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Women as Victims of Colonization
In Selected Texts

MA Thesis

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PREFACE

I do not know what encouraged me to write about this subject but I have always witnessed that there is something which makes me feel uncomfortable in my life. This uneasiness came from the problems between the people around me. I thought about the problems. A question which I could never expel from my mind was this; in any case, most of the problems are concluded by the defeat of women and the victory of men. This led me with the question why and how? At first, my question was peculiar to the people around me in my country; however, when I expanded my question in a global point of view I saw that women all around the world especially the native women and European women in the colonies of the West, have these same bad experiences. This led me to investigate the source of gender conflict and to realize that in general their origin is in patriarchy- the absolute authority of the male in the family, and by an extension of male power into the political realm, also in the colonies. This thesis will allow readers to encounter both the experience of women in history and women in fiction.

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ABSTRACT

Ever since the beginning of human existence, patriarchal order has had a supreme effect on almost everything in the world. What I discuss in this thesis is that patriarchy is also a part of colonization. This thesis will explore selected texts which show colonization as a masculine scenario in which the male colonizers victimize even European white women as well as native women, though each suffers in different ways. To support this thesis, a number of post-colonial narrations, four short stories and two novels, will be explicated. The short stories which will be discussed in chronological order are Somerset Maugham Stories; “Rain” (1921), “The Fall of Edward Barnard” (1921), “Before the Party” (1926), “The Force of Circumstance” (1926), and the novels which will be discussed in chronological order are E.M. Forster’s *A Passage to India* (1924), George Orwell’s *Burmese Days* (1934).

The story “Rain” is a good example to indicate that the hypocrisy of the supposed sexual restraint of male missionaries has an important place in colonization. The story “The Fall of Edward Barnard” basically tries to show the ups and downs of a European lady while she is waiting for her fiancée in the colony. The story “Before the Party” clearly exposes the patriarchal treatment of a European family against their daughter assuming that the men must be right instead of taking time to understand their daughter’s position and takes the side of their son-in-law and supports him against her. In this story the revelation of the antecedent action comes slowly and dramatically as it does in “The Force of Circumstance.” The novel *A Passage to India* shows how European women and native men could live in peace if European men do not interfere with this relationship. The novel *Burmese Days* tells the story of subordination of European women and the domination and exploitation of European males over European women as well as over native women.

By discussing all the issues mentioned above, it is clear that colonization and patriarchy need to sacrifice both the European women and the natives for their own benefits. This thesis, therefore, states that patriarchal order exploits women in general.

ÖZET

İnsanlar var olduklarından beri ataerkil düzen hemen hemen herşey üzerinde etkisini gösterdi. Bu tez ataerkil düzenin sömürgeciliğin bir parçası olduğunu açıklayarak, erkek sömürgecilerin hem Avrupalı hem de yerli kadınları nasıl sömürdüğünü ve sömürgeciliğin nasıl erkeksi bir senaryoya sahip olduğunu seçme metinler üzerinde inceler. Bu metinler, Somerset Maugham'ın yazdığı "Rain" (1921), "The Fall of Edward Barnard" (1921), "Before the Party" (1926), "The Force of Circumstance" (1926). Romalar kronolojik düzende şöyledir; E.M. Forster'ın yazdığı *A Passage to India* (1924) ve George Orwell'in *Burmese Days* (1934).

"Rain" erkek misyonerlerin cinsel kısıtlamalarındaki ikiyüzlülüklerinin sömürgecilikte nasıl önemli bir yeri olduğunu gösterir. "The Fall of Edward Barnard" Avrupalı bir kadının sömürgeci nişanlısını beklerken yaşadığı inişli çıkışlı hayatını irdeler. "Before the Party" Avrupalı bir ailenin kızlarına karşı ataerkil tutumları sonucunda kendi kızlarını anlamak yerine damatlarının tarafını tutmalarını konu alır. Bu hikâyede önceden yapılan şey "The Force of Circumstance" ta olduğu gibi yavaş yavaş ve çarpıcı bir şekilde ortaya çıkar. *A Passage to India* eğer Avrupalı erkekler müdahale etmezlerse, Avrupalı kadınların ve yerli erkeklerin nasıl barış içinde yaşayabileceklerini gösterir. *Burmese Days* Avrupalı erkeklerin Avrupalı ve yerli kadınlar üzerinde kurduğu hâkimiyeti ve onları sömürmelerini anlatır.

Bu tezde yukarıda bahsedilen konular tartışılarak sömürgeciliğin ve ataerkil düzenin varlıklarını sürdürebilmesi için Avrupalı ve yerli kadınları sömürdükleri sonucuna varılır. Bir başka deyişle, bu tez ataerkil düzenin kadınları sömürdüğünü ileri sürer.

INTRODUCTION

It was a short story by Nadine Gordimer which first indicated to me that women within the white colonial power structure of apartheid South Africa were victims of the racist policies of their own class. Gordimer shows in a subtle way that the white South African woman suffers from her alienated and isolated social life unaware of the fact that a white man is mistreating toward her and thinking that a black co-worker treats her badly. It was Gordimer's story which brought about the starting point of the idea that not only native women but also European white women are exploited by "patriarchal" colonialism. The short story "Good Climate, Friendly Inhabitants" by South African novelist Nadine Gordimer includes the exploitation of a white woman by a white man. In the story, the protagonist suffers from the white society's sense of fear, distrust, isolation, and powerlessness. Hence, Gordimer's story presents an instance in which not only native women but also white women are exploited and subjected to the double dominations of colonialism referred to by Robert Young, Professor of English and Critical Theory at Oxford University.

Postcolonial studies increasingly emphasize gender roles, especially when dealing with the impact of the colonial process on the women. That women in the colonized society suffer from exploitation by both colonized and indigenous power structure is well understood. For example, in his definitive study of colonialism *Postcolonialism* Young points out the double exploitation of women by the patriarchal structures of both colonial power and colonized indigenous societies:

For women, the problem centered on the fact that the conditions against which they were campaigning were the product of two kinds of oppression which put the antagonists of the nationalist struggle in the same camp: patriarchal systems of exploitation were common to both colonial regimes and indigenous societies. Women therefore had to fight the double colonization of patriarchal domination in its local as well as its imperial forms. (Young, 379)

Young's remarks refer directly to native women. What remains to be explored, however, is that the colonizing process also inflicts oppression and discrimination against the women in the colonizing society itself. Therefore, the focus of the present study will be on the patriarchal aspects of colonialism which oppress and dominate not only the native women in affected societies, but the white women in the colonizing society as well. By both

colonizing and indigenous cultures, it will be clear that under colonialism, both European and native women are doubly oppressed and exploited by colonization.

However, unlike the other stories chosen for this study, Gordimer's story deals only with the oppression of the white woman but in this study the texts that will be discussed include the oppression and exploitation of both native and European women by "patriarchal" colonization in the settler colonies.

To show that colonialism now means the same even in popular culture, Wikipedia the Free Encyclopedia defines it

the extension of a nation's sovereignty over territory beyond its borders by the establishment of either settler colonies or administrative dependencies in which indigenous populations are directly ruled or displaced. Colonizers generally dominate the resources, labor, and markets of the colonial territory and may also impose socio-cultural, religious and linguistic structures on the conquered population. (<http://en.wikipedia.org/wiki/Colonialism>)

Jürgen Osterhammel defines colonialism as "the system of domination put in place to serve the interests of empire, and as such is to be understood as the operational dimension of imperialism." (Osterhammel, 145) Osterhammel distinguishes several categories of colonialism among which the importance of social and cultural issues is clear. In explaining Osterhammel's categories William I. Hichcock in his essay "Colonialism: A Theoretical Overview" writes:

Osterhammel identifies at least seven broad categories of analysis of colonialism: conquest and resistance, the formation of colonial administration and the role of collaborators, economic policies and the impact of capitalist structures, the colonizers' social structures, the cultural encounter of colonizer and colonized, and the role of ideology in determining colonial governance. (Hichcock, 543)

The several levels discussed by Osterhammel in his definition emphasize the sociological significance of colonialism. It is with the items dealing with settlement, colonial administration and economic policy that we are primarily concerned with. Osterhammel also gives priority to "conquest and resistance" since violence is always necessary to establish the colony and resistance is the inevitable reaction of the indigenous population to the establishment of the colonial life in the natives' lands. After the intrusion of settlement the second step is the organization and procedures regarding the colonial

administrative issues and “the role of collaborators.” After the establishment of colonial settlement and administration, the next step is the “economic policies” which includes capitalist structures to manage the colonial governance. Osterhammel’s views point to the sociological importance of colonialism by focusing on two important subjects: “the colonizer’s social structures” and “the cultural encounter of colonizer and colonized.” These two subjects mainly include the social aspects of colonization in the colonizers’ life and the cultural interaction of the colonizer and the colonized. (Osterhammel, 145)

Another critic, Rupert Emerson, in his explanation of colonialism, considers the historical and geographical contexts and suggests that the reason for the “disparity” between the colonizers and colonized people arises from the fact that, while Europe developed itself through production in the Enlightenment and the Industrial Revolution, it relegates the non-European countries to adjuncts supplying basic raw materials for the growth of European industry. Emerson defines colonialism as

the imposition of white rule on alien peoples inhabiting lands separated by salt water from the imperial centre. It is an obvious condition of the establishment and maintenance of colonial rule that there should be a significant disparity in power between those who govern and those on whom alien rule is imposed, and this disparity was increasingly multiplied as Europe moved from the Renaissance through the Enlightenment into the Industrial Revolution. (Emerson, 3)

However, this “disparity” between the colonizers and the colonized people that Emerson points out proposed a new discussion. During the Industrial Revolution, European power gradually needed to expand their market and made India, South Africa and many others their colonies. In addition, Elleke Boehmer, in *Colonial and Postcolonial Literature* extends the idea of colonialism, referring to the usage of colonized lands for the profit of dominant government and exploitation of the natives. Boehmer states, “colonialism involves the consolidation of imperial power, and is manifested in the settlement of territory, the exploitation or development of resources, and the attempt to govern the indigenous inhabitants of occupied lands.” (Boehmer, 2)

Within these general definitions of “colonialism”, Boehmer further refines the terminology used within the field of colonial/postcolonial studies. “Colonial literature” embraces literature written in Britain as well as in the rest of the Empire during the colonial period.

In contrast, “colonialist literature” is concerned with colonial expansion. It is the literature written by the colonizer, namely, Europeans about non-European lands, occupied and dominated by them. It embodies the imperialist point of view of the colonizer. “Colonialist literature”, on the other hand, Boehmer continues, includes theories supporting the superiority of European white culture and the rightness of empire. (3) However, these concerns about the rightness of empire or the superiority of European white culture over other cultures have not been universally accepted. “Disparity” between the view points of the colonizer and the colonized gave rise to a new perception in literature and the new point of view was not “colonialist literature.” On the contrary, this aspect was in opposition to colonialist perceptions. And it was named postcolonial literature. Boehmer states that, “postcolonial literature is that which critically scrutinizes the colonial relationship. It is writing that sets out in one way or another to resist colonialist perspectives.” (3) This resistance against the colonialist perspective has challenged traditional views and meanings. Therefore, postcolonial writers questioned the rightness of empire and the superiority of European culture, and “sought to undercut thematically and formally the discourses which supported colonization--the myths of power, the race classifications, the imagery of subordination.” (3)

Answering the question “What is postcolonialism?” is always difficult as the word “postcolonialism” has more than one meaning because of its prefix “post.” Gilbert, Stanton and Maley in their book *Postcolonial Criticism* refer to a common misunderstanding about the word “postcolonialism.” They point out that most essays that begin by asking what postcolonialism is soon turn into diagnoses of what is wrong with it. (Gilbert, et. al. 1) Therefore, rather than trying to answer, “what is postcolonialism?” postcolonialism can be defined by asking, not what, but when, where, who, and why. Does “post” mean “after”, “semi”, “late”, “ex”, or “neo?” Critics focus on the modern, post-enlightenment period as the definitive epoch of imperialism, ignoring classical and renaissance precedents. The “post” in postcolonial can be interpreted as an end, actual or imminent, to apartheid, partition and occupation. It alludes to withdrawal, liberation and reunification. (2) In any case, if a precise period needs to be defined, it is the period in which the West tried to develop its economy, prosperity, and standards of living and to achieve this progress, the West exploited the rest of the world, regularly consumed its

resources, and dominated its people. The Introduction to the book *Postcolonial Criticism* defines the postcolonial period as:

... so-called progress for the West that the rest of the world had its development arrested, its resources exploited, and its people enslaved. What was done in the name of progress, of historical advance, can be seen now as backward, degrading, reactionary. (2)

Concerning this definition some critics further ask in what specific way the West exploited the rest of the world? Which policies did the West use? What was the relationship between the colonizers and colonized people? What were the sociological and cultural dilemmas or dissonance created between the colonizers and colonized people? How did gender roles operate under the pressure of colonialism? All these questions and many others give rise to a new approach to postcolonial issues which is the patriarchal aspect of colonialism. For example, one of the most important critics, Robert Young, already quoted above, deals with the problem of women, gender and anti-colonialism. Young questions the source of colonialism and points out the operation of patriarchal authority in colonialism. In other words, along with this new perception of colonization, the gender issue in the colonized land becomes a significant problem to be solved because as Young suggests, colonial history has been in the hands of European males and women have suffered. Young's explanation reveals the role of patriarchal issues in colonization. As he points out in the chapter on "Women, Gender and Anti-colonialism" colonization "was very much a male scenario":

In terms of conventional representations of its main historical protagonists, the history of colonialism was very much a male scenario and the history of the freedom movements scarcely less so. Just as colonial history is dominated by men, the generals, the admirals, the viceroys, the governors, the district officers and so forth, anti-colonial history and the history of the liberation struggles is also dominated by the political theorists, communist activists, national party leaders, who were all largely (though by no means exclusively) male. (Young, 360)

Another critic Val Kalei Kanuha supports Young's idea that colonization is a male scenario by directly using the word "patriarchy" and pointing to the relationship between colonialism and patriarchy. Geraldine Moane, in her article "Gender and Colonialism: A Psychological Analysis of Oppression and Liberation" refers to Kanuha's views on patriarchy and colonialism:

We need to counter claims that colonization has not led to violence against women, by pointing out that there is in fact a tight connection between colonization and patriarchy. Some would even say that you could not have colonization without patriarchy. [...] They were mostly men (that is not to say women cannot be colonizers). [...] Patriarchy and colonization go hand and hand. It is this nexus that keeps the structures of gender violence so well entrenched.

<http://www.apiahf.org/apidvinstitute/CriticalIssues/kanuha.htm> (04-06-2004)

The claims that the power of colonization comes from patriarchal structure leads the critics such as Mohanty to question separately that if colonialism includes patriarchy, this means that the exploitation and subordination cannot be limited to any one way. In other words, the critics question the gender problem and point out the interaction between men and women in general. Moreover, investigation between the two sexes in terms of colonization indicates that colonized people have been under the domination of patriarchal colonizers and this means that the females are exploited doubly for colonization exacerbates the patriarchal oppression over women. This double oppression of women under the patriarchal colonizers explains why postcolonial feminism has become a current issue by articulating the domination of males over females in colonialism.

For instance, Chandra Talpade Mohanty, Associate Professor of Women's Studies in the Union Institute Graduate School, in her article entitled “Women As Category of Analysis, Or: We are all Sisters In Struggle” offers a valuable qualification for the categories of feminist analysis, warning against the uncritical use of over-generalizations. In many cases, Mohanty suggests that in feminist analysis women are discussed and illustrated “as a singular group on the basis of a shared oppression.” (Mohanty, 1984; 261) In this way, to point out the differences of subordination of European and native women would give rise to confusion. Therefore, the criticism should not regard female gender in general but in relation to the historical and political focus upon practice and analysis. Without such distinctions, Mohanty claims, feminist analysis is in danger of lumping together the entire category of woman “as a singular group on the basis of a shared oppression.” (261) By regarding women as an analytical category, Mohanty opposes to the critical assumption which characterizes much feminist discourse: “the critical assumption that all of us of the same gender, across classes and cultures, are somehow socially constituted as a homogeneous group identified prior to the process of analysis.” (261) This homogeneity of women is not related to the biological basics but to the basis of secondary sociological and anthropological universals. Moreover, Mohanty resists a tendency in feminist analysis

whereby women would be always characterized as a singular group which shares oppression. In terms of a sociological view, this “sameness” of oppression binds women together. In this way, Mohanty points out that women became an always-already constituted group labelled “powerless,” “exploited,” “sexually harassed,” etc., by feminist scientific, economic, legal and sociological discourses. (261) For that reason, to be able to situate precisely the patriarchal and colonial exploitation of women in the colonies, this thesis will discuss the oppression of European and native women separately. Furthermore, Mohanty suggests how to interpret and effectively organize to change male violence. Mohanty writes,

Male violence must be theorized and interpreted within specific societies, both in order to understand it better, as well as in order to effectively organize to change it. Sisterhood cannot be assumed on the basis of gender; it must be formed in concrete, historical and political practice and analysis... (261)

Therefore, women’s exploitation in terms of gender only cannot be clearly defined if the exploitation and domination of European and native women by colonization is lumped together as a whole. Consequently, my purpose here is to explore the experience of the European and native women based on historical and political practices in fictional and non-fictional situations. In other words, by discussing the selected texts, I will suggest that patriarchal colonization not only exploits native women but also European women in the settler colonies as well.

Historical analysis reveals the two major terms of colonization which particularly and clearly show the common points of the selected texts. Namely, in *Postcolonialism*, Young refers to Harmand’s views on imperialism. It has more than one model: The Ottoman and Spanish imperial models are compared to the late nineteenth century European model. In addition, Young refers to the two major forms of colonialism. While French colonial theorists distinguished between colonization and domination and British between dominions and dependencies, modern historians on the other hand, distinguish between “settlement” and “exploitation colonies.” (Young, 17) All colonial powers embrace two distinct kinds of colonialism within their empires: the settled and the exploited. Settlement has the principal of self-governing dominions, trading ports and posts. (17) Settlers control the land they occupy in the colony and “at the same time become the oppressors of the

indigenous people who already occupied the land.” (20) On the other hand, the global trading network is established by exploitation colonies. (23) Therefore, exploitation colonies are directly related to the trade colony and thus the texts selected to be discussed include the exploitations of the white and native women in both settler and trading colonies.

Rana Kabbani, in her book *Europe's Myths of the Orient* (1998), while discussing the relationship between the West and East, refers to the patriarchal order of the Victorian age which is a definite example to Mohanty's essential to theorize and interpret male violence (exploitation). Kabbani, by saying “historical analysis” underscores that the East gave the opportunity for exotic experiment to white traders and Europeans settlers bored with the sexual restrictions of the Victorian age. (Kabbani, 64)

On the other hand, the settler colonist, unlike the trader, brought along their women to satisfy their long-term emotional, social and sexual needs, but did not anticipate the difficult situations that European women would face in the colonies. European women were naturally afraid of new and totally different cultures and places. Since European men could not put themselves in the place of European women, this situation caused a miscommunication between European men and women. While men were in the colonies to provide for the needs of colonization, women were in the colonies to satisfy the needs of their men. In order to accomplish the goals of colonization, European men exploited the natives while in fulfilling the needs of European men, European women unintentionally allowed themselves to be exploited and oppressed by European men. As a result, European men extended the oppressive consequences of colonization to their women as well as to the colonized population. Another point about how European men exploited their women is exemplified by Meyda Yeğenoğlu. In Meyda Yeğenoğlu's book *Colonial Fantasies* the Harem is mentioned as a place where men are not allowed to enter. European men, who can never endure the uncertainty in the colonies or tolerate unknown and unexplained issues, had their women enter the Harem and wanted them to tell them about the Harem. Yeğenoğlu states:

Since the masculine gaze is determined to have access to this ‘hidden’ space, it uses every single means that is available. Accounts and descriptions of Western women are utilized as a means of evading the lack that lies at the very heart of the Orientalist/masculine desire...

It is thus only through the assistance of the Western woman (for she is the only 'foreigner' allowed to enter into the 'forbidden zone') that the mysteries of this inaccessible 'inner space' and the 'essence' of the Orient secluded in it could be unconcealed; it is she who can remedy the long-lasting lack of the Western subject. (Yeğenoğlu, 76)

This example simply shows that there is a tight relationship between colonization and patriarchy, the terms of which dictate that the entire social structure be open to regulation by male authority. In other words, this quotation indicates that European men exploit European women by using their bodies in the colonies. There is an uncertainty for European men in the inaccessibility of the veiled native women in the harems. This veiled position of native women is therefore a problem for European men, which they solve by using European women as mediums. Consequently, such patriarchal strategies exploit both native and European women. However, Mohanty's postcolonial feminist approach investigates "male violence" and suggests that "male violence must be theorized and interpreted within specific societies... it must be formed in concrete, historical and political practice and analysis..." (Mohanty, 1984; 261)

As it is mentioned above, Mohanty in her article "'Women' As Category of Analysis, Or: We are all Sisters In Struggle" warns against the uncritical use of over-generalizations for the categories of feminist analysis and insists on essential points of differentiation of the meaning of the word "women." In addition to Mohanty's warning criticism about the generalization, Gayatri Chakravorty Spivak, one of the most important postcolonial feminist critics and thinkers, stresses the gender problem and uses the term "subaltern" which she borrows from Antonio Gramsci to describe dominated, subordinated and marginalized groups, especially those who are doubly oppressed by two different pressures. However, Gramsci "is concerned with the intellectual's role in the subaltern's cultural and political movement into the hegemony and considers the movement of historical-political economy in Italy." (Spivak, 78) On the other hand, the term "subaltern" that Spivak uses focuses on woman as a subaltern, noting that her "subaltern" status involves an object position. In discussing Spivak's theory, Sayın Teker speaks of the historical conditions of "gendered, colonized, and marginalized groups who are historically dispossessed, politically disempowered, economically, physically and/or emotionally exploited by European colonialism." (Teker, 163) According to Teker, Spivak's subaltern not only embraces the colonized, oppressed, and repressed but it also includes "the

discourses of nationalist movement, class struggle, the family, and the religion as well as the colonial power.” (Teker, 163) To define the term “subaltern”, Spivak writes:

Subaltern is not just a classy word for oppressed, for Other, for somebody who’s getting a piece of the pie (...). Now who would say that’s just the oppressed? The working class is oppressed. It’s not subaltern (de Kock interview)¹.

For Spivak then, the essential meaning of the subaltern is the combination of passivity and silence. Both feminism and postcolonialism try to find and to re-establish the marginalized in the face of the dominant as feminism highlights a number of unexamined assumptions within postcolonial discourse. With postcolonial studies, critical theory has been placed in a new context: its applicability outside the West. This applicability has been demonstrated clearly by Spivak. In short, her essays refer to how imperialism constructed narratives of history, geography, gender, and identity. Spivak sees “subaltern” or (the passivity of the subaltern) as one of the most influential subjects which constructs narratives of history, gender and identity. For Spivak “Subaltern” means oppositional groups who, though they may have been as influential as the Europeans, have been under-represented because their history has been overshadowed or silenced by the dominant group. (Spivak, 66-92)

Though Spivak’s main concern is with the Asian people in general, her specific focus in her essay “Can the Subaltern Speak?” is directed toward the repressed females in India. In this essay Spivak argues that there is no way the subaltern can ever be heard. When the subaltern tries to speak out, she must move into the dominant discourse to be understood. Therefore, to be able to do this she would have to be out of the subaltern position. Since there is no way to get out of this cycle, Spivak has concluded that the subaltern occupies a silent position. In the light of Spivak’s definition of the subaltern this study will be dealing with both native and European women as the subaltern by referring to patriarchal points of colonialism.

Though all females, both European and native, should have a voice, they cannot be heard in their “colonized” positions where males do not pay enough attention to understand them.

¹ Glossary of Key terms in the Work of Gayatri Chakravorty Spivak. 27.21.2002
<http://www.emory.edu/ENGLISH/Postcolonial/Glossary.html>.

Analysis of the evidence in the text will show that the male characters do not intend to understand them. Thus, the thesis offers a more inclusive overview, acknowledging that European males use not only the women of the colonised society, but also their own females for political, economical, and national profit.

Accordingly, the texts under consideration, which have been selected for their relevance to the issue of settler colonization, are usually discussed in terms of masculine readings, which mean that of the many articles written about them, most focus on different issues which do not deconstruct the male point of view. For instance, in her insightful article “The Unspeakable Limits of Rape”, Jenny Sharpe, known for her groundbreaking study *Allegories of Empire: The Figure of Woman in the Colonial Text* (1993) identifies and then deconstructs the traditional masculinist reading of *A Passage to India* (specifically of the alleged rape scene). She points out that, according to this reading “frigid women suffer from hysteria and that unattractive women desire to be raped.” (Sharpe, 223) Adela has internalized the Anglo-Indian Colonial conviction that white women must be guarded by white men because if they are ever alone with a black man, they will be raped. On the other hand, the feminist reading emphasizes patriarchal authority as the first cause among several of Adela’s hallucination. (223) Adela’s hallucination is not only a symptom of her internalization of the patriarchal Anglo Indian Community’s vision (black men will rape me) but also arises from her own anticipation, and here Sharpe quotes Elaine Showalter’s reading of Adela’s hallucination of a “loveless marriage that is nothing short of ‘legalized rape’.” (223)

Thus, my reading will try to subvert an exclusively masculine reading of the texts, in effect to decolonize them. Besides, it will question the patriarchal order in general and point out that patriarchy causes irreversible historical damage, and eventually it will suggest that a society built on feminine values would be more “productive, peaceful and just.”(Deegan, 1892-1918) Such a reading will help us to see that the European women who live in the colonies are exploited by European men, while native women are doubly exploited by the male colonizers. As we will see in the fictions chosen for analysis, the desperate situations of European as well as native women originate from the masculine power base of colonization. In the colonial situation in Africa there are always hierarchies in which native African women are the most oppressed. For instance, Oyeronke Oyewumi, the

writer of *The Invention of Women: Making an African Sense of Western Gender Discourses* (1997) divides people into four hierarchal groups in Africa under European colonization as follows: 1) European men, 2) European women, 3) African men (native) and 4) African women (the Other). African women are the most oppressed, the most excluded among these four categories.” (Oyewumi, 1997)

To subvert a masculine reading of the texts --in effect to decolonize the text-- this study will consider that the settlers control the land they occupy in the colony and “at the same time become the oppressors of the indigenous people who already occupied the land.” (Young, 2001; 20) Mohanty argues that “male violence must be theorized and interpreted within specific societies... it must be formed in concrete, historical and political practice and analysis...” (Mohanty, 1984; 261) Under the consideration of the theories and the terms mentioned above, in short, the texts which have been specifically chosen for their inclusion of oppression, subordination and exploitation of women in the settler colonies, will be discussed in terms of the European male colonizers’ domination over both European and native women by showing colonization as a masculine scenario, in which the male colonizers even victimize European white women and as well as native women though each suffer in different ways. The short stories, which will be discussed in chronological order, are: Somerset Maugham’s stories; “Rain” (1921), “The Fall of Edward Barnard” (1921), “Before the Party” (1926), “The Force of Circumstance” (1926), and the novels which will be discussed in chronological order, are: E.M. Forster’s *A Passage to India* (1924), George Orwell’s *Burmese Days* (1934).

CHAPTER I

OPRESSION OF WOMEN IN MAUGHAM'S STORIES

Since several of Somerset Maugham's stories have colonial themes, it is useful to know how he obtained his insights. Kathrin Onyiaorah talks briefly about Maugham's life in her article "British Colonialism in William Somerset Maugham's Short Stories." As a reporter, British novelist, playwright, and storywriter Maugham, after working for British Intelligence in Russia during the Russian Revolution of 1917, set off on a series of travels to eastern Asia, the Pacific Islands, and Mexico. These voyages laid the groundwork for his short stories. Through the medium of the popular magazine, Maugham became better known as a writer of short stories than as a novelist. He discovered de Maupassant's stories when he was young and he used such French stories as his model. He started writing short stories, mainly set in the British colonies, at a time when colonization had not yet been abolished. He mostly wrote about the common people about whom he knew little at first hand. But with the help of his splendid descriptions of the characters, he manages to convince the reader that he has experienced all the things that he wrote about. Onyiaorah quotes Maugham as saying "Most people cannot see anything, but I can see what is in front of my nose with extreme clearness; the greatest writers can see through a brick wall. My vision is not so penetrating." (Onyiaorah, 2000) However, Onyiaorah's article tells that in Maugham's journeys there was always a distance between the natives and himself. Maugham was always armed with letters of introduction and stayed with local governors and bureaucrats. His journeys through Asia were conducted by rented boat or on the backs of elephants, while the common man carried his baggage on his shoulders. (2000) Besides, Onyiaorah reveals that the European men who came to visit the colonies were worried about bringing their wives to the colonies with them. However, the solution was not considered from the women's point of view which means that they just thought their own benefits. While they were trying to secure their wives from the danger in the colonies, the solution they found was very patriarchal. As Onyiaorah says, when "the first Europeans came to Asia it was impossible for them to take their wives along because of the risk of danger of such a journey, so they took natives as wives or at least mistresses." (2000)

However, the stories “Rain”, “The Fall of Edward Barnard”, “Before the Party” and “The Force of Circumstance” explore internal colonial issues, such as the relationship between white men and white women as well as the native women in the colonies. Here, relationship refers to white men’s hegemony over white women and native women through assumptions of male hierarchical power. It can be assumed that such relationships will be unequal, since in them the white male dominates white women as well as both black men and women.

A-) “Rain” (1921) Hypocrisy of the Male Missionary

Maugham’s short story, “Rain” was first published in his book *Trembling Of A Leaf* in 1921. The story was adapted into a play by John Colton and Clemence Randolph in 1922. The story tells of an obsessive missionary’s being defeated by a woman whom he considers an unvirtuous woman Sadie Thompson, with whom he has sex while trying to send her into exile. The story is a good example of the hypocrisy of the supposed sexual restraint of male missionaries as an important issue in the settler colonization. Besides, under this restricted situation in which religion is imposed upon them, the females are also good examples of voiceless “subalterns.” Chandra Talpade Mohanty says:

This focus whereby women are seen as a coherent group across contexts, regardless of class or ethnicity, structures the world in ultimately binary, dichotomous terms, where women are always seen in opposition to men, patriarchy is always necessarily male dominance, and the **religious**, legal, economic, and familial systems are implicitly assumed to be constructed by men. (Mohanty, 1997; 330)

In the story one of the main characters is the missionary Mr. Davidson who has a big influence on the other characters as well as on the theoretical background for this story. Being a missionary he has two identities: one is his religious duty and the other one is patriarchal/colonial role. Therefore, in this part the character’s dominant issues will be discussed in terms of colonialism and Foucault’s “The Perverse Implantation.”

To summarize the story briefly, it is about a missionary’s (Mr. Davidson) attempt to send away a white prostitute from Pago-Pago as she disturbs the missionaries by having a party with males in her apartment. Throughout the story the missionary displays a subject of fanatic religious obligation towards the prostitute, which reveals more about his own sexuality than he knows. According to Richard Cordell,

The missionary is not merely a narrow-minded fanatic; he is courageous and sincere. Sadie Thompson, the prostitute, is not sentimentalised; she is friendly and generous, but nauseatingly gross. Dr. Macphail, the *raisonneur* and chorus of good sense, is ineffectual, and the thin piping of his rationalism is all but unheard amid the blast of Davidson's fanaticism. (Cordell, 260)

The missionaries not only take an interest in the natives but also in the white prostitute Miss Thompson. Mrs. Davidson tells about the sexual restrictions of religion that her husband forced on the natives in the North of Samoa.

You see, they were so naturally depraved that they couldn't be brought to their wickedness. We had to make sins out of what they thought were natural actions. We had to make it a sin, not only to commit adultery and to lie and thieve, but also to expose their bodies, and to dance and not to come to church. I made it a sin for a girl to show her bosom and a sin for man not to wear trousers. (Maugham, 1975; 20)

Here it is obvious that the missionary does his duties towards the natives but while he is trying to do his duty, he is superimposing his own culture on the natives. The reason is that he never questions whether the natives accept his culture and religious rules or not, therefore, he forces them to obey his rules; if they do not, he punishes them. Mr. Davidson with his puritanism represents the missionaries in the colonies. Moreover, the rules are mostly about sexual restrictions. For instance, to limit the number of unmarried women in the Nigerian city of Katsina, women are allowed to marry within seven days: "in 1915, the British colonial officers attempted to restrict the number of 'free women' in the Nigerian city of Katsina, proposing that those within the city walls be given seven days to marry, while those defined as prostitutes be driven away." (Alexander and Mohanty, 52) Besides, in the story "Rain" the missionary not only deals with the natives but also with the white women, such as Miss Thompson. It is not mentioned why the prostitute came to the colony. However, coming back to history in such cases, there are not many possible reasons except economic ones for prostitution, a fate Miss Thompson shares with some of the native women. To be exact, historians Iris Berger and E. Frances White claim that "colonialism offered women a way of escape from their lineage duties, even if that way of escape meant prostitution or petty trading." (Berger and White, 99)

When Miss Thompson organizes a party in her lodgings, her neighbours hear the males' singing. Mr. Davidson cannot endure this sign of licence and they try to remember where

she comes from. Then, the missionary remembers that she comes from Iwelei “the plague spot of Honolulu.” (Maugham, 1975; 24)

Mrs. Davidson says that they do not have to allow her to stay there and for an option she thinks of another place for her. “She can live with one of the natives” (28) then Mrs. Macphail says “in weather like this a native hut must be a rather uncomfortable place to live in.” “I lived in one for years,” said the missionary. (28) By saying this, Mrs. Davidson reveals that in spite of her fanatic religious belief, she has no pity for Miss Thompson and consigns her without sympathy to the difficult weather conditions.

Then, the missionary talks to the governor, urging that the troublesome woman be taken away from Pago-Pago. Then, a messenger warns her to be ready for the next boat and this so distresses her that “tears by now were struggling with her anger. Her face was red and swollen as though she was choking.” “What has happened?” asked Dr. Macphail. “A feller’s just been in here and he says I gotta beat it on the next boat.” (33)

Nevertheless, the prostitute’s words summarize the yearning of a white woman in colonies where they cannot live as they wish because of the pressure of males. “Why couldn’t you leave me be? I wasn’t doin’ you no harm (...) Do you think I want to stay on in this poor imitation of a burg?” (33) In fact, she has never disturbed them and it is clear that although she does not want to, she has no choice but to live there. When Dr. Macphail, who acts as a ‘chorus of good sense’ a foil for the fanaticism of the missionaries, asks Davidson about the situation of Miss Thompson, he does not abandon his disapproval and stern condemnation. Then, the doctor gets angry and summarizes the character of the missionary; “I think you’re very harsh and tyrannical.” (33)

The governor decides that Miss Thompson should go to Frisco by ship. She does not want to go to Frisco because her people (her family) live there and she says, “I don’t want them to see me like this. I will go anywhere else you say.” (39) But the missionary does not allow this. Then, Miss Thompson begins to act as though she feels remorse for having behaved rudely and disrespectfully, decides to swear off such rude behaviour, and calls on the missionary. The missionary passes his time with her and helps her for days. The day

before she leaves, surprisingly the missionary is found dead on the shore with a knife in his hand. The doctor explains the situation to his wife and the missionary's wife learns what has happened. The doctor hears the music again and, on going to her room, sees that she is not the remorseful woman anymore. In contrast, "she was dressed in all her finery, in her white dress, with the high shiny boots over which her fat legs bulged in their cotton stockings; her hair was elaborately arranged; and she wore that enormous hat covered with gaudy flowers..." (48) The doctor wants to stop the music machine.

Her last words bewilder him. "Say, doctor, you can that stuff with me. What the hell are you doin' in my room?" "What do you mean?" He cried." "She gathered herself together. No one could describe the scorn of her expression or the contemptuous hatred she put into her answer." Sadie's last line reveals the whole truth. "You men! You filthy, dirty pigs! You're all the same, all of you. Pigs! Pigs!" (48) Dr. Mcphail gasps. He understands. At last, the missionary had yielded to the flesh, had sex with her and committed suicide. In critical articles about such stories of sexual harassment, of native women being raped by white males, fantasies of white males about the native women are generally mentioned and discussed. This is part of colonization. As Amina Mama puts it "the limited evidence that is available suggests that sexual violence was an integral part of colonization." (Alexander and Mohanty, 1997; 51) However, it is not only about native women. In the colonies, the white women experience the same harassment or sexual violence as native women at the hands of white men. The references show that white women in the colonies are afraid of white men rather than native men. "All the evidence from Nigeria throughout the colonial period points in the other direction that women felt confident in remaining in an isolated camp for the day without any European male protection and in travelling freely on their own to remote parts of the interior." (Callaway, 236) For instance, Dr. Greta Lowe-Jellicoe tells about the difficult position she found herself in during the middle of the night when a drunken British army man boarded the train and attempted to force his way into her compartment. She concludes, 'Candidly, I'm scared of drunken white men.' (236-7)

In Maugham's story, Miss Thompson is not the only woman who is restricted and exploited by the patriarchal power of colonization. Although Mrs. Davidson, the wife of the missionary, complies with his wishes, sometimes she feels hopeless for he is very

insistent on his duties. Under any circumstances he never leaves his duties and she never leaves him. “‘You know Mr. Davidson very little if you think the fear of personal danger can stop him in the performance of his duty’ said his wife.” (Maugham, 1975; 26) His being insistent sometimes makes her sick; “Mrs. Davidson was pale and tired. She complained of headache, and she looked old and wizened”(26) Her obedience to her husband is an expected thing from a colonial perspective. Janet Finch points out that “the special moral obligations imposed on wives of men engaged in ‘noble endeavours’ such as clergymen; this is precisely relevant to wives of colonial officers. Such a situation appears to inhibit wives’ complaints at the extraordinary demands placed on them. A ‘good wife’ does not complain (...).” (Callaway, 219)

In spite of his ‘powerful’ religious belief, neither Davidson’s attempts to make love to the prostitute nor his suicide are described in detail. After the death of the missionary, his wife becomes silent and she is left lonely in the worst situation.

The missionary at the end is defeated by his repressed and therefore unconscious masculine instinct. This situation can be explained by noting the story’s Freudian elements. One night the missionary sees “hills of Nebraska” in his dream. “‘This morning he told me that he’d been dreaming about the mountains of Nebraska’ said Mrs. Davidson.” (Maugham, 1975; 43) The doctor finds this curious. “They were like huge mole-hills, rounded and smooth...doctor remembered how it struck him that they were like a woman’s breasts.” (43) As Cordell points out, this expression and also “asceticism and sex-repression make ‘Rain’ a notable pioneer in Freudian fiction.” (Cordell, 260)

The story indicates that to oppress a woman, the missionary limits her life by imposing his beliefs on her. In general, the methods the missionary uses to solve the ‘problem’ are the results of patriarchal elements in the society. In the story the missionary thinks that no one but he can define a problem (for in his belief, prostitutes are sinful and this is a big problem for him) and then no one but he can solve this problem. Considering all these points, we may say that the missionary is the man of patriarchy rather than religion. Any issue which does not fit with his principles and patriarchal values has to be changed in the guise of masculinity. When the missionary realizes that there is a prostitute in the

building, he is bothered by his suppressed lust, and his patriarchal side is supreme rather than his religious side. That's why he has sex with her at the end of the domination.

When we analyse the story in terms of "The Perverse Implantation" we may see that the missionary has a symbolic role of Foucault's "priests."

Priests expected confessions to reveal the smallest temptation or desire, and sexual behaviour became an important object of study for demographic and statistical analysis. With this intensification and proliferation of discourse, the emphasis moved from married couples to cases of sexual "perversion": child sexuality, homosexuality, etc. One's sexuality was also thought to explain a great deal about one's character. (Egan, Volume I)

The missionary in the story supposes himself responsible for the "others" especially for females' sexuality or sexual behaviours. The missionary tries to find out the reality: what is Miss Thompson doing in her apartment?..etc. With his bringing the party affair out into the open, he wanted to identify her sexuality and in this way her character. The method that the missionary is using looks like the priests that Foucault explained. Truly, the missionary never tries to reveal the married couples. The missionary after exposing Miss Thompson's sexuality, like Foucault's theory, explains Miss Thompson's character, regarding her prostitution.

Besides that, up to eighteenth century, sexual practices were in the control of patriarchy. The regulations of the relationships were directed by patriarchy. How? The social order of the society was being oriented by some basic intuitions or associations. Foucault explicates this as follows:

Up to the end of the eighteenth century, three major explicit codes--apart from the customary regularities and constraints of opinion--governed sexual practices: canonical law, **the Christian pastoral**, and civil law. They determined each in its own way, the division between licit and illicit. They were all centred on matrimonial relations: the marital obligation, the ability to fulfill it, the manner in which one complies with it, the requirements and violence that accompanied it, the useless or unwarranted caresses for which it was a pretext, its fecundity or the way one went about making it sterile, the moments when one demanded it (dangerous periods of pregnancy or breast-feeding, forbidden times of Lent or abstinence) its frequency or infrequency, and so on. It was this domain that was especially saturated with prescriptions. The sex of husband and wife was beset by rules and recommendations. The marriage relation was the most intense focus of constraints... (Foucault, 37)

Coming back to our story, the missionary focuses on Miss Thompson who is not concerned with “the marital obligations.” Therefore, in the story we never see the missionary while he is preaching to married people. On the other hand, he operates within the boundaries of the three codes: “Canonical law, the Christian pastoral, and civil law.” All the three codes include patriarchy in themselves. “Moreover, these different codes did not make a clear distinction between violations of the rules of marriage and deviations with respect to genitality.” (38)

Breaking the rules of marriage or seeking strange pleasures brought an equal measure of condemnation. On the list of grave sins, and separated only by their relative importance, there appeared debauchery (extramarital relations), adultery, rape, spiritual or carnal incest, but also sodomy, or the mutual “caress.” (38)

Therefore, the dominant males would easily decide whom to punish, whom to judge.

B-) “The Fall of Edward Barnard” (1921) Perplexity of “subaltern” Because of Inconstant Husbands in The Settler Colonies

“The Fall of Edward Barnard” is the most cheerful story in the book *The Trembling of a Leaf* which was published in 1921. In the story the protagonist Edward Barnard, after his father’s bankruptcy, is sent to the South Seas on a business mission by one of their family friends, George Braunschmidt. Before he leaves he promises a good future to Isabella, his fiancée in Chicago. However, he ultimately renounces his fiancée and remains in Papeete “shorn of ambition but happy. He maintains that he has lost the whole world but has secured his soul.” (Cordell, 256)

The females who are left in their own countries by their husbands or fiancée who have gone off for work in the colonies have doubts often with good reason whether their husbands or fiancée’s will come back. Edward’s fiancée is a good example of this. Thus, Edward’s fiancée, Isabella represents a European “subaltern” for she is left alone and her fiancée deprives her of his company, his protection and the status of an engaged woman by choosing to live in the colony with a new native wife. Meanwhile every month Edward sends letters to his fiancée, full of his passions, happiness or unhappiness. Although Edward mostly declares his passionate love to her, she always has suspicions. “A little anxiously, she wrote begging him to persevere. She was afraid that he might throw up his

opportunity and come racing back. She did not want her lover to lack endurance and she quoted to him the lines:

I could not love thee, dear, so much,
Loved I not honour more. ” (Maugham, 1975; 56)

However, in the second year the letters that Edward sends her “began to seem a little strange,” (56) because he never talks about coming back. He writes as if he were settled in Tahiti. Like all females who await devotion from their husbands or fiancées in the colonies, she has the same anxiety. “She had the instinctive mistrust of her sex for that unaccountable quality, and she discerned in them now a flippancy which perplexed her.” (57)

Edward is a joyful man in the colony, and plans to marry a girl there. However, he does insist that he loves his fiancée but he first pays attention to his own wishes. What is strange here is that he never suggests that his fiancée should come to the colony, seeming content to leave her alone in America. This situation causes her to be unable to think straight.

The story basically tries to show the ups and downs of a European lady while she is waiting for her fiancée who is away in the colony. In other words, the story suggests that the European ladies who have connections with European men in the colonies are faithful to the commitment they have made to their men. If the European men choose not to come back and have a relationship with a native woman, the European women understand that waiting for their boyfriends, husbands or fiancées turns out to be futile. However, in the story when Isabella understands that her fiancée will not come back, her reaction is tranquil but sorrowful.

‘I wanted to be an inspiration to him. I have done all I could. It’s hopeless. It would only be weakness on my part not to recognize the facts. Poor Edward, he’s nobody’s enemy but his own. He was a dear, nice fellow, but there was something lacking in him, I suppose it was backbone. I hope he will be happy.’ She slipped the ring off her finger and placed it on the table. (79)

However not everybody reacts as Isabella has reacted. The reaction can be more harmful, more passionate. In Hugh Clifford’s first novel *Since the Beginning* (1899), when a Malay

mistress learns that her husband, a young English man, marries a pure-hearted English girl after he tired of the Malay mistress, the discarded mistress murders his wife and unborn child and commits suicide. (Tidrick, 94) However, Isabella being in a different place separated by great distance is not tempted such murdering. This situation, in contrast, makes Isabella more passive and she passively accepts Edward's desertion. Even when the European man is in the colony and the European woman is in her own country, the man can still adversely affect the European woman's life.

With this passiveness Isabella becomes silent. Thus, her situation leads her to be a "subaltern." To be precise, Spivak in her formulation about "subaltern" uses three contexts: "poor, black and female." These peculiarities of a person construct the subaltern phenomenon. However, Spivak suggests, "this formulation is moved from the first-world context into the postcolonial (which is not identical with the third-world) context, the description 'black' or 'of color' loses persuasive significance." (Spivak, 90)

Truly, Isabella's situation realizes the formulation except for "blackness." She is a "female" and as we understand she does not have an economical freedom therefore, we can say that she is "poor." Furthermore, taking into account that we would say even the European women will be discussed as "subalterns", Isabella is herself in the category of "subaltern." Considering European women who have very close relationship with the European males who never hesitate to use their females for the benefits of their countries, nations, ideologies as a subaltern, Isabella has this characteristic. She does not have a voice: she does not ask her fiancé the reason; moreover, she thinks from his point of view while she is enduring her unrequited love of resignation, she empathizes and says "I hope he will be happy." (79)

If the voice of females is silenced by males, it indicates that there is the oppression of males over the females. This oppression does not need to be active, as we see in the story: being far away from the fiancée is enough because in any case, under this circumstance Isabella can never have intercourse with her fiancée because he is in the colony. It is just that her fiancé is abroad and replaces her with another woman. In this sense, any female who is left by a male for any reason would be "subaltern." Here the most important point

is that the man leaves her alone and decides to work and live in the colony. In addition to this, he kills all her desires and wishes to seek his own pleasures. When he went to the colony, he left behind his fiancée but after that he exchanges his fiancée for a native woman. As a result Isabella, with her passiveness, lets him oppress her and automatically becomes a subordinated European woman.

C-) “Before The Party” (1926) Struggle of a Desperate Housewife

Somerset Maugham continued to write his short stories at infrequent intervals. The third collection *The Casuarina Tree* published in 1926, included the story “Before the Party.” Although all six stories in the book deal with the British in the East, the setting of “Before the Party” is in England. In this story Maugham is influenced by the technique of Rosmersholm written by Ibsen, “it is all exposition. The surprise comes at the end from a calm statement by the murderess, who is free of remorse.” (Cordell, 262)

Although “Before the Party” is “an ironical comedy”, (262) it is about a serious conflict of a family whose daughter has married a drunkard husband and immigrated to Borneo. This story clearly exposes the patriarchal behaviour of a European family who wrongly support their son-in-law instead of their daughter as we will see when the revelation of the antecedent action comes slowly and dramatically as in the former story “The Force of Circumstance.”

Can a housewife be a subaltern? In this story we will discuss the main character, an ex-housewife who finally lost tolerance for her drunkard husband. She is not only included in the category of “subaltern” by her husband’s repulsive treatment but also by her family’s taking her husband’s side – in other words, her family supports the husband rather than their daughter.

At the beginning of the story, the family is about to leave their house for a party. While they wait for the car and draw on their gloves the widowed daughter tells the truth about her husband’s death. The family has been surprised at not seeing the photo of their son-in-law on the table and had assumed that their daughter had taken his photo to her room, based on the honour expected of a widowed daughter to her husband. All these points,

throughout the story, show how the daughter is beaten down by the patriarchal family. It simply never occurred to her family that the male might have been at fault.

The daughter had lived in the East for eight years, during which the son-in-law was resident of a district in Borneo. The behaviour of the people toward women varies depending on the region in which they live. For instance, if a woman lives in a colony, her treatment differs from a woman who lives in England. Their psychology and social position are totally different from each other. In the story, the narrator says, referring to living in the East for eight years, “naturally it has meant more to her than to people who had never had anything to do with the Colonies and that sort of thing.” (408)

At first the widow tells her family that her husband Harold died of fever and then later on it is revealed by some people who knew them that Harold has committed suicide. Therefore, the doubtful family wants the widow to tell the truth while her mother pities her. Nevertheless, she aggressively rejects sympathy for her deplorable condition. “Please don’t fuss me mother. I really can’t stand being mauled about.” (414) Here, the widow shows a quick defensiveness because she is repressed by her family.

When she begins to tell the truth she finds the family completely unreceptive. As soon as she answers the question, the family blames her for the unexpected and ruthless answer. When her father asks “but what is the foundation of this story, Millicent? Harold was always very abstemious,” her answer is very strange: “Here” (415), which means that the behaviour of a male changes depending on the region he lives in. This shows us that a European man in a colony becomes twice over patriarchal. He feels himself more free and powerful. Meanwhile, he ignores his wife and tries to have pleasure from a life separate from her.

Millicent tells them that “her husband Harold was a confirmed drunkard. He used to go to bed every night with a bottle of whisky and empty it before morning. (...) Chief Secretary advised Harold to marry so that when he got back he’d have someone to look after him. Harold married me because he wanted a keeper.” (419) She feels as if she is only a

housekeeper. Moreover, he was disgusted when he came to bed while he is drunk. Therefore, in order to avoid a sexual relationship she pretends to be asleep.

When we say housewife, are we talking about a woman who has a house and who is a wife to a husband? If a woman works, can she be a housewife as well? Helena Lopata defines a housewife as,

‘a woman responsible for running her home, whether she performs the tasks or hires people to do them... A man or girl can behave like a housewife...but they are usually recognized as substitutes, assistants, or deviants.’ (Lopata, 1971:3) Lopata, then, uses the term housewife to denote a position and a social role. Her definition is powerful in revealing the association of housework with women, but we are interested in those who actually perform this unpaid labor, not merely those who organize or benefits from the work of others: thus, the term houseworker. (Ollenburger and Moore, 96)

Coming back to our story, although she thinks that her husband retains her as a keeper, as a housewife or houseworker, she tries to help him to give up alcohol. For a time she thinks that he has given up drinking, but one day one of his friends tells her the truth: he has been drinking again. She bursts into tears. He promises her to stop but she is unable to care again. “I knew that I hated him then, I could have killed him.” Then her sister asks her why she does not leave him. Her answer is important and it shows that she has no choice and she is not free. In other words she is limited. “...Who was to keep me and Joan?” Her anxiety was because of the fact that she was economically bound to her husband. If she had stayed with her family, in other words, in her own country, she would have divorced her husband, because her family would spiritually and materially help her. In my point of view, the reason she killed her husband is that she was alone in the colony, totally dependent on her husband. The subordination of the houseworker by her husband puts her into the situation of subaltern. She has her complaint inside and she cannot express her feelings and thoughts for she is oppressed and limited by the patriarchal dominance of her husband. In other words, she cannot speak. Moreover, after her restriction is over which means after she killed her husband, she spoke the truth to her family. However, she is not supported by her family. In contrast, she is accused of doing such a terrible thing. The family here represents a patriarchal family, and even though by killing her husband, she is rescued from being subaltern, she remains stuck in the patriarchal view of her family.

D-) The Force Of Circumstance (1926) She is Frankly There On Sufferance

“The Force of Circumstance” by Somerset Maugham was published in *The Casuarina Tree* in 1926. This story depicts a colonial situation which was also dealt with by Conrad in *An Outpost of Progress* and Kipling in *At The End of The Passage*. However, while the figures in these earlier stories verify their colonial depression according to the publicly perceived dimensions of what it is to be “British” or European, and dramatize their sense of doomed superiority against a backdrop of an impenetrable jungle or an insanity-inducing midday sun, "circumstance" dramatizes a domestic scene of infidelity and alienation against the "ambiguous monotony" (Maugham, 1967; 129) of an "other" which takes the form of an inconvenient "Malay wife" (133) and three children (144). The analogy is simple but devastating: on the one hand, we have our man on the spot, Guy, whose attempts to weasel out of his responsibilities toward his casually assumed Malay family parallels, on the other, the colonial powers abandoning their responsibility after having exploited the "locals" in various nefarious ways for multiple kinds of profit. (<http://www.linkstoliterature.com/maugham.htm>) (02-07-2004)

In Maugham’s short story “The Force of Circumstance” it is understood that Guy, the main character works in the colony but his wife Doris does not work. What she does throughout the story is to wait for her husband and to read some novels about the Malay Archipelago. The setting for Doris is just the house where she lives with her husband other than occasional dinners at the Club. There is no indication that she has a social life in the colony. On the contrary, she lives in the house as if she is imprisoned. Therefore, she, like the other female characters we discussed above, is at first submissive, passive and subordinated to her husband and to patriarchal authority. Unlike the limited wife she leaves the house and wants to communicate with the society, and she cannot because she does not know the language. This situation puts her into a position of others who have difficulties as well as subalterns. Mies affirms this by talking about the lace makers in her book, she clearly defines combinations of industry and patriarchal norms which dominate the European women completely as well as natives.

The persistence of the housewife ideology, the self-perception of the lace makers as petty commodity producers rather than as workers, is not only upheld by the

structure of the industry as such but also by the deliberate propagation and reinforcement of reactionary patriarchal norms and institutions. (Mies, 1982; 157)

Throughout the story Doris is imprisoned in the house so automatically she is repressed and obstructed from communicating with the outside. Ironically, while she is in the house, her husband's Malay mistress is outside. However, this does not show that the Malay woman is free because the placement of the women in the story has to be replaced again. In other words, the husband marries the Malay woman (we will discuss this marriage later), and they have children. This placement is obviously done by the husband and so by patriarchy. This means that the official status is not important for the females, if they are in the place which they do not deserve, it doesn't matter whether it is outside or in the house, they are oppressed. Putting the females into the wrong places also exposes another problem, which is important for our subaltern subject. That's to say, neither Doris, for she is in the house, nor the Malay wife, for she is outside, can speak. In the story the husband creates the communication between the house and outside and he is the medium. Besides he wants neither the Malay wife to come into the house nor Doris to go outside. This restriction puts these two women into subaltern position, a decision that is in the hand of the husband.

However, the husband Guy has a role in the society they live in. This situation automatically increases the role of the husband and decreases the role of the wife in the society. As a result, the husband becomes the dominant character in the family, for he is the medium between the society and his wife. Hence, he can conceal or exaggerate the things in relating to his wife that he has to share with her. This is not helpful to the love between the spouses. The political issues which are essential for colonization put everything in order with a view to their profit. Since colonialism incorporates patriarchy in itself, Guy, being a European man, has assimilated the patriarchal roles of colonialism which has led him to have a native common-law wife and half-caste children, although he also has his European wife whom he married without having confided his earlier entanglements to her. Mies restates that;

When imperialism is traced back to its roots in European history, the violent and male-dominated character of the civilization that set out to 'civilize' the African continent emerges quite clearly. (Mies, 1986; 49) The lot of European women was so miserable that in 1853 a certain Mr. Fitzroy put it to the English House of Commons that the nation

should treat married women 'no worse than domestic animals' (Dobash and Dobash, 1980; 49) With the Industrial Revolution and the development of capitalist social relations, the European working classes, particularly women and children, were exploited in evil ways (...) (Mies, 1986; 49)

This exploitation went on in the Malaysian colonies as well as many others. Although many white women went to the colonies to work with their husbands, at least for this Maugham story, such was not the case. Although Doris is happy and peaceful at the beginning of the story, step-by-step she is forced to face the reality that her husband is a complete stranger and she gradually realizes that he has lived with these children who are his with their black mother. Therefore, the story contains the issues of oppression and loneliness of the white woman, Doris, and the insecurity of the native woman even though she was the common-law wife of Guy in the colony. She can be chucked out and replaced by a white "legal" wife at a whim. To be precise, in her article "British Colonialism in William Somerset Maugham's Short Stories" Kathrin Onyiaorah states that:

Guy, the husband staying together with a native woman has led to three half-caste kids but when he went home he still got married to an English woman and sent his Malay family out of the house. He has never loved the native girl and he doesn't even have any positive feelings for his own children. The English didn't feel guilty by treating the women like that. At the end the wife decides to leave him and the colony. Surprisingly, Guy, as soon as she leaves calls back his native wife with the kids. (Onyiaorah, 2000)

Even at the beginning of the story it is obvious to see that Doris is in the place "on sufferance." Mrs. Horace Tremlett, a British woman who accompanied her mining engineer husband to Nigeria, describes her situation, one which has parallels to that of Doris. Although her particular case is limited just to Nigeria, Mrs. Tremlett's experiences can be generalized for most colonizer women [in colonies.] She utters: "I often found myself reflecting rather bitterly on the insignificant position of a woman in what is practically a man's country...If there is one spot on earth where a woman feels of no importance whatever, it is in Nigeria at the present day. She is frankly there on sufferance." (Callaway, 5)

While Doris, the wife, is at home and waiting for her husband, the mood is dark and has a negative air. The Malay boy, one of the servants at home has drawn the blinds, but Doris raises one of them in order to see outside. However, nothing changes because the paragraph still goes on telling the interior monologue of Doris. Even looking at the river

does not make her feel better. She raises the blind, “(...) so that she could look at the river. Under the breathless sun of midday it had the white pallor of death...the colours of the day were ashy and wan. ” (p.219) The reader understands that the boy had tried to keep her from seeing the Malay woman. The environment in the colony puts pressure on her and she feels that she is stuck till she hears the singing of a bird which she thought must be an English blackbird: “(...) but on a sudden it (voice of cicadas) was drowned by the loud singing of a bird, mellifluous and rich; and for an instant, with a catch at her heart, she thought of the English blackbird.” (Maugham, 1967; 129) Her feelings of uneasiness while she is alone and happy when she hears the English bird gives us the clue that Doris is not an appropriate person for these places. However, the problem was not initially with her husband, whom she really loves. “When she was with him she felt happy and good tempered” (130)

However, throughout the story this ‘happiness’ does not continue. For instance, she hears her husband talking to a woman and wonders what they are saying but she cannot understand as she does not know the language. This situation provides a good example of the double exploitation of native women because of the patriarchal peculiarities of colonization. However, in this case, the white woman is also placed in a false situation, so she is exploited in a different way. That is to say, in her house she cannot understand what her husband is saying to the native woman. At any rate, she is in a foreign place and her world is just the house. She is not familiar with the country, its language and culture. Her husband is her link with this foreign culture but he excludes her from his tricky situation. Likewise, Helen Callaway in the article ‘Women in ‘A Man’s Country’ refers to the alienation of white women in a foreign world.

Yet when women’s documents--memoirs, letters and professional reports--of their daily lives and work in a colony are searched for, collected and read as a corpus, they reveal complexity and personal compassions, the stories of women attempting to give meaning and connection to their lives in a foreign world where they often felt themselves to be doubly alien. (Callaway, 3)

Coming back to the story, Doris wants to know what the relationship between the native woman and her husband is; therefore, she insists on her questions but she feels that her husband is telling lies. “He smiled, but Doris, with the quick perception of a woman in love, noticed that he smiled only with his lips, not as usual with his eyes also, and

wondered what it was that troubled him” (Maugham, 1967; 132) In the story, it is clear to see that the white woman, Doris, is trying to investigate, understand and explore the environment, but the more she wants to know, the more her husband tries to conceal the reality from her notice. She wonders whose the children are who were much whiter than the others. “Who is their father?” While her husband makes an effort to explain the situation, he, in fact, tells about the patriarchal situation of colonization. “A lot of fellows have native wives, and then when they go home or marry they pension them off and send them back to their village.” (133) And a little later he adds by way of excuse. “The circumstances out here are peculiar. It’s the regular thing. Five men out of six do it.” (145) Then, Doris expresses her feeling that the female spirit cannot assent to this male dominant exploitation. “You can’t expect me to think it’s a very good system.” (133)

Guy asks, “Never? She shook her head.” (Maugham, 1967; 148) He looks at her in a puzzled way. He can hardly believe he has heard right and his heart begins to beat painfully. “But that’s awfully unfair to me, Doris.” To which she replies, “Don’t you think it was a little unfair to me to bring me out here in the circumstances?” (148)

She asks for six months to think it over and her decision after six months is that she has decided to leave him. She says, “I know it’s I who am to blame now. I’m a silly, hysterical woman.” (152) She blames herself because she thinks that she must be wrong not to accept the general thing. But the indecision and dilemma that she experiences were not her fault. It is what colonization does to women. Her hysterical position (like many women’s position in the colonies) leads her to leave everything, which is not proper for her and to go home. Thus, while she is packing she does not take anything except the photograph of her mother. The photo is not a part of the colony but part of her.

Patriarchy, being associated with colonization, does not allow a white male to live alone. If the white wife leaves him, automatically the previous native wife once again becomes a part of his life. Likewise, after her leaving “he went round the room picking out everything that had belonged to Doris. ‘Pack all these things up,’ he said to the Malay Boy. ‘It’s no good leaving them about.’” (155) When a little half-caste boy came in Guy saw that he “was the elder of his two sons.”(155) What he says is very remarkable: “Tell

your mother to pack up her things and yours. She can come back.” (155) As a result, while the European man can easily decide to go on his life even though his European wife goes away but the native comes, the European wife had to change her life and social life and destination under the circumstance of subordination.

CHAPTER II

E. M. FORSTER'S *A PASSAGE TO INDIA* (1924)

Indistinct Boredom of the Women

Gareth Griffiths in *The Myth of Authenticity* says that “we know that subaltern people are oppressed, but how do we know? How can that oppression be spoken? Even when the subaltern appears to ‘speak’ there is a real concern as to whether what we are listening to is really a subaltern voice, or the subaltern being spoken by the subject position within the framework of the system the oppose (her example is the famous anti-colonial speech of Aziz in the trial scene) (Griffiths,19;240)

E. M. Forster wrote in his diary: “Have read my Indian fragment, with a view to continuing it” in April, 1922. In his diary and notes, he records having begun to write the “Indian fragment” after the 1912 visit and expanded through 1922 and 1923, into the novel *A Passage to India*. The novel was published approximately in 1924. Its setting is Chandrapore, a town on the Ganges with a small British station.

Forster visited India twice in between doing civilian work in Alexandria in three wartime years. Then, he came back to England and wrote *A Passage to India* (1924). The novel is set against a background of the exploitation of India by the British and concerns the friendship between an Indian doctor, Aziz, and British schoolmaster, Fielding. This friendship’s strained by Aziz’s being tried on a false charge of rape. A European woman, Miss Adela comes to the colony in India to marry Ronny, bureaucrat or City Magistrate, but her feminine personality feels indisposed in the colony where the masculine power and way of thinking are supreme. Ronny is cruel toward the Indians, convinced that he is not in India to be kind. Moreover he is even cruel to his mother. When Mrs. Moore tells her son that she has met an Indian Dr. Aziz in the Mosque, he reprimands her for associating with an Indian. Her son Ronny declares he is here to rule over the nation, even if that includes being dictatorial and even rude to his own mother.

Throughout the novel, the frustration of the two European women, Adela and Mrs. Moore which would never be solved by any of the characters in the novel includes an intrinsic condition and it is the more complex problem which is one of the most important conflicts of the novel: European women vs. the domination of the other. Here the “other” means the

native atmosphere which worries the European women and European men. The two European women are under the bombardment of patriarchal oppressions and this situation directs them to the immersed in thought which becomes obvious differently to the European women. That's to say, if we roughly tell the situations of the European women, Adela alleges that she has been raped in a cave. This simply shows that she is under the oppression and passive like a subaltern and Mrs. Moore leaves India and dies, although it is difficult to assert that she has the subaltern issues as much as Adela. Regarding this subaltern issue, the two European women will be discussed by putting forward that the dominancy of patriarchal power in India either by European men or Indian men quietly and unobtrusively makes them subaltern.

The discomfort of Adela's position increases through the novel and she shows her uneasiness by charging that Aziz raped her in the Marabar Caves, although she was alone in the cave. The novel underlines a fact that a European woman cannot find any suitable position for herself in a colonial situation. Throughout the novel, the native men neither assault European women nor even disturb them. The reason for Miss Quested's maligning Aziz is the excessive over-sensitivity and possessiveness of the European man, Ronny. Ronny, being very suspicious about native men, tries to feel secure and so he dominates and rules his mother and his future wife. Adela seems to have internalised the Anglo-Indian racist conviction that a white woman left alone with an Indian will inevitably be raped. She hallucinates this delusional idea and only gets rid of this echo when Mrs. Moore dies at sea and her name is chanted in the courtroom.

There are varieties of interpretations of *A Passage to India*, one of which is a masculine reading of the novel. The masculine reading of *A Passage to India* (especially the alleged rape scene) in David Lean's film, for instance, points out that "frigid women suffer from hysteria and that unattractive women desire to be raped." (Sharpe, 223) On the other hand, the feminist reading emphasizes that the first cause of Adela's hallucination is the patriarchal authority. (223) Adela's hallucination is not only a reaction to the patriarchal authority in India but also arises from her own anticipation of a "loveless marriage that is nothing short of 'legalized rape'." (223)

Although as we suggested earlier colonization is a male scenario, European men do not differentiate between the realm of women and the realm of men. There is a chain between the two sexes; they do not consciously define colonization as a male dominant issue. Therefore, they can take their women to the colonies. The writer of *Woman in the Changing Islamic System* (1936), Ruth Frances Woodsmall, discusses this issue while comparing the West and the East. Woodsmall says,

The social systems of the East and West are established on diametrically different principles. The pivotal difference is the difference in the position of woman. In the East society has always been based on the separation of the sexes and seclusion of women, limiting their sphere to the home. Perhaps their power within this limited world has been considerable, but there are boundaries beyond which they have not been free to go. The west has not sharply differentiated between the world of women and that of men. Western society is built on the basis of unity, which may not mean equality, but which does not definitely place women in a sphere apart. (Yeğenoğlu, 104)

The separation of the sexes and seclusion of women in the East may obviously cause women to be oppressed but what is more important for our subject is that the unity of two sexes in the West has a disadvantage for European women. One of the most important reasons why European males take their women to the colonies with them is the supposed of unity between European males and females. However, since colonization has been based on patriarchy or male dominance, European women suffer because of this situation, which will be discussed in relation to the novels *A Passage to India* and *Burmese Days*.

We may say that England, by being a colonizer, preserved and expanded its economy. In other words, colonies were intrinsic to the development of England. John Stuart Mill in *Principles of Political Economy* explains how England's perspective should be for the colonies:

These are hardly to be looked upon as countries, carrying on an exchange of commodities with other countries, but more properly as outlying agricultural or manufacturing estates belonging to a larger community. Our West Indian colonies, for example, cannot be regarded as countries with a productive capital of their own...[but are rather] the place where England finds it convenient to carry on the production of sugar, coffee and a few other tropical commodities. All the capital employed is English capital; almost all the industry is carried on for English uses; there is little production of anything except for stable commodities, and these are sent to England, not to be exchanged for things exported to the colony and consumed by its inhabitants, but to be sold in England for the benefits of the proprietors there. The trade with the West Indies is hardly to be considered an external trade, but more resembles the traffic between town and country. (Mill, 693)

England used these colonies for trade and the exploitation of the land, its products and its people. These colonies were the substantiation of England's Enlightenment in terms of prosperity. In addition, individual concerns were essential for Enlightenment. As Yeğenoğlu argues in her book *Colonial Fantasies* "The modern notion of the individual was one of the fundamental values valorised by Enlightenment ideology." (Yeğenoğlu, 106)

For Yeğenoğlu, the Enlightenment had to concern human beings, and therefore it included both sexes. So Western women should have benefited from the Enlightenment. To establish her point, Yeğenoğlu continues,

This was a historical period in which there was an incitement for women to desire a share in the emerging definitions of human and the individual. This was, in other words, a specific moment in which profound transformations in economic as well as in traditional social and symbolic structures were taking place. During this period, concomitant with the escalation of capitalist development in Western Europe, the desire to be an autonomous, free, rational, and liberated subject was in ascendance. (106)

However, trying to be a liberated, free subject was not that unproblematic. For women, this desire was circumscribed by the power of patriarchy, which strictly limited opportunities for women. In other words, as Yeğenoğlu suggests,

The social, political, economic, and symbolic conditions that were enforced by patriarchal power were far from granting women a share in this emerging norm, for they functioned as the necessary ground upon which men were able to erect their sense of sovereign subjectivity. (106)

Therefore, the Enlightenment did not work for women and "relied on the intrinsic and implicit linkage established between reason, individuality, and masculinity." (106) The establishment of Enlightenment on masculinity caused women to try other ways to be autonomous subjects but this was not successful in Europe.

Yeğenoğlu in her book *Colonial Fantasies* discusses and suggests that "It is in the East that Western woman was able to become a full individual, which was the goal desired and promoted by the emerging modernist ideology." (107) However, European women could not be rescued from the masculinity of Enlightenment. European women still experienced patriarchal subjection to colonization in the East, although they were a part of the colonizing society. Perhaps full individually was true for a few wealthy, single women

like Gertrude Bell (Keay, 2003; 17), Agatha Christine, Freya Stark (240-1), Lady Mary Montague (İlkkaracan, 2000; 63)

In this sense, the main female characters of *A Passage to India*, Mrs. Moore and Adela Quested would be able to become full individuals only if patriarchal dominance of colonization did not exist in India. Mrs. Moore visits India with Adela Quested to see her son, Ronny Heaslop but she is disappointed because of her son's cruel and arbitrary treatment of the Indians. Although Mrs. Moore is compliant and has a good relationship with Indians, especially with Dr. Aziz, she is always uncomfortable. As a matter of fact, when she meets Aziz in the local temple Aziz warns her to take off her shoes when she comes in the temple but she has already taken them off. However, this event does not create negativity in their relationship; on the contrary, he is pleased when she said that God was present in the mosque. Her restlessness increases as the novel proceeds. India however, does not create this restlessness but it is an effect of patriarchal construction of colonization. In the climatic event of the narrative, Adela accuses Aziz of assaulting her. Then, Ronny, suspecting that Mrs. Moore will support Aziz in his defense, arranges for her to leave India and go home. This situation shows that a European man who works in a colony for his own country must rule even his own mother. He applies his rules over his mother as well as the colonized Indians. He thinks he is not in India to be kind but rather to rule over the nation, however, he is unkind to his mother as well. When she told him that she walked with Aziz while she was coming to the Club. "Ronny was ruffled." (Forster,24) He started to speak to his mother in a "dictatorial" manner. (24) Although Ronny believes that Indian men have the potential to harm European women, especially his mother, throughout the novel none of the Indian man harms a European woman. In contrast, Ronny bothers and upsets his mother, Adela, and the native Indians as well.

The anxiety about being seduced or violated by a native man is not the anxiety of European women but anxiety of European men. It is a sort of paranoid fantasy. As discussed earlier, in Nigeria European women were more afraid of white men rather than native men. As Callaway said, "All the evidence from Nigeria throughout the colonial period point in the other direction, that women felt confident in remaining in an isolated camp for the day without any European male protection and in travelling freely on their own to remote parts

of the interior.” (Callaway, 236) For instance, as was pointed out above, Dr. Greta Lowe-Jellicoe tells about the difficult position she found herself in during the middle of the night when a drunken British army man boarded the train and attempted to force his way into her compartment. She concludes, ‘Candidly I’m scared of drunken white men.’ (...) ” (236-7)

European men assume that native men will violate European women. On the contrary, it is European men who take the advantage of these native women by having them as mistresses and having half-caste children. This paradoxical situation can be interpreted in Jung’s shadow archetype; that is to say European men disturb native women but they invert the way of thinking and project their own sexuality, assuming that native men will trouble European women. In a study of Jungian psychology “Shadow archetype” is a tendency that cannot be expressed in society and in relationships. It is the hidden aspect of the person and it includes all the issues which are unconscious. One of the most important attributes of this archetype, according to Fordham is that “the Shadow” is the easiest of the archetypes for most people to experience. We tend to see it in “others.” That is to say, we project our dark side onto others and thus interpret them as “enemies” or as “exotic” presences that fascinate. (Fordham, 27)

In the novel, Ronny similarly projects his dark side onto Aziz and insults him for he thinks that Aziz is perverted. The alleged rape scene validates Ronny’s suspicions and he automatically accuses Aziz.

The relationship between Mrs. Moore and Aziz is exceptionally civilized, but Ronny disrupts this communication. Mrs. Moore is a symbol of honest and civilized manners in western culture. Her honesty and respectfulness towards the East and its natives are achieved by female intuitive understanding as much as Mrs. Moore genuinely respects Aziz and his culture. Their interaction points out a positive the relation between eastern and western culture. This interaction shows how the east and the west can communicate without any exploitation, in a very humanized and peaceful way, if patriarchal colonization does not interfere in the interaction.

In the novel, a “bridge” party is organized between English people and Indians to enable Mrs. Moore and Adela to meet Indians. However, the party fails to reconcile the relationship between Indians and English people, and thus foreshadows the impossibility of the reconciliation of the Indians and the English which will result at the end of the novel: “no not yet, and the sky said, no, not there.” (Forster, 1974; 288)

It is thus, worthwhile examining Ronny’s character in this sense because his existence and behaviour, we may say, prevent the reconciliation of the Indians and the English. The novel gives us a clue about his character in England. When he criticizes his mother because she meets Aziz and talks with him, his mother is surprised as she witnesses that Ronny has changed. “You never used to judge people like this at home” (26) His position of power in India has made Ronny doubtful and malevolent. So Mrs. Moore is the symbol of morality, ideal behaviour and kind intentions toward others. However, the more she tries to be good, the more she is restricted either by her son or by the situation of colonization.

As the novel is plotted, Ronny increasingly indicates his disapproving masculine thoughts and excessive reactions toward Indian men who, he thinks, can be dangerous when they are left alone with English women. That’s why he is annoyed when he sees that an English girl is left talking with two Indians. Moreover, while he is expressing his thoughts about the situation of the women being left with Indians, he brings his interpretations out into the open cruelly, and dictatorially: “well...I’m the sun-dried bureaucrat, no doubt; still, I don’t like to see an English girl left smoking with two Indians.” (66) Under his dictatorial way and masculinity, there is the desire of restricting the English women, Adela and Mrs. Moore. The colonial assumption is that social familiarity on the basis of mutual respect and equality between ruler and ruled is impossible and undesirable.

In the eighth chapter, the uneasiness of Adela increases. She decides that coming to India to see Ronny again has been an advantage for her because she sees that Ronny is not the same Ronny she knew; the Colony has changed him. “Although Miss Quested had known Ronny well in England, she felt well advised to visit him before deciding to be his wife.” (68) Adela’s observation of Ronny helped her understanding that his racist values made

him hard-hearted, cruel and merciless. Colonialism and his position of power made Ronny arrogant and created in him a sense of superiority. His arrogance is initially just concerned with Indians because he is in India for his colonial job. However, it affects European women in India because as it has been said before “the history of colonialism was very much a male scenario, and the history of the freedom movements was scarcely less so. Just as colonial history is dominated by men, as Robert Young says, “the generals, the admirals, the viceroys, the governors, the district officers and so forth, anti-colonial history and the history of the liberation struggles is also dominated by the political theorists, communist activists, and national party leaders, who were all largely (though by no means exclusively) male.” (Young, 360) This patriarchal superiority of European men kills the emotional affection between the women and men. What Adela witnessed in India is that Ronny is a typical colonialist who believes in the superiority of his race and himself over the Indians and thus while he is trying to protect Mrs. Moore and Adela from Indian men, he restricts and tries to rule women.

We can assert that throughout history women have always had to change their roles according to peculiar situations. However, these situations were not because of natural events. Men were and are always effective. The patriarchal effect of men is the cause of the changing of women. By saying changing, in this case it is meant a sort of escape from the insistent force of patriarchy on women. Therefore, women always tried to find out a peaceful place. That’s why in literature there are texts such as “A Room of One’s Own”, or “To Room Nineteen.” Moreover, it is going to be meaningful to talk about women’s situation during World War II. In her pioneering study, *The Feminine Mystique*, Betty Friedam argues during the World War II, industrial development had already taken place and men were working in the factories; however when the war started they had to go war but meanwhile they couldn’t close the factories and so women took the place of men. While men were in the war, women were working in the factories and were housewives as well. This means that women changed their roles or added another one to the housewife duties. However, when the war is over, men came back and they wanted their factories back; so women again had to change their places and went back to their duty at home: [housewifization.] As it is seen, women always have been exploited and forced to change

their roles and places to accommodate men's opinion. The classical expression of this reality in the American experience is in Betty Friedan's *The Feminine Mystique* (1963).

Furthermore, Maria Mies, author of *Capitalist Development and Subsistence Production: Rural Women In India*. (1988) and *Patriarchy and Accumulation on a World Scale* (1986), observes the effects of capitalist improvement on the conditions of poor rural women in India. Mies also discusses the changing roles of white western women in concert with the exploitation of women of colour throughout the colonial world. (Ollenburger and Moore, 28) Mies posits two significant time periods for the subordination of western women: one, during the witch hunts of the twelfth to sixteenth centuries, and the other, during the housewifization of the eighteenth century. The first phase was a response of the emerging bourgeois, male-dominated class system to the economic and sexual independence of women during which the church acted in concert with bourgeois interests to decimate the rebellious female population. Mies perceives resistance among women in their religious, healing, and productive work as acts of rebellion by women against a new capitalist order. The second phase, housewifization, occurred as a counterpart to the degraded nature of colonized women: the western woman is provided with luxury items to be managed and consumed and a "civilized" role within the emerging bourgeois family structure. The creation of the "private" family in contrast to the public economic and political sphere constrained women's independence, first in the bourgeois family, and later in the proletarian family, to benefit the interests of the state and the church in controlling women's bodies and labour. (28)

Mies outlines the connections between women's subordination under the combination of patriarchy and capitalism to identify historical connections between the subordination of women and of colonized peoples in general. The expansion of capital into peripheral nations, Mies argues, was accompanied by the "civilizing" process, which brought colonized peoples under the control of monopoly capital. (91)

Briefly, as mentioned above Mies defines two time periods for the subordination of Western women: one, during the witch hunts of the twelfth to sixteenth centuries, and the other, during the housewifization of the eighteenth century. Although our subject cannot

be the two periods of her definition, it could be said to constitute the third ingredient, which is the subordination of western women for the sake of colonialism, which is under the control of males. The intention to mention Mies' idea is just to show that there are lots of suggestions pointing out that there is also subordination of western women under both patriarchy and capitalism. Of the two, patriarchy is the closest point to our subject.

Western women who are under the subordination of Western patriarchy in the colonies, of course, display indisposed personality; like the other women who are under a restriction of colonialism or patriarchy, they can sometimes feel odd, can feel nothing and while life is running, they try to catch up with it. In fact, a person who is not under such a restriction constantly lives as he or she decides, and creates his or her own life and so life follows him or her. Coming back to the novel, Forster presents Adela and Mrs. Moore in such a situation. It is before the cave scene. At the beginning of the chapter XIV, the narrator specifically describes the psychological aspects of the two western women, Adela and Mrs. Moore. The first paragraph depicts a common boredom that anyone can avoid experience in life. "Life is so dull that there is nothing to be said about it, and the books and talk would describe it as interesting are obliged to exaggerate, in the hope of justifying their own existence." (Forster, 17) Then, the narrator talks about the uncertainty of pleasure and pain: people sometimes cannot register the distinction between pleasure and pain and go on identifying nothingness in a day. "There are periods in the most thrilling day during which nothing happens, and though we continue to exclaim 'I do enjoy myself' or 'I am horrified' we are insincere. 'As far as I feel anything, it is enjoyment, horror'--it's no more than that really, and a perfectly adjusted organism would be silent." (117)

Then, the narrator transfers all these descriptions of boredom onto Mrs. Moore and Miss Quested. "It so happened that Mrs. Moore and Miss Quested had felt nothing acutely for a fortnight." (117) For these descriptions are just before the cave scene, they can be interpreted as foreshadowing which lays the groundwork for the ambiguity of the alleged rape scene. On the other hand, for our subject, the descriptions can be interpreted as the uneasy feelings of Western women who are under constrains of patriarchal colonialism of their nation. In fact, after a few sentences the narrator sustains this thought: "Adela was particularly vexed now because she was both in India and engaged to be married, which

double event should have made every instant sublime.” (118) Mrs. Moore, like Adela, is confused. In one of the caves she hears the echo and the echo distresses her and she wants to leave and then wants to write a letter to her son and daughter, but she cannot because she still feels disturbed and frightened by the echo. She gives up her communication with those around her. She loses all her interest. This place becomes a place where Mrs. Moore does not want to stay. As has been discussed earlier, in Maugham’s story “The Force of Circumstance” Doris experiences circumstances similar to those of Mrs. Horace Tremlett who accompanies her engineer husband to Nigeria. Mrs. Tremlett’s particular interpretation of Nigeria can be taken as a microcosm of the experience of most European colonizer woman in colonies, and it is the same for Mrs. Moore and Adela, too.

As the novel goes on, the situation of European women like Mrs. Moore and Miss Adela, gets more complicated and it affects the whole situation of the society and people in the novel. The Europeans accuse Aziz of raping Miss Quested, but the novel does not give a clear definition of the scene in the cave. This ambiguity causes different interpretations of the novel and particularly of the scene. However, what is clear is that the entire plot is set upon the mentally unbalanced behaviour and treatment of the European woman (Miss Adela) in India. Since Miss Adela came to India she has had problematic experiences, especially regard to her marriage. Actually, it is an advantage for her because she finds the opportunity to observe her fiancée in India. However, she understands that she does not want to marry him. Her discomfort brings about chaos in India and between Indians and English people. The rape scene, therefore, represents the prejudice of colonizers toward the Indian men. In fact, the reality and the references do not show any parallelism or verification in novel. As it is mentioned above, “all the evidence from Nigeria throughout the colonial period points in the other direction, that women felt confident in remaining in an isolated camp for the day without any European male protection and in travelling freely on their own to remote parts of interior” (Callaway, 236)

When Aziz is arrested, the positions of the people are revealed more clearly in terms of the people who are supporting Aziz and who are supporting Miss Quested. In other words, the support also reflects the people of either of England or India taking sides. Fielding takes the side of Aziz, and supports him. Moreover, Mrs. Moore refuses to attend the trial and

during the conversation between Adela and Ronny she utters that “Aziz is innocent.” (Forster, 181) When Ronny hears this opinion he cannot stand it, and wants his mother to leave India and go back to England: “...Ronny picked up the list of steamship sailings with an excellent notion in his head. His mother ought to leave India at once; she was doing no good to herself or to anyone else there.” (183) At this point, it is worth discussing the arrival of the European women in the colonies and their departure. What causes them to come and go? Is it a must or just for pleasure? Do they feel any restrictions from the natives or from the European males in the colonies?

In her book *Gender, Culture and Empire* Callaway discusses the ‘separations’ of European women. They are always in a dilemma.

Colonial wives [...] endured separations from their family and friends in the homeland, but of greater immediacy and loss, from their children or their husbands. [...] When they went home for childbirth, they were often separated from their husbands for many months. Even without children, the pattern was for wives to go on leave earlier than their husbands and return later. The tropical climate was considered to cause greater harm to women’s health than to men’s, though professional women apparently required no special concessions. (183)

Coming back to the novel, while Ronny is established, his European women are not. They come to India and one of them, Adela, messes up her position in India by the trial, to which her imputation of rape to Aziz has led. Ronny’s other European woman, his mother comes to India is not allowed to stay longer as her son implicitly forces her to leave the country.

In Callaway’s book, Lassi Fitz-Henry tells “of her misery in parting from her 7 years-old daughter Mick before leaving for Nigeria [...] every wife, after the birth of a child, had to choose between one separation or the other; for the husband, of course, there was no choice. Aside from his leave, when he could be reunited with his family, the demands of the Colonial Service were total: his work came first. He was often both husband and father at a distance.” (184) In the novel nobody has children except for Aziz and Mrs. Moore. Hypothetically, the relationship between Mrs. Moore and her son Ronny is important. Being a male colonizer, Ronny wants to dominate and rule everything he is concerned with, even if this concern includes his relationship with his mother. As the trial approaches he understands that she will support Aziz; therefore he wants her to leave India. Here Mrs. Moore intensively experiences dilemma whether she has to be in India or in England.

However, after she expresses her opinion about the trial her son Ronny insists on her leaving the colony and he achieves his goal. Unfortunately, the women in the novel are like immigrants. A wind takes them from one point and leaves them somewhere else but they are never tranquil because in the colony they are dominated by the male colonizers -- sometimes their sons as in the example of Ronny and sometimes husbands-- dominate them.

In a remarkable simultaneity of timing, Forster has Mrs. Moore being buried at sea at the moment when Aziz's supporters realize she has been kept from them and begin to chant her name in the court. It is also at this moment that Adela is freed from her delusion about the rape and entirely withdraws her accusation. In doing so, she is abandoned by The Anglo community and liberated from the echo.

CHAPTER III

GEORGE ORWELL'S *BURMESE DAYS* (1934)

A Disoriented European Woman in the Colony

Another novel which includes some highly relevant passages about the exploitation of native and European women by European males in the colony and puts the females into a subaltern situation is *Burmese Days* (1934) by George Orwell. Eric Arthur Blair (George Orwell) was born in 1903 in India. From 1922 to 1927 he served with the Indian Imperial Police in Burma. This experience inspired him to write his first novel, *Burmese Days* (1934). Briefly, the novel is about a close relationship between a colonial British male, Flory who has a native wife and a newcomer Elizabeth Lackersteen, and between Flory and his friend Doctor Veraswami in Burma. These relationships create many conflicts for Flory because he wants to carry on his relationship with Veraswami although the other members of the Club do not support such a close relationship between one of their own and an Indian. Being a white timber merchant, Flory is a friend of Dr. Veraswami, a black enthusiast for the Empire. The doctor needs help because U po Kyin, Sub-divisional Magistrate of Kyauktada, is planning his downfall. If the doctor Veraswami becomes a European patron, which means membership of the hitherto all-white Club, this will save him. Since Flory is the friend of the doctor Veraswami, he tries to help him but when Elizabeth Lackersteen arrives in Upper Burma from Paris, everything changes for Flory. Flory fancies Elizabeth. This emotional attraction takes him away from a 'solitary hell' and puts him into a love affair. At this point, the novel explores the complex, multifaceted colonial situation of Elizabeth. She comes from Paris to the colony and witnesses, on the one hand, how Flory, being a European colonizer, still tries to restrict and dominate native women, and on the other hand, realizes that he is interested in herself. This close interest of Flory in Elizabeth bothers her, but he is not sensitive enough to understand that she is bothered. In other words, the novel tells us the story of the subordination of European women and the domination and exploitation of European males over their women as well as over the native women.

This last novel in this thesis reveals colonialism as a form of patriarchal domination over European and native women, best expressed as subaltern issues. The effects of colonialism are not the first or only effects which limit or restrict women. Moreover, there are cultural, linguistic and regional exploitations of women by males. What colonialism did to women is that it increased the amount of oppression, silence and domination. As Ania Loomba, the author of *Colonialism / Postcolonialism* (1988) suggests, “colonialism eroded many matrilineal or woman-friendly cultures and practices, or intensified women’s subordination in colonised lands.” (Loomba, 167) From this point of view, when we consider Forster’s *A Passage to India* and Orwell’s *Burmese Days*, we may say that both are anti-colonial novels. Their novels put women into situations where they feel themselves doubly exploited and dominated. This position depicts women as if they are selfish and or superficial. As Callaway writes:

Women in the colonies are shown as shallow, self-centred, and preoccupied with maintaining the hierarchy of their narrow social worlds in such ways. In a foreign world where they often felt themselves to be doubly alien. (Callaway, 3)

The conflict between males and females goes on in the colonies when women arrive there. This is one of the imperial contradictions. “Why should these European women in the colonies remain all but invisible or else be represented in pejorative stereotypes?” (227) Callaway’s book includes an article by well-known psychoanalyst, Jean Baker Miller who tries to answer this question. She believes that in their traditional roles women, by their very existence, confront and challenge men because they have been made the embodiment of the dominant culture’s unsolved problems. The problems of European women in the colonies point to the dilemma of imperialism itself. In her discussion, she mentions the novels of E.M. Forster and George Orwell as novels which not only talk about moral questions but also embody a European history built on illusions. (228)

If we try to answer the question above, first we have to define the treatment and behaviour of European women in the colonies. The general opinion about the images of colonial women in the colonies in fiction is negative. Callaway gives some examples about the novels, for example, Brownfoot, 1984; Gartrell, 1984; Pearce, 1983. It is true that the European women in the colonies are depicted in fiction more negatively than the European men. It is thought to be “haughty” and “venal” “bigoted” and “crude.” (26)

The familiar stereotype being that of the 'memsahib', so vividly portrayed in *A Passage to India*. At the beginning Forster establishes the views of two Indian men; 'Granted the exceptions, he agreed that all English women are haughty and venal' (1979, 36). First published in 1924, this widely read anti-imperialist novel depicts colonial men, the Turtons and the Burtons, as racist, ignorant and insensitive, but their wives appear even more bigoted and crude in their insistence on their social and racial superiority. George Orwell's portrayal of colonial women in *Burmese Days* (1967), a decade later, follows the same pattern. (Callaway, 26)

However, their being 'haughty', 'venal', 'bigoted' and 'crude' is not because they are more merciless, insolent and worse than males. It is because they are anxious, strained and afraid of the new situations and totally different places. Above all, they are made passive and so they are as subalterns as much the native women are. In *Burmese Days*, when Elizabeth comes to Burma from Paris, her boredom reveals and supports this idea. To be precise, after she arrives, she wants to stroll. However, it does not become a good experience for her because she sees a water buffalo and this is also the first scene where Elizabeth meets both Flory and the reader. Elizabeth's disturbed appearance foreshadows her uneasiness throughout the novel. Thus, when she experiences this first event in the colony, she cannot do anything or she does not know what to do. This affair exemplifies the European woman as passivity and inability for herself under the circumstances. What we hear from her is just a scream: "there was a terrified scream. The scream was repeated. It came from the jungle behind the house, and it was an English voice, a woman's crying out in terror." (Orwell, 80) What Elizabeth experiences here is a literal example of feelings of the European women when they come to the colonies and confront the unfamiliar and frightening difference of strangeness or passiveness.

Moreover, while newly arrived women are eager for the new places and faces, they also discover the behaviour of European men in the colonies differs in many ways from as they behave in their own countries. For instance, Flory wants to show her around. While he is giving information about Burma, people and the events, she realizes that he likes what he is talking about. Flory assumes she will find the strange culture as exciting and exotic as he does and suggests that she should watch the dance but he does not see why she would get bored with it. "Elizabeth watched the native dance with a mixture of amazement, boredom and something approaching horror." (107) Moreover, while Flory wants to make her feel welcome, he makes her feel worse and worse. The oxymoronic phrase "a chill of comfort"

is one expression of her feelings in the novel. Therefore, we cannot say that women are “haughty”, “venal”, “bigoted” and “crude” because they either want to rule natives or to show their superiority to the natives. It is just because they are afraid of such places where superiority of patriarchal and colonial principles of European men are dominant.

Although Elizabeth feels uncomfortable when she is with the natives outside, the natives do not treat her unjustly. In contrast, the European men gossip about her. In this sense, the members of the Club represent patriarchal issues. In fact, when Flory arrives, it becomes clearer. After she visits the Club, the males repulsively start talking about her sexuality.

‘Damn it, you’ve no right to talk about people like that. After all, the girl’s only a kid’-- ‘My dear old ass’-- Ellis, almost affectionate now that he had a new subject for scandal, took Flory by the coat lapel- ‘my dear, dear old ass, don’t you go filling yourself up with moonshine. You think that girl’s easy fruit. Anything in trousers but nothing this side the altar’-- that’s their motto, every one of them. Why do you think the girl come out here? ‘She’s come out to lay her claws into a husband, of course. As if it wasn’t well known! When a girl’s failed everywhere else she tries India, where every man’s pining for the sight of a white woman. The Indian marriage-market, they call it. Meat market it ought to be.’ (Orwell, 112)

This quotation shows what European men think about a European woman who comes to a colony. The discussion about Elizabeth in the Club signifies the potential destructiveness of the male point of view. While she is expecting a normal greeting and normal life style, which is equal to the standards of Europe, she is just seductively criticized by European men. So this is the first time she is exploited in the colony just because of her gender. Moreover, as Loomba says; “In patriarchal society, women are split subjects who watch themselves being watched by men.” (162) In the novel, Elizabeth does not understand that she is being watched but the men in the novel watch her.

When Elizabeth comes to the colony, even her uncle tries to seduce her, too, and her aunt tries to find a husband for her. This seduction indicates that for a European woman even her uncle can be dangerous. The historical sources show that British women come to the colonies in different duties such as education officers, doctors, secretaries, and welfare workers, and in the last stage of colonial rule, as junior administrative officers. They were seen not so much as subordinated, a situation taken for granted, but (in the beginning, at least) as unwelcome appendages. In fact, these women took on new roles for themselves

and, as a group, supported the colonial enterprise with their various services to the colonial group. (Callaway, 1987; 6) However, in the novel, Elizabeth does not come to the colony for any of the purposes mentioned above. She comes to the colony to live with her aunt after the death of her mother. However, she has an identity of being the niece of her aunt, but when she comes to the colony this identity does not work for her because what her aunt does is to try to find a husband for her: she sees Elizabeth as a spinster. This is the reason why she tries to interest Elizabeth in the men.

‘How old did you say you were, dear?’ ‘Twenty-two.’ ‘Twenty-two! How delighted all the men will be when we take you to the Club tomorrow! They get so lonely, poor things, never seeing a new face. And you were two years in Paris? I can’t think what the men there can have been about to let you leave unmarried.’ (Orwell,100)

Elizabeth’s aunt tries to direct her to an interest in marriage. Here what is important is that Elizabeth’s aunt Mrs. Lackersteen thinks from a European male point of view. She does this, however, for the sake of her niece’s happiness. When we look at the situation from the point of view of the European men in the Club, we see that the reality is not as Mrs. Lackersteen expects because the men see Elizabeth as a sexual object and try to seduce her and talk bawdily about her. Her situation becomes even worse, and throughout the novel she can never come up with the problems. She is just a watcher. Elizabeth’s uncle, for instance, frightens her by trying to seduce her, too.

She had come out of her bath and was half-way through dressing for dinner when her uncle had suddenly appeared in her room--pretext, to hear some more about the day’s shooting--and begun pinching her led in a way that simply could not be misunderstood. Elizabeth was horrified. This was her first introduction to the fact that some men are capable of making love to their nieces. (Orwell, 181)

If Elizabeth and her uncle had an acquaintanceship in their own country, would her uncle dare seduce her? Of course, such actions (like seduction) could be done only in colonies; there can be such events in their own countries as well. Nevertheless, what is important here is that a European man has more courage in a colony to seduce even his niece than he does in his own country. Therefore, this kind of situation increases the level of passiveness of the European women as well. In his own country, there is more expectation from him in social context. These expectations can include respect, honesty, moral and honourable behaviour and so on. Regarding our subject, the reason European men have more courage

to seduce European females in the colonies than in their own countries can be the fact that, in their own countries the dominant order is just patriarchy without colonization. Whereas, in the colonies they manipulate colonization and patriarchal order, which gives them an opportunity to overflow sexual desire both to their women and native women as well. Mies approaches this ironic situation in a different way and focuses on the issue of violence. Mies points out that violence towards women leads them to the colonies and this patriarchal oppression puts them into an even worse situation. What is more surprising is that European men do not act as protectors of the women; in contrast, they encourage this bad situation of women for their own sexual pleasure just like the seduction of Elizabeth's uncle mentioned above. Mies frankly sets forth:

Literature and public records indicate that physical violence characterized relations between men and women as well as between ruling and oppressed classes and between adults and children. Women from the oppressed classes were sexually as well as economically exploited and many of those who moved to the cities found themselves choosing between the brothel and the poorhouse. A great many were rounded up and deported in shiploads to the New World colonies where an even tougher existence awaited those who survived the passage. It is ironic that the Europeans, who came from such a patriarchal civilization, nevertheless had the audacity to pose as heroic protectors and uplifters of women when they arrived in the colonies. (Mies, 49)

When we look at the situation of European women in the colonies, we see that European men who married in their own countries (before coming to the colonies) pay attention to and care about their wives. In the novel, there is not an extraordinary relationship between Mr. Lackersteen and his wife, Mrs. Lackersteen. How they came to the colony, what Mr. Lackersteen thought and felt about his wife, whether it is going to be risky for her or not are not explained. However, in the colonial period, husbands worried about their wives because they had more difficulties in the colonies. Therefore, women are regarded as 'Women as Intruders'. One of the examples from Nigeria clearly puts in plain words the dilemma of European men, which creates more dilemmas for their wives.

At the beginning of the colonial period only very senior officials brought their wives to Nigeria, and then with deep concern about their health. A letter in 1899 from Sir William MacGregor, Governor of Lagos, tells of his worry: I am very solitary, tristissimo, alone. My wife and daughter came out here for about three months, but the risk was too great, and I felt immense relief when I got them both away alive. They left nearly a month ago, and I have heard nothing of them since, so that I am not yet free of anxiety for our fever frequently kills between Lagos and Liverpool. (Quoted in Joyce, 1971, 226) (Callaway, 18)

In the example of Nigeria, it seems that a European man is afraid of the circumstances of a colony, its primitiveness, crude life and unknown natives. However, as we are suggesting in this argument, the big danger does not come from the natives but from themselves. Elizabeth, throughout her adventure in Burma, is being controlled and directed by either the members of the Club or Flory and Mr. Lackersteen who tries to dominate Elizabeth in different ways. Namely, the members of the Club, as mentioned above, show their immodesty by bawdily mocking her. Flory's interest in Elizabeth did not allow him to empathize with her and therefore Flory took Elizabeth to a dance of the natives, thinking that she would enjoy it but she felt horrified and stressful while she was with the natives. Flory could not understand what she thought and felt. This does not show that Flory wanted to dominate Elizabeth. However, he wanted Elizabeth to be happy and have fun in Burma according to his understanding of joy and his interests. This self-centred treatment strengthens Elizabeth's fears in the colony.

Concerning the texts we are discussing in this study, European women share a common situation. That's to say, although these fictional European characters are married, we never hear that they have young children in the colonies, so we never see the childhood of any European character. Nevertheless, we see children of natives and half-caste. Is the absence of European children in the colonies a preference of the writers? Did they just not want to talk about European children in their short stories and novels? Or, is there another reason? If we answer all these questions by referring to reality, it is going to be clear that the European adults realize that the colonies are not proper places for their children and the colonies hold many dangers for them. European women were allowed into the colonies for the profit of Colonialism, their husbands and other European males. However, if the situation of European women gets worse, males send them back. Here is a good example of the difficult position of a European woman:

Pregnant women were sent home well in advance of their expected delivery. In his memoirs Sir Rex Niven tells the story of one woman in 1928 who gained fame through what he calls her 'maternal indiscretion': She kept her pregnancy very secret and in the end even the doctor was taken by surprise. The story was that the baby was delivered on the doctor's breakfast table. There was only a tiny African hospital in Bauchi and no nursing sister, and the M.O. had to do all the work: he was not pleased. She was sent home as soon as she could move. (Niven, 84)

Under the circumstances, European women have to move according to the positions of themselves and the requirements of European men. So it is very difficult for them to have a stable life in the colonies. In a sense, Elizabeth shares the same fate with the other European women who can never settle in the colonies. Namely, Elizabeth comes to her aunt in Burma to after the death of her mother. And at the end of the novel she refuses to marry Flory and Flory commits suicide. However, Flory, in a sense, limits her for he does not let her see and understand Burma as she wishes. On the other hand, the attempted seduction of Elizabeth by her uncle Mr. Lackersteen disturbs her and she is on tenterhooks in his house. Therefore, if I may use this expression, European men are permanent in the colonies, while on the other hand, European women are temporary, in other words, they can decide or be instructed to leave the colonies. Their temporariness is especially defined by the males around them. Therefore they can never feel confidence or decide what to do with their own lives. They have options but instead of the women, it is European men who decide what they are going to do. Moreover, coming back to the novel, the European women in the colony do not work, and therefore cannot earn money, which means that they are dependent upon the revenue of the European men. In other words, they do not have economic independence in the colony and this gives an opportunity for the men to control and dominate them. Thus, this economic exploitation of the European women does not give them enough power to speak freely and makes them more passive.

No English housewife, if she is 'worth her salt'-- will spare herself in the endeavour to, at least, turn 'quarters' into 'home', even if only for a few months'. This makes explicit the common fate of colonial wives: they had to make a 'home' in whatever location they found themselves, however temporary. (Rowling, 203)

The lack of economic freedom of the European women, in the colony Elizabeth and Mrs. Lackersteen encourages the colonization of European men over the women. Although they especially Elizabeth find a place to stay, these places can never be permanent places for them. Therefore, if we generalize this point, we may say that there is no stability or permanence in the colonies for European women. They are always anxious about their future and they do not know what is going to happen to them. Nevertheless, European men always expect some duties or obedience from their women. European men determine the quality of a wife. There are certain rules which wives have to obey and apply in colonies and the European wives follow the instructions of their husbands.

If wives were incorporated into the hierarchy of the Colonial Service, this coincided with the unwritten rules of gender relations within marriage; these cultural rules were implicit, submerged, hardly open to question. In the ideology of the 'good wife', one of the main rules was that a wife should follow her husband wherever his work took him, as Janet Finch perceptively observes: 'being prepared to follow one's husband is a sign of the helpmeet wife, who ideally should not only follow, but should do so selflessly, loyally and cheerfully' (Finch, 49) (Callaway, 206)

We discussed the restricted and passive situations and colonized lives of European women by European men in the colonies referring to *Burmese Days*, and we dealt with the relationships between the European men and women. However, the patriarchal and colonial struggles are more obvious in the relationships between European men and native women. European men who cannot sufficiently manifest their masculine exploitations on European women can easily carry out this masculinized exploitation of native women. Therefore, while European women are exploited once, native women are exploited twice. Moreover, if we can use this expression, if European women are "subaltern", native women are doubly "subaltern." Civilized European men who are honourable, modest, and polite to European women become cruel, brutish and sadistic to native women. In the book *Feminist Genealogies, Colonial Legacies, Democratic Futures*, the subordination of native women under the circumstances of colonization and patriarchal law are clearly pointed out. It is mentioned that the life of native women is more difficult than those of native men. Colonizers exploit native women and men in different ways. Native women are often exploited or abused sexually, and in short "they cannot speak."

It did become a problem, however, when European males took native women as their "squaws" (a Euro-sexist term), usually without legal licence or sanction, and then often took their land from them under patriarchal law. Native women have faced and currently face more disadvantages than native men, who, when they marry outside the tribe, continue to benefit from the patriarchal operation of tribal membership. Women lose their tribal/Indian status whether they marry other Indians or not. (Guerrero, 109)

In the novel, Flory's harsh treatment of his native wife Ma Hla May shows how a European man abuses a native woman as he wishes. When Elizabeth comes to Flory's house she sees Flory's native wife and she asks, "'was that a man or a woman?' 'A

woman” he says. “One of the servant’s wives.” (Orwell, 89) In order to manage the situation of two women, Flory tells a lie. Then, he sends her away from the house. “Ma Hla May knew, and all the servants knew, that he was getting rid of her because of Elizabeth.” (116) Flory, to convince her, writes a cheque. However, Ma Hla May “turned a face full of fury and despair towards Flory, screaming over and over, ‘Thakin!, Thakin!, Thakin!, Thakin!, Thakin!’” (117) This relationship between Flory and his native wife Ma Hla May shows that Flory’s interest in her is just sexual desire. Throughout the novel we see that the native woman only tries to say a few words. Then, she does not speak or cannot speak. Furthermore, what she says does not concern anybody around her. This situation of the native woman, rather than the question “Can the Subaltern Speak?” deserves the question “Does The Subaltern have a Tongue?” Not only in this novel but also in the other texts we discussed in this thesis, there is not a native woman who speaks and who is heard, listened, understood and respected to by any.

Beside that,

Despite sharing with their husbands the arduous living conditions and undertaking rugged treks in the bush, women were expected to show ‘feminine’ qualities. The dominant culture thus defined women in logical opposition to men’s self-definitions: the ‘ultra-masculine’ required the ‘ultra-feminine’. (Callaway, 232)

As Loomba suggests there is the interrelation between colonial and sexual domination in colonial writings.

The spectre of miscegenation most graphically brings together anxieties about female sexuality and racial purity, and, as colonial contacts widen and deepen, it increasingly haunts European and Euro-American culture. These various ways of positioning and erasing women in colonial writings indicate the intricate overlaps between colonial and sexual domination.” (Loomba, 159)

Moreover, when a European woman comes to a colony, the native wives are dismissed because they know that European women cannot accept a polygamous life. Flory knows that if he dismisses his native wife, he is not going to lose anything; in fact he plans to kill two birds with one stone. In other words, before Elizabeth’s arrival, he was just sexually satisfying himself with Ma Hla May, but now with Elizabeth he expects to share his feelings, have an emotional courtship and perhaps marriage. At the first meeting of

Elizabeth and Flory, Elizabeth's need for help to escape from the water-buffaloes gives Flory an opportunity to show his masculinity: saving a damsel in distress. On the other hand, to Flory her fear represents her femininity because she needs a man who is stronger than her. Moreover, what is strange is that a European man in the colonies still expects from a woman the same feminine qualities under any circumstances.

CONCLUSION

Colonialism comprises patriarchy, and it has therefore come not as a surprise but it is taken for granted that the patriarchal power of the colonizer has always targeted to dominate and exploit native women. While that is true, this thesis has tried to indicate that this exploitation applies not only to native women but also to the European women who come to the colonies. Therefore, it is obvious that native women are doubly exploited, because while European women and native men are just the victims of the domination of colonialism, native women are exposed to both colonialism and patriarchy in colonialism. The patriarchal power of colonialism has also intrinsically affected European women in the colonies. European men who are in the colonies needed their European women to continue their colonial regimes. They went to the colonies for political and economic purposes. In order to maintain their tasks, however, they needed a social life, equal to the social life they experienced in Europe;

Therefore, we may say that one of the reasons for opening the segregated Clubs in the colonies is to obtain the same social and private life as they lead in Europe. Nevertheless, they also showed interest in native women. However, for most of the European men, this interest was not emotional but almost exclusively sexual. According to them, they had the opportunity and therefore the right to have a native woman and behave as they wished. As we referred to the stories and novels above, we witnessed that under the circumstances a European man who was very good at relationships between himself and one of the native men, treated his native wife as if she were merely a living thing, an object. However, if they needed an emotional connection, they always chose European women who were in the colonies or could be persuaded to come to the colonies. The hard standards of living in the colonies caused them not to understand or at least fail to empathize with their European women. As a result, European men unintentionally forced European women to adapt to the difficult life of the colonies. However, the women who came to the colonies could never achieve the happy and carefree life that the European men promised them. Above all, in this thesis it has been shown that both European and native women can be in the category of “subaltern.” As Spivak argues the “subaltern” or (passivity of subalterns) is one of the most influential subjects which constructs the narratives of history, gender and identity. In

this context the meaning of “Subaltern” is taken to be those oppositional groups who, though they may have been as influential as the Europeans, have been under-represented because their history has been overshadowed or silenced by the dominant group. Therefore, this thesis tries to indicate how the dominant group rules these women (subaltern) and makes them passive by using the power of patriarchal, economic and political superiority. In this way, instead of the question “Can the Subaltern Speak?” in this study we ask the question “Does the Subaltern have a Tongue?”

In “The Force of Circumstance” we see that a European wife Doris discovers her husband’s native wife and finally realizes the fact that he has a native family. Once she learns that his native wife had given birth to two babies in her marriage bed, Doris cannot endure this betrayal. Therefore, she decides to leave her husband and the colony. Then, her husband calls his native wife and her children back to live with him. The end of the story suggests that a European man can regard the colony as a centre where he has to live and use for political purposes, but prefers sharing his emotional life with a European woman. Therefore, Doris is frankly there “on sufferance.” Story “Rain” is exemplary of how a pious and conservative European man is destroyed because he restricts and forces a woman to obey his rules. “The Fall of Edward Barnard” provides examples of females who are left in their own countries by their husbands or fiancés with doubts about whether their husbands or fiancée will come back or live there. “Before the Party” clearly exposes the patriarchal treatment of a European family, how they put pressure on their daughter by ignoring her difficulties and supporting the son-in-law.

After the stories of Somerset Maugham we discussed two novels, *A Passage to India* and *Burmese Days* by E.M. Forster and George Orwell, respectively. In the first novel, we pointed out the difficult situation of Adela, a European woman in the colony. She comes to the colony to see her potential fiancé Ronny, but her experience convinces her that for a European woman to live in a colony is not easy as she had presumed. I have argued in this thesis that Adela’s hallucination of the alleged rape scene occurs because of characteristics of the patriarchal restrictions imposed on European women by European men in contrast to the masculinist approach to the novel which concludes that “frigid women suffer from hysteria and that unattractive women desire to be raped.” (Sharpe, 223) On the other

hand, the thesis emphasizes the feminist reading which stresses that ‘first cause’ of Adela’s hallucination is patriarchal authority. (223) Adela’s hallucination is not only a reaction to patriarchal authority in India but it also arises from her own anticipation of a “loveless marriage that is nothing short of ‘legalized rape’.” (223) The other novel, which we discussed, is Orwell’s *Burmese Days*. The novel tells the complex, multifaceted experiences of Elizabeth who came from Paris to the colony, how Flory, being a European colonizer, tries to distance and still dominate his native woman (mistress) while he is interested in Elizabeth at the same time.

This study, by decolonizing the stories and the novels reveals the fact that colonialism always goes hand in hand with patriarchy. This situation of colonialism brings out a question: if there was not patriarchy, would colonialism be so strict and harmful or would colonialism exist? Or were European women victimized by the system of colonialism? Were they exploited by men in order not to give up the practice of colonialism? Or, did European male colonizers believe the idea that “ventures a small fish to catch a great/big one?” If patriarchy causes such irreversible historical damage, wouldn’t it be better to think of a society which is better and more peaceful.

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