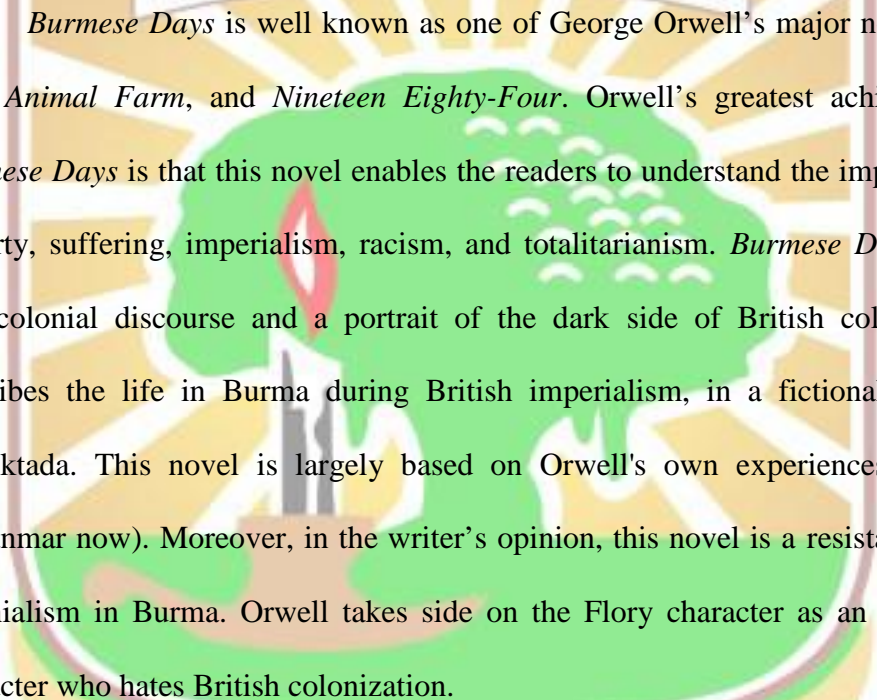


CHAPTER I

INTRODUCTION

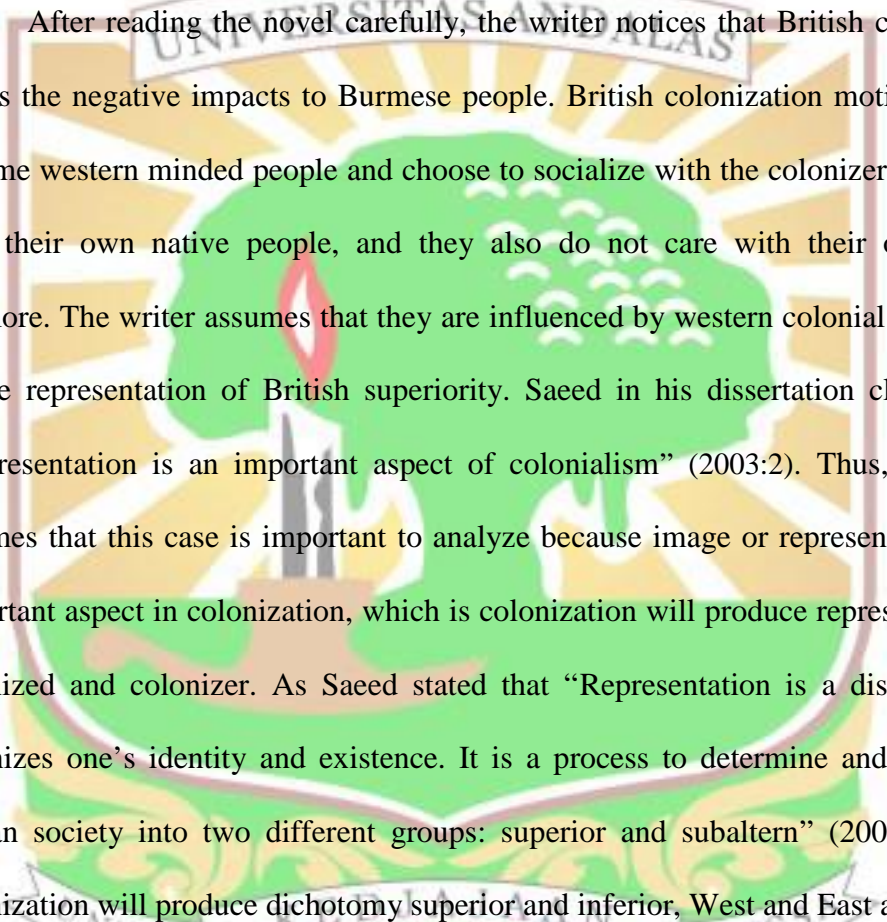
1.1. The Background of the Research



Burmese Days is well known as one of George Orwell's major novels, along with *Animal Farm*, and *Nineteen Eighty-Four*. Orwell's greatest achievement in *Burmese Days* is that this novel enables the readers to understand the implications of poverty, suffering, imperialism, racism, and totalitarianism. *Burmese Days* delivers anti colonial discourse and a portrait of the dark side of British colonialism. It describes the life in Burma during British imperialism, in a fictional district of Kyauktada. This novel is largely based on Orwell's own experiences in Burma (Myanmar now). Moreover, in the writer's opinion, this novel is a resistance against colonialism in Burma. Orwell takes side on the Flory character as an Englishman character who hates British colonization.

Colonization is a way to expand colonizer's dominance and utilize the resources of other place for their empire. On the other hand, rebellion is a way to fight against the colonizer as a reaction to reject the colonization. However, there will be colonized people who do not resist colonial subjugation because they are taught to believe in colonizer's superiority and are aware of their inferiority. As represented in *Burmese Days*, this novel discusses the topic of colonization, desire and obsession. Moreover, the novel also depicts the impact of British colonization on Burmese

people and highlights how Burmese people face the British colonization. Furthermore, as the focus of analysis, the writer investigates the negative impact of British colonization to the native people in Burma.



After reading the novel carefully, the writer notices that British colonization brings the negative impacts to Burmese people. British colonization motivates them become western minded people and choose to socialize with the colonizer rather than with their own native people, and they also do not care with their own native anymore. The writer assumes that they are influenced by western colonial superiority or the representation of British superiority. Saeed in his dissertation claimed that “Representation is an important aspect of colonialism” (2003:2). Thus, the writer assumes that this case is important to analyze because image or representation is an important aspect in colonization, which is colonization will produce representation of colonized and colonizer. As Saeed stated that “Representation is a discourse that organizes one’s identity and existence. It is a process to determine and categorize human society into two different groups: superior and subaltern” (2003:3). Thus, colonization will produce dichotomy superior and inferior, West and East and .

British superiority influences Burmese people’s mind to become western minded as represented by U Po Kyin and Dr. Veraswami. The writer assumes that they have sort of orientalist mindset as seen in their behavior and actions who believe that their colonizer are superior rather than their own native and they also prefer to

socialize with their colonizer than with their own native. Thus the writer argues that Edward's Said's *Orientalism* as an influential theory in post-colonialism is reliable to analyze this case, especially on U Po Kyin and Dr. Veraswami's mind who become western minded and very obsessed to socialize with British people. Both of them who have influenced by British superiority try to be like their colonizer. It refers to Bhaba's concept about mimicry, which is it does to recognized by the colonizer.

In addition, Because of Burmese people's respect and scared feeling to their colonizer, they do nothing about bad treatment from their colonizer. British people treat Burmese people badly because they see themselves as superior and better in all aspect especially in race and religion, hence British people see Burmese people with prejudice, do not want to socialize with Burmese people and create a distinction to promote their differences with Burmese people by a place that called Club.

1.2. Identification of the Problem

Representation of British superiority influences Burmese people become afraid of the colonizer, have western mindset, and even they are taking side on the British people and do not care with their own native anymore. The writer assumes that the representation of British superiority is created by British people and Burmese people, which its influences the mindset of Burmese people.

1.3. Research Questions

In order to point out the focus of this research and to make this research into its focus of analysis, the writer elaborates into these research questions:

1. How do British people represent their superior facilities and their impacts on Burmese people?
2. How is the representation of British superiority in terms of body size and its impact on Burmese people?
3. How is the representation of British superiority concerning psychology and its impact on Burmese people?
4. What do the Westernized Burmese do to be as superior as British?

1.4. The Objective of the Research

The objective of this research is to investigate how the representation of British superiority created by British people and Burmese people. And also reveals how its impact on Burmese people, particularly about how they become western minded person and be bent down to British colonization. The writer will use some of characters in *Burmese Days* to see how the representation of British superiority created and the impacts of this representation.

1.5. The Review of Previous Studies

In conducting this research, the writer uses some sources as the supporting references. There are four studies that will be compared. Fatemeh Ghiasvand and Bahman Zarrinjooee focuses on “Hegemony of Empire over Orient: Rudyard Kipling’s *Kim*” (2014), Aziz Fatima, Anila Jamil, and Sidrah Hanif focuses on “Othering of Africans In European Literature: A Postcolonial Analysis of Conrad’s “Heart of Darkness” (2015). Mohammad Ayub Ajja on “A Passage to India: The Colonial Discourse and the Representation of India and Indians as Stereotypes” (2013), and Mohammad Ayub Ajja “Bhowani Junction (by John Masters): A Colonialist Narrative of the Celebration of British Superiority” (2013) .

Fatemah and Bahman in their article expose how Kipling describes the image of British people and Indians. Fatemah and Bahman analyze the novel by postcolonial point of view. They refer to postcolonial theorist such as Edward Said and Bhaba in order to support his argument about the novel. They argue that Kipling’s *Kim* is a western colonial discourse. Their article deals with hegemonic relations between Occident and Orient. To analyze the hegemony between British people and Indians, Fatemah and Bahman see from the representation of Kim character. Kim is full of concepts like inferior, subordinate, savage, dependent, fool, foolish, and native in order to represent the British supremacy and hegemony over the Orient. I conclude that their article deals similar issue with this research because they discuss about representation of British people as superior and Indians as inferior.

Similar with article above, Fatina, Jamil and Hanif also discusses about the representation between West and East in a Westerner novel. They argues that Conrad spreads western colonial discourse in his novel. It indicates that a western author uses a work to construct the image of white people and other people especially Africans, as depicted by them in their article “Conrad has presented the binary opposition of self and other and he has presented Europeans as whites, intelligent, civilized and superiors while on the other hand Africans are presented as blacks, unintelligent, uncivilized and as inferior” (2015:41). I conclude that this article discusses about image of White people as superior and Africans as inferior. On the other word, this article discusses about superiority and inferiority, which similar with the issue that will be discussed in this research.

Jajja in his article also about on the representation of West people superiority in the novels that written by Western author. Jajja in his article gives the evidence such quotation or secondary data to support his argument, thus he can prove about what he talking about. He sees *A Passage to India* and in postcolonial view. In this article Jajja wants to show that *A Passage to India* and the writer of this novel spreads colonial discourse. Forsters sees India and its people by stereotype and portrayed the colonizer as superior people. I conclude that this article discuss similar issue with this research that will discuss about West and East or superior and inferior.

Jajja in another article also talks about West and Inferior. He argues that *Bhowani Junction* is the works that represent British superiority. In order to prove his argument, he focuses on the position of west character in the novel. The British

characters occupy the center position in the novel, while the Indians exist at the margins and that too as negative stereotypes. This is meant to perpetuate and reinforce the image of the British as superior and Indians as inferior. Thus, in the writer's opinion this article is relevant to be related in this research because discusses similar issue.

1.6. Theoretical Framework

Post-colonial Criticism

Postcolonialism exists as the effect of colonization on cultures and societies. The term has been used by literary critics to discuss the various cultural effects of colonization. According to Tyson, "Postcolonial criticism is both subject matter and theoretical framework". As subject matter this term analyzes literature which is produced by cultures which deals with colonialism. Some of them were written by colonizer and others were written by colonized people from colonized country. Meanwhile, theoretical framework of postcolonial criticism seeks to understand the operation of colonialist and anti colonialist ideologies politically, socially, culturally, and psychologically. An example explained by Tyson is postcolonial criticism analyzed the ideological force that pressed the colonized to internalize the colonizers' values and at the same time promoted the resistance of colonized subject against the oppression by the colonizer (2006:418). Thus, the explanations above show that both of colonizer and colonized have binary relation, the colonized have resistances to colonizer, meanwhile colonizers internalize their values.

Orientalism

Orientalism involves the understanding of the Orient from European or western perspective through its stereotypes in order to construct an imaginary “Other”. In Said’s view, this division is “Occident” and “orient” which these concepts are the gap between west and east and these are the goals of west construction as the colonizer. “Occident” and “Orient” are the terms from Edward Said in his book *Orientalism* (1979). According to Said’s statement in his book *Orientalism*, “my contention is that Orientalism is fundamentally a political doctrine willed over the Orient because the Orient was weaker than the West, which elided the Orient’s difference with its weakness” (189). From the explanation can be concluded that Western thinks East is weak. In other word, West is superior than East, and as explained by Said that “Orientalism is never far from what Denys Hay has called the idea of Europe, a collective notion identifying "us" Europeans as against all "those" non-Europeans, and indeed it can be argued that the major component in European culture is precisely what made that culture hegemonic both in and outside Europe: the idea of European identity as a superior one in comparison with all the non-European peoples and cultures” (7).

Discourse is an important thing in Orientalism concept, which it uses to influence and set the people mindset through dichotomy between the West (superior) and the Orient (inferior). Said states that “orientalism expresses and represent the orient culturally and ideologically, through mode of discourse, with supporting

institution, vocabulary, scholarship, imagery, doctrines and even colonial bureaucracies and colonial styles (Said 2). The basic of Orientalism concept in Western's view in seeing East is based on the difference between West and East. As explained by Said that "Orientalism is a style of thought based upon an ontological and epistemological distinction made between "the Orient" and "the Occident". (13)

In this research, *Orientalism* will be applied in Burmese people especially as represented by U Po Kyin and Dr. Veraswami who have western mindset, see their own native with stereotype and see their colonizer as superior than their own native.

Mimicry

According to Bhabha in his book *The Location of Culture*, mimicry is described as " the desire for a reformed, recognizable Other, as a subject of a difference that is almost the same but not quite" (86). This effort will create a colonized subject which is similar with the colonizer but, it is always not perfect. It reflects both the desire of colonized individuals to be accepted by the colonizing culture and the shame experienced by colonized individuals concerning their own culture, which they were programmed to see as inferior (Tyson 421).

Bhabha develops his concept of Mimicry as the continual theory by Edward Said about the stereotype of West towards East in *Orientalism*. The orient or the East considered as backward, uncivilized, primitive needs help from the West. Then, to control and manage the East, West use colonial discourse to influence the East. As

the result, Eastern people who are influenced by West colonial discourse try to adopt Western value, habit etc. In *Burmese Days*, this phenomenon can be seen on U Po Kyin and Dr. Veraswami character as the two Burmese who are influenced by image British superiority.

1.7. Methods of the Research

1.7.1. Collecting Data

In order to collect data the writer will use the primary and secondary data in this research. The primary data will be taken from the work itself, and the secondary data will be taken from various sources that related to this research about the effects of British colonization in Burma in *Burmese Days*. The various sources are literary theory books, journals and articles concerning with the novel and also postcolonial context.

1.7.2. Analyzing Data

The writer uses qualitative method to analyze in this research. As the second step, the writer starts by reading the works with postcolonial viewpoint, after finding the issue, then the writer describes descriptively about the negative impacts of British colonization.

1.7.3. Presenting Data

The writer uses descriptive method to present this research. A qualitative research is descriptive one. Robert C Boglan and Sari Knopp Bikten in their book

Qualitative research for education: An introduction to theory and methods state that “qualitative research is descriptive. The collected data is form of words of pictures rather than number. The writer’s result of the research contains quotation of the data to illustrate and substantiate the presentation” (1982:28). The writer will describe how British colonization creates the representation of British superiority as the negative impact and influences Burmese people.

