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Unfolding Critical Insights in Eliot's *The Hollow Men*: A Discourse Analysis



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Abstract

This study aims to analyze poetry as discourse, unfolding the critical insights of the poem *The Hollow Men* by Eliot (1925) in the light of two different discourse perspectives: Nonaka's (1995) knowledge creation theory and SECI model, and Latour's (2005) actor network theory (ANT). It also focuses on exploring strategies used by the poet to bring universality of the poem. Further, the study aims to justify the claim about the selected poem's being the reflection of the reality of today's world. The findings of the study reveals the reality of the modern world, capturing spiritual absence, moral decay, and existential crises. The poem serves as a mediator of knowledge, creating and sharing meanings through social and individual experiences. It provides insights into the human condition and modern existence, highlighting its relevance and relatability to modern existential and spiritual ambiguities. The findings, moreover, demonstrate how the poem's themes and symbolism offer a profound commentary on the human experience, shedding light on the complexities of modern life. This study has its implications for those willing to know about the creation of knowledge and meaning in the field of literature, linguistics, and philosophy. However, this study recommends the researchers to explore the poem from various other approaches in linguistics such as semantics, pragmatics, and syntax and bring into focus other themes.

Key words: Poetry as discourse, Nonaka's (1995) knowledge creation theory and SECI model, Latour's (2005) actor network theory (ANT)

Introduction

The poem, *The Hollow Men* by Eliot (1925) stands out as a masterpiece in literature that reflects the damaged aspect of modern society after World War 1. Eliot has disclosed the effected side of the beings in the contemporary society through the selected poem. Therefore, it highlights the collective social losses including disillusionment, intellectual distruction, moral shortage, mental numbness and spiritual decay. Overall, the poem revolves around the effected side of today's beings. Keeping all these concepts in view, the current study aims to reveal the complex and critical insights of the selected poem and analyze the strategies used by Eliot to represent the sight of today's world through the poem.

The selected poem reflects the philosophy of Eliot, highlighting the Eliot's being against the materialism. His philosophy in the selected poem highlights the fragmentation of modern beings, for instance, the modern beings are the ones with disturbed minds, and thus they are not the complete human beings. Moreover, the philosophy of the Eliot in the poem reflects the taste of despair, referring to the being hopeless of the modern beings. For hope comes from a complete and present within, if the within is incomplete and absent, it will not result any hope. Hope is the sign of courage, spirit and passion and in light of the poem, the modern beings do not carry any of such things. Eliot's philosophy sets against the way of living of the modern beings, the hollow men. Criticizing modernism is also one of the aspects of Eliot's philosophy. According to the philosophy of Eliot, modernism is what takes one far from the true meaning of life and from the humanity. Another aspect of his philosophy in the selected poem is alienation which results from materialism. It refers to strangeness, for

instance, knowing nothing about the purpose of life.

The poetic discourse of Eliot's *The Hollow Men* provides a rich gap for the analysis, for instance, it could be experimented in a modern way regarding its philosophical and knowledgeable themes. Such discourse reflects the gap for the analysis in the form of societal, cultural and philosophical contexts in which it was written. *The Hollow Men* by Eliot (1925) has been explored through multiple perspectives but the eclectic framework of Nonaka (1995) and Latour's (2005) theories brings diversity into the analysis. The concern of this study is to deal with the meaning making and knowledge creation strategies of Eliot in the selected poem, through such eclectic framework.

Nonaka's model (1995) focuses on the strategies through which Eliot has composed *The Hollow Men*, as creation of knowledge while that of Latour (2005) deals with the role of actors and networks in shaping the reality. Through this framework, the current study aims to highlight the process that how Eliot intermingles external societal events and his personal experiences to represent a new creation of knowledge. Also, the current study aims to reveal how the actors, including both human and non-human, through their interaction within social network, help Eliot to reflect the reality of today's world.

Research Objectives

This study aims to achieve the following objectives:

1. To unfold critical insights in *The Hollow Men* by Eliot in the light of Nonaka and Latour's discourse perspectives.
2. To understand how such insights can be presented in the light of above discourse approaches.
3. To bring into focus the selected poem as a reflection of the modern world's reality.

Research Questions

This study addresses the following questions:

Q1: What are the critical insights in Eliot's *The Hollow Men* in the light of Nonaka and Latour's discourse approaches?

Q2: How such insights can be drawn from the selected poem in the light of above discourse approaches?

Q3: Why the selected poem is said to be the reflection of the reality of the modern world?

Statement of the Problem

Readers need to be provided with novel perspectives related to the knowledge-existing. Writers consider knowledge as an ethical tool to shape the reality. In this regard, extensive literary works can be seen reflecting the reality of cultural, social, religious and historical contexts in which they were written. A society may not be transformed through any other source as good as it is done through literature. Each genre of literature aims to reveal some facts about the contemporary society in its contextual terms. Similarly, *The Hollow Men* by Eliot (1925) is more the reflection of the reality of the modern society than just being a poem. The selected poem is no doubt a piece of knowledge but besides that, it demonstrates the reality of the modern society. Therefore, analyzing this poem from the selected discourse perspectives of Nonaka (1995) and Latour's (2005) will help the readers to reveal the importance of knowledge in shaping the reality and the strategies that are used to shape the reality. The study also aims to highlight the process that how Eliot intermingles the external societal events and his personal experiences to represent a new creation of knowledge in the poem. It also

brings into focus to how the actors, including both human and non-human, through their interaction within social network, help Eliot to reflect the reality of today's world.

Delimitations of the Study

This study is delimited to only the analysis of Eliot's (1925) *The Hollow Men* and no other work of Eliot comes under the concern of the current study. The selected poem is analyzed, firstly, with the lens of Nonaka (1995) and Latour's (2005) theories of knowledge creation, secondly, CDA is also brought into practice in the process of analysis and no other theory or framework supports the process of analysis. The critical insights that the current study aims to unfold in the selected poem, generally, include the rhetorical strategies used by Eliot, his knowledge creation and meaning making techniques of Eliot and nothing other than these insights is the concern of this study.

Literature Review

Saussure (1916) claims discourse to be a "system of signs" and a structuralist approach to language that generates meaning through a social framework. As per Saussure, language stands out as a system of signs that are logically connected to what they represent or what they actually stand for, i.e., as concepts. He looks at the term "discourse" as a whole system that must, as per him, carry some sort of sense apart from just being a collection of words. Goffman (1959) on the other hand looks at the discourse as "performance" that is used by the individuals to represent their selves to the rest. Goffman, therefore, claims discourse to be a kind of "impression management" through which individuals use language in association with other symbolic resources in order to throw the desired impression. As per Goffman, discourse serves as a medium for an individuals through which they describes or represents themselves to the society, they live in, also, according to him, discourse is the reflection of individuals behavior in the form of language through the of which they manage their impressions. In addition, Van Dijk (1993) defines discourse as a "form of social interaction" that is shaped by social context and power relations. As per Van Dijk, discourse is not only about individual communication, but it is rather a social practice that is supposed to be embedded in broader social structures. As per the concerned figure, a discourse is what constructs and reflects the individual's understanding about the world and self.

Poetic Discourse: Poetic Use of Language

Alek (2020) explores qualitative poetry elements in accordance to highlight the implication of "illeism", a poetic technique. As per Alek, poetic discourse is a form of communication that employs various literary devices such as illeism (typically) in order to convey complex emotions, ideas and experiences. Roberts (2014), on the other hand, claims poetic discourse to be a form of "qualitative inquiry" that uses certain poetic tools, as means, in order to shape and convey experiences and various social phenomena. As per the author, the tools, which are used in a discourse in order to make it poetic, include figuration of language, imagery, symbolism, metaphor and certain other literary devices that help a writer to make his or her piece of writing poetic. Shen (2008), similarly, defines poetic discourse as a figurised and decorated use of language in poetry that is designed by the interplay between beautified goals of creativity and mental processes. As per Shen, poetry uses to be the combination of language and creativity because creativity is what makes a simple and common language poetically specific. In more simple, Shen is of the view that poetry is the use of common language in a creative way in order to decorate the meaning. Wang (2021), whereas, argues that poetic discourse is a complex and multifaceted concept that owns an instinctive and unique language, structure and style. He focuses on the specialty and uniqueness of the

poetry, saying that it is not as easy to understand the language of poetry as like understanding a simple text, having no poetic nature. Coleman (1999), on the other hand, explores the uniqueness of poetic language, saying that how actually the Latin poets used to have help of the distinctive characteristics of language in order to compose a specified form of text, call poetry. He talks about the use of deviations in poetic language, saying that how actually the language of poetry sets especially different from the simple language i.e in terms of word choices, tone, style, structure and grammatical deviations. Easthope (2013), similarly, in his book *Poetry as Discourse*, talks about the nuanced analysis of poetry as a specialized form of literature, focusing on the language, literary theory and structural elements that make a poetic discourse different from a common one. The concerned author talks about the structural rules of poetry, including the examination of several poetic forms, such as iambic pentameter, ballads etc, analyzing the works of certain prominent poets like Shakespeare, Pope, Wordsworth, Eliot and so on. Such analysis of Easthope provides insights into poetry regarding the structure, meaning and significance in literary landscape. Another literary figure, named Aubakir (2019) sheds light on the features of poetic discourse, saying that a poetic discourse owns certain distinguishing features that make such poetic discourse significant, i.e in terms of its communicative practices, cultural and linguistic reality. According to the concerned author, the understanding of a poetic discourse is a holistic phenomenon because a poetic discourse is not only the use of language, but it is the combination of several other things as well, such as poetic devices, poetic tone, poetic expression, poetic structure, poetic style and even poetic word choices. The author highlights the importance of poetic discourse to clarify the laws of communication, language and culture, aiming to define the role of poetic discourse in shaping meaning and its relationship with the reader.

Eliot's *The Hollow Men*: Literature Underpinning

Hasan (2019) provides a comprehensive thematic analysis of the selected poem in the form of a research article. Hasan's study deals with the exploration of themes of the very poem including religious loss, spiritual decay, nothingness and above all meaninglessness in the today's world. The article highlights the picture of the effected modern world i.e, after World War 1 that is drawn by Eliot in the selected poem, whereas, Jebur (2014) talks about the allusions, used by T.S Eliot in the selected poem. Jebur examines how Eliot's *The Hollow Men* alludes to other literary texts to shape the representation of the reality of today's world. The allusive nature of the poem, as per Jebur, makes the poem more powerful and richer regarding the creation of meaning as a sort of knowledge. The allusions, Eliot has used in the selected poem, serve as support to make the statements and claims of Eliot strengthen and, also, these allusions help Eliot to present the damage picture of the contemporary society in much better and clearer way, exactly, the way he has done. However, Ogunpitan (2017) reveals the connection between T.S Eliot's *The Hollow Men* and the *Issue of Racism* and *Black Identity*. The author claims the selected poem, regarding its verse style, to be concerned with White supremacists in Western culture and society. Furthermore, the author unfolds the poem's references to other literary and historical sources including Joseph Conrad's *Heart of Darkness*. Apart from all these, a researcher named Baseer (2011) talks about the poetic language of T.S Eliot's *The Hollow Men*. The author looks at the language of the selected poem from the perspective of stylistics focusing on the semantic and graphological deviations including, irregular punctuation, unconventional expressions and parallel structures that highlights Eliot's use of

foregrounding techniques.

Keeping the unavoidable importance of the selected poem in the view, the researcher has collected some additional knowledge, existing, about the poem in order to make the quality or nature of the current study more strengthen and relevant for the readers in order to provide them with a clearer result out of the analysis. Some other scholars have also had their researches on the selected poetic discourse of *The Hollow Men* that reveal a lot about the poem, highlighting the relationship between the modern society and the text of the selected poem, for instance, here are the findings of some relevantly additional scholars from multiple perspectives; including, Hasan (2019), through analyzing the selected poem, concludes that Eliot portrays the people of modern society as hollow and empty beings, lacking the taste of spirituality, meaning of their lives and knowing nothing about the purpose of their being. He concludes that Eliot reflects the condition of the contemporary society, after World War 1, through *The Hollow Men*, referring to modern men who are suffered from the absence of faith, religion and morality. In summary, Hasan, in his study, writes about the damaged picture of the modern society that Eliot has drawn in his poem, focusing on the themes of religious loss, spiritual death, absence of meaning and nothingness means absurdity. Subhan (2014), on the other hand looks at T.S Eliot's *The Hollow Men* from religious point of view and thus concludes that Eliot criticizes religion in the selected poem, claiming that it provides an allusive ns false happiness. As per Subhan, Eliot wants the people to follow religion and God and suggests the modern world to reject these things. However, from an Islamic point of view, Subhan suggests people that they should purify the religion from several negative influences, such as capitalism instead of just avoiding it. In simple words, Subhan's work unfolds the poem's critique of religion and in response, serves a distinct perspective on how actually to have access to spirituality. Whereas, Gillis (1916) argues that the poem *The Hollow Men* by T.S Eliot defines the individuals of the modern society as spiritually hollow and empty. The interesting thing here, that makes the researcher appreciate the work of Gillis, is that Gillis reveals the similarities between the selected poetic discourse of T.S Eliot i.e *The Hollow Men* and *The Divine Comedy* by Dante, focusing on the themes of spiritual desolation. As per Gillis, the themes, method and mood of the selected poem set similar to *The Waste Land* by T.S Eliot in terms of the depiction of uselessness and desolation instead of highlighting spiritual hope. In summary, Gillis's work reveals that the selected poem deals with the exploration of spiritual decay and being meaningless of the modern word, offering readers the sense of emptiness. On the other hand, Fatima, Saim and Afzal (2022) conducts an eco-critical analysis of the selected poem and thus conclude that the poem tells about the world that lacks certain essential values, such as optimism, belief, ethics, righteousness and above all humanity. The authors are focused on the outcomes of society's poor interaction with nature, saying that mankind is no more willing to serve the world and contribute to its preservation and progress in a positive way. Their work is focused on the poem's relevance to environmental concern, referring to the killer impact of human action on the nature and thus, conclusionally, the authors suggest a more positive and harmonious relationship between human and nature.

Claiming a Research Gap

Unlike the previous research studies, the current study aims to analyze the selected poetic discourse, *The Hollow Men* by Eliot (1925), in the light of Nonaka and Latour's approaches of knowledge creation in order to uncover another subtle aspect of the poem. The application of the mentioned approaches is found absent to the selected poem and

this thing helps the researcher to claim and introduce a gap for the current study. The researcher will be dealing with answering the mentioned questions, in the chapter of analysis, stating how actually the selected poetic discourse uses to be the combination of poet's personal experiences and external social phenomena and how the poem works as the reflection of the reality of modern world in the form of knowledge. No researcher has yet touched the poem from the perspective that is the concern of this study and therefore, the analysis will be done in accordance to the previously existing literature or knowledge related to *The Hollow Men*.

Methodology and Data Analysis

The analysis of the selected poetic discourse, *The Hollow Men* has been conducted in the light of qualitative research design. Qualitative research is mainly concerned with subjective phenomena that cannot be numerically measured (Holstein, 2011). Moreover, qualitative method of study is suitable for the current research because the data, concerned, does not exist in numeric form that is measured or analyzed in the light of quantitative method of study. The collected data for the current research will be analyzed in the light of discourse perspectives. All the process of the analysis will be focused on to provide the readers with the relevant, clear and appropriate answers of the mentioned research questions. The process of the analysis will also consider some other various sources that contribute to the relevancy of the study, such as articles, journals, books, web sites and various others.

Data Sources and Data Collection

The sources, from which the data has been collected for the current analysis, include various books, articles and journals related to the selected poetic discourse of *The Hollow Men*. Also, certain, relevant, digital sources have been considered fruitful, for instance, for the conduction of the current analysis, such as web sites or various other literary apps.

The current research study is based on primary data, the selected text for the analysis, and secondary data, the data that supports the primary data. To address the questions and objectives of the research, primary data has been collected from the selected poem, *The Hollow Men*, by Eliot (1925), for instance, certain lines of the poem, relevant to the answers of the questions, have been considered. Whereas, secondary data has been collected from various other sources to strengthen the arguments of the researcher.

Theoretical Framework: An Eclectic Approach for the Study

This study is guided through Nonaka (1995) and Latour's (2005) theories of knowledge creation and thus the combination of both the selected theories are serving as an eclectic framework for this study. The first theory is the theory of knowledge creation called "SECI model of knowledge creation" proposed by Nonaka (1995). It focuses on the creation of knowledge through four modes including:

a) **Socialization:** (Tacit to Tacit)

It deals with sharing personal, inner or intuitive knowledge through social interaction, observation and experiences.

b) **Externalization:** (Tacit to Explicit)

This stage includes converting personal or intuitive knowledge into formal and systematic knowledge i.e through documentation, codification and articulation.

c) **Combination:** (Explicit to explicit)

This stage deals with the combination of various sorts of external, social, formal or systematic knowledge, in their between, to create new knowledge.

d) **Internalization:** (Explicit to Tacit)

This stage includes converting formal, social or systematic knowledge (explicit) back into personal or intuitive (tacit) knowledge through experiences, practices and learning. This theory guides the researcher to reveal the nature of the connection between the society, author and the text and to highlight how they help to create knowledge. Furthermore, this theory helps the researcher to analyze how Eliot's (1925) *The Hollow Men* claimed to be the combination or collection of social events and poet's personal knowledge or experiences.

The second theory is Latour's "Actor Network Theory" (ANT) (2005). This theory considers knowledge as the result of interaction between actors including both human and non-human within a network. This theory contributes to the current study in such a way that it helps the researcher to analyse how the linguistic strategies and techniques used by Eliot (1925), in the selected poem, contribute to the construction of knowledge through the interaction of actors, including both humans and non-humans. This theory also focus on the interaction of the author, audience, cultural context and the text of the selected poem within a proper network for the creation of knowledge in the selected poem.

Unfolding the Critical Insights in *The Hollow Men*

In the light of Nonaka's SECI model of knowledge creation (1995), the opening stanza of the selected poem reflects certain critical insights that are used by Eliot to picture the condition of the modern beings in the poem. For instance, the lines *We are the hollow men, We are the stuffed men* (lines 1-2) are based on socialization of knowledge, where emptiness and uselessness are shared by the individuals as their experiences and emotions. The term *stuffed men* is used for someone who does not know how to be useful for his own and the same is the condition of the today's individuals, knowing nothing about their importance. The line *headpiece filled with straw* (line 4) has been used as a symbol to expose the lack of some meaningful content. This line is generated in the light of externalization as the knowledge here has been codified and articulated. Whereas, the use of Latour's Actor-Network Theory (ANT-2005) is also reflected in the selected poem as the actors in the poem who are mentioned as hollow beings, create a network. *learning together* (line 3), though their gathering looks to be empty of any sort of fruitful content that can be learned and beneficial. Similarly, the phrases *dried voices* and *quiet and meaningless* (lines 5-7) highlight the inactivity of knowledge creation, for the network fails to result any meaningful and beneficial interaction. This also is the point that reflects the lack of purpose behind the existence of modern beings. Moreover, the imagery of *wind in a dry grass* and *rat's feet over broken glass* (lines 8-9) have been exercised to refer to the disconnection between the individuals and the world around them. Such distance between the world and the ones living in it stands out as a critical insight that aims to picture the reality of the modern world. The knowledge seems to be created impossibly because of the lack of genuine and harmonious human interaction.

The fragment *This is cactus land, Here the stone images* (lines 40-41) reveals a harmful and deadly detachment between the human skulls and spirituality, the minds of modern beings are just vacant of the intellect and they have, thus, become injurious and toxic for each other. As per the SECI model of Nonaka (1995), this absence of spirituality and intellectuality results absence of socialization and externalization of knowledge, leading to the birth of a lifeless environment, for where there is no knowledge, means there is no life too. The *stone images that receive, The supplication of dead man's hand* (lines 41-43) also highlights the spiritual decay of modern human beings and their

inability to create any sort of meaningful knowledge. For knowledge, somehow, comes from spirit, thus, no spirit results no knowledge.

On the other hand, Latour's Actor-Network Theory (2005) is also in practice here, like, as the *stone images* are looking to be working like actors in a network, but the stones are always found incapable of creating any kind of meaningful content for they are themselves meaningless. Moreover, the *dead man's hand* (line-43) symbolizes the lack of humanly qualities in today's human being; also, it reveals their being non-creative. They are the living dead, knowing nothing about the purpose behind their existence. One does not live if he does not know what he is living for. The comparison between *us* and *they* in the lines 47-49 (*They differ from us, They do not behave, as we hollow men behave*) underlines a critical insight that the so-called modern society is so confused, regarding the understanding of good and bad. Likewise, the phrase *For the lips that would kiss* (line 50) highlights a desire for a longing connection and meaningful interaction but because of being the individuals who are living in an isolated landscape, termed as *cactus land* where such desire cannot be fulfilled.

Unfolding Eliot's knowledge Creation Strategies

Analyzing the knowledge creation strategies of Eliot means analyzing the language, structure and style used by the poet. The lines *Remember us-if at all-not as lost, Violent souls, but only, As the hollow men, the suffered men* (lines 15-18) highlight the degree of desperation and a desire for recognition and it is further emphasized through the terms of being *hollow* and *stuffed*, referring to the being good for nothing of the modern beings. Overall, the use of such hopeless words refers to the critique of social expectations and individuals social role, saying that neither the society expects nor the individuals offer the true meaning of existence.

Moreover, the use of phrase *Eyes I dare not meet in dreams* (line 19) is found implying a degree, a terrible degree instead, of fear and shame that results an unwilling and hurting disconnection and avoidance between the individuals and their real selves. On the other hand, the *death's dream kingdom* (line 20) serves as a metaphor that exposes the being no more of us, the modern beings. The modern beings are the living dead and they are not allowed to live in a place that is for living beings.

Likewise, the imagery of *Sunlight on broken column* (line 23) and *a tree swinging* (line 24) create a sense of a destructive division, disconnection and fragmentation, underlining a desire for a new start and new understanding of the world by creating new knowledge. Unity results harmony, whereas, division or disconnection, if wrong like that of hollow men, results decline not of someone but of a nation. In addition, the excerpt *voices, that are more distant and more solemn, Than a fading star* (lines 26-28) reveals the degree of regret that is made the modern men disconnected from their selves and the purpose behind their existence. The modern beings, in the lines, are found madly messing their intellect, spirituality and the true importance.

The repetition of the fragment *The twilight kingdom* (lines 57-59) and *The kingdom* (lines 60-61) highlight the ambiguity and lack of interest in the lives of modern beings, clarifying that how actually they find the things confused and ambiguous and because of being unclear of the things, they do not show any interest in anything. Knowledge is created when the creator is familiar with the tools of knowledge creation that include; intellect, interest, passion, spirit, philosophy, feel and above all, the true value of knowledge. The lines *Here we go round the prickly pear* (lines 65-67) highlights the participation of modern individuals in an action that is all meaningless and they, the hollow beings, never try to get truly engaged with the things around them. In addition,

the phrase *Life is very long* (line 62) creates a sense of misthink of modern individuals who are in the state of illusion that they have yet to live very long and this misunderstanding leads to the useless activities of them.

Likewise, the lines *The death's dream kingdom* and *These do not appear* (lines 63-64) suggest that the hollow men are disconnected from the spiritual, holy and deep aspects of life and are unable to get into such deeper and more meaningful aspects of life.

The Hollow Men as the Reflection of the Modern World

The selected poem is claimed to be the reflection of modern society in the form of knowledge. It exposes the condition of the very society, referring to its being lost in and no one knows what or where. Secondly, the poem provides a philosophical definition of the hollow people and that definition almost suits the nature and the condition of the modern society. For instance, the lines *Shape without form, shade without colour, Paralysed force, gesture without motion* (lines 11-12) identify the confusion and the absurdity of the modern world, where no single individual is familiar with the true purpose of existence. The individuals of the modern society are just often involved in meaningless discussions that result nothing fruitful. The hollow men are just nothing but the hollow bodies, having no value for their being. They are the incomplete people with disturbed minds. Likewise, the reference to *death's other kingdom* (line 14) and *death's dream kingdom* (line 20) is used in a metaphorical sense, revealing the intellectual and spiritual decay of the modern beings. The modern beings have no minds to use, they cannot even think for the betterment of the society. As per Eliot in this poem, knowledge is limited mere to formality and ritual. Knowledge is never considered to be the tool of emergence by the modern people. In addition, the phrase *Remember us -if at all- not as lost, violent souls, but only, As the hollow men, The stuffed men* (lines 15-18) carries the theme of emptiness and uselessness, referring to the effigy of Goyfox that was supposed to be filled with straw. The term *stuffed* represents the internal distruction of modern beings, aiming to clear that the modern beings are mindless, having no humanly emotions, intentions and ability to act of better thinking.

The ending lines of the poem, especially the repetition of the terms *Between* and *Falls the Shadow* (lines 72-90) refer to the lack of harmony and humanly interaction between the individuals of the modern society, highlighting their fragmentation and disconnection from one another and this is all because of nothing other than materialism. The term *Shadow* refers to a kind of an obstacle that comes in the way of knowledge creation.

This poem is the true translation of the modern society. For instance, as per the ending lines of the poem, the hollow beings are the ones who are hanging *between the idea and the reality, between the motion and act, between the conception and the creation, between the emotion and response...* (lines 72-88). Thus, they, the hollow men cannot do anything, for; there falls a shadow between what they have in their minds and the reality. These are all the qualities that can be easily found in the modern men. The shadow that falls there is nothing but the fear of death, the fear of something super-dangerous and maybe the fear of failure. Also, the shadow that falls there uses to be the sign of ambiguity and confusion, highlighting the modern beings being in the state of "to be or not to be".

Further, hanging *between the conception and the creation* (lines 78-79) means they, the hollow men, do not have the potential to turn their dreams into reality, for the reality is what they know nothing about. The phrase *between the emotion and the response, Falls*

the Shadow (lines 80-82) represents the mental absence of the hollow men, saying that the modern beings are no more able to response to whatever is going on. The selected poem is, of course, the reflection of the modern society because the poem throughout talks about the signs of useless creature in the world and almost every single statement of the poem sounds to be revolving around the condition of the modern beings.

Likewise, the lines *Between the desire, and the spasm, Between the potency, and the existence, Between the essence, and the descent, Falls the Shadow* (lines 84-90) state that the beings of the modern society are not even capable to get their sexual desire awakened and this is all because of the shadow and the fear that falls between their emotions and their desire. The lines *For Thine is the Kingdom, For Thine is, Life is, For Thine is the* (lines 91-94) have been taken from the Bible but the hollow or the modern men cannot even utter them for their being far from the spirituality. Spirituality, the Bible, belongs to the spirituals, whereas, the modern beings are not having the very quality and thus, they are not allowed by their sub-conscious to recite such Biblical verses. The very last line of the poem, *Not with a bang but a whimper* (line 98), can be claimed to be the translation of inability of modern men to contribute to the cotemporary world by giving something meaningful to it, such as knowledge. The word *bang* is used for something energetic or bombastic whereas, the word *whimper* is used for something fragile, weak or passive, thus, the lives of the modern beings are not ended with enthusiasm or celebration but with some small cries, showing no energy, no happiness and no celebration but only regret.

The Hollow Men's Themes and the Condition of the Modern Beings

Spiritual emptiness is the quality of the modern men for they have lost their spiritual beliefs, religious and traditional norms and above all, they have murdered their faiths in divinity because of getting over involved in the materialism. Secondly, the lost of innocence is also the theme of the poem that is a huge loss of the contemporary society. Loss of innocence does not only mean loss of innocence, but rather, it means the loss of humanity, purity, simplicity, positivity, empathy and honesty and the modern men can be found having none of such qualities. Likewise, the theme, the fear of death, is also the unavoidable facing issue of the modern society. They are afraid of dying for they have not done anything good for the betterment of the society for which they might be welcome by God in the Heaven Therefore, all the themes that are carried by the selected poem can be related to the condition of the modern society. Eliot (1925) did not write only *The Hollow Men*. He, instead, drew the picture of our state of being. The state that we are today in was predicted by Eliot about a century ago and this is the power of universal thinking. The true knowledge is the one that lasts for the centuries and the selected poem is nothing but a piece of true knowledge.

This study has unfolded the critical insights in the selected poetic discourse in the light of the selected eclectic framework of Nonaka's SCEI Model (1995) and Latour's ANT theory (2005). The primary concern of the current study has been the exploration of the critical insights, such as rhetorical use of language, symbols etc. reflecting the condition of the modern beings. The concern of this study also covers the discussion about the ambiguous efforts of the modern beings, capturing existential crises and search for the true meaning.

Moreover, the critical insights, unfolded in the selected poem in the current study reflect the modern world's reality. The poem itself serves as mirror, reflecting the exact condition of the modern beings, such as reflecting spiritual absence, moral decay, loss of meaning, mental incompleteness and the being good for nothing of the modern

individuals. Applying Nonaka (1995) and Latour's (2005) theories, eclectically, the researcher has learned how a piece of literature, such as *The Hollow Men*, can serve storehouse of knowledge, providing the readers with the insights into the modern existence and human condition.

As per the current analysis, Eliot (1925), through the selected poem, has provided the readers with the unavoidable insights into the human condition, drawing a bitter but true picture of the modern beings. Through the selected eclectic framework of Nonaka (1995) and Latour's (2005) theories of knowledge creation, the researcher has revealed the complex strategies of knowledge creation and dissemination; appreciating and justifying the poem's being relevant and relatable to the modern existential and spiritual ambiguities.

Recommendations

The findings of the current study seek to offer the readers the opportunities for further researches and explorations. By applying the selected theoretical framework of Nonaka's SECI Model (1995) and Latour's ANT Theory (2005), future studies can deepen our understanding regarding the relationship between literature, knowledge creation and the society. Using the same methodology, future research studies can uncover novel perspectives, such as the selected eclectic framework can be applied to other modernist literary works or knowledge creation can be studied in various other contexts than literature.

Likewise, the relationship between literature and other fields of art, such as visual art, music etc. can also be explored from various perspectives and it might also be studied that how they all collectively result knowledge creation and dissemination. For instance, the relationship between literature and technology can be studied, such as investigating the impact of digital publishing on the production of literature.

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