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İSTANBUL YENİ YÜZYIL UNIVERSITY

INSTITUTE OF SOCIAL SCIENCES

DEPARTMENT OF ENGLISH LANGUAGE AND LITERATURE

POSTCOLONIAL READING OF GEORGE ORWELL'S *BURMESE DAYS*: A CONTEXTUAL STUDY OF ORIENTALISM

MASTER'S THESIS

Burak ÖZYILDIRIM

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İSTANBUL, SEPTEMBER 2022

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İSTANBUL YENİ YÜZYIL ÜNİVERSİTESİ

SOSYAL BİLİMLER ENSTİTÜSÜ MÜDÜRLÜĞÜ

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İNGİLİZ DİLİ VE EDEBİYATI

YÜKSEK LİSANS PROGRAMI

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20/09/2022
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İmza

ÖNSÖZ

Bu çalışma, İngiliz edebiyatının önde gelen isimlerinden biri ve asıl ismi Eric Arthur Blair olan George Orwell'in *Birminya Günleri* başlıklı eserini farklı bir bakış açısı ile ele almayı amaçlamaktadır. Emperyalizme karşı politik söylemleri, Burma'da bulunduğu yıllarda şahit olduğu acımasız uygulamalara karşı edinmiş olduğu fikirleri ona edebiyatta kendine özgü bir yaklaşım geliştirme zeminini hazırlamıştır. Çalışmaya konu eser olan Birmanya Günleri, sömürgecilik sonrası döneme ışık tutmaktadır. Bu çalışma ile sömürge sonrası dönemin oryantalist bakış açısıyla okuyucular tarafından derinlemesine anlaşılması, kitapta geçen karakterlerin ve ifadelerin bu bağlamda değerlendirilmesi ve yapıtta geçen sömüren-sömürülen ilişkilerinin oryantalizm ışığında değerlendirilmesi amaçlanmıştır. Bu sayede özellikle Türk okuyuculara sömürü sonrası dönemde yaşanan olayları ve gelişmeleri farklı bir bakış açısıyla değerlendirme imkânı sunulacaktır.

Öncelikli olarak, çalışmanın ortaya çıkmasında ve tamamlanmasında değerli katkıları bulunan danışman hocam Doç. Dr. Saman HASHEMIPOUR'a sonsuz şükranlarımı sunuyorum.

İstanbul, 2022 Burak ÖZYILDIRIM

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Çağdaş İngiliz romanının en önemli isimleri arasında gösterilen George Orwell, siyasal içerikli eserleriyle ön plana çıkmıştır. Yazarın başyapıtlarından birisi olan *Birmanya Günleri* yazarın gençliğinde sömürge polisliği yaptığı yıllardaki tecrübelerini ve imparatorluk yönetimine karşı duyduğu tepkilerini ele alır. Günümüzdeki adıyla Myanmar olan Birmanya'daki yaşamını, sömürgecilerle iş birliği yapan yerlileri, baskı ve sömürü düzenine karşı çıkanları büyük bir ustalıkla anlatır. Bu çalışma, sömürge kıskacındaki Birmanya'yı sömürge sonrası söylem ve oryantalizm ışığında bağlamsal analiz yöntemi kullanarak incelemeyi amaçlamaktadır. Bu bağlamda, eserde geçen karakterlerin derinlemesine bir analizi ve değerlendirilmesi sunulmaktadır. Orwell, karakterler aracılığıyla güçlü mesajlar verirken, ayrıca bu karakterlerin konuşmaları ve görüşleri bu çalışmanın yöntemi altında ele alınarak ve oryantalizm ışığında incelenmektedir. Oryantalizm fikrine dayanan bu çalışmada, eser sömürgecilik sonrası eleştiri yöntemiyle irdelenmekte ve ideolojik bağlamda örnekler sunmaktadır. Bu eser aynı zamanda yazarın emperyalizme ve sömürgeciliğe yaklaşımını ortaya koymakta ve romandaki karakterler üzerinden 'kölelik' ve 'öteki' kavramlarını açıklamaktadır. Ayrıca çalışmada Orwell'in eserinde yer alan sömürülen ve sömüren ilişkileri bağlamında kaçınılmaz hegemonya ve etkileri araştırılmaktadır.

Burak ÖZYILDIRIM, 2022

Anahtar Kelimeler: Sömürgecilik, Oryantalizm, Bağlamsal Analiz, Birmanya

ABSTRACT

POSTCOLONIAL READING OF GEORGE ORWELL'S *BURMESE DAYS*: A CONTEXTUAL STUDY OF ORIENTALISM

One of the most significant names of the contemporary English novel, George Orwell, has come to the fore with his political works. *Burmese Days*, one of the author's masterpieces, deals with Orwell's experiences during his youth as a colonial policeman and his reactions to the imperial administration. With great mastery, he describes his life in Burma, which is now known as Myanmar, the natives who cooperated with the colonialists, and those who opposed the oppression and exploitation order. This study aims to examine Burmese in the colonial grip by using contextual analysis in light of post-colonial discourse and orientalism. In this context, in-depth analysis and evaluation of the characters in the work are presented. Orwell conveys a strong message through the characters. Furthermore, the speeches and views of the book's characters are handled under this study's method and are examined in the light of orientalism. The study is based on the idea of orientalism and reviews the postcolonial reading of the *Burmese Days* and gives examples for the ideological setting. This work also demonstrates the author's approach to imperialism and colonialism and explains the concepts of 'enslavement' and 'other' through the characters in the novel. Also, it investigates the fact of the inevitable hegemony and overwhelming effects of the exploiter and the exploited in Orwell's work.

Burak ÖZYILDIRIM, 2022

Keywords: Colonialism, Orientalism, Contextual Analysis, Burma

INTRODUCTION

Burmese Days is among the masterpieces which reflect the colonial period. It is an important work written by George Orwell (real name Eric Arthur Blair), which documents the experiences he had during his years in India and Burma, where he served in the Imperial Police, along with his impressions of this time. The work, which presents a critical view of British colonialism, was first published in the United States of America in 1934, published in England a year later and presented for the readers' appreciation. The book was banned in some countries, including India and Burma, until the end of the colonial period, and in some situations, there was even legal action taken against those who read the book (Yavuz, 2010).

Eric Arthur Blair, commonly known as George Orwell, was born on 25 June 1903 in eastern India and was the son of a British colonial civil servant. He studied in England and, after he left Eton, joined the Indian Imperial Police in Burma. He left his job in 1927, feeling very uneasy about being an imposer of British imperialism on the native people. After his resignation in 1927, he decided to become a writer. In 1928, he moved to Paris, where he worked in a series of menial jobs since his first attempts as a writer did not go well. After returning to Europe, he became close to the poor, unemployed, and marginalized people due to the bourgeois way of life. In London and Paris, he lived among the rabble in cheap boarding houses in poor neighborhoods, working in various jobs from dishwasher to field worker. His first book *Down and Out in Paris and London* was published in 1933. In this book, he wrote about his own experiences. He took the name George Orwell shortly before its publication. This was followed by his first novel, *Burmese Days*, in 1934 (Crick, 1980)

While working in the Indian Imperial Police, he felt that his job was unsuitable and the weather was not helping his generally only fair health. He was revolted by the exploitation of the natives and service to imperialism. In his examination of the virtues of socialism written several years later, Orwell blamed imperialism for making the English wealthy at the expense of the colonies (Nuwayser, 1962).

> In order that England may live in comparative comfort, a hundred million Indians must live on the verge of starvation-an evil state of affairs, but you acquiesce in it every time you step into a taxi or eat a plate of strawberries and cream. The alternative is to throw the Empire overboard and reduce England to a cold and unimportant little island where we should all have to work very hard and live mainly on herrings and potatoes. That is the very last thing that any left-winger wants. Yet the left-winger continues to feel that he has no moral responsibility for imperialism. He is perfectly ready to accept the products of Empire and save his soul by sneering at the people who hold the Empire together. (Orwell, 1958, p. 136)

Shortly after his marriage, Orwell stayed in the north of England for about four months to find a source for his book *The Road to Wigan Pier*. The book discusses the fact that the miners living in Lancashire and Yorkshire had to grapple with the problems of poverty and unemployment and the need for socialism to solve these problems. However, the book also harshly criticizes British socialism and after this point, Orwell's sympathy for socialist ideologies increased, shaping both his personal and his literary life (Orwell, 1958).

In order to understand the novel and its characters, it would be helpful to look at the life of Orwell, an author who was one of the most prolific writers of his era. George Orwell's bibliography includes journalism, essays, novels, and non-fiction written in his name or under his pen name (1903–1950). Orwell was a talented writer on contemporary English society and critique, declared to be perhaps one of the best chroniclers of English culture in the twentieth century. The great majority of his work is comprised of his nonfiction cultural and political critique, but Orwell also wrote fictional literature of various kinds. Orwell is best remembered as a left-wing anti-totalitarian for his political comments. "Every line of serious work I have written since 1936 has been written, directly or indirectly, against totalitarianism and for democratic socialism, as I understand it" (Orwell, 1946). To that end, Orwell defended his political convictions with his fiction and journalism. In his fictional novel *Animal Farm*, he first achieved widespread recognition and cemented his position in history shortly before his death by publishing *Nineteen Eighty-Four* (Albloly, 2019).

While fiction represents a small fraction of his total output, those two novels were his best-selling works, with nearly 50,000,000 copies in 62,000 languages sold in 2007—more than any other book by any author in the 20th century. In addition,

Orwell has written for various British newspapers in the non-fiction genre—including book reviews, publishing papers, and investigative journalism. He published hundreds of articles during his lifetime, including several regular columns on literary and cultural critique and explicitly political writing in British newspapers. Six of Orwell's newcomers were: *Burmese Days, A Clergyman's Daughter*, *Keep the Aspidistra Flying, Coming Up for Air, Animal Farm,* and *Nineteen Eighty-Four.* They were primarily semi-autobiographical. *A Clergyman's Daughter* tells the story of a young woman who suffers amnesia. Her situation forces her to wander the countryside, where she eventually loses her belief in God, despite being the daughter of a priest. *Burmese Days* was inspired by his time working as an imperial police officer and fictionalized. His examinations of the British class system include *Keep the Aspidistra Flying and Coming up for Air*. His most popular novels are *Animal Farm* and *Nineteen Eighty-Four.*

Burma played an essential role in shaping Orwell's life and works of art. Burma, also known as Myanmar, has suffered many years of despotic military rule, impoverishment because of the isolationist economic policies applied for many years, and civil war with various ethnic minority groups (Maizland, 2021). More than a hundred years ago, the British took over the last remaining lands from the Burma Kingdom, a territory once the largest empire in mainland Southeast Asia. Burma was divided by the British into three Anglo-Burmese wars (1824–1826, 1852–1853, and 1885), and during the 19th century, there were two competing Burmas, a narrowing independent state in the north and an expanding colonial settlement in the south. Although a desperate Burmese court strove to create administrative reforms and modernize them with the latest Western technologies, court politics and an underdeveloped economy failed. Nevertheless, the colonial rule did much to shape how "Burma" is viewed by the outside world today (Charney, 2009).

There was an advanced Buddhist civilization in Myanmar. In Pagan, an abandoned city, traces of this civilization can be seen, and thousands of Buddhist temples were built between the 9th and 13th centuries. In the 11th and 19th centuries, fierce wars took place between the Burmese princes. In 1820, when the great Myanmar general Maha Bandula captured the Indian states of Imphal (Manipur) and Assam and headed for Bengal, the British, who dominated India, declared war on

Myanmar. Maha Bandula was repulsed, and the Myanmarese renounced their claims on Assam and Imphal and were forced to cede the Arakan and Tenasserim regions of Lower Burma to the British. Between1826 and 1882, the British gradually captured Lower Myanmar. After the war with King Thibaw in 1886, Upper Burma, the capital of Mandalay, came under British control. From 1919 to 1937, Myanmar remained under British rule as a state of India under the name of "Burma." In 1948, British colonial rule ended (Aung, 1970). After 1886, colonial rule brought extraordinary changes to Burmese society, most of which created advantages for the British and other foreign commercial interests at the majority of the local population's expense (Callahan, 2002).

As in other colonies of the British Empire, the ethnic majority could not benefit as much from trade as other minorities, which resulted in a relative loss of power (Winfield, 2010). In the case of Burma, the ethnic Indians, Chinese, and Europeans controlled the prominent business enterprises while most Burmese continued to work in agriculture and subsistence farming. The elite in Burmese society served at the bottom ranks of the civil service. Ethnic stress and economic inequalities stewed during the colonial period until they finally exploded after independence (Feigenblatt, 2014).

Burma is an extraordinary country that has both ethnic identity and cultural differences. In addition, although it is partially influenced by the neighboring countries of India, Thailand, and China, it has significant differences in terms of its specific laws and socio-cultural relations. There are more than a hundred ethnic groups in the forty-five million Burmese population. These groups often emphasize linguistic and family structure differences based on ethnicity. Hence, the country contains seven different states; Kachin, Shan, Mon, Chin, Rakin, Kayin (or Kayani), and Kayah (or Kayen). The most significant proportion of the population is Burmese, and the rest are Burmese-Chinese and Indians forming mixed groups. In addition, other non-Burmese ethnic groups often use a different language outside of their region. These groups are also different in terms of culture, lifestyle, clothing, and socio-psychological structure (Yavuz, 2010).

Orwell was more interested in depicting the systemic ills of imperialism than in capturing the region's social life, but his novel fulfilled all of these functions. Historians and other scholars use *Burmese Days* as a means to explore some of the essential features of modern history-colonialism, the British Empire, racism, and nationalism-because they confirm or support their account of the reality of a particular historical situation (Keck, 2005).

> Orwell claimed that *Burmese Days* was a valuable historical document because it vividly records the tensions that prevailed in Burma and the mutual suspicion, despair and disgust that crept into Anglo-Burmese relations as a direct result of the Government of India Act, which excluded Burma from the course of its reforms (Meyers, 1997, p. 51).

Several studies of George Orwell's *Burmese Days* (1934) see it as the author's declaration about the British Empire. Critical responses to the book are mainly concerned with the question of colonialism and discuss Orwell's point of view and the book's position within the anti-imperial context (Wimuttikasol, 2009). John Newsinger (1999) insists that "*Burmese Days* is a persistent accusation of British Imperialism, and that Orwell is a devoted supporter of the cause of Indian Freedom" (p. 10). Shamsul Islam (1979) claims that for Orwell, "the Raj is not so bad after all" (p. 81).

Burmese Days reflects the decline of British imperialism. It is an example of Western writing that stands in opposition to empire while being complicit with imperial power. Orwell's novel can be seen as emblematic of the cultural tradition that Edward Said, in *Culture and Imperialism* (1993), shows to be inextricably linked to European colonialism. *Burmese Days* is an example of colonial-era writing that deals directly with colonial life in Burma (Shabarnirad & Marandi, 2015). Orwell's experience definitely fed his understanding of the true nature of British rule and, consequently, his disenchantment. According to Atkins (1971), Orwell discovered the humbug of the system, the true aim of which was hidden behind the officially claimed duty of bringing progress to the backward people, known as *the white man's burden* (p. 69). In addition to its hypocrisy, there was another disappointing character of British rule that Orwell recognized. The proclaimed superiority of a ruling nation over the people of its rule is an essential aspect of colonialism. The superiority of the British characters was exhibited by the arrogant behaviour and attitude of most of

them towards the native people. Therefore, the arrogance of the British characters can be seen as a modification of the essence of the colonial regime in its servants (Strakova, 2011).

The territories of the British Empire were not all governed in the same way, which allowed for a greater or lesser degree of native participation in the colonies. The British ruled directly, indirectly, and sometimes in a combination of direct and indirect rule. In all three cases, ethnic demographics and social relations determined the nature of the rule. The manner in which England governed the colonies assured them of economic profitability. Direct control over the colonies allowed for better infrastructure and access to resources such as supplies and military support. On the other hand, indirect rule over the states "forced colonial officials to work with local patrimonial elites to establish some semblance of control" (Lange & Balian, 2008, p. 317). During the process of direct control, the British changed the social structure of Burma by moving the economic and cultural center from Mandalay to Rangoon. Mandalay, located in the center of Burma, was the seat of rule for Burmese monarchs for over 300 years, and the city was accessible to natives and tribes from all districts. Rangoon, on the other hand, located at Burma's southernmost seaport, was an economic disadvantage for the people of Upper Burma. In George Orwell's novel *Burmese Days,* the adverse effects of imperialism are evident in the characters' dialogues. Moreover, it is apparent in the novel that the British exercised control over the Burmese through direct rule. However, Orwell does not criticize the institution of imperialism, and the main character lacks the strength and honesty to fight the British Empire; instead, the main character is unsure and distorted. (Paradis, 2018).

At that time, the British claimed that their presence in India was beneficial to improving the Indian people, who were much undeveloped and in need of British help and support. Thus, they considered the Indians to a childish people to be cared for and governed by a higher-level race, namely the British. The superiority complex of the British led to the othering process, racism, and the exclusion of Indians from white circles such as "the whites only" club, as recorded in *Burmese Days* (Kalpaklı, 2014).

In 1923, the British introduced a new rule allowing a small number of Burmese politicians to attend parliamentary sessions. This rule also applied to British clubs across the country, meaning they were forced to admit a local member. However, racial segregation remained strong. This evidence shows the deep division between the British and the Burmese was. Therefore, the fulfillment of the new ordinance was only to obey the rule for its own sake and not to grant the Burmese their rights. Orwell believed that racism was a critical element of the British colonial system. As a police officer, he experienced colonial Burma and concluded that the British practiced racism on a daily basis (Perdana & Wardani, 2017).

Although Orwell was one of the imperialists, he found the attitude towards and treatment of the colonizers in colonized Burma dark, discriminatory, and particularly demeaning during his career. He experienced this as an imperial officer and as a close ally and observer, which has to do with Orwell's anti-imperialist attitude and uncomfortable literary traces that he sometimes concealed and sometimes exposed in his writings. This certainly earned him the label 'anti-imperialist' (Alam, 2006), (Donmez, 2012). Furthermore, his posting to Burma as a police officer traumatized his inner self as he came to know the machinations of the imperialists and intensified his dilemma, which placed him between the imperialists' system of rule and the helplessness, discomfort, dislike, and despair of the natives, all of which stayed unspoken and unproven. This is what Orwell discovered something was wrong with the people after all. Therefore, since he had been mentally and spiritually paralyzed by the high levels of nonsensical horror, disturbing practices, torture, economic oppression, and cultural aggression of the British towards colonized people, Orwell was troubled by his conscience and dared to address all of this in his writings (Alam, 2020).

It was as early as this that Orwell believed himself a socialist, but he subsequently stated that he did not truly understand what it meant at the time. Nevertheless, Orwell believed that socialism was the only system guaranteeing security and adequate food for everyone. By the time he visited the miners in northern England in 1936, he had already reached this opinion (Nuwayser, 1962).

> I had not much grasp of what socialism meant, and no notion that the working class were human beings. At a distance, and through the medium of

> books...I could agonise over their sufferings, but I still hated them and despised them when I came anywhere near them. I was still revolted by their accents and infuriated by their habitual rudeness. (Orwell, 1958, pp. 121-122)

His writings, such as *Shooting an Elephant*, *A Hanging*, and *Burmese Days*, reflect how he uses his pen to discuss imperialist wrongdoings and character, as well as a genuine level of belief and desire for a change in colonizing systems that natives lacked the feat and master visionary hearts to stand against. While there is no universal agreement on whether Orwell was "pro-imperialism" or "anti-imperialism," it is a more significant point that in each of his Burmese stories, the British are depicted as morally deficient, while the racially fixed indigenous people are resolutely inferior beings: timid, puerile, and comical, with a few villainous exceptions (Meila, 2015).

Because Orwell was born in British India, spent five years in Burma, and had family still living in Burma, many readers in the early twentieth century felt he was an authority on the Burmese and their culture. *Burmese Days* must be read via the critical lens of postcolonial theory, as Orwell's realism is a distortion of reality. Through the disciplines and practices of postcolonial theory, readers can identify misconceptions about the Burmese in Burmese Days, and it is through these disciplines and practices, readers can identify preconceptions about the Burmese in *Burmese Days*. (Paradis, 2018).

CHAPTER ONE

1. POSTCOLONIAL LITERARY CRITICISM

In the 1990s, post-colonial criticism became more visible. Its core premise had already appeared in Edward Said's Orientalism publications. However, other books such as *Spivak's In Other Worlds* (1987), *Ashcroft's The Empire Writes Back* (1989), *Bhabha's Nation and Narration* (1990), and Said's *Culture and Imperialism* (1991) popularized the term in the 1990s (1993). Literary criticism is based on post-colonial criticism. It emphasizes the importance of cultural differences in literary texts. Postcolonial literary criticism aims to refute the claims of universalism made by Western norms that judge all literature according to "universal" Western standards. As a result, the norms ignore the literature's cultural, social, regional, and national differences (Barry, 1995).

Postcolonial literary criticism draws attention as the only school of criticism based on considering the literature in Western colonialist countries and third world countries subject to colonial processes within the framework of colonialism and related phenomena. Postcolonial literary criticism is based on explaining, examining, and evaluating colonial processes and related phenomena that appear as subjects/themes and discourses in literary texts.

The term is about conditions under government and legitimate imperialism as it is about conditions coming after the chronicled end of expansionism. A developing worry among postcolonial pundits has also been with racial minorities in the West: the acceptance of Native and African Americans in the US, British Asians and African Caribbeans in the UK, and Aborigines in Australia and Canada. Due to these elements, postcolonialism considers a broad scope of uses, assigning a consistent exchange and slippage between the feeling of chronicled progress, a socio-social area, and an epochal setup (Quayson, 2020).

> Although post-colonial critique is comparable to cultural studies, it implies a distinct perspective on literature and politics that requires its own study. Post-colonial critics are particularly interested in literature produced by colonial powers as well as writings created by individuals who were/are colonized. Power, economics, politics, religion, and culture are all investigated in

> connection to colonial hegemony in post-colonial theory (Ashcroft et al., 2006, p. 33)

Affected by the poststructuralist and postmodern thought of decentering, postcolonial literary criticism subverts the universalist cases of writing, distinguishes pilgrim feelings in the ordinance, and replaces the frontier metanarratives with counter-accounts of opposition by reworking history and attesting social personalities through methodologies like dissidence, nativism, social syncretism, hybridity, mimicry, dynamic interest, and osmosis (Mambrol, 2016).

According to postcolonial theory, decolonized people acquire a postcolonial identity based on cultural interactions between many identities (cultural, national, and ethnic, as well as gender and class-based identities) that are given different degrees of social authority by colonial society. In postcolonial writing, the counter-victory story investigates the personality legislative issues that are the social and social viewpoints of the inferior provincial subjects—their imaginative protection from the way of life of the colonizer; how such social obstruction confounded the foundation of a frontier society; how the colonizers fostered their postcolonial character; and how neocolonialism effectively utilizes the 'us-and-them' paired social connection to see the non-Western world as being occupied by 'the other.' Postcolonial literary criticism understands the writings composed by the colonizer and the colonized, wherein the topic incorporates pictures of the colonized people groups and their lives as royal subjects.

Postcolonial literary criticism uses numerous basic strategies, both abstract and nonliterary: deconstruction, New Historicism, Marxism, Feminist hypothesis, human studies, social science, and examinations of mainstream society - to explore writing written in English by journalists from or in once colonized nations. According to Barry (1995), postcolonial literary criticism has four features. The first is "consciousness of depictions of non-Europeans as exotic or immoral "Other," which is still linked to Fanon's idea of recovering one's past or pre-colonial era and rejecting the modern or colonial era. Post-colonial writers build a pre-colonial version of their country without mentioning the colonial era, polluted by imperial knowledge. The second point of contention is the use of colonial language. Postcolonial writers believe the language belongs to someone else because it was

once the colonizer's language. They also believe the language should not be relocated, changed, or modified without permission. As a result, using it will necessitate agreement between colonial structures.

The third is the identification of a twofold or hybrid identity. It is concerned with issues of identity. Post-colonial writers frequently have a dual identity, one as a colonizer and the other as a colonized person, reflected in their writings. Because postcolonial literary criticism is aware of how different cultures are represented in literature, it can detect the presence of such double identities. Finally, postcolonial writers appear to be transitioning from European models to African or Asian ones, emphasizing "cross-cultural" relations. There are three stages to the shift (Barry, 1995). The first is the 'adopt' phase, in which the authors employ the European form as is because it is deemed to be universally legitimate. The second phase is the 'adapt' phase, in which the authors adapt the European form to African or Asian topics. The final phase is the "adept" phase, in which the writers reinvent the form with their unique features without reference to the European form.

1.1. Colonialism

First, 'colonialism' must be studied to understand 'post-colonialism.' According to Ajeet Kumar, "Colonialism is the practice by which a powerful country directly controls less powerful countries and uses their resources to increase its own power and wealth." (Kumar, 2019, p. 917). According to the definition here, the action of the colonizing state is neither positive nor desired because it imposes concepts such as religion, language, economy, and culture on the local people and exploits that state. In addition, the same source states that colonialism was also practiced in ancient times by empires such as Ancient Greece, Ancient Rome, Ancient Egypt, and Phoenicia. These civilizations assumed the regions they colonized as their own and used them to increase their power. However, modern colonialism began in the period of what is known as the Age of Discovery. At the beginning of the 15th century, the Portuguese began to look for new trade routes outside Europe. Their new search was the beginning of a colonial period that would last until the end of the 1900s.

Additionally, as Loomba explains in her book *Colonialism/Postcolonialism*, "The word colonialism, according to the *Oxford English Dictionary,* comes from the Roman 'colonia' which meant farm or settlement, and referred to Romans who settled in other lands but still retained their citizenship" (Loomba, 2002, p. 1). In line with the definition, the term colonialism may be derived from the word "colonia", which means a community that has settled in a new place but maintains its ties with the homeland. Therefore, a short definition of the term can be made concerning the conquest and control of other people's lands and properties. Two main types of colonialism can be mentioned: the old-style colonialism based on free competition in the development stage of capitalism and the new kind of colonialism based on capitalism with the Industrial Revolution (Ferro, 2002, p. 48). In particular, the new type of colonialism is in a position between classical colonialism and imperialism, that is, the transition period from colonialism to imperialism. In the classical sense, old-style colonialism refers to the situation where a strong country directly seizes land and turns it into its colony. There is apparent domination and exploitation here because a direct seizure entails using the resources of the acquired land by the colonizers. However, turning a place into a colony does not just mean considering geography as the colonizers' land. It is necessary to use the land acquired here following its purpose. Especially in colonialism in the classical sense, the point to be considered is that the actions taken have a clear and visible quality.

As Loomba highlights, Butt indicates in his article that defining colonialism is not a simple task. "A variety of forms of historical and contemporary interaction between different peoples have been described as colonial or neo-colonial in character, and this poses problems: define the term too narrowly, and particular communities who have experienced injustice which they characterize as colonial are excluded; too broadly, and almost any form of relation featuring inequality of power between different international parties appears to be an instance of colonialism" (Loomba, 2002, p. 1). Butt, examining the concept of colonialism as a word and descending to its roots, informs us that colonialism has existed and been defined since Roman times. As it is understood, the definition of colonialism is not simple, and its history goes back a long way. Because of colonialism, injustice and inequality of power occur among societies. Colonial nations used their laws and religion to

justify seizing the lands of indigenous people. They often described the countries they colonized as ‘barbarian’ or ‘savage,’ using the pretext of civilizing them, having decided that civilization was best for them. However, despite the power and technologies of the colonial states, indigenous people resisted colonization, so resistance is an essential part of colonial stories. According to Horvarth,

> Colonialism has also been seen as a form of exploitation, with emphasis on economic variables, as in the Marxist-Leninist literature, and as a culture-change process, as in anthropology; these various points of departure need not conflict, however, and the choice of domination as a focus here will not exclude the culture-change dimension of the phenomenon (Horvarth, 1972, p. 46).

In expressing the new type of modern European colonialism, it is insufficient to emphasize the conquest and control of the land and property of others, which existed in classical colonialism. Although the mastery of empires in history inspired modern colonialism, its effects have many different aspects. Consequently, in contemporary colonialism, besides gaining wealth only through seizure, there have been situations such as reshaping the economy of the lands where the domination was established, the flow of people and resources, and establishing complex relations between the homeland and the land on which was based. The homeland would always be the winner in all kinds of relationships and flow situations. According to Marxist thought, capitalism is the main reason for forming a new type of colonialism with such a structure (Loomba, 2000, pp. 20-21). The new kind of colonialism has a form closer to imperialism. It is precisely for this reason that the borderline which will determine the difference is not very clear.

> Two basic types of group domination can be distinguished: intergroup and intragroup domination. The criterion employed to differentiate the two is cultural homogeneity or heterogeneity. Intergroup domination refers to the domination process in a culturally heterogeneous society and intragroup domination to that in a culturally homogeneous society. In Britain, both inter and intragroup domination can be found, more clearly so in the past than today (Horvarth, 1972, p. 46).

Based on this theory, control over humans is a form of domination. In other words, colonialism was not seen only as cultural change and economy. Another critical piece of information that can be understood from Horvarth’s definition is that colonialism takes place according to group domination, not social relations and processes between families or individuals. In his explanation of colonialism, he drew

attention to both intragroup and intergroup domination by giving the example of Britain. The colonial history of the economy and society of British history has long been neglected or deliberately overlooked by historians and literary critics.

According to the explanation by Kohn and Reddy, "One of the difficulties in defining colonialism is that it is hard to distinguish it from imperialism. Like colonialism, imperialism also involves political and economic control over a dependent territory. The etymology of the two terms provides some clues about how they differ. Imperialism comes from the Latin term imperium, meaning to command. Thus, the term imperialism draws attention to the way that one country exercises power over another" (Kohn & Reddy, 2006, p. 5). Kohn and Reddy explain the subject by comparing terms, making it clear that colonialism is difficult to define because it is challenging to distinguish it from imperialism. Imperialism, like colonialism, is the political and economic power over a region. The explanation has also analyzed the words. According to this, colonists maintained their loyalty to their home country in the country they settled and worked for their interests. Imperialism comes from the Latin for giving commands. Unlike colonialism, in imperialism, the use of force is especially emphasized. The context of legitimacy is weaker in traditional colonialism as there is a directly visible capture. Therefore, the society where the domination is established may engage in activities to seek its rights. Thus, there is a situation that will result in a counter-reaction. It will also be possible to monitor the process and develop the appropriate counter-reaction since a visible problem occurs. These elements make colonialism's power of domination weaker than imperialism in its classical sense. In addition to these descriptions, Erin Blakemore defines colonialism as follows:

> Colonialism is defined as control by one power over a dependent area or people. It occurs when one nation subjugates another, conquering its population and exploiting it, often while forcing its language and cultural values upon its people. By 1914, a large majority of the world's nations had been colonized by Europeans at some point. The concept of colonialism is closely linked to that of imperialism (Blakemore, 2019, p. 5).

In addition to the previous definitions, Hardt and Negri come with a more straightforward and understandable description. According to this description, the colonial state imposes its superiority on the other nation and consequently imposes its language and values on the other country by force (Hardt & Negri, 2020, p. 122).

One of the essential points it touches on is that until 1914, most of the world's nations had been colonized by Europeans. European states gained resources, wealth, and labor from their exploited nations for many years. Finally, it argues that the concepts of colonialism and imperialism complement each other, as has been examined before. It is the policy of using power and population to control a population that applies to both. According to Lange (2006), Colonial states invested in infrastructure, medicine, technology, and trade in the conquered countries. This investment was reflected in the indigenous people through increased literacy, adopting human rights by the natives, and developing democratic institutions and government systems. As a result, some indigenous states began to progress in certain areas. However, while there might be some gains, pressure and forced assimilation make this process questionable. Human rights inequality, ethnic rivalries, economic instability, and cultural degradation by the colonists have been issues that indigenous people cannot endure (Lange et al., 2006).

Although the work of literature is a product of imagination and design, it is bound to reality in one aspect. The colony is, in many ways, a fruitful and exciting field of experience for the work of literature. Different cultures have come together in this area when they have experienced tragedy, countries have been invaded, and their control has been seized. Some colonial countries turn directly to the source; dealing with language, culture, and management is not a priority. Another form of colonizing is attempting to completely transform the settlement in its language, culture, education, and institutions. The colonial power tries to govern itself to change the social structure with its language, culture, and education. Colonial literature is primarily observed in this second genre. The British, French, and Spanish colonies, in particular, are of this kind, and when it comes to colonial literature, their areas of exploitation come to mind (Andreasson, 2005, p. 972).

Just as colonialism is a multidimensional problem, colonial literature poses problems in itself. Is it the literature of the colonial or the colonized? Or is it an outsider? It may be correct to underline this fact: Colonial literature is literature that uses a colonial language and describes colonial existence, regardless of who produced it. However, more than anything else, it is the literature of the colonized, its

voice, presence, pain, scream, and hope. From this point of view, most countries fall within the borders of colonial literature.

Colonial literature refers to 'the literature that emerged in all the lands and geographies with colonial themes and figures. Colonial literature, including postcolonial literature, derives its existence from the "colonization movement." The colony territory falls within the domain of the colonial language. Education is mainly used as the most effective means of absorbing colonial language and culture from indigenous people. Literary education is also very functional in this regard and is primarily language education. Thomas Babington Macaulay, the architect of English education in India, wrote his famous work *Report on Education in India* in 1835. In this report, He defines the function of British education as the effort to convert Indian people to English in terms of taste, opinion, morals, and intelligence (Hodge & Mishra, 2005, p. 11). One of the attitudes of colonial literature against colonialism is the reaction and rebellion against colonialism and imperialism. In this sense, it is literature in which nationalist sentiments stand out. In this sense, colonial literature has contributed to the formation and enhancement of anti-colonial consciousness.

1.2. Postcolonialism

Postcolonialism, following colonialism, is an entirely new era and changes the definition of the term, especially in literature. It has become a theory used in subjects such as realism and liberalism, affecting many subjects with its explanations. It is a theoretical concept consisting of two foundations: postcolonial theory and postcolonial literature, and comes out of the critical discourse in the West. Although it has its roots in the West, it has quickly become one of the most significant areas of study of writers and intellectuals in the third world or another discourse in the non-Western world. It deals with the philosophical and literary theories problematized by colonialism. It is known that the West uses economic, legal, political, cultural, technological, commercial, military elements, art, and human values in implementing its goals (Boeck, 1996, p. 106).

Besides this, by describing the people living in the target areas as primitive, backward, wild, oppressed, those who need to be liberated, and those who need

modernization, their views that provide a legitimate basis for colonialism form the basis of postcolonialism (Tiffin, 1988, p. 8). Today, it is seen in many actions and discourses that the West's view of the world outside has not changed much compared to centuries ago. Despite international agreements, centuries of struggles, and promises, the invisible hand of colonialism and imperialism still hovers over many states worldwide. Therefore, these explanations would be correct to characterize postcolonialism as a new period of colonialism, not as a postcolonialism period.

Although there have been various phrases in use since ancient times that might be considered the foundations of postcolonialism, the effects of the theory on the discipline of international relations emerged in the post-Cold War period (Ratti, 2013, p. 31). Postcolonialism manifested itself as a different research topic because issues such as nation and nationalism, human movements between borders, and the relationship between culture and imperialism were linked to world politics. Although the prefix 'post' is mentioned in the name, it would be wrong to consider postcolonialism as if colonialism and colonization no longer existed. Instead, it is possible to think of postcolonialism theory as a reaction to the neocolonialism or neocolonial process experienced in the world today because a close look at today's developments, actions, and discourses, will show that the most powerful have implemented 'modern colonialism' against the powerless in order to preserve their current positions and become stronger (Wolfe, 1997, p. 8). This new colonial period represents a complex process with many economic, political, philosophical, cultural, and social dimensions compared to previous periods. According to the general definition, colonialism is when an external power suppresses the people of a country, controls their lands, and opens them to settlement; and has gained a comprehensive definition that includes these different dimensions with the theory of postcolonialism.

Postcolonialism is essentially a theory that seeks to reveal the danger and opportunities in the rapid identity and cultural transformation experienced by the liberated colonial nations. This trend is against the view that Western thinkers, humanists, and scientists have superior world perceptions and that European logic, morality, and law have the most advanced forms (Matin, 2013, p. 357). According to the theory, the West's showing itself as being so developed undoubtedly paves the way for the new colonialism actions it will undertake. The West tries to prove that it

is an advanced society and legitimizes the right to intervene in' backward' communities through its efforts to show its power, culture, history, language, art, political structure, social relations, economy, and art as being superior.

The postcolonial theory generally emphasizes the falsehood of blindly adhering to international order, international society, and international morality. These concepts recall Western expansionism and colonialism. Since the West created many ideas, images, and theories valid in international relations, these states consider themselves teachers and guides. For this reason, it is unacceptable that the way the world takes today is natural, and the international order must be redefined today as taking into account all societies on earth and their values (Bush, 2006, p. 28).

Postcolonialism claims that there is no piece of land left on earth that has not been colonized or subjected to the process of neo-colonialism (Chary & Verdery, 2009, p. 27). According to Chary and Verdery, all people were shaped, immigrated, and disappeared at some time in history; countries have taken control, or their lands have been seized. There have been displacements and self-losses, and gains due to many reasons. Therefore, there is a postcolonial structure in all cultures. At any stage in history, almost all societies have somehow engaged in the act of exploitation against others when they have found the necessary tools. However, the Western world has been the most crucial pioneer and legitimizer of colonialism, imperialism, and the postcolonial current because Europe has always been intertwined with colonialism (Krishna, 2009, p. 108). In his book*, Globalization & Postcolonialism*, Krishna claims Europeanization is European thought spread through colonialism. Therefore, the theory of postcolonialism makes its criticisms through Western theory and Western thought.

In addition, it has always been important for the West to legitimize or rationalize its actions, such as colonialism, imperialism, and colonization. It was claimed that there are two different worlds, attempts were made to prove this view scientifically, and the policy of marginalization continued. The Greeks and Romans defended their superiority over the Eastern peoples by criticizing their culture and hierarchical structures (Said, 1978, p. 141). Since this period, the West has characterized the outside world as "them," "natives," "others," or "barbarians,"

emphasizing the backwardness and primitiveness of the locals there. For Western societies, moral values along with civilization should be transferred here, and the whole society's liberation must be guaranteed. Perceiving the people in the countries, it occupied as indigenous. The West claimed that they could now be defined as "modern natives" with the liberation of these countries. Based on this view, Western countries, which cause the barbarism, cruelty, and backwardness of the people living in the world outside them, do so in order to reason the colonization and colonization actions before the decolonization period and state that the people living in these independent countries have still not reached a level of modernization and total liberation.

Many works put forward in the Western world from history to date have been used and continue to be used as a means of gaining cultural superiority, by positioning European cultural virtue opposing the barbarism in the east. For the West, science, technology, logic, morality, and integrity are the essential values people should have. However, these features are not present in the east and its culture. Concerning this, as mentioned in Edward Said's book *Orientalism*, strength is a western trait from a Western perspective, while weakness is eastern. This radical difference divides the world into two major parts, "them" and "us" (Said, 1978, p. 45). Undoubtedly, it is possible to observe a deep racial separation under such a distinction.

The idea that 'the white race will bring modernity and freedom to others' has manifested itself in many places, from political discourses to artistic activities from long ago to the present. In addition, in Eastern societies, where gender, race, and class distinctions were created, imperialism found the opportunity to try power. The East has been constantly accused and exposed to attacks with the assumptions such as violence against races, high-class discrimination, and violence against women because gender, racial, and class distinctions constitute a vital element for the cultural practice of colonial control. In line with Said's idea, economic management is indispensable for imperialism, which is possible in socially restructured societies. The continuation of these and similar beliefs and practices of the colonial period today, by deepening and expanding, constitute the main criticism points of the postcolonialism theory. According to the theory, discourses also serve as a potent

colonization tool. As Said explains in his book, currently, when we are moving towards an utterly global world, online communication, global trade, the development of transportation, the transmission of information, and the rapid spread of news are leading to significant consequences, and such patterns are created by modern empires and are used for their interests.

After the worldwide collapse of the colonies, with the awakening of writers, artists, and scientists who were previously described as only indigenous and their characterization as human, a large mass opposed all the impositions of the West and offered alternatives to concepts such as society, law and morality began to emerge. According to them, all communities should live by the egalitarian worldview during the struggle for independence. They should know that the influence of many ideas put forward was lost. Thus, the modern empire was still active (Bhambra, 2007, p. 874).

Today, there is an interactive relationship between Western culture and modern imperialism. The West's understanding of itself as being dominant in the world other than itself and seeing itself as right on this issue continues today. The background of the legitimate ground that the West tries to establish for its actions has not changed since ancient times. They see Eastern people as despotic, primitive, immoral, and ruthless; thus, they gain public approval for their actions by excluding them from human society. According to the West, the excesses in eastern cultures should be eliminated, the West's values should be carried to the East, and modernity, democracy, and freedom should be provided to these people at the expense of using force (Lewis, 2013, p. 46).

Moreover, the people in the East cannot fully use their land and wealth, and activities that are beneficial for all humanity will be carried out with the Western world entering these regions. These thoughts and similarities are processed into the subconscious of the whole world, especially with the help of artistic tools such as films and books. Even the people of the colonies and newly liberated countries believe that the only way to modernize and liberate is through establishing a close relationship with the Western world, imitating the development of the West, and adopting Western values. Thus, modern empires spread their hegemony to the world

by renewing themselves and creating consent (Giroux, 2009, p. 13). So, postcolonialism is seen as a fundamental theory with philosophical, economic, military, technological, environmental, cultural, and artistic dimensions.

As a literary theory and critical approach, postcolonialism covers literary works created primarily in the geography colonized by countries such as Britain, Spain, and France, the major colonial powers in Europe. Countries still in the colonial order, such as Canada and Australia, may also be included. Also, postcolonial literature has literary outputs written by the colonial countries' people and makes the exploited countries and their peoples the main subject (Legg, 2008, p. 268). The arrival of people from the colonized lands, mainly British Empire colonies and British universities, where they received an education unavailable in their own country, led to a new criticism understanding, especially in literature and primarily in the novel. The postcolonial theory became part of the field of criticism in the 1970s. Many thinkers interested in postcolonialism consider Edward Said's book *Orientalism* as the main work of this theory.

It is possible to understand the first ideas of postcolonialism in the written works during the period of liberation from the colony. Edward Said's *Orientalism* (1979), *Decolonizing the Mind* (1986) by Ngugi Wa Thiang'o, *Borderlands / La Frontiera* (1987), *Glaria Anzulala's*, Gayatri Spivak's *In Other Worlds* (1987), Robert Young's *White Mythologies* (1990) formed the basis of postcolonialist ideas. In addition to Eastern writers, Western writers such as James Joyce also deal with this theme, especially in countries like Ireland, which have been crushed inside the West.

1.3. Imperialism

There is a direct relationship between these two terms: the concept of colonialism and the word imperialism. The word imperialism, originally Latin imperium, is a French concept (coming from the empire) and entered world literature in this form. Being a great state requires two main conditions: colonization and land ownership in history. Therefore, colonialism is also called "imperialism." In fact, imperialism comes from the word empire. Terms like empire, imperialism, and

imperialism refer to land width and land size. The reasons for owning other lands are based on various factors. (Carnoy, 1974, p. 13). The concept of imperialism refers to the direct and indirect political, economic, cultural, or discursive spread of one nation or community onto another. In other words, imperialism is about power being a purpose.

The factor that propelled Europe towards colonialism after the 1880s was purely economic. The development of industry and the sale of industrial products in Europe were put on the schedule. That is, colonial policy emerged as a result of industrial policy. One of the most effective means of colonialism in the 19th and 20th centuries was the railroad, as while the railroad was being built, these powers were given the right to operate on both sides of the railroad on underground and aboveground resources. In this way, they earned the right to advance inland, where they built the railroad (Hobson, 2011, p. 13). Imperialism is constituted and reproduced by slogans, symbols of war, and superior military, economic, political, and cultural power.

Although the word imperialism dates back to ancient times, it was widely used in the 19th century. Imperialism has gone through three distinct periods in the historical process. The first period was the Archaic period. During this period, the Assyrian, Babylonian, Greek, Persian, Egyptian, and Roman empires were based on conquering foreign lands and exploiting the peoples who lived there. The second period was the commercial colonialism of the European nations in the 15th and 16th centuries. During this period, powerful states on the seas, such as Spain, Portugal, and Great Britain, dominated the waters through their navies. They expanded their domains by conquering central lands and capturing major trade centers in the world. For example, during this time, the search for gold and the trade-in spices became significant. The third phase of imperialism began in the 1870s and terminated at the end of World War II. In this period, the form of imperialism is known as modern imperialism. In this third period, a rivalry was held among European countries such as England, France, Italy, the USA, Germany, Russia, and Belgium (Gündüz, 2016, p. 765).

According to the information above, imperialism's literal meaning is 'the tendency to build an empire.' In other words, there is a desire to bring together ethnically and culturally diverse people under the authoritarian regime of other people in economic and social integrity. This imperialist tendency leads to not only aggression but also authoritarianism. Hence there is a strong connection between imperialism and the colonial event. (Tomlinson, 2012, p. 22). The Phoenicians started the first colonial activities in history in the 9th century BC. It is known that the Helens, Greeks, and Romans were all involved in colonial activities (Galtung, 1971, p. 88). As in colonialism, they are colonizing and controlling the powerless in economic, political, social, cultural, ideological, and intellectual terms continues in imperialism.

It can also be said that there is a historical continuity between colonialism and imperialism and that imperialism is a more systematic and contemporary form of colonialism. At this point, it would be correct to state that colonialism is the historically established version of imperialism in general and therefore positions colonialism as a sub-form of imperialism in a hierarchical sense.

Those who lived in the colonies used to maintain ties to their homeland. The Romans were also colonial states and nations, the Hebrews, Greeks, and to varying degrees. Although the idea of colonialism has existed in European culture and civilization since ancient times, it is relatively recent in terms of the method used to solve the economic and social problems Europe faced as a result of the industrial revolution in the 19th century. After forming the German and Italian national associations, colonialism accelerated compared to previous centuries. Over time, Russia, Italy, Germany, the USA, and Japan participated in this race, as did Holland, France, and England (Lazear, 2000, p. 101).

Although Karl Marx focused on colonialism and the relationship between class and identity, he did not directly deal with the phenomenon of imperialism. However, Marx's arguments when formulating the colonial process in the context of the historical development of capitalism pioneered the following theorists in conceptualizing the development and transformation dynamics of imperialism. At

this point, in the Marxist literature, the theories about imperialism can be examined under three main headings after the first half of the 19th century.

The first of these is the 'classical imperialism theory.' Accordingly, imperialism is explained with concepts such as the transformation of capital, monopoly, search for new markets, internationalization, control of raw material resources, competition, international crisis, and hegemony. It focuses on developments before and after the First World War. According to this theory, the problem of centralization of capital, monopolization, underconsumption, and decrease in profitability is revealed. In order to solve this problem, methods such as capital export, finding new and more profitable markets, and using force when necessary to protect and develop investments are used (Hobson, 1902, p. 470). This leads to the sharing and exploitation of many parts of the world by monopoly capital blocs (Lenin, 2008, p. 8).

Another theory is the 'second wave theory of imperialism.' According to this theory, imperialism has a national character in essence. It has been stated that imperialism, which is seen as a conflict between capitalist classes, cannot be handled independently of the capitalist mode of production. This theory states that imperialist countries shape 'underdeveloped countries' within the framework of their own needs (Sweezy, 2004, p. 57).

The last wave of theories concerning imperialism is the 'third wave imperialism theory.' This theory focuses on the relationship between globalization and new imperialism and is seen as a critical reflection of the political and economic developments in the conjuncture after the 1990s. This theory adopts classical and second-wave imperialism's main arguments for current developments (Callinicos, 2012, p. 73). However, unlike the previous two theories, this theory also emphasizes that imperialism has gained legitimacy and acceptance almost worldwide. With this state of mind, imperialism has continued to reshape the world in line with the needs of capital blocks, especially in the 21st century, and while doing so, it has maintained its hegemony by creating many different countries similar to itself (Panitch & Gindin, 2013, p. 155).

Considering the development of imperialism in the last hundred and fifty years, it can be seen that the phenomenon of "soft power" has come to the fore. This has rendered the political and economic domination of the imperialist states less visible. This situation can be explained by imperialism's political, economic, and military power. However, the acceptance and internalization of sociocultural, intellectual, and identity definitions and arguments used by imperialism to legitimize its order by the masses also favored imperialism.

When it comes to the theory of criticism focused on imperialism, it must first be stated that Imperialism, with all its dimensions and relationships, has various forms of reflection in the artistic and literary fields and many other areas. However, this reflection appears at times explicitly and at others implicitly. The criticism focused on imperialism draws attention to the explicit and implicit reflections of both imperialism and its consequences in artistic and literary works. In this respect, it can be said that criticism occurs when both imperial and anti-imperial discourses are integrated with various aesthetic phenomena such as image, metaphor, and fiction. It regards it as a fundamental duty to examine the discourse of aesthetic imperialism and the discourse of aesthetic anti-imperialism that signifies opposition to sublimation and rejection, which tends to 'convince' the reader at this point. When viewed from the point of view of the essential task, there is a certain parallelism between imperialism-oriented criticism and postcolonial critique (Phillipson, 2012, p. 6).

As it can be understood from the explanations made so far, postcolonial literary criticism, the objective of which is the works on which colonial and anticolonial discourse is embodied, encounters two types of discourse and attempts to analyze them. The first can be labelled aesthetic colonialism discourse, which implies the reconstruction of the colonialism discourse with certain aesthetic elements such as fiction, metaphor, image, and style. In this kind of discourse, the author consciously or unconsciously reveals the oppositions created by colonialism in a new dimension. The reader is also expected to turn towards affirmation within the dialectic of the aesthetic plane. The second type of discourse can be labelled aesthetic anti-colonialism discourse. This kind of discourse also implies the

examination of the general anti-colonialism discourse within the aesthetic plane (Lenin, 1927, p. 101).

In literature, it is necessary to make use of the opportunities of sociological criticism, historical criticism, and Marxist criticism because the facts about imperialism represent sociological phenomena in one aspect, historical facts with a century-old past in another aspect, and phenomena that appear to be class (Harvey, 2005, p. 45). Therefore, when dealing with the reflection of imperialism and related phenomena in the works, in other words, and the words of Tzvetan Todorov, while literary works are 'projected' within the context of the phenomena in question, the methods described can be positioned as contributors. In addition to these, while dealing with issues such as women, nature, and the environment during the imperialism period, feminist criticism, ecological criticism, and similar criticism methods are also used. Thus, the methodological approach can be enriched with more different perspectives. It is also suitable for understanding criticism of such multiple methodological approaches. In today's literary criticism, there are criticism methods that are different from each other, and sometimes even opposite, both within and outside the academy. Thus, examining a work from more than one perspective attempts to reveal its rich structure.

CHAPTER TWO

2. ORIENTALISM

The lexical meaning of the concept of orientalism is “everything belonging to the East or reminding the East” (Turner, 2002, p. 3). The branch of science Orientalism, which emerged in the 19th century, is derived from the French word “Orientalisme”. Generally, Orientalism is a science that studies the language, religion, civilization, and history of Eastern countries (Turner, 2002, p. 4). The word orientalist generally means a specialist in Eastern languages and Eastern sciences and denotes a scholar who studies the literature, religion, language, culture, history, and other Eastern communities’ points (Lewis, 2013, p. 7).

According to Megan C. Thomas, “orientalism is a Western scholarly discipline of the 18th and 19th centuries that encompassed the study of the languages, literature, religions, philosophies, histories, art, and laws of Asian societies, especially ancient ones”. “Orientalism began as an academic activity in late-18th-century European centers of learning and its colonial outposts when the study of East Asian nations’ languages, literature, religions, laws, and art became a major focus of scholarly interest and intellectual energy. The number of Europeans conducting East Asian research increased considerably during that period, and new institutional support in universities and scholarly organizations fostered such research and dissemination” (Thomas, 2014).

The term “East” refers to the system of representations surrounded by political forces that bring the East into the realm of Western learning, consciousness, and empire. The East is a fascinating place that has evoked strange impressions in people since ancient times, leading to extraordinary experiences with its unique creatures and landscapes. The European needs to portray the East and its events with a “European eye” (Said, 1978, p. 40). Said puts forward a Western-centered and European-oriented concept in his explanation of orientalism. Based on these explanations, it can be concluded that orientalism is a conscious ideology for non-Western societies.

In other words, an orientalist is a Western scientist who studies the East and specializes in any subject related to the east. The field of study of Western scientists covers Asia and Africa from the East of Europe. It is spread over a wide area as a work of study with its histories, religions, geographies, languages, cultures, and works of literature.

There are different definitions of orientalism. If Orientalism is considered a theory to define non-Western societies, the East is monotonous and alien. Some basic features of Orientalism's view of non-Western societies are as follows: Eastern societies have not evolved, Western societies have evolved; the difference between Western and Eastern societies is so remarkable that it created two distinct spheres, the East lag behind because of its societies are static and undeveloped, western society is dynamic and will always remain superior and advanced, developed and underdeveloped societies follow different social laws; Western and Eastern societies cannot be studied with the same social theories (Şentürk, 2003, p. 45).

As can be seen from the definitions of orientalism, it is easy to see that there is a distinction between West and East. The distinctions made between East and West are the critical point of orientalism to some extent. In order to understand orientalism, which is broad in meaning, the distinction between East and West should be emphasized. As Said put forward, "The East is not just Europe's neighbor. It is also the place of Europe's largest, richest, oldest colonies, the source of their civilizations and languages, its cultural rival, one of the other deepest, most frequently recurring images" (Said, 1978, p. 11). As can be seen here, Said was emphasizing the East-West distinction.

The concepts of West and east may not be considered mere geographical descriptions. However, two of them carry geography, which is symbolized, the border existing underlines the exact lines between west and east. Henceforth, two sides are molded by a never-ending clash around altering boundaries. The existing boundaries reflect the fact that each culture has its traits in addition to characteristics along with its criteria. In other words, an indication of two cultures differentiated is seen in the border created (Ballantyne, 2016, p. 24).

Although the distinction between East and West has been intensely discussed, it can be seen that the concepts of "East" and "West" cannot be attributed to any geography or place. Geographically, 'Europe' is called the West, but today the West is not just Europe, nor is Europe the whole West. When considered in this context, it does not make sense to make a geographical distinction. The West should be viewed as historical and discursive fiction, not as a place symbolizing a particular geographical location. At the basis of this historical and discursive fiction lies the imperialist movement that the orientalist movement tried to legitimize.

Some think of orientalism as a concept expressing the East that Europe and the West dream of. In this form, orientalism should be read as an enormous discipline in which the West created the East (Ruskola, 2002, p. 180). One of the critical points here is that Orientalism is not only an understanding applied by Westerners to Easterners but also that some hold this understanding in the East. In other words, "orientalism as an intellectual attitude is not peculiar to certain Westerners only. Just as there are Westerners who adopt the Orientalist approach, there are also Easterners who accentuate it" (Said, 1978, p. 49).

"Orientalism," which concentrates on the languages spoken in the east and the literature produced in these languages, eventually becomes a "discipline" that includes more "sociological" issues such as lifestyle, culture, and social structure. In the following years, this interest in Near and Far East culture shows itself in art. Orientalist art, which you might remember especially from paintings in which places identified with Eastern Culture such as baths, harems, and mosques are depicted exaggeratedly, became one of the leading art movements of the nineteenth century.

A more profound distinction is made for the West to rule the East and use it in its services. There would be no 'West' if there were no 'East.' This explanation may also be considered the binary opposition between the West and the East. According to the west, the "other" in the east. By way of explanation, the west characterizes itself by conceiving the utter adverse: "other" east. Along with this othering process, the west defends the idea that the East lacks the good things it has itself. On the orientalist level, the West is generally defined by its characteristics such as progressive thought, science, democracy, and reasoning. The east is not able

to voice itself. However, the West can be a speaker of both its own words in addition to the east (Mufti, 2010, p. 460). The east is the main topic that orientalism deals with. However, what is more, orientalism is also about the west.

It has been previously mentioned that the distinctions between the concepts of East and West are not bound to any geography, and there is a discursive and ideological distinction between the two rather than a geographical separation. Because of this distinction between itself and other societies, the West has continued its understanding of seeing other communities as "the other."

The concept of "the other" is very significant, which will be explained a lot in this thesis. At the same time, it is helpful to focus on the concept of "the other" to better understand the distinction between East and West. The "other" consciousness results from different social behavior stemming from culture. The term "other" refers to people or groups belonging to a distinct culture. In other words, the group that develops a separate culture and lifestyle is the different one, the "other." The more developed the culture, the deeper and stronger the consciousness of "difference," "me," and "other." Orientalism, which came into existence as the political expression of the Eastern identity and the "other," imprisoned the East in a fictional framework and re-revealed its relations with the other in parallel with its perceptions in this fictional framework (Buchowski, 2006, p. 463). At its request, the distinction created by the West was dressed up as Orientalism, while non-Western societies were seen as "other."

The East, seen as a member of a different culture, has always been in the other state throughout the historical process since the West calls what is different from itself "the other." Thus, the East has always been in the "other" position for the West (Said, 1978, p. 20). Othering brings with it the concepts such as modernity and westernization because the phenomenon of modernization also marginalizes what is different from itself. Modernity is the concept that the West has. Often modernity is defined along with westernization, and these terms are interchangeably used. There is modernization based on orientalism and imperialism. Therefore, orientalism provides the legitimacy of imperialism (Rubiés, 2005, p. 110).

> Although the existence of cultures necessarily leads to the existence of the other, this recognition does not necessarily require an exclusionary cultural-

> political discourse with an idealized perception of the other. Western thinkers, who define themselves in the mirror of the East by means of continuous shapes, are both the defining and the defined side of this definition (Andreasson, 2005, p. 972).

In this process, the East is defined by the positive and negative characteristics of the identification items. In his work *Orientalism*, Said explains the inner structure of the modern Western self in the process of constitution and analyses historically and discursively how the modern self was established by marginalizing the different. According to Said, "in the post-enlightenment period, European culture has positioned its identity against the identity that defines itself as "the East." Orientalism is the process of establishing its hegemony in the world by producing the East as an anti-Western identity" (Said, 1978, p. 55). Accordingly, it can be seen as the marginalization of the different. In line with the differentiation between west and east, European cultural values of civilization and materials serve as a primary element in establishing the other. Thus, although the west presents itself as democratic, progressive, individualist, and modern, it spares the exact opposite traits to the east (Keyman, 2002, p. 21).

In order to dominate the East, referred to as "Other," the East-West distinction was first made, and the West saw the East differently, taking its existence to a higher level. Looking at the current East-West relationship helps to perceive this situation better, as we can still see non-Western societies being colonized to ensure that the West marginalizes them.

At this point, according to Said, the essential factor is the following: When orientalism moves from the opposition between the East and the West, what is meant to be done is not to understand what is different but to explain the Western self-ensures righteousness of the traits like individuality and rationality. With this, the east is not described by orientalism. Instead, it founds it with the perspective of the west, and in this action, it is established in line with the west, which is perceived as modern. Following this, the other is neither an entity nor object but a discursive fiction. Orientalism, historically, culturally, politically, discursively, economically, and institutionally, is the process of Western epistemology perceiving the East, establishing it as its opposite, therefore universalizing its existence hegemonically (Buchowski, 2006). This is an act of discursive marginalizing what is different.

As Said mentions, it cannot be fully understood unless orientalism is treated as a "discourse." The message that orientalism wants to give is possible only by examining the thought it tries to legitimize as a discourse. Otherwise, orientalism will be perceived as a "field of study," the subject is "Orient," and its subtext will not be read. According to discourse analysis, Orientalism is a "discourse" it gives political, sociological, and cultural clues about the period in which it was produced. Said's work of *Orientalism* is also the result of successful discourse analysis.

Orientalist texts, especially novels, served as propaganda for the public to adopt colonialist policies. Exotic eastern depictions have prompted the European peoples to reach those lands, and the image of "Eastern peoples in need of domination and eager to obey" strengthened this desire. So, as Said stated, "the novel played an important role in shaping imperial attitudes, references and experiences" (Said, 2012, p. 7). Thanks to these novels, the people of Europe have adopted the orientalist discourse. Therefore, these texts have successfully legitimized colonialist policies in the eyes of the people. For this reason, the novel examined in this study has great importance in understanding colonialist, imperialist, and, most importantly, orientalist projects, especially since it is a novel for all readers.

Orientalism manifested as a discourse in many fields such as literature, sculpture, and painting. However, it found its most expansive area of expression in literature as a discourse. Orientalist depictions often focus more on the different aspects of the culture they describe than on Western culture and often depict these points much-exaggerated. In this way, they create their depiction of the East while emphasizing the "what is not" of the West.

The reflections of the Orientalist discourse on the literature became visible with the travel writings of several ambassadors and travelers who travelled to the East. Moreover, orientalist discourses and motifs are frequently encountered in the novels of writers such as Kipling and Flaubert, who travelled to the East, Middle East, and India for travel or mission (Breckenridge & Van Der Veer, 1993, p. 66). For this reason, as mentioned above, its field of application is literature and art.

The orientalist attitude manifests itself by producing discourse in literature. It makes descriptions of the geographies that it wants to define, often singling them out.

In other words, it gives descriptions that make us think that these geographies are very different from the West and marginalizes them. It attributes certain characteristics to these geographies and the people living in this geography, which are the product of a direct humiliating and despising perspective, and this is the case in George Orwell's novel, which is also examined in this thesis.

For example, in some orientalist works, characters belonging to the culture to be Orientalized can be attributed to the characteristic of excessive loyalty. Ziyauddin Sardar examines and analyses *Madam Butterfly* in the context of Orientalism from this perspective (Sardar, 1999, pp. 3-4). He argues that the attribute of "excessive loyalty" makes a Westerner seem like a fool when it is attributed to him, but when it is burdened on an Oriental, it makes him quite attractive and exotic. Sardar tries to draw attention to the notion that qualities such as excessive loyalty and obedience are acceptable for the "Eastern" characters. However, when the same features are used for the description of a Westerner, as Sardar pointed out, the result is not acceptable. According to Sardar, the Westerner is not the one who will obey but the one who will be obeyed. Even if not directly so, it is a discourse that indirectly creates the "Obedient East" perception.

The East, or Orient, has always piqued the interest of Western academics, businesspeople, monarchs, and citizens. This fascination has affected scholarly inquiry and political power, art, and other forms of cultural symbols. While there are various definitions of Orientalism, and the connotative meanings of the word have shifted through time, this article will focus on Orientalism as an academic endeavor. Orientalism began as a project to learn about the ancient East through its languages, culture, and books. It became increasingly linked to imperial dominance over time, and was chastised when independence movements arose in former colonies. Much controversy about Orientalism continues today, as researchers resort to structuralism and other modes of inquiry to construct third-world histories. Imperialism's effect can be seen in Orientalist work from the nineteenth century. As a result, rather than being recognized as a complex region with different civilizations and societies, the Orient was studied as a single entity. Orientalism was based on a premise of European superiority and focused chiefly on ancient cultures rather than contemporary ones. These assumptions were eventually used to justify colonialism,

particularly in India, and spread a detrimental perception of Eastern people. Orientalists employed this framework to examine the East before imperialism was questioned, and Orientalism followed suit due to the entanglement above (Lifson, 2016).

According to Said (1978), exchanges between scholarly and more or less imaginative interpretations of Orientalism are ongoing, and since the late eighteenth century, there has been significant, disciplined - perhaps even regulated - intercourse between the two. He also comes up with the third meaning of Orientalism, which has a more historical and material definition than the other two. Taking the late 18th century as a very vaguely defined beginning point, Orientalism can be discussed and analyzed as a corporate institution for working with the East-engaging with it, talking about it, approving its views, describing it, teaching it, is to establish dominance: shortly, Orientalism as a Western-style of domination, restructuring, and power over the East. He also summarizes his views on Orientalism as follows:

> Therefore, Orientalism is not a mere political subject matter or field that is reflected passively by culture, scholarship, or institutions; nor is it a large and diffuse collection of texts about the Orient; nor is it representative and expressive of some nefarious Western imperialist plot to hold down the Oriental world. It is rather a distribution of geopolitical awareness into aesthetic, scholarly, economic, sociological, historical, and philological texts; it is an elaboration not only of a basic geographical distinction (the world is made up of two unequal halves, Orient and Occident) but also of a whole series of interests which, by such means as scholarly discovery, philological reconstruction, psychological analysis, landscape and sociological description, it not only creates but also maintains; it is, rather than expresses, a certain will or intention to understand, in some cases to control, manipulate, even to incorporate, what is a manifestly different (or alternative and novel) world; it is, above all, a discourse that is by no means in direct, corresponding relationship with political power in the raw, but rather is produced and exists in an uneven exchange with various kinds of power, shaped to a degree by the exchange with power political (as with a colonial or imperial establishment), power intellectual (as with reigning sciences like comparative linguistics or anatomy, or any of the modern policy sciences), power cultural (as with orthodoxies and canons of taste, texts, values), power moral (as with ideas about what we do and what they cannot do or understand as we do). Indeed, my real argument is that Orientalism is—and does not simply represent—a considerable dimension of modern political-intellectual culture, and as such has less to do with the Orient than it does with "our" world. (Said, 1978, p. 20)

According to Said (1978), the Orientalists "created" the East through their writings (p. 46). In doing so, he helped create several stereotypes. Up to these images, Europe (the West, "self") is seen as essentially rational, evolved, humane,

superior, virtuous, masculine, and routine. Furthermore, the East (the East, the "Other") (an alternative version of the West or "Self") is seen as irrational, authoritarian, backward, deviant, inferior, depraved, and sexually feminine (McPhee, 2002, p. 8). According to Leela Gandhi, Said diagnoses Orientalism as a discourse invented or Orientalized for imperial consumption" (Gandhi, 1998, p. 88).

Said asserts that the Orientalism discourse does not represent the Eastern Others but instead manufactures them based on Western preoccupations and concerns. Said examines how Western literature uses imaginative depictions to construct the Orient. The representation concept is often based on the desire to remain faithful to the source. In addition to 'truth,' representation is strongly intertwined with other factors. It is defined not only by an ordinary subject matter but also by a shared history, tradition, and universe of discourse within a given topic (Said, 1978, pp. 272-273, as cited in Shabarinad and Marandi, 2015).

2.1. Literature And Imperialism

Empires form when powerful polities or nation-states conquer weaker ones, usually by military conquest. The ancient empires—Egyptian, Persian, Greek, Roman, and Chinese—were often territorial and contiguous, incorporating many distinct populations. However, by the late 1700s, the contemporary Western empires that had begun to form during the Renaissance had expanded to include the Americas, large sections of Asia and Africa, and the South Pacific and Australasia. The Portuguese and Spanish were the first to claim substantial foreign conquests in the late 1400s, followed by the Dutch, French, English, and other European states, notably Italy, Belgium, and Germany. Europe's nation-states saw the people who lived in the empires they built as racial inferiors, referring to them as "barbarians" or "savages." The so-called "civilizing mission" of the "white man" to rescue the "savages" from their benighted practices and beliefs became one of the main reasons for imperialism as a result of racism (Brantlinger, 2018).

Britain began establishing overseas colonies in the 16th century, and by 1783, it had found a vast empire in America and the West Indies. Over time, people's perceptions of the British Empire have shifted and evolved. In the 19th and early

20th centuries, some historians argued that Britain's empire was merited by its technological and moral superiority. In addition, they said that British dominance developed formal institutions of government, education, law, and infrastructure development like railways. This, however, is an out-of-date viewpoint that has been widely debated. Many modern historians contend that it is untenable to claim that colonized peoples did not have or would not have created their own fully functional laws, governments and infrastructures if the British Empire had not influenced them (Wesseling, 2015).

With the colonization of the successive British satellites, identity within the British empire grew increasingly hazy, emphasizing the need to distinguish between multicultural imperial British subjects and ethnically, culturally, and religiously homogeneous Britons who possessed the desirable Englishness. The British also discussed the darker aspects of their national past by drawing this line within the empire. Slavery became identified with the creolized inhabitants, who had lost their markers of Englishness throughout their colonial contamination, rather than with an English history that championed liberty. This message, which was essentially about the superiority and desirableness of Englishness, was given a narrative voice in English literature. Beginning with Jane Austen and Thackeray in the early nineteenth century, the reader can observe the influence of imperialism and the elevation of the English identity (Haque, 2017).

According to Edward Said (1993, p. 71), English books were crucial in constructing imperial attitudes, references, and experiences. Said opposed the idea that nations might be perceived as restricted, and he positioned himself against the English novel, a genre that dominated the literary scene in Britain and its colonies throughout the nineteenth century. As a result, the prevailing narrative of the entire British Empire quickly became dominated by English characteristics. As Said stated, "never in the novel, is that world beyond seen except as subordinate and dominated, the English presence viewed as regulative and normative" (Haque, 2016, p. 459).

The British imperial nation saw its history as a chronicle of firsts, bests, and absolute beginnings. When the British built a cross, a city, or a colony, they declared the beginning of a new era in history. Other histories were determined to be of

inferior importance or, in some cases, non-existent by definition. A worldview like this requires a lot of cultural and discursive reinforcement. The novel of domestic realism played a role in supporting the imperial worldview. British writers at the time became members of an imperial society inadvertently, sharing in the imperial sympathies and conflicts of the time. Their effort was infused with the knowledge that Britain controlled a large section of the globe's surface (Boehmer, 2005).

The link between literature and empire was self-evident at the height of British imperial power: the extension of 'England' resulted in an explosion of English literature. Action and imagination were inextricably linked. The English Renaissance, with its enormous expansion of intellectual and geographical horizons, gave birth to both English literature and the British Empire. At the same time, contemporaries understood literature and empire, what Bacon called *res literaria* and *imperium*, in terms far different from those adopted by modern scholars. Recent scholarship has discovered that the literature of the sixteenth and seventeenth centuries is highly inflected by the 'imperial' experiences of racial difference, irreducible 'otherness,' declarations of hierarchy, and national self-determination, as well as proto-colonial studies. Applying modern conceptions of the relationship between culture and imperialism to early-modern literature and Empire, on the other hand, necessitates a disregard for context and, as a result, necessarily leads to anachronism. As a result, post-Imperial demystifications must be viewed with the same skepticism as mid-Imperial complacencies (Armitage, 1998, p. 102).

Books were intricately entwined with empire, frequently employed as emblems of British imperial authority and calling cards for "civilization." "The English literary work... functions as a surrogate Englishman in his greatest and most perfect state," as one observer put it. The 'gift' of the empire was booked, which was used to represent colonialism as benign while concealing its murderous nature (Hofmeyr, 2015).

In mid-twentieth-century writing, we can track down an energetic fascination for the West and profound love for India. British impact during the nineteenth century overwhelmed the novel and brief tales. Authors in this period utilized class under British impact to portray contemporary social issues in their specialty and

writing. This move denoted a change and caused individuals to practice British writing in political life. The British Empire occupied approximately a quarter of the earth's surface mass and a quarter of its people at its peak. None of Victoria's treasures were more valuable than India, the Empire's "jewel in the crown." Other possessions may have been more prominent or profitable, but none of them had the same level of intimacy as Britain and India. This one-of-a-kind relationship was documented in a significant amount of English writing, large enough to be considered a genre in and of itself. For more than two centuries, literate Western culture has chosen the novel as the medium through which to express its truths and realities, and it is on this form that the following brief review of Raj literature will focus. Regardless of theme or locale, most novels set in British India focus on the interaction between Englishmen and Indians, or ruler and ruled. With the Declaration of Independence, that relationship ceased to exist, and it may appear that any genre that uses it as its major topic can only function as a retrospective mirror at best and is destined to sterility at worst (Buda, 1985).

British fiction writers writing on India in the early nineteenth century focused on British life in India. They wrote of their time in European Clubs, lavish events that mirrored those in Britain, the hardships of their travels abroad, the weather, and love triangles. There were few depictions of interactions with Indians themselves. If Indians were there, they were on the periphery, serving tea or delivering messages to the British. The empire's greatness was a frequent topic of conversation among the characters. Anglo-Indians rarely wrote about topics that did not directly affect them. However, fiction created by Anglo-Indian writers began to include Indian characters in the late 1850s. However, these Indian characters were nearly uniformly shown in ways that aided in the justification of British control in the subcontinent. This shift in the literature indicates that the British felt compelled to legitimize their empire in new ways (Reich, 2007).

2.2. Orwell and *Burmese Days* As A Chosen Focus

The Dystopian vision that we have interpreted the cold war, and the supervisory era, is not only provided by Orwell but also by the language (Glover, 2020). While Orwell wanted to portray imperialism's systemic abuses more than he wanted to capture elements of social life, his novel served both purposes. *Burmese Days* is still very appropriate for understanding these areas, even though it was not written to portray Burma or South-East Asia. It is an excellent length, printed, and contains accounts of drunkenness, violence, and sex that will capture the readers' attention. The main characters in the novel—Flory, U Po Kyin, and Dr. Veraswami (renamed in British editions as U Po Sing and Dr. Murkhaswami)—are unforgettable; not least because of how Orwell leads his readers to see colonial Burma from the perspective of daily life in the Kyauktada Club. Much of it is worthy of mention. Orwell proved that this society was deeply divided by races, with Europeans exploiting the land and the people of Burma while finding it necessary to fight the ongoing struggle against despair at the cost of exile and isolation. At the same time, those whom both believed in and collaborated with colonial rule were seen (U Po Kyin and Dr. Veraswami). Whilst the novel was written around 1930, in the background of the Saya San rebellion, it offers a sync of colonial realities: that is how things have been and will be in their lives. Historians and other scholars have used *Burmese Days* to explore some of modern history's most significant features, including colonialism, the British Empire, racism, and nationalism, since these features reaffirm the reality of a specific historical situation. Moreover, they also support it. The usefulness of fiction to the public is a significant issue. If the study and teaching of history are to be crystallized, there are probably many mimetic issues that govern any endeavor to judge the viability of that text – here defined as being precise, equitable, and exhaustive (Keck, 2005).

The young John Flory, the hero of *Burmese Days*, shared many features with the silent, twenty-four-year-old bookworm Eric Blair. The actor and writer must have been associated with a range of colonial types that are both exasperating and insulting. So naturally, Flory ends up killing himself with a pistol after being rejected by a shallow British socialist, while Blair enjoyed a happier future and returned to

Britain to become George Orwell. However, the two also share numerous moments of anger and sorrow (Osborne, 2013).

Concepts such as colonialism, post-colonialism, and orientalism are among the subjects emphasized by different authors in literature. In this context, George Orwell has an important place. George Orwell, born in India and worked as a police officer in India for five years due to British colonialism, had the opportunity to witness the exploiter-exploited and more severe owner-slave relationship closely. This situation created a severe dilemma for Orwell. On the one hand, he had to exhibit the behaviors expected of the colonial powers due to the conjuncture, and on the other hand, he felt deep discomfort with this situation. As a result of this unrest, he resigned from his job.

We can situate the text by evaluating *Burmese Days* in the contexts of the book's critical reception, its place in the Orwell canon, the novel's historical setting in the British Empire, and the author's biography. As such, *Burmese Days* appears to reflect Orwell's developing disenchantment with the Empire and a stepping stone on his path to becoming an author (Keck, 2005). Although *Burmese Days* depicted life in Burma about 100 years ago, it sheds light on today's colonial world, the differences (especially in terms of lifestyle) between the west and the east, and the perspectives of westerners on people belonging to eastern culture.

Among the reasons for choosing *Burmese Days* for this study is that many of the subjects mentioned in work continue to exist in different forms today. There are still some problems in underdeveloped or developing countries regarding many issues such as imperialism, racism, differences between social classes, inequality in income distribution, and the position of women in different societies. For this reason, if *Burmese Days* and the characters within can be well analyzed and understandable, it may be possible to shed light on some of the problems experienced today. Although the understanding of imperialism has evolved from past to present, and the exploitation policies of imperial states have taken a different form with the establishment of nation-states, it is seen that there are still weak nations being exploited by powerful states in different parts of the world. Today, it can be seen that the problems of colonialism and racism are still very much in existence. It can be

seen that racism has reached extreme levels and has threatened social peace in many countries, especially in the USA. As depicted in *Burmese Days*, people continue to organize protests and take a stand against racism, and many lives are lost for this cause.

Another reason for choosing this work is that George Orwell conveyed a strong message on the subjects mentioned through the characters he created in the book. Furthermore, the speeches and views of the book's characters were handled under this study's method and examined in the light of orientalism. The study is based on the idea of orientalism and reviews the postcolonial reading of the *Burmese Days* and gives examples for the ideological setting. This work also demonstrates the author's approach to imperialism and colonialism and explains the concepts of 'enslavement' and 'other' through the characters in the novel. Also, it investigates the fact of the inevitable hegemony and overwhelming effects of the exploiter and the exploited in Orwell's work. The study plays an important role in ensuring that Orwell, less popular among Turkish readers than British colonial-period novelists, reaches a wider audience.

2.3. The Contextual Analyses Method

Words are a basic information form for many social science investigations as they are the standard tool for exchanging information. Examining profiles of ideas and contextual information contained in the text can provide insight into meanings for many purposes. "Text" means a transcript of verbal material that is naturally present. These include conversations, written documents such as diaries or organizational reports, books, written or taped replies to questions open to the public, media recordings, and verbal comments. Like any research, the significance of a text depends on the researcher's theory. What a textual passage means is not answered on a general level. There is generally no interest in research in "all" meanings attributable to a text. In short, for certain research purposes, the research problem and the theory used by the investigator will indicate the relevant meanings in the appropriate text (Mctavish & Pirro, 1995).

A text's social context is how society's characteristics affect its significance. The society of the characters and the one in which the author's text was produced have two aspects. There are two aspects of this social context. Culture refers to a specific 'way of life' that includes faith, race and nationality, food, clothing, and manners. Culture may also relate to art, music, literature, and writing. It is crucial for the cultural context that is equally linked with the social, historical, and ideological context to be noted if the author tries to comment on one aspect of culture or the conflict between two cultures. In literature, the evolution, damage, and protection of culture are important and influence the overall significance of the text. Ideology refers to the beliefs and ideas that support our attitudes and conduct. Such ideology can be valued or the basis of conflict across society. Ideology is, in many respects, an 'invisible' context. We act according to our assumptions and social norms because they are internalized mainly and normalized. Many texts explore, challenge, or advocate ideological contexts (Twomey, 2016).

To make a contextual analysis of works of art or historical documents, several vital questions on a particular text should first be answered. The social, cultural, political, or even economic factors which could have influenced the writer should be the particular focus of attention. The following questions must be considered:

1. When was the text written?
2. Who wrote the text? What kind of views did the author advocate?
3. What political, cultural, or social factors could have affected the author?
4. What kind of audience is this person trying to reach?
5. What kind of reaction does the writer expect from the audience?
6. Was this text response to a particular event or a social phenomenon?
7. Does the text prompt readers to a particular action?

According to Behrendt (2008), a contextual analysis can be carried out according to how complex the analysis is. However, there are generally several key issues:

1. What does the text reveal about itself as a text?

2. What does the text tell us about its apparent intended audience(s)?
3. What seems to have been the author's intention? Why did the author write this text? Moreover, why did the author write this text in this particular way, as opposed to other ways the text might have been written?
4. What is the occasion for this text?
5. Is the text intended as some sort of call to—or for—action?
6. Is the text intended rather as some sort of call to—or for—reflection or consideration rather than direct action?
7. Can we identify any non-textual circumstances that affected the creation and reception of the text?

Today, the contextual approach has become a general psychological methodology, which resulted in its possible application, mainly to various areas of the humanities, to psycho-lingual literary studies. A thorough psychological interpretation of the notion of "context" is used. The contextual approach at the psychology level has allowed it to be applied in many fields of humanitarian knowledge, notably in literary research with strong psychological views (Kalashnikov, 2016).

In order to understand how the parts contribute to the entirety, literary research looks critically at a work of fiction. Elements like the context, setting, characteristics, plot, literary devices, and themes in analyzing a novel or short story should be considered. A literary analysis is not just a summary or a review but an interpretation of the work based on the text. The importance of the work or why it causes specific reader reactions should also be argued.

This thesis includes research questions: How do the British people represent their superiority and influence over the Burmese people? What did the Westernized Burmese do to be as superior as the British? Moreover, what are the colonial and orientalist effects on characters in the novel?

In this study, the contextual analysis method will be applied by considering the characters' expressions created by George Orwell and their positions in the novel. In this way, the aim is to interpret and evaluate concepts such as imperialism and

orientalism in the context of the novel. From time to time, direct quotations from the characters in the novel will be used, and their study will be interpreted under its purpose.

2.4. Colonial And Orientalist Effects On *Burmese Days*

The most significant purpose of the context analysis in this study is to reveal the characters' perspectives in the novel to the society they live in and share the orientalist discourses with the reader. *Burmese Days* is an important work that describes Westerners' feelings, thoughts, and approaches towards the Burmese. Through the characters he created, George Orwell successfully depicted the prejudices of the Westerners against the Burmese people, their double standards, and sometimes their feelings of pity towards them.

All characters in the novel carry different perceptions of colonialism based on their background and social status. According to the University of Singapore scholar Steven L. Keck, coloniality was a novel that led Burma and the British Empire to be a part of the mythology of the imperial experience (Keck, 2005). The novel *Burmese Days* was set during Burmese history when it was under British colonial rule. It is a novel Orwell intended to criticize colonialism in terms of its effects on both the Burmese and English people. *Burmese Days* often uses characters in the novel for more fabulous discussions of colonial rule (Marandi & Shabanirad, 2015).

The attributed effect of the novel is partly based on characters that are, with a few exceptions, unpleasant. In addition, they are significant because of their national and political ideas, which barrier each other. While not stereotypical and seeming to carry a less authentic view, their attitudes and influence can be largely reminiscent of the most directly manifested colonial government. The British officials used indirect political control in contrast to indigenous people's cunning oblique methods (Taiwo, 2010, p. 182).

The *Burmese Days* portraits anti-colonial rhetoric and the dark side of British colonialism. It defines life in Burma during British imperialism in a fictional area of Kyauktada. This literary work is based on Orwell's experiences in Burma (now Myanmar). Furthermore, according to the author's opinion, this literary work is a

resistance to colonialism in Burma. Orwell sides with the character of Flory as an Englishman who hates British colonization.

2.4.1. Flory's Colonial And Oriental Mentality

Throughout the novel, this character is referred to as "Flory." In his mid-thirties, he was the main character, a wood merchant. He has a long, dark blue birthmark that stretches from the eye on his left cheek to his mouth, and he tries not to show the left side of his face as he thinks this birthmark is hideous. Whenever he looks down or is ashamed, he is reminded of his birthmark, which symbolizes his weakness. Another character in the book is Dr.Veraswami. Flory's friendship with Veraswami causes him to question himself occasionally. Compared to other characters in the novel, his attitude is the most sympathetic towards the Burmese, and he is disturbed by colonialist attitudes. This approach pits Flory against club members with a hostile and exclusionary attitude towards the locals. At every opportunity, Flory criticizes British citizens' reasons for being in Burma, their humiliating attitude towards the Burmese, and the insincere relationships between them.

> Why, of course, the lie that we're here to uplift our poor black brothers instead of to rob them. I suppose it's a natural enough lie. But it corrupts us, it corrupts us in ways you can't imagine. There's an everlasting sense of being a sneak and a liar that torments us and drives us to justify ourselves night and day. It's at the bottom of half our beastliness to the natives. We Anglo-Indians could be almost bearable if we'd only admit that we're thieves and go on thieving without any humbug.
>
> …
>
> My dear doctor,' said Flory, 'how can you make out that we are in this country for any purpose except to steal? It's so simple. The official holds the Burman down while the businessman goes through his pockets. Do you suppose my firm, for instance, could get its timber contracts if the country weren't in the hands of the British? Or the other timber firms, or the oil companies, or the miners and planters and traders? How could the Rice Ring go on skinning the unfortunate peasant if it hadn't the Government behind it? The British Empire is simply a device for giving trade monopolies to the English-or rather to gangs of Jews and Scotchmen. (Orwell, 1935, pp. 93-95)

Although Flory criticizes what his empire is doing in Burma, he cannot find the courage to say it out loud. He can only voice these criticisms when he is with Doctor Veraswami, and when he attends club meetings, he remains silent among his fellow citizens or gives evasive answers.

> Sorry, doctor; I don't go in for proclaiming from the housetops. I haven't the guts. I -counsel ignoble ease-, like old Belial in Paradise Lost. It's safer. You've got to be a pukka sahib or die, in this country. In fifteen years, I've never talked honestly to anyone except you. My talks here are a safety-valve; a little Black Mass on the sly, if you understand me.
> …
> Flory felt very uncomfortable. He knew that in all probability, if he had the courage to face a few rows with Ellis, he could secure Dr. Veraswami's election to the Club. And the doctor, after all, was his friend, indeed, almost the sole friend he had in Burma…But he knew also that the doctor would never ask for any support, and that there would be an ugly row before an Oriental was got into the Club. No, he could not face that row! It was not worth it. (Orwell, 1935, p. 99)

When Flory's character is examined from the point of view of orientalism, it is seen that he is stuck in a twilight. Although he is not satisfied with what the Empire is doing in Burma, we see a portrait of Flory, who cannot stay away from the club, putting an inevitable border between himself and the Burmese, and is afraid to take risks for his best friend, Doctor Veraswami. In addition, Flory's relationship with Burmese women, especially with Ma Hla May, reflects his orientalist perspective. During all their time together, Flory paid her expenses. However, he informs her, after being enchanted by Elizabeth, that he does not want anything to do with her anymore. Although Flory has empathy and sympathy for the Burmese, he can be cruel to them regarding his interests, showing a reflex of controlling them and being rude to them. The most obvious example of this can be seen in his arguments with Ma Hla May and the disrespect he showed towards her. Unlike his relationship with Elizabeth, he approaches Ma Hla May only as a sexual object, dismissing her whenever he wants and even scolding her. He also gives her money and sees her as someone he can get away with anything he wants.

> - Why did my master not send for me this afternoon? she said.
> - I was sleeping. It is too hot for that kind of thing.
> - So, you would rather sleep alone than with Ma Hla May? How ugly you must think me, then! Am I ugly, master?
> - Go away,' he said, pushing her back. 'I don't want you at this time of day.
> - At least touch me with your lips, then. All white men do that to their women.'

- There you are, then. Now leave me alone. Fetch some cigarettes and give me one. (Orwell, 1935, pp. 102-103).

In order to better perceive this relationship as an orientalist, it would be useful to examine Flory's attitudes toward Elizabeth. Unlike Ma Hla May, Flory treats Elizabeth more kindly and politely and tries to get her attention. While being rude and indifferent to Ma Hla May, Flory tries many ways to get Elizabeth. Also, despite her discomfort with her interaction with Verral, he looks forward to the moment when she will return to him. However, Flory's views on the Burmese and his stance being in their favor negatively reflect his relationship with Elizabeth and lead Elizabeth to judge him.

> He was anything but tactful with her. Like all men who have lived much alone, he adjusted himself better to ideas than to people. And so, though all their talk was superficial, he began to irritate her sometimes; not by what he said but by what he implied. There was an uneasiness between them, ill-defined and yet often verging upon quarrels. When two people, one of whom has lived long in the country while the other is a newcomer, are thrown together, it is inevitable that the first should act as cicerone to the second. Elizabeth, during these days, was making her first acquaintance with Burma; it was Flory, naturally, who acted as her interpreter, explaining this, commenting upon that. And the things he said, or the way he said them, provoked in her a vague yet deep disagreement. For she perceived that Flory, when he spoke of the 'natives', spoke nearly always in favor of them. He was forever praising Burmese customs and the Burmese character; he even went so far as to contrast them favorably with the English. It disquieted her. After all, natives were natives-interesting, no doubt, but finally only a 'subject' people, an inferior people with black faces. His attitude was a little too tolerant. Nor had he grasped, yet, in what way he was antagonizing her. He so wanted her to love Burma as he loved it, not to look at it with the dull, incurious eyes of a memsahib! He had forgotten that most people can be at ease in a foreign country only when they are disparaging the inhabitants. (Orwell, 1935, p. 143).

Flory's views and behavior towards the Burmese constantly put him in conflict with Westerners, which shaped his relationship with Elizabeth. Elizabeth is disturbed by Flory's constant attractions and dealings with the natives. In addition, this situation sometimes leads to arguments and Elizabeth distancing herself from Flory. However, Flory's interest and empathy for the natives prevent him from understanding this situation. His tumultuous relationship with Elizabeth is detailed throughout the book. Especially after the heroism Flory showed during the natives' rebellion, he got closer to Elizabeth and even reached a stage where they were to get married, but Flory ended his life because of the trap set up by Ma Hla May.

Flory's attitude toward Elizabeth also shows his ideas about western and eastern women. A western woman like Elizabeth is a lady to marry and live a life with, whereas an Easterner woman like Ma Hla May is only a sexual object and can be dismissed by Flory whenever he wants. This is an example of women's place in the west's oriental discourse.

Flory stayed between the easterners and the westerners throughout his life, and the understanding he showed towards the Burmese caused the reactions of the other British and even caused Flory to be called a Bolshevik. For this reason, frequent speeches are made against Flory in the club, and Flory's ideas are criticized. These discussions at the club reveal the differences in the orientalist approach between the other characters in the book and Flory. As will be explained in detail in the other parts of the study, while other characters display a harsh and prejudiced orientalist approach, Flory frequently criticizes this approach and argues that the Burmese were abused by the British and that this orientalist approach is wrong.

> As soon as Flory came in Ellis began baiting him with remarks about that little nigger Very-slimy. At the moment the very thought of quarrelling made Flory yawn, but he answered incautiously, and there was an argument. It grew heated, and after Ellis had called Flory a nigger's Nancy Boy and Flory had replied in kind, Westfield too lost his temper. He was a good-natured man, but Flory's Bolshie ideas sometimes annoyed him. He could never understand why, when there was so clearly a right and a wrong opinion about everything, Flory always seemed to delight in choosing the wrong one. He told Flory not to start talking like a damned Hyde Park agitator, and then read him a snappish little sermon, taking as his text the five chief beatitudes of the pukka sahib… (Orwell, 1935, p. 17)

This quotation from the conversation on European Club shows that Flory's well-meaning ideas are harshly criticized by the other members of the club and even caused him to be called 'bolshie ideas'. Ironically, Flory ended his life due to a conspiracy planned by another Burman (U Po Kyin), even though he treated Burmese differently compared to other Brits, defended their rights from time to time, and even confronted other westerners in order to get a Burmese into the club. Although Flory could not at first express his compassion for the Burmese aloud to defend their rights, he later made an effort to get the doctor into the club. Among the characters in the book, he is the only character who does not have orientalist views. Orwell has successfully depicted the reflections of orientalism's perspective on the Burmese, the dilemmas and pains experienced during the non-orientalist approach,

and the results of this process throughout the novel, especially in character Flory. However, while Orwell saw imperialism as one of his most severe injustices and declared himself against his empire, he deliberately and unconsciously repudiated his views and went after the Orientalist discourse in *Burmese Days.* The determinations of Orwell's orientalist discourses can be understood more clearly through the other characters of *Burmese Days*. In the following parts of the study, these determinations will be given through other characters.

2.4.2. Orientalism On Locals

As a significant local character, U Po Kyin is a fat, clever, greedy judge who has grown powerful through his impressive manipulation skills in Kyauktada. Dr Veraswami, his European Club rival, will be destroyed, and he will eventually gain a place in the European Club. His life is devoted to plots and plans, but he plans to expiate his heinous sins before dying. However, he dies before he can do anything outstanding, although he achieves worldly success. The schemes of U Po Kyin drive the story. Flory is the collateral damage during U Po Kyin's efforts to discredit Dr. Veraswami. U Po Kyin writes anonymous letters denouncing Veraswami, helping a dangerous prisoner escape from Veraswami's prison, organizing a Campesino uprising that leads to a series of deaths, and ruining Flory's reputation. This last act is Flory's suicide, his masterpiece. Veraswami loses his reputation, and U Po Kyin fulfills his dreams.

Orwell primarily shows the reflections of orientalism in his descriptions of U Po Kyin and his expressions. Through U Po Kyin, Orwell conveyed to his readers the prejudices of Europeans about Burmese and black people and that they might use any opportunity to humiliate them.

> We must persuade the Europeans that the doctor holds disloyal, anti-British opinions. That is far worse than bribery; they expect a native official to take bribes. But let them suspect his loyalty even for a moment, and he is ruined.
>
> …
>
> 'How little you understand the European mind, Ko Ba Sein! If the Europeans go to Veraswami it is only because there is no other doctor in Kyauktada. No European has any faith in a man with a black face. No, with anonymous letters

> it is only a question of sending enough. I shall soon see to it that he has no friends left.
>
> …
>
> No European cares anything about proofs. When a man has a black face, suspicion is proof.
>
> …
>
> These people have no feeling of loyalty towards a native. (Orwell, 1935, pp. 7-8).

On the other hand, Burmese magistrate U Po Kyin, who remained the same from the beginning to the end of the novel, always looked at life from the perspective of others. Despite being from the exploited group, U Po Kyin is friendly with the colonial power and looks at colonial life through the eyes of the British. Meanwhile, unlike most Burmese men, he has a family, a wife with whom he can talk and get on well, a house, a job of justice under the auspices of the British, warm relations with Burmese natives, prestige, sanction, and a big dream of being the first native to be a member of a white club (Yavuz, 2012). From the orientalist point of view, George Orwell indirectly used U PO Kyin's character to criticize British Imperialism. He used this character also to criticize English superiors for forming a disastrous misunderstanding of U Po Kyin's nature and character. The narrative drives the novel with U Po's schemes and plots. Since childhood, he has been living a life of manipulation and has become more robust. U Po Kyin is dishonest and can do anything to achieve his aim, even killing his people by pseudo rebellion. He embodies a prominent aspect of political power, abuse of power, disappointment through fraud and violence. Obtaining a place in the English Club represents the thoroughly corrupt imperial system of disorder and corruption and relegates capacity to insignificance (Amir, 2020). U Po Kyin's craving to be a European Club member also shows British superiority over the Burmese people.

Orwell not only criticizes British imperialism through the character of U Po Kyin but also shows that some easterners may behave in a way that justifies the orientalist point of view exhibited by westerners towards them. According to the orientalist point of view, eastern people are individuals who envy the lifestyles of westerners, strive to benefit from them, and desire to rise to the same social status as them. Throughout the book, U Po Kyin's efforts and insidious plans are to be allowed membership in the same club as the British. However, these clubs, found in

every town in India, are a pretty tricky target for locals to reach. Westerners think that there is no place for locals in their clubs. Orwell clearly stated this in his book.

> In any town in India the European Club is the spiritual citadel, the real seat of the British power, the Nirvana for which native officials and millionaires pine in vain. It was doubly so in this case, for it was the proud boast of Kyauktada Club that, almost alone of Clubs in Burma, it had never admitted an Oriental to membership (Orwell, 1935, p. 7).

Dr. Veraswami is an Indian doctor and has a close friendship with Flory. Other characters, except for Flory, do not respect Veraswami and even insult him. Veraswami, on the other hand, admires and respects British colonialism and the British and expresses these feelings and thoughts at every opportunity in his conversations with Flory. In the book, it is seen that, ironically, Flory and Veraswami are on different sides. Flory, an Englishman, was defending the Burmese, while Veraswami, a Burman, was taken by the British. Veraswami's desire to enter the English club to protect himself from U Po Kyin's traps and harms is the most crucial reason underlying this situation. If Veraswami becomes a member of the English club, he will be protected and gain considerable prestige. There is a rivalry between him and U Po Kyin for similar reasons. However, at the end of this race, U Po Kyin will win, and Veraswami will be exiled to another hospital. Another ironic situation emerges when Veraswami's expressions and thoughts in the book are analyzed within orientalism. The standard views of westerners were expressed through the mouth of an easterner.

> My friend, my friend, now come, come, please! That is outrageous. You must not say such things of honorable English gentlemen!
>
> But truly, truly, Mr. Flory, you must not speak sot Why is it that always you are abusing the pukka sahibs, ass you call them? They are the salt of the earth. Consider the great things they have done-consider the great administrators who have made British India what it iss. Consider Clive Warren Hastings, Dalhousie, Curzon. They were such men-I quote your immortal Shakespeare-ass, take them for all in all, we shall not look upon their like again!
>
> And consider how noble a type iss the English gentleman: Their glorious loyalty to one another' The public-school spirit! Even those of them whose manner iss unfortunate-some Englishmen are arrogant, I concede-have the great, sterling qualities that we Orientals lack. Beneath their rough exterior, their hearts are of gold. (Orwell, 1935, p. 20).

Veraswami also argues that the British played a significant role in the development of Burma, and if the British did not exist, the Burmese would not be able to do many things on their own, including trade, and would be devastated and

failed in civilization. In this respect, Orwell reveals an essential contrast in his book by conveying orientalist views from the mouth of an oriental.

> My friend, it iss pathetic to me to hear you talk so. It iss truly pathetic. You say you are here to trade? Of course, you are. Could the Burmese trade for themselves? Can they make machinery, ships, railways, roads? They are helpless without you. What would happen to the Burmese forests if the English were not here? They would be sold immediately to the Japanese, who would gut them and ruin them. Instead of which, in your hands, actually they are improved. And while your businessmen develop the resources of our country, your officials are civilizing us, elevating us to their level, from pure public spirit. It is a magnificent record of self-sacrifice. (Orwell, 1935, p. 32).

Another situation Orwell ironically reveals is that Veraswami, a good person who does not hesitate in his loyalty to the British, has lost his fight to become a member of the club against U Po Kyin at the end of the novel. Although Veraswami is a good friend of Flory, he does not ask for direct help to become a member of the club; on the contrary, he tries his best not to harm him. He even warns Flory about U Po Kyin's cunning and dangerous tricks and advises him to be careful. In a way, this situation reveals the shallowness of the orientalist perspective and its failure to distinguish between right and wrong.

> I trust, Mr. Flory, that you do not think I am asking you to propose me for the Club? Heaven forbid! I know that that iss impossible for you. Simply I wass remarking that if I were a member of the Club, I should be forthwith invulnerable.
>
> …
>
> Nevertheless, beware of hiss calumnies, my friend. Do not underrate him. He will know how to strike at you. He iss a crocodile. And like the crocodile-the doctor nipped his thumb and finger impressively; his images became mixed sometimes-like the crocodile, he strikes always at the weakest spot! (Orwell, 1935, pp. 25-26).

2.4.3. Representation Of Orientalism and Racism: Ellis

Out of all the characters in the book, Ellis is the one that reflects the orientalist perspective most sharply. The character of Ellis is portrayed in the book as rude, violent, and staunchly racist. According to him, the Burmese are incapable of governing themselves, and living under the British yoke is a blessing they do not appreciate. He represents the west's orientalist ideas on the east. Due to these views, Ellis occasionally has arguments with other club members, especially Flory, and accuses Flory of being too kind and understanding towards the Burmese. In

particular, he is extremely uncomfortable with the idea that a black native will be accepted into the club.

> Just listen to this. It has been suggested that as there are as yet no Oriental members of this club, and as it is now usual to admit officials of gazetted rank, whether native or European, to membership of most European Clubs, we should consider the question of following this practice in Kyauktada. The matter will be open for discussion at the next general meeting. On the one hand it may be pointed out -oh, well, no need to wade through the rest of it. He can't even write a notice without an attack of literary diarrhea. Anyway, the point is this. He's asking us to break all our rules and take a dear little nigger-boy into this Club. Dear Dr Veraswami, for instance. Dr Very-slimy, I call him. That would be a treat, wouldn't it? Little pot-bellied niggers breathing garlic in your face over the bridge-table. Christ, to think of it! We've got to hang together and put our foot down on this at once. (Orwell, 1935, p. 10).

Ellis' racist and humiliating attitudes sometimes reach such points that he states that if a local Burmese member were to become a member of the club and enter it, he might do anything, including commit acts of violence, and defends this as if threatening Flory.

> My God, I should have thought in a case like this, when it's a question of keeping those black, stinking swine out of the only place where we can enjoy ourselves, you'd have the decency to back me up. Even if that pot-bellied greasy little sod of a nigger doctor is your best pal. I don't care if you choose to pal up 'with the scum of the bazaar. If it pleases you to go to Veraswami's house and drink whisky with all his nigger pals, that's your look-out. Do what you like outside the Club. But, by God, it's a different matter when you talk of bringing niggers in here. I suppose you'd like little Veraswami for a Club member, eh? Chipping into our conversation and pawing everyone with his sweaty hands and breathing his filthy garlic breath 10 our faces. By God, he'd go out with my boot behind him if ever I saw his black snout inside that door. Greasy, pot-bellied little-!' etc. (Orwell, 1935, pp. 10-11).

He does not change his attitude throughout the story. He is a racist who consistently pressures his fellow British citizens to share his views from beginning to end. He despises having to "rub elbows" with the locals and vehemently opposes Dr. Veraswami's admission to the Club. He chastises Flory, accusing him of becoming a socialist because of his association with Veraswami. Ellis attacks unarmed local youths, blinding one and causing a riot. Despite his terrible behavior, he receives no punishment other than Mrs. Lackersteen's cold shoulder. Ellis insults the Burmese at every opportunity, claiming that they are too weak to govern themselves, and even argues that they should be punished in many ways, including death, and presents the

strictest point of view on how eastern society should be evaluated from a Westerner's point of view.

> My God, I should have thought in a case like this, when it's a question of keeping those black, stinking swine out of the only place where we can enjoy ourselves, you'd have the decency to back me up. Even if that pot-bellied greasy little sod of a nigger doctor is your best pal. I don't care if you choose to pal up 'with the scum of the bazaar. If it pleases you to go to Veraswami's house and drink whisky with all his nigger pals, that's your look-out. Do what you like outside the Club. But, by God, it's a different matter when you talk of bringing niggers in here. I suppose you'd like little Veraswami for a Club member, eh? Chipping into our conversation and pawing everyone with Burmese Days 85 his sweaty hands and breathing his filthy garlic breath in our faces. By God, he'd go out with my boot behind him if ever I saw his black snout inside that door. Greasy, pot-bellied little-! (Orwell, 1935, pp. 11-12).

Ellis also criticizes the colonial policies of his nation. He argues that the Burmese are a nation that must be ruled and remain in a permanent lower class and that any other kind of tolerance or attention paid to them is unnecessary. Through the character of Ellis, Orwell can convey the strict and cruel views of some of the British with an orientalist approach.

> My God, said Ellis a little more calmly, taking a pace or two up and down, 'my God, I don't understand you chaps. I simply don't. Here's that old fool Macgregor wanting to bring a nigger into this Club for no reason whatever, and you all sit down under it without a word. Good God, what are we supposed to be doing in this country? If we aren't going to rule, why the devil don't we clear out? Here we are, supposed to be governing a set of damn black swine who've been slaves since the beginning of history, and instead of ruling them in the only way they understand, we go and treat them as equals. And you silly b-s take it for granted. There's Flory, makes his best pal a black babu who calls himself a doctor because he's done two years at an Indian so-called university. And you, Westfield, proud as Punch of your knock-kneed, bribe-taking cowards of policemen. And there's Maxwell, spends his time running after Eurasian tarts. Yes, you do, Maxwell; I heard about your goings-on in Mandalay with some smelly little bitch called Molly Pereira. I suppose you'd have gone and married her if they hadn't transferred you up here? You all seem to like the dirty black brutes. Christ, I don't know what's come over us all. I really don't. (Orwell, 1935, p. 11)

Ellis argues that Burmans should be seen as second-class citizens at every opportunity and environment and that it is not suitable for them even to take part in the church. At club meetings, he nervously and fervently states that the Burmese deserve to be treated like beggars, that the empire should make them feel this at every opportunity, and even that they should be crushed like insects.

> It's all very well, but I stick to what I said. No natives in this Club! It's by constantly giving way over small things like that that we've ruined the Empire.

> The country's only rotten with sedition because we've been too soft with them. The only possible policy is to treat 'em like the dirt they are. This is a critical moment, and we want every bit of prestige we can get. We've got to hang together and say, 'We are the masters and you beggars...', Ellis pressed his small thumb down as though fattening a grub- you beggars keep your place. (Orwell, 1935, p. 25)

Ellis thinks that even the law can be broken regarding Burmese people, and violence can be applied to them if necessary. On the other hand, he had an argument with Verrall about a Burmese maid and expressed his discomfort about Verrall's treatment of his maid. However, even in this case, Ellis considers the Burmese his property and states that he cannot mistreat someone else's servant, even an Englishman.

This approach that Ellis has shown makes the colonial nations feel that they have the right to treat the exploited nations as their property and that the exploited societies, in particular, the Burmese, are obliged to be protected by a stronger nation than themselves and to live in line with their wishes. In this context, George Orwell has revealed orientalist thought and point of view quite clearly through the character of Ellis.

2.4.4. Women Of Orientalism

As a colonial novel, *Burmese Days* contains highly relevant conversations about the exploitation of indigenous women by both European and indigenous men in the colony and puts women in a subordinate situation. The novel describes the story of the subordination of Eastern women and the domination and exploitation of European and non-European men over indigenous women.

Ma Hla May, one of the remarkable female characters in the book, is a Burmese woman and has been living as Flory's mistress for two years. She sees herself as Flory's wife and reflects this situation to her surroundings in this way. The main reason for her relationship with Flory is to be close to a European and enjoy the privileges granted to a European in Burma. For this reason, she is very disturbed by Flory's relationship with Elizabeth and pressures Flory by frequently visiting him. She takes this situation a little further and often asks Flory for money and blackmails him. What makes Ma Hla May even more aggressive towards Flory is that Flory

feels humiliated when she kicks him out of the house and the position this places him in the eyes of the Burmese. For this reason, she has become extremely open to manipulation, and this has not escaped U Po Kyin's notice. Indeed, U Po Kyin found Ma Hla May's weak spot and used her as part of his plan against Flory and Veraswami. As a result, Ma Hla May used words and behaviors that would humiliate Flory in front of other Europeans, and this situation laid the groundwork for Flory's suicide while ending Elizabeth and Flory's relationship.

The character of Ma Hla May has an essential place in revealing the opinion of the citizens of western colonial countries of eastern women. Both indigenous and colonized cultures are doubly exploited and oppressed by the colonization of indigenous women under colonialism. McLeod explained the term 'a double colonization' in *Beginning Postcolonialism* and detailed how women simultaneously experienced colonial and patriarchal oppression. In colonial discourse, women are subject to representation in ways that coincide with patriarchal values. The term "double colonization" refers to women being colonized twice by colonial and patriarchal reality (McLeod, 2000, p. 175).

Ma Hla May also reflects George Orwell's negative and degrading view of eastern women. The details he gave about Ma Hla May reveal this situation. Eastern women are reduced to being viewed as subjects for reproductivity. Native women are also depicted as mistresses and sex objects. Flory, like many Britons, took a young Burmese woman, Ma Hla May, as a mistress. He had bought her from her parents for three hundred rupees. Burmese ladies are simply objects of sexual pleasure for Flory. Local women are generally depicted in a way that gives rise to the question of their inferiority compared to British females, whose beauty is a focus as a sample of Orwell's perception. If such exploitation suits him, John Flory is not above exploiting Burmese women and his unique status as a European man. The way Flory treats Ma Hla May and ruins her shows that a Burmese woman is of little value to him. With the appearance of Elizabeth, he must end his secret sexual relationship with Ma Hla May, and this low regard for Ma Hla May disappears utterly (Shabarinad & Marandi, 2015).

Another situation that George Orwell ironically handles is that Flory's death was due to the actions of the Burmese characters U Po Kyin and Ma Hla May. Ma Hla May became part of U Po Kyin's plan and caused Flory and Elizabeth to break up. In a way, Flory, who defended the rights of the Burmese people and approached them with empathy, had to take the punishment instead of getting the reward for what he did. From an orientalist point of view, the novel indirectly says that pitying the natives and being on their side will come at a cost. In addition, Ma Hla May as a local woman character in the novel is double disadvantaged both as a woman and an eastern woman in Burmese society. Oriental women are represented as the oppressed ones; they are also regarded as submissive, voiceless, seductive, and promiscuous.

Flory's relationship with Ma Hla May, his attitudes toward her, and Flory's treatment of her after meeting a western girl, Elizabeth, also reveal that the colonials only thought about their interests and that, if necessary, they could erase the easterners once and for all, along with their worthlessness. Although we do not know much about George Orwell's relationship with an eastern lady, similar to the one in the book, it is possible that as Eric Blair, he reflected his thoughts and feelings on this subject through the character of Flory.

As another crucial European character, Elizabeth is a magnificent representation of the western woman in the novel. When Ma Hla May meets Elizabeth for the first time, Elizabeth immediately sees her disadvantage as a Burmese woman when she confronts an English woman for British attention. But, on the contrary, she has the orientalist idea of not even being sure that Ma Hla May is female. Furthermore, she could never conceive of a Burmese woman as a threat to herself. When a European woman comes to a colony, the native women are dismissed because they know that European women cannot accept a polygamous life. Flory knows that if he rejects his native wife, he will not lose anything. This can be an example of how European women are superior to oriental women from an orientalist point of view.

Elizabeth is a single woman familiar with the European lifestyle who lived in Paris until her mother's death. Due to her mother's upbringing, she is interested in art and does not like a bohemian lifestyle. After losing his family, she had to move to

her relatives in Burma and started living with the Lackersteen family. Throughout the novel, the idea that Elizabeth is searching for a husband she can marry to live a good life and be in an excellent social class and that her aunt Miss Lackersteen is also pushing her in this search is discussed.

Elizabeth initially befriended Flory and spent time with him, although she sometimes criticized him for being nice to Burmese people. However, she distances herself from Flory after meeting a British officer named Vernall. When she could not receive the attention she wanted from Vernall, she became closer to Flory again. This was influenced by Flory's heroism, especially during the suppression of the Burmese rebellion. However, after what Ma Hla May said about Flory at the end of the novel, she breaks up with him and achieves the social status she desired by marrying MacGregor.

The views and attitude of Elizabeth's character towards Burmese men and women, combined with the ruthlessness and prejudice of a Western woman against her fellow citizens, especially against the Easterners, are reflected upon the reader in every episode where her character is mentioned throughout the novel. In addition, Elizabeth exhibits a pragmatist approach, the extent of which is to be expected from individuals in Western society. She strives to find a good husband and lead a prosperous life with the suggestions and guidance of her aunt. In the course of events, she first gets close to Flory, then looks for ways to be intimate with Vernall, and finally achieves this goal by marrying MacGregor. She cannot get a place in society without marriage. That is why the marriage of an English gentleman is significant to her.

2.4.5. Class Distinction: European Club

Orwell uses the European Club as a symbol for the British Empire. The club is in the city's center and is considered a power of the British Empire. All locals are ambitious to join the club and enjoy their European privileges. In particular, these inferences are given over the character of U Po Kyin. The answer to the question of what the Westernized Burmese are doing to be as superior as the British can be given even with this club alone. Because the highest level that can be reached for all local

characters is the European Club. In other words, the club divides the Europeans as the first class and the locals as the second class and also accepts the idea that the easterners see the Europeans as superior according to the orientalist idea.

At this point, it is helpful to dwell on the phenomenon of the club in the novel. The club in question is a privilege that only Westerners can enjoy, which is a gateway to prestige and salvation for eastern societies, but the colonialists claim the contrary and are not willing to accept any easterner. Easterners who want to benefit from this privilege do not hesitate to trap their citizens with the motto "Every way to the goal is permissible" and seek ways to make themselves a member of this club with all kinds of slander, lies, and conspiracies. This behavior also paves the way for the imperialist powers to excuse their attitudes and behaviors toward the easterners. The most crucial argument of imperialism and orientalism is that the easterners are incapable of governing themselves and will fail when left to their own devices, and therefore they need a higher mind to govern them.

One of the other characters in the book is MacGregor, the club's Deputy Commissioner and secretary of the club. He is honorable and well-intentioned, yet he is also arrogant and self-important. While continuing his attacks against Dr. Veraswami to seek a place in the club, U Po Kyin writes anonymous letters to Mr. Macgregor. Despite being a westerner and like Flory, he has softer views on the Burmese. He warmly welcomes and supports the idea of Doctor Veraswami's admission to the club.

> Mr. Macgregor stiffened at the word 'nigger', which is discountenanced in India. He had no prejudice against Orientals; indeed, he was deeply fond of them. Provided they were given no freedom he thought them the most charming people alive. It always pained him to see them wantonly insulted.
>
> …
>
> Is it quite playing the game,' he said stiffly, 'to call these people niggers-a term they very naturally resent-when they are obviously nothing of the kind? The Burmese are Mongolians, the Indians are Aryans or Dravidians, and all of them are quite distinct (Orwell, 1935, p. 15).

Even retired soldier General Mr. Macgregor, secretary of the British Kyauktada Club, candidly states that he has no Oriental bias towards other fanatical white members at the club. According to him, the Burmese are "the loveliest people

alive, provided they are not given freedom.” It always breaks his heart to see them humiliated for no reason (Yavuz, 2012, p. 224).

Many British colonialists, such as Ellis, Westfield, and General Macgregor, thought of many Burmese as potential criminals. As a result, barbarism and savagery are consistently associated with the brown Burmese natives. In such cases, the British's famous justice systems constantly boast about turning into more significant prejudices, racism, physical and mental oppression, and even murder plots with feelings of revenge and vengeance. That is why the European club is a representation of the superiority of the British, both from an orientalist and a colonialist point of view.

CONCLUSION

When we look at the history of civilization, especially the transition of societies towards a settled life and starting to live in lands with borders, the effort of the strong to dominate the weak and the desire to realize this effort by using different instruments is a continuing phenomenon. The concept that best explains this situation is colonialism. Strong nations, in particular, started to exploit weak nations with different methods, leaving significant traces on these nations' social, political, cultural, economic, and political systems. Although there is a distinction between strong and weak nations in this expression, considering the historical process, it can be said that this situation has turned into a cycle between western and eastern nations.

Different concepts, especially orientalism, have come to the fore with the spread of colonialism and its entry into the literature. Said points out that orientalism is an attempt by Europeans to legitimize colonialism. He emphasizes that there are three definitions of orientalism and the academic one is the most accepted definition. First, orientalism refers to the place adjacent to Europe, where Europe's most deep-rooted and prosperous colonies are located, where Europe occupied and compromised with colonial aims and marginalized it as the opposite of the West. The second definition is the one that is associated with the academic context. Specifically, "Whether it deals with its particular or its general aspects—the anthropologist, the sociologist, the historian, or it does not matter if he is a philologist or a philologist - a person who writes, lectures, or researches the Orient is an Orientalist, and his work is Orientalism." The third is a way of thinking based on the epistemological and ontological distinction between west and east. In addition, the East was not only a concept invented by Europe to describe particular geography but also a Western invention that it put into effect to marginalize everyone who was not from it (Said, 1989, pp. 12-13), (Said, 2016, pp. 15-16).

With the introduction of the concept of orientalism into our lives, this concept appears in many fields, especially in literature. The concept of Orientalism is frequently encountered, especially when reading and evaluating modern literary works. With its current usage, orientalism can be defined as a "body of ideas" that

expresses the West's portraying the East as a stagnant, intellectually undeveloped, exotic culture and completely "othering" it. Eastern culture and lifestyle became an intriguing subject in Europe, as people living in Western European countries visited the colonies in these regions and traded with other countries in the East during this period.

The sincerity of Orwell's feelings towards the exploited natives and his expected attitude towards the colonial system as a requirement of these feelings is open to discussion. This dilemma is reflected by different characters in the *Burmese Days* novel by George Orwell discussed in this thesis. He was working as Eric Blair in Burma when he was still in his 20s. During dialogues between him and the young people of Burma, Eric Blair used to hit children with his cane – something that coincides with the event experienced by the character of Ellis in the book. At this point, it can be said that, like Eric Blair, George Orwell portrayed his own experiences through the character of Ellis.

Although Orwell left his profession as a colonist, it is difficult to say that he completely broke with this idea. As a matter of fact, he expressed this situation with words. "I'm not able, and I do not want, completely to abandon the world-view that I acquired in childhood" (Orwell, 1946, p. 4). Another factor that confirms these views is the character Flory, who came to life in the novel *Burmese Days*. Although Flory has compassion and sympathy for the Burmese, Dr. He neither acts bravely enough to get Veraswami into the club nor does he boldly object to insulting speeches at the club about his best friend, the doctor. This situation is expressed in Flory's words in different parts of the book and is emphasized with expressions containing regret.

Orwell touched upon important topics such as colonialism, isolation, racism, class difference, and orientalism throughout the work. The problems experienced in society after British imperialism reached Burma, the stakeholders who had a share in these problems, and how different segments of the society perceived these experiences were reflected through the characters' perspectives. Orwell, who served in Burma for a long time, offered an objective perspective on the abovementioned issues. Throughout the thesis, the actions and discourses of the westerners who hate

the easterners or the easterners who admire the westerners are explained quite clearly and simply.

Orwell, unlike many Westerners, reflected his sympathy for Burmese people through characters such as Flory and MacGregor intended that the readers should develop empathy towards eastern societies through these two characters. However, while doing this, he did not hide the social and political corruption experienced by the eastern society, the insecurity they felt towards themselves, and the way they sought salvation by seeing themselves under the guidance of a more developed society.

On the other hand, he also reflected the reader, through the characters and events, that the imperial powers harbored a prejudiced orientalist view against the societies they exploited, that these views were sometimes ruthless, and that this situation could pave the way for consequences that would adversely affect social life, an example of this being the rebellion.

The days that George Orwell spent in Burma and his experiences as a civil servant paved the way for him to take a stand against British imperialism and the smugness of western society. For this reason, through the club phenomenon he included in the book and the conversations in this club, he revealed, using sarcastic language, that the primary purpose of the British colonialists was not to offer a remarkable life to the Burmese but to exploit them and satisfy their egos through them.

While George Orwell defines the exploiter-exploited distinctions in this way with the club metaphor, he also includes the phenomenon of Feminism, which is still being discussed quite frequently, with the character of Ma Hla May. The character of Ma Hla May reveals that colonial individuals see women living in exploited nations as sexual commodities, their bodies are perceived as an element to be exploited, and they can easily be left aside when they are no longer needed.

Another point revealed in *Burmese Days* is that although some individuals living in exploited societies are grateful to the colonialists, some segments of the society are inclined to rebel against this practice and oppose the injustices done to them. Orwell describes the uprising of the Burmese, and the fear and anxiety caused

by this uprising among the British are described by the end of the work. When the nations throughout history that have gained their sovereignty are examined, it can be seen that a similar process has been experienced. Societies that want to cease being a colony and gain independence have, without exception, shown a similar reflex.

This study's aim was to examine George Orwell's work, *Burmese Days*, from an orientalist perspective in the light of all these evaluations and conceptual explanations. In this context, the relationship between literature and imperialism is explained. Keeping imperialism and orientalism separate would mean showing an incomplete approach to the issue. Therefore, other works written by Orwell are also included, along with the reasons for choosing *Burmese Days* for this study, in the same section. *Burmese Days* has managed to become one of Orwell's classics and has taken its place in literature as an essential masterpiece in terms of the simplicity of the expression, conveying imperialist practices with objective language and conveying the orientalist perspective in the same way.

The methodology used in the study is explained. In this study, the contextual analysis method is applied by considering the characters' expressions created by George Orwell and their positions in the novel. In this way, the aim is to interpret and evaluate concepts such as imperialism and orientalism in the context of the novel. From time to time, direct quotations from the characters in the novel are given, and their study is interpreted following the aim of the study. The use of direct quotations throughout the study serves to understand the colonial and orientalist stance of the characters. In this context, a selective approach was adopted, and care was taken to present the most remarkable quotations within the scope of the study.

In the thesis, some conceptual explanations are given. In this context, explanations of concepts such as post-colonial literary criticism, colonialism, post-colonialism, and imperialism are included. Thus, the aim is to interpret better and understand the following parts of the study. The study's primary purpose is to examine the *Burmese Days* novel in the context of orientalist discourses.

Concepts such as orientalism, colonialism, and imperialism continue to be discussed today. However, after the Second World War, in particular, colonialism

ceded its place to the concept of post-colonialism. On the other hand, Orientalism maintains its currency and validity in many fields, especially in literature.

Although it is a work written a hundred years ago, *Burmese Days* shed light on today's east-west relationship, the phenomenon of colonialism, and the period of the concept of orientalism. While eastern societies do not seem to have progressed, despite the passing of a century, western societies have continued to widen the development distance between them and the east in almost all subjects, especially democracy, economy, and human rights. On the other hand, the idea of colonialism continues to maintain its validity in the world, although it changes form and method. Nations with military and economic power, especially the United States of America and England, use different instruments to dominate the eastern societies, which are weaker than them, and exploit these societies with different methods.

For this reason, the orientalist perspective will inevitably continue to exist today and, in the future, as it has in the past. Whether this point of view differs from the George Orwell era and whether eastern societies are also referred to as developed nations depends on the will and time of these societies.

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