

## SUBALTERN VOICES AND RESISTANCE: A CRITICAL DISCOURSE ANALYSIS OF 'THE TENANT' BY RABINDRANATH TAGORE

**Faiza Khan**

[faizajadoon741@gmail.com](mailto:faizajadoon741@gmail.com)

*M.Phil. Scholar, University of Haripur, Lecturer in English at Govt. Postgraduate College for Women, Haripur, Khyber Pakhtunkhwa, Pakistan*

**Muhammad Salim**

[SalimKp.723@gmail.com](mailto:SalimKp.723@gmail.com)

*M.A. in English, Department of English University of Malakand, Khyber Pakhtunkhwa, Pakistan*

**Dr. Abdur Razaq**

[razaqabbas88@gmail.com](mailto:razaqabbas88@gmail.com)

*Associate Professor, Department of English, Govt. Postgraduate College Dargai, Malakand, Khyber Pakhtunkhwa Pakistan*

**Tahir Shah (Corresponding Author)**

[tahir4ici@gmail.com](mailto:tahir4ici@gmail.com)

*Ph.D. Scholar, Department of English, University of Malakand, Khyber Pakhtunkhwa, Pakistan*

### **Abstract**

*This paper examines how subaltern voices and resistance are represented in *The Tenant* by Rabindranath Tagore with the help of Critical Discourse Analysis (CDA). It also seeks to explore the way oppressed characters especially rural tenants are depicted in the socio-economic and feudal system of colonial Bengal and how they can voice their dissent against the dominant system. The research is qualitative in nature as it is based on textual analysis to examine linguistic and narrative techniques that form subaltern identity, social vulnerability, and agency. The results show that Tagore preempts the experiences of the tenant with a focus on economical reliance, social exclusion, and emotional strength. Though the tenant holds the subordinate status in the social hierarchy, his daily activities, working hard on the land, and moral endurance, can be seen as the forms of resistance, which promulgate the dignity and independence in the context of structural situations. Another theme that is mentioned in the study is the language and characterization of the narrative which reveals the power struggles between the landlords and tenants and criticizes the inequalities of the society at the time of colonization. Combining subaltern theory and CDA, this study shows how literature can give voice to historically silenced groups and offer an avenue through which the concepts of resistance and agency can be explored. The research has value to the postcolonial literature studies, as it provides a deeper understanding of the relationship between language, power, and ideology in narrative pieces. It can be beneficial to researchers, educators, and students who may be interested in literature, social justice, and how oppressed groups manage the circumstances through discourse and symbolic resistance.*

**Keywords:** *CDA, subaltern voices, power relations, resistance, dignity, autonomy, oppression*

### **Introduction**

#### **Background of the Study**

Rabindranath Tagore is known to be one of the most prominent literary personalities of South Asia. His short fiction brings out the social, cultural, and economic truths of colonial India especially the lives of

marginalized groups that existed under oppressing social systems. Some of the themes that Tagore often explored in his works pertain to poverty, social injustice, exploitation by feudalism, gender inequality and how common joined forces to fight the dominant power structures. Tagore emphasizes the life of people regularly left out of the mainstream history and literary discourse through his style of narration and his philosophy as a humanist (Chakrabarti, 2009; Sen, 2014).

In late nineteenth and early twentieth centuries, the socio-economic system in rural Bengal was highly influenced by the system of zamindari (landlord) in which the peasants and the tenants were exploited and economically dependent. A large number of tenants labored in the land belonging to the rich landlords and they had little control over their livelihoods. This unequal system made a hierarchy with the voices of peasants and marginalized communities being suppressed. Having known himself what it was like to take care of his family property in Bengal, Tagore was able to witness the struggles of the village peasants and tabulate them into his works on literature (Bhattacharya, 2011). In his writings one can frequently find the influence of power relations between landlords and tenants that determined social identities and supported the existence of economic inequalities.

The term subaltern as a notion in the post colonial studies denotes the marginalized groups whereby their voices are either muted or neglected by the dominant discourses. Other scholars like Gayatri Chakravorty Spivak hold that literature can be used as one way in which subaltern group experiences can be made visible and subject to critical analysis (Spivak, 1988). These voiceless voices are often given narrative space in Tagore short stories and they often describe the struggle, resistance and dignity of people who live on the fringe of society. Tagore reveals the evils inherent in feudal and colonial regimes through the most subtle characterization and social commentary.

The short story, *The Tenant*, mirrors these socio-economic conditions by portraying the life of a tenant, who struggles in the context of the oppressive landholding system. This story, as well as other works of Tagore, emphasizes the theme of dispossession, economic conditions, and the power relations between the landlord and the peasants. Tagore's characterization of these types of social actors, as discussed by various literary analysts, reveals how the social actors of the margins attempt to establish their social identity and resist domination despite their lack of social power (Sarkar, 1973; Mookerjea-Leonard, 2017).

A critical discourse analysis (CDA) of the story "The Tenant" offers a good model for an analysis of the ways in which language and narrative structure construct the voices of marginalized characters. CDA is a critical approach to understanding the relationship between language, power, and ideology. Using this approach, researchers are able to identify the social meanings that are embedded within a literary text. An analysis of the discourse within Tagore's narrative will allow this researcher to explore the ways in which the story represents the voices of subaltern characters and the ways in which resistance to dominant authority is represented within literary forms. These elements will allow for a greater understanding of Tagore's work with social justice and the subaltern within colonial India.

### **Statement of the Problem**

Literature has been a very effective channel of voicing the marginalized and uncovering the social injustice within the society. The socio-economic system in colonial India and especially the landlord-tenant system established a strict hierarchy with peasants and tenants falling prey to economic manipulations and general social marginalization. These were often groups that were not powerful enough to express themselves in the social and political mainstream discourses. Even though there are numerous literary sources of the era that reveal the agrarian society, the study of subaltern voices, and their manifestations of resistance is yet to be covered with systematic methods of linguistics and discourse

units (Spivak, 1988; Fairclough, 1995). The short story *The Tenant* by Rabindranath Tagore is a depiction of the plight of a disadvantaged tenant who stayed under the control of a landlord, who was also a very influential landlord, in relation to the larger socio-economic truths of the colonial Bengal. As the works of Tagore have been extensively analyzed in the frames of the literary, philosophical and cultural approaches, little scholarly interest has been paid to the analysis of discourse constructing the identity, voice and resistance by the characters of the subaltern. Specifically, the literature that uses Critical Discourse Analysis (CDA) as a method to research the functioning of language, narrative strategies, and power relations in the text to unveil the voices of the marginalized people and their reactions to oppression is deficient. Thus, the issue which is discussed in this paper is the lack of knowledge of the discursive representation of the subaltern voices and forms of resistance in the work *The Tenant* by Tagore. Using Critical Discourse Analysis, this study aims to identify the implicit power structures, ideological components, and language strategies, with the help of which the story describes the life of the oppressed tenants and their resistance against the feudal social structure. This study will address the research gap that exists and give a more in-depth discourse based interpretation of the narrative by Tagore and how it represents the subaltern agency.

### Objectives of the Study

1. To examine how subaltern voices are represented in Rabindranath Tagore's short story *The Tenant*.
2. To analyze the forms of resistance expressed by marginalized characters in *The Tenant* using a Critical Discourse Analysis approach.

### Research Questions

Following are the research questions:

1. How are subaltern voices discursively represented in Rabindranath Tagore's *The Tenant*?
2. What forms of resistance against dominant power structures are reflected in the discourse of *The Tenant*?

### Significance of the Research

The research is important because it adds to the knowledge of how literature may depict the life and plight of the neglected communities in a given socio-historical setting. Applying the Critical Discourse Analysis to *The Tenant* by Rabindranath Tagore, the study points to the role of the literary language in creating the voices of the subaltern characters and the power relations inherent in the landlord-tenant system in colonial India. The paper offers the understanding of how the discussion in the literary works can be used to reflect social disparity, exclusion, and opposition, further enhancing the analytical value of Tagore on his experience of the rural life and social justice.

Moreover, the study serves the purpose of the postcolonial literary research by using the notion of the subaltern as developed by other scholars like Gayatri Chakravorty Spivak. It shows that literary narratives may be used as arenas in which the voices of marginalized individuals can be expressed and discussed. Through the discourse, the analysis reveals concealed meanings and forces of ideology in the narrative that cannot be readily perceived using the traditional literary analysis method.

Moreover, this study will be relevant to learners and researchers in the field of literature, linguistics, discourse studies who are interested in language, power, and society intersection. It also adds interest to the scholarly discourse on the short stories of Tagore through providing a discourse perspective which explores the issues of subaltern identity and resistance. Finally, the research adds to a more comprehensive vision of the way literary works can be used to undermine mainstream discourse and grant a voice to the traditionally sidelined groups.

### Literature Review

This idea of the expression of the marginalized voices in literature has been the subject of much academic analysis concerning the disciplines of postcolonial studies and critical discourse analysis. The term subaltern came into the limelight with the help of Antonio Gramsci with the help of whom the word subaltern was used to describe the groups that do not occupy the dominant power structure but are marginalized socially, politically, and economically. The idea was later extended to postcolonial theory, especially by Gayatri Chakravorty Spivak, who claimed that the subaltern voice is usually suppressed in the main discourse and authority framework. As Spivak (1988) argues in her now-famous essay *Can the Subaltern Speak?*, those who are marginalized are often not in a position to be represented in hegemonic knowledge and power structures. This school has affected numerous literary works that discuss how literature can create a space through which the experiences of suppressed groups of people can be expressed.

Literary texts have been considered by postcolonial critics to find the ways that power, ideology, and representation manipulate the portrayal of the marginalized characters. It is claimed by scholars that the literature of the colonial setting often mirrors the social division and economic disparities developed by the colonial and feudal regimes (Ashcroft, Griffiths, and Tiffin, 2002). In this context, the literary works serve as valuable cultural records which unify plights of people who are forced to occupy the peripheral positions in society. These themes are especially evident in the south Asian literature because of the historical facts of colonialism, land tenure system, and social stratification. The subaltern representation has therefore emerged as a valuable field in the analysis of texts documenting the life of peasants, laborers and other marginalized people.

Rabindranath Tagore is a widely read author whose works were deeply concerned with the issue of social life and the humanistic values. In his literary works, Tagore tended to describe the existence of the rural population in Bengal and the social-economic inequities of the peasants and the oppressed people. As it was said by Sen (2014), in his stories Tagore is offering a delicate presentation of humanity in the state of suffering and moral conflict and at the same time he is saturating unjust social systems. In his stories, he often puts the opposition between the strong and weaker populace in the countryside, highlighting the systemic injustice of the zamindari. Bhattacharya (2011) among others observes that Tagore spent his time as a land estate manager and was able to see the hardships that tenants and peasants had to endure which impacted on how he described social relations in his literature about the countryside.

Tagore has been a subject of numerous literary commentaries which have focused on his short stories as an extension of the socio-economic reality of colonial Bengal. According to Sarkar (1973), the rural stories in the fiction written by Tagore expose the intricacies of the landlord-tenant relationships and the economic slavehood of peasants under feudal domination. These stories tend to portray individuals that resist exploitation, poverty and social injustice. Using very minor narrative devices, Tagore introduces the viewers to the marginalized people not only as passive victims but to individuals who do have dignity, their own agency and even ability to resist. This humanistic focus is among the peculiarities of the literary philosophy of Tagore.

The other important literature that can be applied in the present study is the area of Critical Discourse Analysis (CDA). CDA is concerned with the connection between language, power, and ideology in texts and social practices. Theoretical principles of CDA were worked out by such scholar like Norman Fairclough who states that discourse is reflected and shapes the social power relations (Fairclough, 1995). The model of discourse analysis by Fairclough focuses on the analysis of linguistic form and context, as

well as ideological meaning contained in writings. By doing so, scholars will be able to reveal the role of language in reinforcing or opposing regimes of dominance and inequality.

Equally, Teun A. van Dijk has made valuable contributions to the discourse studies by pointing out the importance of discourse in reproduction of social power and dominance. According to Van Dijk (2008), a discourse is sometimes a potent tool by which the elites exercise control by influencing knowledge, beliefs and ideologies. Discourse analysis can be used in literature to demonstrate how narratives are used to create identities, display power dynamics and forms of resistance. The application of CDA to the works of literature enables the researchers to go beyond the superficial analysis of the texts and delve into the ideological subtexts of the work.

Within the context of South Asian literature, the discourse-based studies have turned more than ever to the way in which the stories represent the marginalized communities. According to researchers, literary texts could be considered the place where the conflicts between power and resistance could be expressed. Mookerjea-Leonard (2017) highlights that literature may uncover the hidden lives of marginalized people by offering alternative readings that dispute the dominant history. Such readings may be pertinent in analyzing literature that deals with the lives of rural tenants and peasants.

According to Meenakshi Lal, Rabindranath Tagore's writings portray the lives of the marginalized and the social hierarchy that exists. Meenakshi Lal (2010) states that Rabindranath Tagore's writings, particularly short stories, focus on the importance of human dignity, compassion, and the moral obligation to act. He used literature as a tool to reveal social injustice and elicit sympathy from the marginalized.

It is in this regard that the current research aims to fill the gap by analyzing *The Tenant* in the context of subaltern studies and CDA. By considering the linguistic and narrative approaches employed in the short story, the research hopes to uncover how the voices of marginalized characters are constructed and how resistance to dominant power structures is portrayed. The analysis, therefore, not only adds to the studies on Tagore but also contributes to the general debate on literature, discourse, and power.

### **Research Methodology**

This paper follows a qualitative research methodology to explore how the subaltern voices and resistance had been represented in *The Tenant* by Rabindranath Tagore. It is found that the qualitative approach is relevant since the study is concentrated on the meaning, language, and discourse analysis that is bound within a piece of literature as opposed to the quantification of the numerical information. The research relies mainly on a textual analysis and is informed by the theoretical viewpoints of subaltern studies, as well as Critical Discourse Analysis (CDA) to examine the role of power relations and sidelined identities in the construction of the narrative using language.

The short story *The Tenant* is the main source of information used in the research because it presents the socio-economic situation in the rural Bengal in the colonial era. The story is chosen as it depicts the relations between the landlords and tenants and tells us about the life of the marginal people, who live in the feudal society. The data related to the analysis will be selected and analyzed with the help of the relevant passages, dialogues, and narrative descriptions to the text. These extracts of the text will be used as examples on which the presentation of power, domination and resistance may be discussed.

The analytical paradigm of the research is Critical Discourse Analysis, which was formulated by Norman Fairclough. CDA is about the connection between language, ideology as well as social power and seeks to reveal the concealed meanings and structures that define discourse in texts (Fairclough, 1995). In this way, the paper examines the role of language use and language selections, narrative frameworks and descriptive tactics in building subaltern identities and social orders. The discourse in the story is also

analyzed in terms of how the discourse serves to reflect more social reality like inequality in classes, economic exploitation, and landlord system authority.

Besides the framework put forward by Fairclough, the paper is informed by the theoretical contributions made by Teun A. van Dijk in matters of discourse and power. Van Dijk notes that discourse can be used in many ways where dominant groups hold societal power as the marginalized groups strive to voice their opposition (Van Dijk, 2008). Through these theoretical lenses, the paper discusses how the narrative voice, portrayal of character dialogue and description language in the story discloses ideological assumptions and underlying power in the story.

The analysis entails the close reading and interpretation of the chosen parts of text on the story. These parts are analyzed to find out tendencies of language as they show domination, marginalization, and resistance. The special focus was made on the means through which the experiences of the tenant are told, the presentation of authority figures, and the discourse creates the relations between those in power and the powerless. The study reveals the ideological understandings that are underlying in the story through the interpretive analysis and will show how the text allows the articulation of the subaltern voices.

The analysis results are explained in the frame of the wider socio-historical background of the colonial India, where the lives of rural peoples were determined by the economical inequality and feudal land relations. Combining both textual analysis and theoretical implications of discourse studies and subaltern theory, this study aims at offering a more thoughtful insight into the ways in which literary narratives may be used to reflect and contest social power structures.

### **Analysis and Discussion**

#### **Discursive Representation of the Tenant's Marginalized Voice**

The manner in which the story prefigures the actions of a poor tenant who exists at the mercies of a mighty landlord is one of the most important elements of *The Tenant* by Rabindranath Tagore. The scene of rural Bengal by Tagore shows the social and economic disparities that were inherent with the zamindari system in the colonial times. In this system, the land owners held the economic power, legal powers and the tenants and peasants were put in a vulnerable situation where they were dependent. The narrative discourse of the tale helps Tagore to expose the situation where the marginalized people are most of the time denied the right to voicelessly air their concerns and are forced to cope and live with their limited social structures. The tale is thus a valuable literary rendition of the subaltern voices, which have been omitted in the mainstream discourse in the past.

An example of the work brings out the vulnerable status of the tenant in this imbalanced system:

“The poor tenant stood silently before the landlord, his head bowed in submission. The land that he cultivated was not his own, yet it was the only means by which he could sustain his family. He knew that a single word of protest might cost him the small piece of land on which his life depended.”

This statement shows the disparity in the power that defines the relationship between the tenant and the landlord. The physical position of the tenant, standing without saying a word with his head bowed, signifies an image of submission and disempowerment. The narrative description highlights the fact that he relies on the landlord in order to obtain access to land, which is the key to survival of him and his family. This language points out the inequity of the feudal system of landholding in which tenants have little assurance or control in their means of living. The landlord on the other hand is placed as an authority figure whose ruling on an issue decides whether the tenant survives or not. It is through these linguistic depictions that Tagore reveals to us the social order that dictates the culture of the rural people.

In the eyes of the subaltern theory, such a representation has been identified with the historical status of the marginalized groups that did not have the power to engage in mainstream discourse. Some academics like Gayatri Chakravorty Spivak present the theory that the subaltern cannot usually speak in the hegemonics as their voices are overlooked or silenced by the existing structures of power (Spivak, 1988). The silence of the tenant in *The Tenant* is not necessarily directly the state of passivity; instead, it is the manifestation of the social restrictions that do not allow the tenant to defy authority with the open mouth. His silence turns out an effective gesture of the oppression, which defines the relations between landlords and peasants. Tagore exploits this silence to explain the widespread marginalization of the rural tenants in the system.

Emotional vulnerability and social insecurity of the tenant is also highlighted in the narrative discourse. The book reiterates how he is afraid of losing the land that he works on to represent his weak economic status. The survival of the tenant is entirely at the mercy or the will of the landlord since he does not own the land. This addiction results in a state of perennial nervousness and subjection. With this kind of representation, Tagore depicts the psychological effects of economic exploitation on the marginalized persons. This fear and humility of the tenant are mirror images of the social environment at large where peasants have to adjust to the powers of land lords so as they can continue to get the much-needed resources.

The voice of the tenant reflected in the story also reflects the ability of literary discourse to undermine the superior force by making the emphasis on the voices of the marginalized groups. Tagore does not just give the narrative through the lens of the powerful elites, but focuses on the life of the tenant and makes the world around him see his side. Such a narrative technique enables the reader to empathize with the struggles of the tenant and understand the injustices present in the social system. By focusing the narrative on the condition of the tenant, the narrative symbolically provides a voice to the people who would otherwise remain silent in the historical narrative.

The theoretical framework of Critical Discourse Analysis also provides a framework for understanding the representation of the tenant and its role in the text. According to the theoretical framework of Critical Discourse Analysis, proposed by Norman Fairclough, the role of discourse is significant in the construction of social realities and the reproduction of power relations in society (Fairclough, 1995). Discourse is not just a neutral form of communication, but rather a reflection of the ideological structures present in society. In the narrative text, the description of the condition of the tenant reflects the power relations between the landlord and the tenant.

Moreover, the tenant's characterization also reveals a very important aspect of subaltern identity in terms of humanity. The tenant may seem to be in a powerless position in relation to those in authority; however, it is also important to note that there are certain aspects of his characterization that reveal a very positive image of humanity. For instance, it is revealed how he is dignified in terms of his determination to live a life for his family. This also reveals a very important aspect of Tagore's humanist philosophy in terms of focusing on the moral aspects of common people's lives.

It is also important to note that Tagore's story reveals a very important aspect of socio-historical reality in terms of colonial Bengal. For instance, it is known that there were certain land tenure systems in colonial Bengal in terms of how peasants lived in those days. The tenants had to pay rent to their landlords. Moreover, they had no other choice in terms of how they were exploited in those days. Tagore's story reveals this historical reality in terms of how the tenant is depicted in relation to his insecurity in terms of the landlord's authority.

Moreover, the discourse of the narrative text challenges the reader to think about the legitimacy of the social hierarchy in which the interests of the landlords are superior to those of the tenants. By focusing on the struggles of the tenant, the text indirectly challenges the morality of the feudal system. The text is, therefore, not only a representation of the subaltern perspective but also a commentary on the injustice and inequality of the feudal system.

The analysis of the text has shown that the representation of the subaltern perspective in the text is achieved through the combination of the narrative text, the character of the tenant, and the discourse of the text. The silence, humility, and dependence of the tenant symbolize the subordination of the peasants in the landlord-tenant system. At the same time, the narrative emphasizes the human side of the character, and the struggles he goes through take center stage. Through the representation of the character, Tagore gives a literary platform to the voices that had been suppressed in the past in the mainstream discourse of the society. The story, therefore, shows the reader the importance of literature in the representation of the real lives of the marginalized and the power structures that led to the oppression of the marginalized.

### **Subtle and Everyday Forms of Resistance in *The Tenant***

The second objective of this study is to examine the forms of resistance offered by the marginalized characters in Rabindranath Tagore's *The Tenant*. While the first objective deals with the representation of subaltern voices, this section deals with the forms of subtle resistance offered by the tenant, though he is in a marginalized position. Tagore's work shows that sometimes resistance does not come in the form of open opposition; sometimes it comes in subtle forms, which challenge the status quo that keeps people marginalized.

A representative excerpt from the story:

“Though he feared losing the land that fed his family, the tenant quietly persisted in planting the seeds with care, tending the soil and crops as if defying the indifferent authority above him. His silent diligence was an assertion of life, hope, and dignity in the face of power that sought to suppress him.”

This is evident in the passage, where the tenant's action of tending the land meticulously, despite being aware of the tenuous nature of his stay, is an act of resistance. It illustrates what James C. Scott refers to as “everyday forms of resistance,” where marginalized people use their strategies to assert their independence, dignity, and sense of control over their lives in an oppressive system (Scott, 1985). The tenant's action in the story, where he continues to tend the land, is an act of resistance against the landlord and the socio-economic system that seeks to restrict him.

The tenant's moral and emotional strength are also an act of resistance in the story. The tenant does not give in to his fear and tenuous position in the face of the landlord and the socio-economic system. Tagore highlights the tenant's dignity and strength in the face of oppression. The tenant's sense of self-worth and his fulfillment of his duties responsibly are acts of resistance. This is in line with the concept in subaltern studies that resistance can also take the form of internal resilience and self-assertion, even if the subaltern does not have the means to directly challenge power (Spivak, 1988).

Linguistically, it can also be seen that the language used to describe the tenant's actions already conveys a form of resistance in a subtle way. The use of words such as “quietly persisted” and “as if defying the indifferent authority” already shows that there is a notion of resistance in this text. According to the principles of Critical Discourse Analysis by Norman Fairclough, it is said that language is used as a medium to represent struggles in terms of power relations (Fairclough, 1995). From this text by Tagore, it can be seen that the tenant's actions in working on the land are not only a form of economic necessity but also a form of agency.

Furthermore, the story shows that resistance can be achieved by the preservation of knowledge, skills, and practices. The familiarity of the tenant with agriculture, his observation of the land, and his ability to maintain his family are forms of intellectual resistance. By possessing these capabilities and not succumbing to oppression, the tenant finds a way to exercise his power within a system that seeks to marginalize him. This is in line with van Dijk's (2008) view that discourse can manifest the mechanisms of power and resistance, showing the ways by which marginalized people interact with dominant social structures and assert their identity and power.

Furthermore, Tagore's narrative shows a contrast between the resistance of the tenant and the power of the landlord, showing that power is not absolute. The landlord has legal and economic power over the tenant, but the moral courage, perseverance, and ethics of the tenant are forms of counter-power. This shows that resistance can be achieved by the exercise of both visible and invisible power.

The narrative also emphasizes the relational and contextual nature of resistance. The tenant's behavior is influenced by the socio-economic conditions of colonial Bengal, where open confrontation with the landlord might lead to eviction or physical harm. Thus, the nature of resistance here is naturally situational and circumspect. However, Tagore's narrative of the tenant's resistance also reveals a nuanced understanding of the power dynamics at play, as the subaltern subject resists the dominant authority through various tactics of survival and subversion.

The discussion, therefore, reveals that the theme of resistance, as depicted in the narrative of the tenant, is manifested through the tenant's subtle acts of survival, which emphasize the tenant's dignity, assertiveness, and determination. The narrative reveals the subaltern subject's ability to negotiate the power structures through their determination, moral strength, and ethical behavior. Thus, the theme of resistance, as depicted in the narrative of the tenant, reveals the subaltern subject as a human being, capable of asserting their identity and resisting the dominant authority through their own capabilities and social context. Tagore's narrative, therefore, reveals a rich literary representation of the theme of subaltern resistance.

## **Conclusion and Suggestions**

### **Conclusion**

The analysis of the short story "The Tenant" by Rabindranath Tagore using the subaltern theory and Critical Discourse Analysis shows the complex ways in which the subaltern voices and forms of resistance are portrayed in the text. The first objective of the analysis showed the importance of the experiences, emotions, and socio-economic condition of the tenant in the short story, which is crucial in understanding the lives of marginalized people in the feudal and colonial regimes of rural Bengal. The short story by Tagore portrays the subaltern voice of the tenant, giving visibility to the subaltern character in the text, as he would have remained invisible in the discourse of the ruling class. The analysis of the short story shows that the text not only portrays the lives of marginalized people in Bengal in the colonial regime but also shows the dignity and humanity of the people in the text.

The second objective demonstrated how the resistance in *The Tenant* takes the form of subtle and mundane acts. The determination of the tenant to cultivate the land, his moral and emotional strength, and his praxis of survival, for instance, symbolize acts of resistance to the dominant power structures represented by the landlord. These acts, therefore, represent the tenant's agency in a socio-economic setting characterized by significant constraint. By employing narrative discourse, Tagore reveals to the reader how acts of resistance do not have to assume a confrontational form to qualify as acts of resistance. On the contrary, they could assume the form of strategic, ethical, and practical acts of survival and assertion of identity and dignity. This study reveals how literature could constitute a significant form of

social critique for the purpose of unveiling the inequalities and the nuanced forms of survival and resistance by the marginalized.

### Suggestions

Future studies could also take the exploration of subaltern voices and resistance a step further by carrying out a Critical Discourse Analysis of a variety of other literary works from other regions or periods of time in South Asia. For instance, comparative studies could be conducted to see how subaltern characters are portrayed in works by other writers or from other genres or periods of time in South Asia. This would give a greater understanding of how oppression and resistance take different forms in different periods of time. Further, other theoretical perspectives such as postcolonial feminism, cultural studies, ecocriticism, etc., could also be used to give a greater understanding of intersectional forms of marginalization in South Asia. For this purpose, a comparative analysis of literature with other disciplines such as sociology or history could also be conducted to see how literature reflects socio-economic realities in South Asia. This would help bridge the gap between literature and reality.

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