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ISSN: 3006-6557 (Online)

ISSN: 3006-6549 (Print)

Vol. 3, No. 1 (2025)

Pages: 83–96

Key Words:

Satire, Politicians, Laughter, Societal

Follies, Criticism

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Abstract: *This research paper delves into the role of satire, in English literature by exploring how it serves as a tool for both entertainment and criticism simultaneously with its edged nature being a defining characteristic that can either combat malevolence or be misused for motives like any other weapon would be used for good or evil purposes depending on the wielders intentions and actions. Taking a look at writings by figures, like Swift and Orwell allows us to delve deeper into how satire pushes boundaries of societal norms and encourages introspection on important issues. Using satire is quite complex and controversial as writers have to be careful not to offend while still making observations; this article sheds light on the impact of satire, on public conversations and societal progress in English literature; the essence of satire is its dual purpose of entertaining and enlightening by highlighting societal flaws through exaggeration and parody to provoke critical thinking, about established conventions. This study delves into the role of satire, as a two tool in the realm of English literature by investigating renowned works, like Swifts “ A Modest Proposal “ and Orwells “ Animal Farm.” The examination focuses on how satire’s used to challenge established conventions and encourage reflection. This article explores the role of satire in English literature, its connection to humor and ethical considerations, and its relevance in entertaining and challenging readers, informing public conversation, leading to change, and warning of misapplication.*

Introduction

In English literature, the use of Satire has appeared to be one of the most conspicuous with its deep rooting in the English culture. It incorporates humor and criticism in such a way as to amuse and make people think Critique of society or power structures is something which Satire has greatly achieved in literature. From the 18th century works of Jonathan Swift and Alexander Pope to contemporary authors like George Orwell, authors have used psychologically charged humor across various narratives.

This research article aims to demonstrate how satires have been used as the two-edged sword of English literature. Because they try to combat prevailing notions and provoke further reflection, such pieces of art can be classified as satirical pieces in their own right. Some of the examples they are going to use are Swift’s “A Modest Proposal” and Orwell’s “Animal Farm”.

Moreover, we want to explore how readers are impacted by satirical elements in literature, especially considering how this can foster social critique and evoke emotions as well. In this case, we will examine how satire, humor, and ethics are related and in what way these relations can further the study on satirical literature in English.

The article integrates in the foundation of the sociopolitical framework seeking to highlight, in a few strokes, the intricacies of satire which lies in its alchemizing potential, its violence, its mocking

consensus hold, and the very strategic use of contextual power attachments in directing the readers expectations then systematically deconstructing those expectations to the readers disbelief.

Literature Review

Gulliver Travel

"Gulliver's Travels" is a famous Jonathan Swift satire first published in 1726. It is a classic of English literature and is also a highly relevant text in the study of satire. The novel is about the fantastic adventures of Lemuel Gulliver, a ship's surgeon who travels to various wonderful civilizations and peoples.

And it is its blasé social commentary that, in part, makes "Gulliver's Travels" so influential in the genre of satire. Swift uses satire to condemn and reveal the iniquities, vices and foibles of human nature, society, politics and institutions of his day. With wit, irony and exaggeration, Swift wryly ridicules the public of 18th-century Britain from politicians to scientists to philosophers.

It is the satirical power of the novel that allows it to be entertaining, yet to have you think hard about the human condition and social problems. Swift's parody methods aim to expose hypocrisy, avarice, corruption and the perversions of the class structure. Through Gulliver's experience of other cultures and civilizations, Swift can talk about cultural relativism, human fallibility, and rationality at its limits.

"Gulliver's Travels" has historical value too in English literature. It was written at a time of intellectual and social revolution called the Enlightenment. Swift's comedy was also a criticism of the Enlightenment optimism and rationalism. It is the novel that mirrors its age's ironies and paradoxes, which test the status quo and frighten the reader.

Moreover, Swift also writes about the theme of moral relativism, questioning the idea of absolute truth. He brings out different viewpoints and codes of morality in each and every land that Gulliver visits. One is then compelled to consider different viewpoints and possibly question one's assumptions.

In a nutshell, "Gulliver's Travels" can be viewed as advocating social and political change, condemning human failings, and analyzing the intricacies and paradoxes that underlie human nature and society.

Meta Analysis

One of the most famous satirical works in which Swift uses the conventions of a travelogue to launch his critique of his own culture and its assumptions is through Gulliver's Travels, written by Jonathan Swift. He creates exaggerated ideas of people and places to stand in for or stand against all of society. Throughout the novel, the first-person narrator Lemuel Gulliver is portrayed as rather simple, without much internal emotion or reflection. His increasingly cynical and bitter tone grows from the initial naivety and optimism he shows at the outset. Gulliver's Travel questions various knowledge forms, be they political, legal, naval, scientific, or rhetorical that emphasize showmanship rather than practicality. It also challenges claims to physical power and moral uprightness that propose human understanding to be unlimited.

Though Gulliver's difficulties in grasping the societies around him and their efforts to understand him constitute major conflicts in the narrative, the ultimate conflict runs much deeper, being Swift's disenchantment with the English society he satirizes. Through Gulliver's contact with varied cultures, Swift directs his satire towards English politics, customs, and attitudes that he, too, finds despicable. He satirizes via Gulliver. For example, his account of the Lilliputians will use their short stature and political intrigues to attack the Whigs, an English political party during that period.

In the story, Gulliver embarks on his first voyage after his business fails, and the progression of the narrative depends on his many adventures. The inciting problem occurs when Gulliver's ship is shipwrecked and washed up on the Lilliputian Island, and he finally regains consciousness. To his surprise, he finds himself restrained by the thin ropes created by his little captor. The greatness of the Lilliputians symbolizes the cultural diversity of civilization that Britain has experienced during its military and economic expansion. Also, the pride and arrogance of even the smallest of the animal representatives, no matter how small, are more pleasing to the people than the importance given to them. He went to the capital and participated in the war between the Lilliputians and Blefuscu, who despised their neighboring country Blefuscu because of their different methods of beating eggs. Swift's satirical wit focuses on post-war vanity and culture, and makes ironic comments on the Anglo-French

conflict. European history is satirically depicted as a series of brutal wars fought over meaningless and arbitrary disagreements, including divergent religious beliefs.

Eventually, Gulliver is unjustly convicted of treason for extinguishing a fire in the royal palace by urinating on it. Throughout the novel, excrement serves as a recurring motif, underscoring the idea that what is considered base and ignoble about the human body—common filth—is also intrinsic to society itself. While certain customs in Lilliput are portrayed as beneficial, particularly those that contribute to the well-being of the community or nation, Swift's underlying message is that size, power, and individual significance are all relative and subject to scrutiny.

Continuing with the rising action, Gulliver manages to escape to Blefuscu and repairs a boat to return to England. However, he embarks on his next voyage to Brobdingnag, the land of giants, where a farmer sells him to the queen. Similar themes as in Lilliput are explored, but in reverse, highlighting the significance of size and the relative nature of human culture. At the court of Brobdingnag, Gulliver is treated like a toy, and he becomes increasingly repulsed by the magnified flaws of the giant inhabitants. Swift's underlying message is that upon close examination, anything, whether it be human skin or a political system, reveals imperfections. Gulliver realizes that the ignorant king knows nothing of politics and leaves when his cage is seized by an eagle and dropped into the sea.

After surviving an attack by pirates on his third voyage, Gulliver arrives in Laputa, a floating island ruled by theoreticians and academics who oppress the land of Balnibarbi below. Swift uses Laputa to critique the excessive rationalism of the Enlightenment era, highlighting the impracticality and lack of relevance of abstract research. Power in Laputa is exerted through technology, reflecting Swift's criticism of the emphasis on scientific theory rather than practical applications for human life.

On his fourth journey, Gulliver experiences a mutiny of his crew and ends up in a land populated by Houyhnhnms, rational horses who rule, and Yahoos, the brutish human servants. While the Houyhnhnms are intelligent and rational, their overt and disturbing cruelty towards the Yahoos becomes evident. Gulliver, influenced by the biases of the Houyhnhnms, desires to remain with them. However, he is eventually banished due to his physical resemblance to the Yahoos, signaling his rejection by the society he once admired.

The novel reaches its climax when Gulliver completely rejects human society. He is rescued by a generous and empathetic Portuguese ship captain named Don Pedro. However, Gulliver's distorted perception prevents him from viewing Don Pedro and all humans as anything but repulsive Yahoos. Don Pedro serves as a symbolic representation of Gulliver's detachment from reality and his unreliable narration.

In the falling action, Gulliver reluctantly returns to England, feeling further alienated. He struggles to connect with his family and descends into madness, spending his days conversing with horses in an attempt to recreate the rational world of the Houyhnhnms. However, Gulliver realizes that what makes human society interesting and complex—rich language, love, emotion, and social interaction—is absent in the dull and simple lives of horses. Consequently, Gulliver's Travels is often considered one of the earliest novels expressing themes of modern alienation and the repeated failures of an individual to integrate into society. The resolution of the novel concludes with Gulliver claiming that all the lands he visited belong to England as her colonies, although he questions the ethics of colonialism itself.

The Modest Proposal

Contextualization: "A Modest Proposal" is a satirical essay by Jonathan Swift, published in 1729. Swift takes on the guise of an economic rationalist and offers a rather shocking solution to hearing on poverty and overpopulation in Ireland. At first glance the essay looks as a serious proposal but it shows the inhumane treatment that the remnant of the English ruling class were inflecting on the Irish people with irony and satire. With this expert work, stands a satirical masterpiece, raising questions to the reader about the morality and ethics of the munity.

"The Modest Proposal" is a magnificent example of Swift's work in satire and his ability to provoke critical thinking. In the essay, he commences with a tone that sounds rational and pragmatic, presenting the idea that poor Irish families should sell their infants to be eaten by the rich English landowners as an answer to poverty. Such a shocking proposal is in fact a scathing attack on the callousness and cruelty of

the ruling class towards the impoverished Irish people.

Throughout the essay, Swift skillfully employs irony in the proposal and focuses the reader's attention on the absurdity of the idea but simultaneously shows hypocrisy and cold-bloodedness of the power elites. He ridicules the prevalent economic theories, treating human beings as items that could be bought and sold to yield a profit. By presenting such a grotesque proposition in a detached and rational tone, Swift forces the reader to confront the dehumanization and exploitation that are inherent in the structures of socio-political life prevalent during his time.

Satire is also used by Swift to reveal the apathy and unconcern of the English upper class towards the Irish population. He condemns their economic exploitation and implies that they look at the Irish as some kind of burden to the community rather than as fellow human beings who deserve compassion and sympathy. Through his satirical proposal, Swift challenges the moral principles of his readers' society and makes them consider the outcomes of unbridled avarice and inequality.

"The Modest Proposal" remains a timeless work of literature that challenges readers to reflect on social injustice, the abuse of power, and the devaluation of human life. Swift's sharp wit and masterful use of satire serve as a powerful tool to expose societal flaws and to provoke thoughtful contemplation. The essay continues to be celebrated for its biting social commentary and its ability to engage readers in a critical examination of the human condition. "Satire is a sort of glass wherein beholders do generally discover everybody's face but their own." - Jonathan Swift

Meta Analysis

Although the proposal was given by Swift to give an attentive look on poverty crisis yet this have been owned and proposed my politicians in poverty hit countries in a mutant form though less dosed by asking the public to lessen their bread eating and if be possible to half a bread.

In "A Modest Proposal," Swift expresses his growing frustration with the ineffective politicians of Ireland, the hypocrisy of the wealthy, the oppressive rule of the English, and the appalling living conditions endured by many Irish people. While the essay laments Ireland's dire situation under English exploitation, it also reveals Swift's profound disgust at what he perceives as the Irish people's lack of initiative to advocate for themselves. Without absolving any party of blame, the essay highlights that both the English and the Irish, including both politicians and the general population, share responsibility for the nation's deplorable state. Swift's compassion for the suffering of the Irish people is uncompromising, yet he also critiques their inability to effectively address their own problems.

During Swift's time, political pamphleteering was a popular activity, with numerous tracts and essays proposing solutions for Ireland's societal and economic problems. In response to this trend, his work serves as a protest against the ineffectiveness of Irish political leadership and critiques the prevailing economic utilitarianism embraced by many reformers of the time. While Swift himself possessed economic acumen, he often derided the application of supposedly scientific management principles to humanitarian issues.

The primary rhetorical challenge in this satirical essay lies in capturing the attention of an audience that has become indifferent due to prior experiences. Swift accomplishes this by presenting a series of morally outrageous positions, aiming to assign blame and cast doubt on various individuals and groups. The essay progresses through a sequence of shocking revelations that initially startle the reader and then prompt critical reflection on policies, motivations, and values.

Remarks and Take Up

Robert Phiddian's article "Have you eaten yet? The Reader in A Modest Proposal" focuses on two aspects of *A Modest Proposal*: the voice of Swift and the voice of the Proposer. Phiddian stresses that a reader of the pamphlet must learn to distinguish between the satirical voice of Jonathan Swift and the apparent economic projections of the Proposer. He reminds readers that "there is a gap between the narrator's meaning and the texts, and that a moral-political argument is being carried out by means of parody".

While Swift's proposal is obviously not a serious economic proposal, George Wittkowsky, author of "Swift's Modest Proposal: The Biography of an Early Georgian Pamphlet", argues that to understand the piece fully it is important to understand the economics of Swift's time. Wittowsky argues that not

enough critics have taken the time to focus directly on the mercantilism and theories of labour in 18th-century England. "If one regards the *Modest Proposal* simply as a criticism of condition, about all one can say is that conditions were bad and that Swift's irony brilliantly underscored this fact".

Landa presents Swift's *A Modest Proposal* as a critique of the popular and unjustified maxim of mercantilism in the 18th century that "people are the riches of a nation."

Although the proposal given in "A Modest Proposal" can be narrated as a one impossible to act upon however this reflects somehow the real image of today's politicians who have no solutions for eliminating of public problems and beat around bushes and politicians are criticized as:

"Politicians promise to build bridges even when there are no rivers."

Modern Usage

A Modest Proposal is included in many literature courses as an example of early modern western satire. It also serves as an introduction to the concept and use of argumentative language, lending itself to secondary and post-secondary essay courses. Outside of the realm of English studies, *A Modest Proposal* is included in many comparative and global literature and history courses, as well as those of numerous other disciplines in the arts, humanities, and even the social sciences.

Animal Farm

"*Animal Farm*," a novella penned by George Orwell in 1945, employs anthropomorphism to dissect the corrupting influence of power. This masterful work, set on an English farm, allegorically depicts the Russian Revolution and the Soviet Union. By utilizing animal characters, Orwell skillfully criticizes totalitarianism, corruption, and the abuse of authority. The narrative skillfully traces the transition from an idyllic society to a nightmarish dystopia, illustrating the distortion of revolutions by those in power. Additionally, Orwell delves into the manipulation of language and propaganda as tools of control. Undoubtedly, "*Animal Farm*" remains a poignant and timeless piece of literature, resonating with readers across generations.

Meta Analysis

Animalism

Snowball, Napoleon, and Squealer adapt Old Major's ideas into "a complete system of thought", which they formally name Animalism, an allegoric reference to Communism, not to be confused with the philosophy of Animalism. Soon after, Napoleon and Squealer partake in activities associated with the humans (drinking alcohol, sleeping in beds, trading), which were explicitly prohibited by the Seven Commandments. Squealer is employed to alter the Seven Commandments to account for this humanisation, an allusion to the Soviet government's revising of history to exercise control of the people's beliefs about themselves and their society. The original commandments are:

1. Whatever goes upon two legs is an enemy.
2. Whatever goes upon four legs, or has wings, is a friend.
3. No animal shall wear clothes.
4. No animal shall sleep in a bed.
5. No animal shall drink alcohol.
6. No animal shall kill any other animal.
7. All animals are equal.

These commandments are also distilled into the maxim "Four legs good, two legs bad!" which is primarily used by the sheep on the farm, often to disrupt discussions and disagreements between animals on the nature of Animalism.

Later, Napoleon and his pigs secretly revise some commandments to clear themselves of accusations of law-breaking. The changed commandments are as follows, with the changes bolded:

4. No animal shall sleep in a bed with sheets.
5. No animal shall drink alcohol to excess.
6. No animal shall kill any other animal without cause.

7. All animals are equal but some animals are more equal than others.

Eventually, these are replaced with the maxims, "All animals are equal, but some animals are more equal than others", and "Four legs good, two legs better" as the pigs become more anthropomorphic. This is an ironic twist to the original purpose of the Seven Commandments, which was supposed to keep order within Animal Farm by uniting the animals together against the humans and preventing animals from following the humans' evil habits. Through the revision of the commandments, Orwell demonstrates how simply political dogma can be turned into malleable propaganda.

The character of Squealer, a persuasive but deceitful pig, manifests the power of rhetoric as well as the distortion of truth to maintain authority. Orwell highlights the dangers of blind allegiance and the need for critical thinking in response to propaganda and false narratives. Or so Orwell skillfully weaves a captivating narrative in "Animal Farm," effectively capturing the destructive nature of totalitarianism and its profound impact on individuals and society. The parallels drawn between the characters and real-life figures, such as Napoleon symbolizing Joseph Stalin, are unmistakable. The reader is able to realize through the struggles of the diligent animal population that their revolution has only changed one kind of oppression for another. This is a warning tale about the dangers involved in the misuse of power. In addition, "Animal Farm" explores the subtleties of human nature and the susceptibility to corruption. This novella provides thought-provoking exploration of such complexities and offers insight into the darker aspects of humanity.

The gradual transformation of pigs from revolutionaries fighting for equality to the ruling elite showcases the inherent dangers of concentrating power in the hands of a few. Orwell infers that power corrupts, regardless of the intentions with which it is created, and that those who hold authority often exploit the ideals they claim to be their basis.

The very fact that Orwell should present heavy themes through the medium of a farmyard fable testifies to his capability as a writer. The novella's enduring popularity and relevance stem from its incisive commentary on power dynamics and its enduring warning about the potential for tyranny in society.

Reception

Writing in the American *The New Republic* magazine, George Soule expressed his disappointment in the book, writing that it "puzzled and saddened me. It seemed on the whole dull. The allegory turned out to be a creaking machine for saying in a clumsy way things that have been said better directly". Soule believed that the animals were not consistent enough with their real-world inspirations, and said, "It seems to me that the failure of this book (commercially it is already assured of tremendous success) arises from the fact that the satire deals not with something the author has experienced, but rather with stereotyped ideas about a country which he probably does not know very well."

The *Guardian* on 24 August 1945 called *Animal Farm* "a delightfully humorous and caustic satire on the rule of the many by the few."

Between 1952 and 1957, the CIA, in an operation codenamed Aedinosaur, sent millions of balloons carrying copies of the novel into Poland, Hungary and Czechoslovakia, whose air forces tried to shoot the balloons down.

Satire

Definition

- 1. A literary work in which human vice or folly is attacked through irony, derision, or wit.
- 2. Irony, sarcasm, or caustic [bitterly cutting/burning] wit used to attack or expose folly, vice, or stupidity. (dictionary.com)

Explanation

Satire is a literary genre or form of expression that uses irony, sarcasm, ridicule, or wit to criticize or expose the flaws, vices, or follies of individuals, institutions, or society as a whole. It employs humor and exaggeration to highlight and mock the absurdities, hypocrisies, or shortcomings of its targets, often through the use of irony, parody, or caricature. Satire can take various forms, including written works, plays, cartoons, films, or other art forms.

Our Analysis

Satire is such a literary tool for social commentary, but just as with anything else in this genre, there will always be something lacking, something not understood.

Subjectivity and Misinterpretation

Satire is heavily reliant on irony, exaggeration, and sarcasm to convey the message. However, since humor is subjective, readers may understand satire differently. What one reader finds funny and insightful, another may find offensive or not understand what the satire is trying to say. Satire can easily be misunderstood or misinterpreted, which reduces its impact or causes it to have unintended consequences.

Audience Reception

Satire usually aims at specific individuals, institutions, or issues in society. Satire is effective when the audience knows about the subject and can pick up on the satirical elements. In the absence of background knowledge or connection to the subject matter, the satire may fall flat. Satire also depends on the culture, generation, or social group as each may interpret satire differently.

Preaching to the Choir

Satire usually has more of a resonance among those who have similar sentiments or opinions and criticisms. It can't easily speak to people with opposing sentiments or perspectives and fails to challenge the status quo. That can sometimes make it more of an echo chamber in which satire just reinforces people's opinions rather than dialogue and a more widespread increase in awareness and change.

Time-Sensitivity

Satire often depends on what is happening in the world, society, or certain cultures to make its commentary pertinent and timely. However, this temporal relevance can be a limitation as well. References may become outdated with time, so the satire may not be readily accessible or effective for future readers who are not familiar with the historical or cultural background. Satirical works might lose their effectiveness as issues become outdated or new issues replace them.

Balancing Entertainment and Critique

Satire lies between a very fine line of entertainment and criticism. On one hand, humor draws readers in and makes the social criticism more palatable, but overemphasizing humor makes the underlying message less obvious. Satire may be labeled as just entertainment, thus downplaying its potential to prompt change or meaningful reflection.

Overuse and Desensitization

In an age of constant consumption of media and satiric writing, there's actually a danger of overexposure-there's a chance to become so saturated with the topic that readers become desensitized to the satire's message beneath or miss the point on subtlety. Satire may lose its novelty and impact when it becomes the dominant form of discourse, especially if it lacks depth or originality.

Satire as a Political Critique

According to the witty observations of American humorist Mark Twain, "Laughter is often regarded as a potent weapon when it comes to confronting the powerful and political leaders". Twain believed that in the face of laughter's assault, nothing could withstand its impact. However, it must be acknowledged that Twain's assessment is only partially true. While laughter certainly holds its own against authority, there exist other formidable weapons that can be wielded against those in positions of power. Aggression, revolution, war, or even the act of escape can also be deployed in the pursuit of challenging toxic leadership. Regrettably, laughter alone may not always prove sufficient in the battle against such formidable foes.

Laughter Against the High and Mighty

Throughout history, societies have found solace and amusement in mocking their leaders, particularly when those leaders become swollen with self-importance. The act of satirizing the high and mighty, often lacking in a sense of humor, has transcended time and culture. Even in ancient Greece, comic poets like Aristophanes took pleasure in ridiculing the political figures of Athens, much to the delight of the theater-going audience. It seems that ingratitude towards the great men of a society, as Plutarch observed with approval, is a distinctive characteristic of a resilient and spirited people. It is through the

clever and cutting art of satire that the powerful are reminded of their fallibility, bringing levity to the gravity of their positions and fostering a healthy skepticism that keeps authority in check. “As long as there have been leaders who disappoint, there have been jokesters, satirists, and cartoonists who cleverly afflict the pompous and try to comfort and entertain the rest of us.” (Cronin,2014, p.27)

One Liners but Bathed in Satire

In the realm of political humor, certain jokes transcend boundaries and elicit laughter from all corners, playfully jesting at the intricate dance of politics. Take, for instance: 'Grant politicians an unrestrained grip, and behold as they deftly slip their hands into your very own pockets,' or 'Politics, that crafty symphony of cunning, where the impoverished find solace in promised guardianship from the wealthy, while the affluent seek refuge from the very same impoverished masses.' Herein lie the essence of political jest, encapsulated in succinct one-liners that tickle the intellect and evoke a knowing smile.

- I asked a politician for his thoughts on honesty, and he replied, 'I'll have to consult my team of advisors and get back to you.'
- Politicians are masters at the art of speaking without saying anything at all.
- Politicians are the only people in the world who create problems and then campaign against them.
- Politicians have a unique talent for turning promises into excuses.

It is often said that in a society where freedom thrives, jokes flourish, and in turn, jokes nurture freedom. According to the insightful words of George Orwell, “Every joke is a tiny revolution”, suggesting that any act that diminishes the authority and dignity of those in power can bring about liberation. However, Orwell's somber reflection on the realm of politics unveils a more pessimistic perspective. He asserts that all matters, without exception, are entangled in the intricate web of politics, which itself is a tangled mass of falsehoods, evasions, foolishness, animosity, and internal contradictions.

Scholar and journalist Alexander Rose, however, is skeptical. In an analysis of jokes in authoritarian regimes such as Nazi Germany and the Soviet Union, Rose contends that jokes there were rarely tiny revolutions. They were merely ‘temporary pain relievers serving as a substitute for being allowed to participate in real politics’ (Rose,2001/2002, p. 8).

Instances When Satire Fail to Achieve Its Goals

Lack of Clarity

Satire requires a delicate balance of wit and clarity to effectively convey its message. If the satirical elements are too subtle or ambiguous, readers may miss the intended critique or fail to grasp the underlying social commentary. The use of irony or sarcasm can be particularly challenging if the audience does not recognize or understand the satirical cues, leading to misinterpretation or confusion.

Contextual and Cultural Differences

Satire often relies on specific cultural, historical, or political contexts to resonate with its audience. When satire travels across different cultures or time periods, the nuances and references may not translate effectively.

Satire Becoming the Target

Sometimes, satire itself becomes the target of criticism or backlash rather than the intended subject. This occurs when a satirical work is misconstrued, intentionally misrepresented, or removed from its context. Satirists may be left to defend their work against accusations or scrutiny rather than having their original critique be the center of attention and thereby weakening the effect of their satire.

Confirmation Bias

Satire risks confirming the very things it wants to subvert. Those with existing beliefs and biases might find satire to be a means of validation or entertainment rather than critical engagement with the message. Works of satire that are too closely aligned with the viewpoints of their audience may fail to provoke meaningful reflection or encourage broader dialogue.

Oversimplification

Satire often uses exaggeration and simplification to get the point across. In one way, it's quite effective in pointing out the absurdities or flaws; in another way, however, it can oversimplify an issue that is not

quite as simple. A lot of topics require more elaborate explanation and analysis than satire would permit, thus being taken or presented superficially or otherwise misrepresented. It is essential to state that misinterpretation and failure to achieve a predetermined objective do not deem the value of satire expression itself. Satirists ought to aim at clarity with several considerations of different perceptions about them and openness for evaluation for better satire efficacy. Moreover, readers should go by satire with an open-mind approach, a bit critical, and capable enough to discuss beyond superficial laughable humor.

Ethical Considerations of Satire

THE RED LINE

The ethical implications of satire are about the fine line one must tread between criticism and harm. Satire, that is, social commentary and critical writing, can be used to draw attention to hypocrisy, challenge abusive power structures, and provoke individuals to think. However, it can also be hurtful and cross lines if taken without thought and responsibility in mind. Here are the key considerations regarding the implications of satire:

Intention and Impact:

Satirists have an important responsibility: to give great thought to their motives and the effect of the words they choose. Whereas satire is an art for provoking thinking and discussion on societal ills, it is necessary that these artists be cautious of what they say and do; it is imperative to appreciate power dynamics in play to understand the potential damage that would arise.

Empathy and Respect:

Ethical satire must, therefore, maintain an empathetic and respectful view of individuals and groups touched by the subject matter. Satirists should avoid unnecessary degradation or dehumanization of targets and work to understand the nuances of the issues they critique. Empathy prevents satire from becoming a tool for the perpetuation of stereotypes, reinforcement of discrimination, or harm to vulnerable communities.

Punching Up vs. Punching Down:

The most common ethical framework in satire is punching up, not punching down. Satire that hits up at those who have more power or privilege is more justifiable. Satirizing people who are marginalized or weak can be a source of harm and further marginalize them. Satirists should be aware of their power dynamics and not fortify the inequalities.

Satire is “the weapon of the powerless against the powerful.”(Mark Twain)

Dialogue and Constructive Criticism:

Ethical satire encourages positive dialogue and prompts critical thinking. Satirists should be willing to involve their audience in discussions to open up space for multiple perspectives on issues. Thoughtful discussion helps ensure that satire reaches its purpose of challenging societal order and changing it positively.

Responsibilities of Satirists

Satirists should have critical awareness of existing stereotypes and prejudices in the society. For instance, satirists can prevent unwitting perpetuation of some negative stereotypes if they gain understanding about historical and cultural background associated with different groups and issues. This requires intensive research, empathy, and the willingness to challenge own assumptions and prejudices. Satire has the potential to undermine stereotypes and challenge societal norms. Through satire, satirists can deconstruct stereotypes, showing their absurdity or highlighting contradictions within them. By undermining stereotypes, satirists can provide more nuanced understanding of people and communities.

Satirists must then direct their critique toward powerful individuals, rather than a marginalized or vulnerable population. This would be the art of “punching up,” which ensures satire calls out oppressive systems and structures rather than just causing more harm to already vulnerable populations. Satirists must take a role in making powerful people accountable and unveiling the hypocrisies in their behaviors.

The World of Today

Throughout history, there have always been those who fearlessly challenge the status quo and use

sarcasm as a weapon to face the most important social issues, not even shying away from unveiling the ineptitude of our political leaders. Satire, a form of speech that has survived for centuries, has been used by sharp minds such as Aristophanes in Ancient Greece and modern-day satirists in the 21st century, who have further cultivated its power by developing it into numerous forms.

Satire has several purposes, but its most important one is to raise public awareness about the prevailing state of affairs and challenge prevailing perspectives through the use of humor and irony. It compels us to confront the harsh realities of our world as it truly is, with the intention of fostering improvement.

Ironically, satire often conceals itself in order to reveal truths. It employs exaggeration to emphasize the magnitude of the problems that require attention. While it entertains us, it also serves an educational function.

However, when satire infiltrates the realm of journalism and becomes an independent format, it raises the question of whether its effects differ from other mediums

Transformation of English Literature

Now is the era of great advancement in internet and social media i.e., along with achieving other landmarks different ways have been paved for use of satire and thus it is found in various mutants. There are satirical cartoons, satirical shows conducted on various channels of electronic media and social media. As the resources have increased more have the responsibilities of satirists increased.

The Subversive Potential of Satirical Journalism

Satirical journalism has a long history predating the digital age, with figures like Mark Twain, Artemus Ward, and Will Rogers among its early pioneers. One notable journalist and humorist from the late 19th and early 20th centuries was Finley Peter Dunne, who worked for the Chicago Evening Post. Dunne created the well-known fictional character Mr. Dooley, who expressed satirical views and criticisms within newspaper columns. Mr. Dooley, an Irish immigrant representing the common man, fearlessly criticized the corrupt systems of government in Chicago.

Mr. Dooley's statement, "The job of the newspaper is to comfort the afflicted and afflict the comfortable," captures the role and responsibility of journalists, which satirical news aims to incorporate by adding a humorous element. Satire in the news does not diminish the weight of its criticism towards individuals, organizations, political figures, or society as a whole. Instead, the humor accompanying satire makes it more accessible and appealing. The laughter elicited by satire helps to soften the impact of the harsh truths it presents, while still leaving a lingering aftertaste as intended. In this sense, satire serves as an effective educator.

Over time, satire in the news has evolved and adopted various formats, blending humor with political commentary. The emergence of satirical news sites in the 1990s coincided with the rise of general news websites. Many argue that in today's world, satirical news holds even greater significance than ever before.

Unveiling the True Influence and Impact of Political Satire

According to Canadian newspaper and TV critic John Doyle, there are specific times when satire becomes necessary, and we have entered one of those times. Satire plays a crucial role during periods when the general public grows weary of the absurdity perpetuated by politicians, political pundits, shallow celebrities, and the excessively wealthy. Many individuals agree with Doyle's perspective, recognizing satire as an alternative response that stirs reactions and serves as a means to discipline or awaken the masses.

Contrary to those who perceive satire in the news solely as entertainment, research conducted by The Ohio State University reveals that satirical news has tangible effects on its consumers, much like factual news. The study focused on satire in programs like The Daily Show and aimed to gauge its impact on participants. The findings indicate that satire has the ability to reinforce existing political viewpoints and even shape individuals' perceptions regarding their potential impact on political processes.

Silvia Knobloch-Westerwick, the study's author, emphasizes that satirical news holds significance beyond mere entertainment, asserting that it has real-life consequences for viewers. Some individuals go a step further, suggesting that satirical news plays a crucial role in shaping the perspectives of the next generation of American citizens. Researcher Sophia McClennen from Penn State believes that

young people, in particular, consider shows like The Daily Show or Colbert Report as credible news sources that provide critical analysis alongside factual information. This engagement with satirical news empowers them to develop independent thinking skills.

So, where do satirical news sites like The Onion, Clickhole, Private Eye, NewsBiscuit, and others fit into this broader picture?

Unveiling the Fine Line and Genuine Intentions

It is important to acknowledge that not everyone appreciates intelligent satire, particularly in a landscape where fake news has caused significant confusion and misinformation. While some argue for the need for more credible news sources in light of this, it is crucial to recognize that satirical news sites should not be equated with fake news sites. The distinction between satire and deliberate misinformation can sometimes become blurred. While both fake news and satirical news contain untrue elements, the crucial difference lies in their intentions. Fake news is maliciously deceptive, deliberately created to mislead. On the other hand, satire utilizes factually incorrect stories to ridicule and expose shameful behaviors. Media scientist Benedict Porzelt views satire as a form of "oppositional news" that provides an alternative to party-affiliated stations.

In a media landscape where some outlets may distort or manipulate facts, satirical news sites serve as a catalyst for critical assessment of the information presented to us, while offering comic relief. However, it is essential for satirical news to operate within a recognizable framework, adhering to specific protocols to avoid further confusion. For instance, it should not present real facts in a different context, as the satirical value may be lost, leading people to believe it is true. In fact, a satirical website even issued an official apology in 2017 for inadvertently allowing facts to be included in their narrative.

Unfortunately, not all audiences can differentiate between satire and fake news. This becomes especially problematic when satire is mistaken for factual information, particularly on social media platforms. Addressing this issue is crucial in order to navigate the challenges posed by the perception and dissemination of satirical news.

What's the Problem with Charlie Hebdo

Charlie Hebdo is a French magazine given title of a satirical magazine but here the question arises that giving such a magazine the title "satirical" is to insult the satire itself and its contributions throughout the history. While all its potential was to be served impartially on its own nation's follies it is connecting the dots in making fun of people internationally and particularly displaying its wicked intentions against Islam, Holy Prophet Hazrat Muhammad (SAW) and Muslims.

As a result, sadly it has polluted the name and nature of satire and resulted in three attacks on its offices with killing of 12 people in one attack. Meanwhile the attacks were condemned and were assumed as attacks on right of free speech. But does the actions of this magazine falls in right of free speech? Does using satire for personal enmity justify the satire in real sense?

When satire effectively does its job in raising voice against tyranny, these acts masked in the satire's clothing badly effects its cause. Sadly, it's the time of views, that stuff is published which cause humor and gets views disrespected of its authenticity.

In Washington Post a part of on Charlie Hebdo attacks says "There has been a lot of interesting pushbacks to all the "Je Suis Charlie" solidarity. "Murder is vile and unconscionable. Freedom of the press must be protected. But racist trolling is not heroism. Je Ne Suis Pas Charlie," tweeted Laurie Penny of the New Statesman, echoing the sentiment of many. "In an unequal world, satire that 'mocks everyone equally' winds up serving the powerful," Saladin Ahmed noted, also on Twitter.

Jennifer Schuessler writes over at the New York Times that "some in the cartooning world are also debating a delicate question: Were the victims free-speech martyrs, full stop, or provocateurs whose aggressive mockery of Islam sometimes amounted to xenophobia and racism?"

"There has been a lot of interesting pushbacks to all the "Je Suis Charlie" solidarity.

The controversial stories

The cover blurb with the bright yellow and red cartoon reads "Erdogan: Like Cloclo, only fate will rid us of him!"

Cloclo was the nickname of the French pop singer Claude Francois, who died in 1978 when he was

electrocuted trying to fix a lightbulb from his bathtub.

Similarly

A cartoon mocking the devastating earthquake that killed thousands in Turkey and Syria was published in the satirical French magazine Charlie Hebdo, triggering strong reactions on social media.

The magazine shared the cartoon by artist Pierrick Juin in a tweet on Monday. The heading of the image is: "Earthquake in Turkey".

Illustrating heaps of rubble and collapsing buildings, the cartoon is captioned: "Don't even need to send tanks!".

Now compare this stuff along with its rubbish cartoons on Holy Prophet (SAW) with satire that of Jonathan Swift, George Orwell and Alexander Pope. The difference will be felt.

Discussion

Although it is well established that the role of satire in highlighting the follies in human nature and the bad practices in society can't be neglected and a society without satire is difficult to imagine yet for an effective satire and for a satire in real meanings needs impartiality as one of its soul aspects.

Unmasking the follies in human nature and criticizing the mal practices of different aspects of society must be an aim of satire. The use of satire has taken a new course of action with the advancement of social media, and online resources. Today sadly due to the ill use of freedom of expression and the availability of multiple platforms which is a benefit has provoked the speakers who blends their criticism and point of views with satire and humor has crossed the fine line between satire and social norms. The view that satire and humor must contain insulting someone has taken deep roots. However, here is a wide space for ignoring such perspectives but still it has achieved in taking negative benefits from satire.

Satire must include in itself an aspect of self-accountability; its nature and power must be such that it should have the strength of self-guidance. There must be universality in satire. It must not be used for self-interest. Satire is a mirror that reflects the truth of society, exposing its flaws and contradictions through the lens of humor and irony. It holds up a distorted reflection that highlights the absurdity and hypocrisy present in individuals, institutions, or societal norms. Satire acts as a surgical tool that cuts through the layers of societal pretenses, dissecting and exposing the underlying vices and follies. It operates with precision and wit, aiming to heal and provoke change by revealing the rot within. Satire is a formidable weapon in the arsenal of the oppressed and marginalized. It employs the power of wit and laughter to challenge the oppressive structures, ridiculing those in power and subverting their authority. It empowers the powerless by using humor as a means of resistance.

Satire: A Blooming Flower of Social Critique

Like a flower in full bloom, satire emerges as a captivating metaphor in the garden of literature. Just as a flower enchants with its vibrant colors and alluring fragrance, satire captivates readers with its wit, humor, and thought-provoking insights. Much like a flower, satire possesses multiple layers of beauty and depth. Just as petals unfold to reveal intricate patterns and delicate details, satire unveils hidden truths and exposes the intricacies of society. It aptly traverses the thorny terrain of social norms and enables readers to look at the world through a new lens. Satire, just like a flower, grows well in different environments; it grows well in any literary genre, from the sharp petals of political satire to the whimsical blossoms of satirical fiction. It evolves with the ever-changing landscape of society, addressing issues of the time and opposing dominant thought. But beyond its aesthetic appeal, both satire and a flower hold deep meaning. Satire, like a flower, has the power to pollinate minds, spreading its seeds of critical thinking and social awareness. It dances readers through laughter and reflection, provoking thought while entertaining. But like any flower, satire requires careful cultivation. Satirists, like good gardeners, need to tend to their craft. They need to get the right balance of humor, cleverness, and sensitivity. They need to be able to walk that fine line between criticism and harm, choosing their words and targets with precision. Like a flower, its beauty wilts without proper care, satire loses its impact when wielded carelessly. Satirists have the onus of not perpetuating stereotypes or offense and of fostering a healthy ecosystem of ideas and perspectives.

While the petals of a flower may fade, its beauty will remain in memory. The same goes for satire: once it has affected, it has changed conversations, challenged the status quo, and left an indelible mark on

the ever-evolving tapestry of literature and society.

Satire: A Compass of Critical Direction

Satire serves as a compass, guiding us through the tumultuous terrain of society's complexities. Like a compass, it points towards the truth, offering a sense of direction amidst the chaos of human folly and societal absurdities. Just as a compass provides a steady hand in navigation, satire offers a steady voice of critique. It illuminates the hidden corners of power structures and exposes the flaws and contradictions that lie beneath the surface. Satire acts as a moral compass, keeping us on course and prompting us to question established norms. Like a compass needle, satire can pivot and adjust to the changing landscapes of culture and politics. It remains relevant across different historical periods and adapts to new mediums and platforms. Satire serves as a guiding force, ensuring that our collective moral compass remains aligned with the ideals of justice, equality, and empathy. Yet, satire is not without its complexities.

Just as a compass can lead astray if misused or misunderstood, satire requires careful interpretation. Satirists must strike a delicate balance, ensuring their critique resonates without causing undue harm or perpetuating stereotypes. They wield satire as a tool, aiming to provoke thoughtful reflection rather than mere entertainment. Satire, much like a compass, encourages us to explore uncharted territories. It invites us to question authority, challenge prevailing beliefs, and navigate the boundaries of social acceptability. It invites us to journey beyond our comfort zones, prompting us to examine our own biases and assumptions. Just as a compass serve as a guide in unfamiliar landscapes, satire guides us through the complexities of societal issues. It directs our attention to the incongruities and injustices that might otherwise go unnoticed. Satire helps us find our footing, encouraging us to engage critically with the world around us and inspiring us to effect positive change.

Outcome

No doubt satire is a tool which is used by the powerless against the powerful and by reading, studying or watching its uses and applications we laugh against the follies being targeted but why the spectator in any form don't see himself? Why don't he see himself and judge his character and relate his role in correcting the system? I do know that people may say that some satirical work has this power but I think it's the intent of the readers or spectators who look upon themselves by observing the satirical work. Hence there are infinite hidden messages and a way forward for problem solving in literary works as the subject is human and human forms a society and now literature have evolved into different forms yet it needs the intent of the humans to choose a right path and humans would make mistakes and satire would unmask them and as said to err is human thus satire will be done as long as the world exist but a limit shouldn't be crossed.

Conclusion

In conclusion, satire in English literature is a double-edged sword, serving as both entertainment and a tool for social critique and an easy tool to misuse. It has the power to expose societal flaws and challenge the status quo. However, it requires a discerning audience and careful navigation to avoid unintended consequences and its careful crafting at the hands of the satirists. Despite its risks, satire remains a vital aspect of English literature, contributing to social dialogue and the pursuit of a more just society.

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