask of Amontillado" is multifaceted; yet, using Freudian psychology, it can be better understood. Examining the role of the Freudian id in the novel, in particular, assists readers in comprehending the behavior of both Montresor and Fortunato. Readers can observe how the id's potentially devastating effects are brought to a climax conclusion in "The Cask of Amontillado."

The subconscious, according to Freudian psychology, is divided into numerous areas. The subconscious mind, unbeknownst to us, impacts numerous aspects of our behavior. One of these components is the id, a pleasure-driven system that propels impulsive and perilous behavior. Described as a force that "will aggressively seek to gratify its desires without any concern for law, customs, or values" (Dobie 57), the id is exemplified by characters such as Montresor. His quest for revenge compels him to engage in actions that are both immoral and unlawful, showcasing a near-complete adherence to his id. Elena V. Baraban outlines Montresor's stance toward the murder itself in her essay "The Motive for Murder in 'The Cask of Amontillado.'"

She adds "Montresor is perfectly calm and rational in his account, he never expresses pity for his enemy or feels remorse for what he did...he perceives his murder of Fortunato as a successful act of vengeance and punishment rather than crime". His excessive id's activity motivates him to murder Fortunato, but it also has other consequences. It tarnishes his view such that he sees himself as the victim, rather than Fortunato, and thus derives joy from the act. For him, the murder is regarded as a warranted reaction to the injustices committed by Fortunato against him.

Cynthia Billy, in her own psychological criticism, portrays Fortunato as "a drunken man with bells on his hat [who is] no match for Montresor...it is hard to imagine Fortunato as 'a man to be respected, and even feared', as he sways and staggers and fixates on the prospect of tasting more wine." Fortunato's increasing drunkenness is constantly highlighted up to the story's tragic conclusion, as Montresor continues to offer him additional wine. His drunkenness wears off only when Montresor is nearly completed erecting the wall that would totally encase him; and at this moment, Fortunato finds himself in a situation where it is too late to do anything but embrace his destiny. His id, compelled to seek escalating levels of pleasure through alcohol consumption, directly plays a role in his demise orchestrated by Montresor.

In Kevin J. Hayes' work, "The Annotated Poe," the suggestion is made that Montresor's motivation for killing Fortunato reflects Poe's desire for retribution against a former friend, Thomas Dunn English (Hayes 351). Both Montresor and Edgar Allan Poe perceived themselves as wronged and felt an urge to seek revenge. In this classic narrative delving into themes of pride, arrogance, ignorance, and deception, Poe articulates his concerns and theories.

The author achieves his objectives by incorporating poignant moments to vividly portray a grim picture, exposing both victim and perpetrator qualities in the characters of Montresor and Fortunato. Montresor's pride and quest for revenge impel him to seek retribution against Fortunato, his rival in this scenario. Fortunato, characterized as not only arrogant but also egotistical, remains oblivious to the irritations caused by his responses to Montresor. The climax unfolds when Fortunato accuses Montresor of deceit regarding the Amontillado, expressing his belief that Montresor fails to portray the image of a true wine connoisseur.

The narrative suggests that shame plays a significant role here, and in a situation where self-esteem is lacking, severe attacks can penetrate the core of one's soul, eliciting a response of violence and rage. The story implies that Montresor may be grappling with a mental illness, as observed in how easily the character is provoked to commit violent acts merely due to the antagonist's slight insensitivity.

In the story's conclusion, Montresor reveals a hint of remorse for his actions towards Fortunato and regrets taking his life. Despite seemingly being under the influence of alcohol, Montresor acknowledges the harm inflicted by his actions and attempts to reason with his friend. He suggests that Lady Fortunato awaits their presence and urges them to leave promptly. However, despite Montresor seemingly agreeing with these pleas and sustaining the conversation, Fortunato abruptly falls into silence.

*".... I listened in vain for a reply. I grew impatient. I called aloud-'Fortunato!' No answer. I called again-'Fortunato!' No answer still thrust a torch through the remaining aperture and let it fall within... My heart grew sick; it was the dampness of the catacombs that made it so" (Poe 244).*

Montresor infers from the quotes that the dampness and catacombs induce a feeling of illness in him, even as his superego wrestles with the moral implications of the murder he has perpetrated.

### **Conclusion**

The narrative depicts Montresor's anger and his sense of retribution, aligning with Sigmund Freud's psychoanalytical theory that delineates human personality through the ego, id, and superego. While murder instincts typically stem from the id, Montresor's reaction to insults from Fortunato demonstrates the influence of the ego. Montresor persuades his superego that his actions are moral, justified, and natural through the id, while the ego reassures him that he transcends the negative portrayal presented by his friend's insults. The author elucidates an inherent empathy and comprehension within the criminal mind by developing Montresor's actions. Poe achieves this purpose by initially employing fundamental aspects of human nature before skillfully manipulating the narrative into a tale that exposes vengeful tendencies, customizing it to leave readers questioning if he himself could be the murderer.

Analyzing both the intrinsic and extrinsic elements of the story to support psychological research leads to the conclusion that Montresor was fully aware of his actions, specifically the act of killing Fortunato. His motivation intensified due to his deep-seated hatred for Fortunato. The interplay between Montresor's conscious and unconscious minds renders Fortunato both sarcastic and tragic. Id and ego personalities are also evident in the two main characters, with Fortunato's insistence on tasting the Amontillado offered by Montresor highlighting the seriousness of his id.

Poe's narrative features a perpetrator, Montresor, and a victim, Fortunato. Montresor cleverly disguises his homicidal intent under the guise of hospitality, waiting for the opportune moment to prey on his victim. The exploration of a murderer's mind is intriguing, offering insights into the thought processes

of individuals like Montresor. Understanding the motives behind such actions can provide clarity on the anguish they endure and shed light on the causes of such behavior.

Poe "The Cask of Amontillado" also tells us that adding insult to injury can be enough to push a person over the edge. Every person experiences severe hatred and anger for another person at some point in their lives, and these feelings can leave him/her in a dark place. In Poe's story, a character acts on his feelings, as if he could not bear it any longer. Throughout the story, he uses descriptions to make the reader feel as if they are Montresor, understanding why he is doing what he is doing and seeing how arrogant and foolish Fortunato is.

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