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A Comparative Analysis of Rudyard Kipling and Lord Byron's Treatment of the Orient: Application of Edward Said's Theory of Orientalism

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Abstract

This study aims to provide a comparative analysis of Lord Byron's and Rudyard Kipling's literary works. The study postulates the unique treatment of the Orient, which is idiosyncratic to the formerly mentioned writers. In their manipulation of the Orient for their own literary and cultural purposes, in their representation of the West as a superior geo-cultural reality over, Byron and Kipling employ images and rhetorical strategies which ensure their participation in an intertextual process of literary Orientalism. The research seeks to investigate their literary works displaying the influence and implications of socio-political relations between the West and the East. This study further analyzes how the hegemonic discourse, or the ideology of a dominant society, has essential, fixed, and divided identities through the construction of binary divisions of Western ideology as civilized and Others as savages. Edward Said's theory of Orientalism (1978) is used as a lens to compare both writers. The research concludes that Orientalism is a major theme of Byron's literary works; however, some critical romantic elements of Byron's poetry overshadow the elements of Orientalism. On the contrary, Kipling's sense of imperialism overwhelmed his poetic genius throughout his literary career; therefore, he is better known as an Orientalist in a true sense of the word.

Keywords: Orientalism, Imperialism, Edward Said, Rudyard Kipling, Lord Bryon.

Introduction

Orientalism has been a relentless element throughout the history of English literature. The traces of Orientalism can be seen back in the translations of the early Anglo-Saxon Literature. Numerous Old English and Anglo-Latins scripts provide evidence of eagerness to investigate about East with the aim of not only defining Anglo-Saxon origins but to also represent the different types of outsiders that were

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classified as the “others’’ in the Anglo-Saxon community. “Othering” refers to the phenomenon in which certain people or societies are tagged as unfit to be part of a social, political or ideological group. The Old English epic poem Beowulf contains several references to “the East”. Similarly, we also find oriental elements in the legends of Alexander the Great and fictitious descriptions of the marvels of India in various Anglo-Saxon translations.

During the Middle Ages many explorers and merchants like Marco Polo apprised Europeans of the adventures of the East. Oriental tales such as " Sansibar", “Kalila, and Dimna”, "Disciplina Clericalis" and "Barlaam and Josaphat" were translated into the Latin by different scholars which indicates their relentless interest in the East. Much of the Arabic literature including the contributions of Aristotle and his strong proponent Averroes, and other Muslim and Jewish theologian, philosophers, scientists etc. were also translated to Latin and were studied with in the context of Occidentalism and Orientalism. Even we find a vague hint of Orient in the Elizabethan era, everyone was curious to know about the remote lands in the East and in the West. Later, the interest in the Orient was catalyzed with the translation of French heroic romances, and the works of different explorers, historians, dramatists, and orientalists.

One significant work that triggered later writers to write about Orientalism was Knolles "General! History of the Turks" (1605). Knolles’ influenced many writers including Lord Byron who had the desire for knowledge about the East. Mile and de Scudery were the significant figures in the genre of pseudo-oriental heroic romances which was a prominent topic right before the restoration movement. Pseudo-oriental heroic romances were reprinted during the eighteenth century which in a way connected the two eras. Western have always displayed keen interest in the Orient in terms of economic prospects and the end of the eighteenth century foreboded the dawn of the imperialism in the East. Another significant aspect in this case would be that the imaginative uncivilized and barbaric orient created by West suppressed the ongoing sexual repressiveness during the Victorian age. The bawdy stories of the East provided Europeans a way out from Victorian suppression, and they used to express their erotic longings by keeping Orient as the focus. As argued by Ziauddin Sardar, “Orientalism was legitimized and institutionalized by the Arabian Nights.” The translation of the Arabian Nights by Antoine Galland further increased western curiosity about the Orient. However, one may wonder about the reason why the Arabian Nights has been acclaimed and translated by numerous western countries? Even when there is no confirmed author of the tales and it is not certain whether it was a product of literary giants like Shakespeare, Dante, Goethe or not - then how come West became so interested in it? The reason behind such recognition was that during the time of its translation it was the heyday of the age of enlightenment in Europe. The aim of this movement

was to endorse western logic, rationality, and supremacy. In this backdrop, the West required another something of contemptible society to compare and prove themselves rational and civilized thus, the idea of stereotyping the Orient attained prominence.

With all these figurations in literature of varying genres existing from the very beginning of Western Literature to this day, it becomes possible to argue that Asia as a whole has always been spotlighted by western writers whether the depiction or references provided were accurate or not. Western Scholar's knowledge of the orient is derived from secondary sources i.e., second hand reports of colonial administrators, travelers, religious missionaries, and that is why Oriental depiction in their works in tainted with racism in all its variant. This idea leads us to Edward Said's theory of Orientalism which is a criticism of the built-in system by which West not only created a desired image of the Orient but also manipulated and controlled the Orient through imperialism. Historical, cultural and political ideas and beliefs that were shaped by west are comprehensively discussed in his book "Orientalism". The thought of Michel Foucault functioned as a great source for Said's theory mainly in the domain of power discourse and power equation. Said's theory also provides an insight into the philosophy of Antonio Gramsci in terms of the of concept of Hegemony. In this way, Edward Said developed his argument that how West's authority and supremacy over the East is validated on the basis of Orientalism.

Early eighteenth century is marked by the beginning of the study of Orientalism as a separate subject. Oriental texts were translated into European languages because the colonial rulers believed that it is important to have basic knowledge of the people they ruled, otherwise they cannot rule properly. The term "Oriental" encompassed nations located in Middle, Near and Far East. Said pinpointed the flaws in the perception of these early Orientalists. The major objective of Said was to interrogate stereotypical Western outlook which fosters the idea of the Orient as biologically or inherently subservient while European are born supreme which gives them the right to rule the orient.

Many scholars have tried to investigate the knowledge of orientalism to understand the unproportioned power relation between East and the West along with the apparently inevitable contradiction between the two respective cultures. However, very little attention has been paid to explore the new western point of view that is provided by some prominent Western writers such as Lord Byron. He being an English writer rejected the conventional stereotypical representation of the Orient and instead decided to acquire first-hand information about the Orient to depict its real image. This study thus rejects the idea of Orientalism by presenting

a Western writer as evidence whose oriental account question the claims of other Western writers.

Scope of Research

This research aims to open new ways of Orientalism by examining the different treatment of the subject by two writers (Rudyard Kipling and Lord Byron) who belong to very different time periods and backgrounds, but the thread of orientalism binds these two writers into some manner of union.

Rationale of Research

The rationale for this study lies in the application of an Orientalist approach to examine Western perceptions of the East and the underlying reasons attributed to the perceived senseless performance of inhumane acts by Orientals.

Research Question

1. What are the factors that influence the writings of Kipling and Byron?

2. Why Kipling is more discussed as orientalist than Byron?

3. How the two writers are different from each other in their treatment of orientalism?

Objective of the study

The objective of the study is to explore the imperialist tactics, colonial influences, and personal experience that contribute the literary work of Kipling, which makes his orientalist stance more obviously inclined towards imperialistic ideas contrasting with the treatment of orientalism in Byron's works. On this subject the cultural background and upbringing of Kipling and Byron played a significant role in shaping their perspectives on the East.

Theoretical Framework

In literary studies the theory of Orientalism is used to expose European universalism that legitimize white supremacy over the Orient. One of the most prolific works on orientalism was published by Edward Said in 1978 that laid the foundation for post-colonial writers such as Edward Brathwaite, Wilson Harris, Chinua Achebe, and Wole Soyinka. Said in his book emphasized on how the Western texts have represented the East throughout the ages and specifically in the nineteenth century which was the zenith of imperialism. For Said, the sole purpose

of Western discourse about the Orient in respect to Orientalism was to serve hegemonic agenda. The similar concept can be observed in Antonio Gramsci work on Orientalism where he defines "hegemony" domination by consent. Gramsci depicts hegemony as: "The 'spontaneous' consent given by great masses to imposed direction on social life by dominant fundamental group; this consent is 'historically' caused by the prestige, which the dominant group enjoys because of its position and function in the world of production" (El Aidi, Abdellatif, and Yahya Yechouti, 1-9). He investigated the ways in which the rulers legitimized their dominance over the other classes with their apparent approval.

Significance of Research

This research study highlights the difference of opinion between two orientalist writers Lord Byron and Rudyard Kipling. This is significant to analyze for most of the literary scholars and students take all orientalist or western writers alike therefore the study clarifies this misconception by revealing that Byron provided an in-depth and accurate account of Orient in his works however, Kipling despite living in India for thirteen years could not portray the real oriental perspective. The reason behind this was his absolute passion for imperialism and delusional nature of his colonial identity.

Limitation of Research

The research focuses only on selected works of Lord Byron and Rudyard Kipling, which underlie the theme of Orientalism.

Literature Review

In literary studies the theory of Orientalism is used to expose European universalism that legitimize white supremacy over the Orient. One of the most prolific works on orientalism was published by Edward Said in 1978 that laid the foundation for post-colonial writers like as Wilson Harris, Chinua Achebe, Edward Brathwaite, and Wole Soyinka. Said in his book "Orientalism" (1978), argued that oriental knowledge is not based on factual evidence rather they are merely the result of imagined ideas. These imagined ideas placed Eastern societies at subordinate level and proved that they do not have the characteristics that are dominant in "Western" societies. The sole purpose of Western discourse about the Orient in respect to Orientalism was to serve hegemonic agenda. Western superiority over 'others' has been investigated by an eminent postcolonial critic Leela Gandhi. According to her, Orientalism being the first book in a trilogy written in dedication to explore the historically unproportioned relationship between the Islamic world, Middle Eastern region and the 'Orient' on the one hand, and that of European and American imperialism on the other. (Gandhi, p. 9). Here, use of the term

'historically unproportioned' indicates the prolonged disturbed association of East and West. The long history between East and West has created a sense of binary opposition which is often misleading and destructive. This fact was advocated by Bertens in his work "Literary theory: The Basics" (2007), he advocates that the binary opposition or ideological bias formed is generated through the imagined construction of the Other. Moreover, the subjugated status imposed on East also serves as a source to develop Western supremacy.

The negative attribute such as sensuality, radicalism, primitiveness, and tyranny associated with East simultaneously help West to appear as rational, developed, civilized and democratic etc. (Bertens, 205). According to Said, the representation of East by the West was not only a system of political rule, but also an all-round worldview that simply believed the West was superior to the East. The hierarchy established as a result between the orient and the occident shows imperialist thinking (Said, 14).

The Location of Culture (1994) by Bhabha explores the impact of colonialism and western perceptions of countries that have been colonized. Said book is a critique of modern European colonialism. It argues that colonialism was not only a system of political rule, but also an all-round worldview that simply believed the West was superior to the East.

We also find significant explanation of orientalism in the works of Homi K. Bhabha. The Location of Culture (1994) by Bhabha explores the impact of colonialism and western perceptions of countries that have been colonized. Bhabha's idea of Hybridity and Third Space in respect to postcolonial criticism suggested that the world is connected, cultures are influenced by each other, traditions and values break the boundaries and spread to other regions, and it cannot be avoided. In this regard, Selden explaining the postcolonial aftermath remarks: "for Bhabha hybridity is an issue of colonial representation which reverses the effects of the colonialist disavowal (of difference), so that other 'denied' knowledge enter upon the dominant discourse and estrange the basis of its authority." (Selden. p. 228).

In examining the Oriental elements in the works of Romantic writers, Johal in his work "Romanticism and Orientalism: Orientalizing the Orient in Romantic Poetry" examines the oriental elements in the works of two romantic writers: Dy Samuel Taylor Coleridge and Percy Bysshe Shelley. Johal argued that these celebrated poets imported stereotypes of the Orient without regard to the effect it had on their subjects, thus qualifying them as Orientalists in Saidian terms.

Liddle and Rai explored an extended theme of orientalism i.e., feminist orientalism in their paper "Feminism, imperialism and orientalism: the challenge of the 'Indian woman'". They have discussed the process of imperialist discourse on the colonized or Indian woman. The authors inspected Western women's writing during the beginning of feminist movement to locate those discursive concepts responsible for the rise of imperialist perception of the colonized women (Liddle and Rai, 495-520).

Hsu-Ming Teo in his work "Orientalism and mass market romance novels in the twentieth century, addressed the idea of Western women's sexual and romantic fantasies regarding Eastern men. He argued that it a common practice of mass market romance novels to highlight eastern or oriental subjects such as slavery, harem, barbarism, Eastern sensuality and despotic yet sexually attractive Arab hero." (Teo, 241-262). Orientalism has revolutionized the mindset of Western writers and critics who used to define "others" as primitive, uncivilized, and savage. The article by Lau and Mendes titled "Post-9/11 re-orientalism: Confrontation and conciliation in Mohsin Hamid's and Mira Nair's The Reluctant Fundamentalist" deals with the comparative analysis of the novel The Reluctant Fundamentalist and its movie adaptation to understand the different approaches these texts adopt to express changing Western attitude toward Orient (Lau and Mendes, 78-91).

One can observe great many references of the Orient and its cultures in the works of a prolific late nineteenth century writer and journalist Rudyard Kipling. Peter Morey's "Kipling and "Orientalism" 's: Cracks in The Wall of Imperial Narrative" with the help of Kipling's short stories explored the concepts of ideological ellipses and unreliable narration, to prove how Western imperialism is based on unauthentic and slippery knowledge (Morey and Peter, 106-122).

Marandi in his work "The Oriental World of Lord Byron and the Orientalism of Literary Scholars" explains that even though Byron is known for his unconventional ideas and resistance against stereotypical representation of Orient by Occident yet his sentiments toward his motherland and overall West are considerably opposite of his sentiments for the Orient (317-337).

After this brief yet comprehensive review of literature, the researchers are of the view that one could find oriental elements in the research performed on Rudyard Kipling and Lord Byron individually, but no single study has compared these two writers in reference to orientalism. Hence, the present research aims to fill this gap in literature by not only detailing the concept of orientalism in literature but also comparing the two writers who belong to different literary canons in their perception of orientalism. Thus, this study is performed by means of comparative analysis along with using interpretative approach between the viewpoints of both the writers within orientalist perspective.

Research Methodology

This study performs textual analysis of Kipling and Byron's approaches and treatment of orientalism. The research adopted a comparative approach to analyze and answer the "why" and "how" of the research questions, aiming to understand and contrast the orientalist perspectives presented by Lord Byron and Rudyard Kipling.

Analysis and Discussion

Factors Influencing the writing of Kipling and Byron

Rudyard Kipling is a well-known Victorian poet and storyteller. On December 10, 1907, The Nobel Prize in Literature was awarded to Rudyard Kipling making him the first and youngest English-author to receive this award. This award was presented to him for his great body of work which include 'The Jungle Book' and the poem 'If'. His power of observation, value judgments, ingenious imagination, and incredible faculty for narration made him one of the most popular writers of the late nineteenth and early twentieth century. Although Kipling is praised for his writings but in his later years of life he was highly criticized for his political views. On several occasions he was labelled a colonialist, a jingoist, a racist, a misogynist, a right-wing imperialist warmonger (Browne, 36). His publications inflated the imperial movement in the nineties until he was held responsible for it.

Lord Byron is one of the most flamboyant and notorious Romantic poets and satirists. Byron's disposition and poetry ruled the minds of Europe. At the age of just twenty-four he published one of the biggest hits in the whole of English poetry i.e., Childe Harold's Pilgrimage becoming famous overnight. He was daring, adventurous and determined. He traveled the Mediterranean becoming embroiled in secret societies and in joining revolutions. His grand tour began in July 1809 and included countries such as Portugal, Spain, Albania, Greece, and Turkey. The impressions of the places he visited and the people he met provided the substance for Childe Harold's Pilgrimage, Cantos I and II, published in 1812. In addition, Byron believed in personal and national liberty, and he stood with the Greeks in their journey of freedom and fight against tyranny. He switched between whimsical satire and subconscious melancholy in order to draw a middle ground to cater the disparity between real world and his unobtainable paragons.

It is a commonly accepted belief that a writer's thoughts are influenced through his or her journey through life and the perception of World, he or she creates overtime. Similar is the case with Byron and Kipling as both the intellectuals were influenced by their thought process which paved the way for their

writing. Their viewpoint regarding people and life is reflected through their works. Rudyard Kipling's love for India and England developed or shaped his patriotic style of writing. Moreover, it is also believed that his inspiring tone came out as a reaction to his miserable childhood. His autobiographical style depicts his need to share the stories of his travels around the world. Born in India but migrated to England at a young age and then lived in a foster home which provided him new lenses to see the world. Rudyard Kipling's gradual political interest further governed his writing profession. He was a steady supporter of imperialism and nationalism which is depicted in his famous stories "The Rescue of Pluffles" and "A Wayside Comedy". He repetitively focused military subject in his stories such as "Swept and Garnished", which is a depressing ghost story written shortly after the outbreak of the First World War. Although Kipling himself was never a part of British military, in World War I the battle which took place in Loos, he lost his oldest son. Kipling's "Baa Baa Black Sheep", "A Trip Across a Continent", and ".007" are just some limited stories of his collection which have been written based on his adventures.

Similarly, Byron faced problems in childhood with his step-mother and due to his clubbed foot. The deformity of Byron's right foot ultimately added more charm and charisma to his physical prowess. This attribute of Byron is extensively discussed by Jones in her article titled as "An Uneasy Mind in an Uneasy Body". An insight into Byron's childhood shows how the early life of Byron added value in the inception and development of Byron's writing due to which he is still remembered. Furthermore, the theme of nature, realism, freedom, power of art and folly of love has its roots deeply embedded in Byron's real-life experiences. Byron often mentioned the theme of love as an illusion because of his own incomplete love life that reflected in his works. For instance, his poem "She Walks in Beauty" a remarkable work emphasizes the concept that love cannot be attained or is unattainable. Moreover, he asserts that the beauty of a female refers to her complex creation rather than the superficial idea of orthodox beauty. Byron also mocked the concept of love in his poem "Don Juan" where he created many love interests of the main character. His attitude toward love and institution of marriage is the explicit result of his bitter nuptial experiences. He on the basis of his personal life declared love and marriage as incompatible and that love does not have rules that are prevalent in court and law.

Kipling and Byron developed their concepts of writing on specific themes and genres based on their prior experiences and the thoughts that aroused due to their political interests as well as their involvement in the war either directly or indirectly. Kipling in 1899 wrote "White man's burden" and then in 1901 he come up with his novel "Kim". Kipling wrote Kim the year he left India which is a story of a young orphan who explores India accompanied by a Buddhist monk. Kim is

displayed as someone who is wholly at home in India. Unlike such stories, in which he gave India the utmost respect and admiration and referred it as the paradise, several poems such as "White man's burden" depict that white presence exerts a positive impact and it is the duty of white men to civilize the minority. His works such as 'The City of the Dreadful Night' prove that Kipling did not always glorify orient but often revealed the ugly, tormenting side of the country as well.

Lord Byron though travelled a lot and wrote extensively about the Orient and the Occident, but he is known more as the leading figure of the romantic movement than an orientalist. His travelling broadened his vision which was reflected through his poetry - before that his poetry did not receive much appreciation - the poetry he wrote after his visit to Greece gained him immense popularity. The surroundings of the writer discursively stimulate his or her writing career without even the realization of the writer as it is the information which unconsciously stores in writer's mind. Furthermore, World War I developed new lens of their perspicacity as the war changed the world view of people for considering things through a different approach.

Treatment of orientalism in Kipling and Byron

Orientalism holds great significance in the works of Rudyard Kipling and his approaches are reinforced by cultural, moral, political and religious beliefs. As a result, he approves British culture as the most superior with a moral responsibility to civilize the rest of the world. He was considered the prophet of British Imperialism during its expansion. His views are regarded as naïve and based on idealism when it comes to British rule as he mentioned in his speech to the Royal Society of St. George in April 1920, that the ideal situation would be when the colonized will realize their inferior status and accept their British dominion.

Kipling's 'The White Man's Burden' (1899) supported white colonialism and declared it necessary to educate and civilize the barbaric and backward people of the colonies. The purpose of this ideology was to legitimize colonial rule and find a satisfactory and guilt-free clarification for the colonization which shifted the focus from Britain's motivations of expansionism to moral responsibility. In 1901 once the war with Philippines ended Samuel Langhorne Clemens known by his pen name Mark Twain quoted; "*The White Man's Burden has been sung. Who will sing the Brown Man's*?", this line portrays the injustice that Kipling inflicted on the colonized people. He was not only writing about the contemporary India, but former Anglo-Indian writers were also mentioned in the historical context. As a result, Kipling emerged as just another Anglo-Indian writer in India while England enthusiastically regarded him as a revealer of the East. Kipling appears to be writing in a strongly conventional expression, concentrating on the fact that India needs

Britain however, he was consciously suppressing the idea of revolt so that Indians could not revise the revolt of 1857 as in that case Indians represented a threat to British rule. This could be defined as an intentional scheme to manipulate Indians leaving them with a mindset that they need outsiders to civilize and educate them. In the novel "Kim" Kipling tells a story an orphaned kid whose father was a soldier in the Irish regiment assigned duty in India. Kim accompanied by a Buddhist monk search for a river of purifying water. The development of the novel reveals Kim as a secret agent of MI6 to collect Britain's foreign intelligence. Kim having the advantage of brown skin and language moved conveniently in and out of the role of a native. Edward Said viewed Kipling's idea of British rule as a dominion as natural, valuable and even intended. Due to Kim's rigid perspective, he was unable to see the enormous changes that took place in India due to Imperialism. Kim depicts India a state fixated on ancient customs and traditions however, by the time Kipling wrote this novel the revolution had already aroused, and the condition of India was very different than before. Moreover, the novel portrayed that Kipling did not consider imperialism as anything that triggers turmoil, exploitation or force subjugation rather he sees it as a way for economic and moral uplift for India. He created various characters however; the perspective remained the same as if all characters were taught to believe in one ideology that favors British rule.

On the other hand, Byron being one of the greatest revolutionary poets of England wrote about freedom and liberty in his poems. He had a unique, profound and convincing point of view towards life. He opposed the conventional norms and customs of society and emerged as a rebellious figure. Byron was a born rebel with immense passion for liberty and hatred for oppression ran in his veins. Byron never solely believed or relied on the already written text rather he travelled himself to witness the different parts of the world in order to get authentic information about those places. For instance, he traveled through Greece, Albania and Turkey and on his return, he wrote his famous work "Childe Harold" which was an autobiography encompassing his foreign experiences. Over the next few years mainly focused Eastern themes and wrote his four "Turkish tales," that featured the type of protagonist that came to be known as the "Byronic hero." Byron's another work "Don Juan" portrays a realistic view by showing the Oriental people, religion and culture thoughtfully. For instance, Andrew Rutherford further validates Byron's authenticity by saying that the whole poem stands as evidence of Byron's attempt to convey the true picture of the world based on his acquired knowledge and his realism is as realistic as it could be. Jonathan David Gross sees Byron as the one who acknowledged and cherished eastern culture in its fullest sense. According to Brain Nellist, Byron was a western traveler who went to east and later became an actual representative of east after returning to west. Anahid Melikian claims that Byron understood the delicacy of his job as a writer thus, addressed oriental theme with understanding and sympathy. In addition, she stated that unlike his other

fellow writers Byron did not confine orient as either exotic or inferior (Marandi). The aforementioned critical analysis proves that Byron focused the oriental theme with a clear mindset of depicting true picture of the eastern world and breaking the stereotypical perception of orient as inferior and the ones who need west to guide them.

Why is Kipling known far and wide as orientalist as compared to Byron?

According to Edward Said, several authors during the Age of Imperialism (1870–1914) served the colonial powers by writing about the orient as it guaranteed a successful career because the western imperialism was at its peak at that time. He also mentioned that the doers of the colonialism and imperialism never thought themselves as wrong doers because in their minds they were doing it for a good cause or purpose. Said claims that it is the western thinking which has stereotyped the east as "others" and "uncivilized". Moreover, the perspective of east as barbaric, savage and ignorant is crafted by west in order to project its own flaws on the other side. Said mentions the name of Rudyard Kipling as the prominent western writer who show bias attitude towards east and stereotype them as "Uncivilized" others. Kipling is seen as an author who without thinking critically justifies and mystifies the imperialism in what he sees as exotic east. The lines mentioned below from Kipling's "The Ballad of East and West" clearly portrays his perception regarding east.

"Oh, East is East, and West is West, and never the twain shall meet,

Till Earth and Sky stand presently at God's great Judgment Seat"

These lines are evidence of Kipling's belief of east and west as two separate things which are too different to become agreeable or harmonious in any point in time. Besides Kipling's novel named "The Jungle Book" is the representation of India from the viewpoint of western people. In his novel, Kipling showed that colonizers do not have the intention to oppress or manipulate the colonized rather he blurred the border between the pro-imperialism and anti-imperialism. Through this depiction he tried to make the readers think that imperialism is not a depraved thing. By the means of his fable story of animals and human relations, Kipling portrayed that having a position in authority makes things better. For instance, he created the character of Mowgli, the man cub, who when started leading the wolf's pack began to implement his authoritative skills to prove Kipling's argument that colonizers have power and ability to rule therefore, they are superior in all possible ways. Kipling in this work can be seen as someone who is legitimizing power attained through Imperialism. Moreover, Mowgli make his place as the leader of the jungle and later as he solved the problems which thread the sovereignty of the

jungle it proved that colonizers aim to do better for the colonized people which are shown as animals in the novel because Kipling smartly conveyed his message through a fable (fictional) story so that it will face less criticism. On surface level it is a simple story for children but deep down it represents the ideology that imperialism penetrates in the society gradually and that it is not harmful rather it is productive in terms of civilizing certain societies. Henceforth, the basic idea which the writer wants to convey is that the imperialism should be taken as the form of governance and it should be given in the hands of the capable person or authority. Thus, Kipling is indirectly implying that west should be seen as the guardian of the east because west is more capable in solving the matters of east.

Lord Byron also represented the different form of orientalism through the means of comparison between the despotism of the Ottoman empire and the imperialism of the aristocratic class of the British. Byron suggested that west can be equally brutal as the east, and this is evident in his famous poetry "Childe Harold's Pilgrimage". Childe Harold acts as the spokesperson of Byron and when he experienced the condition of Albania and Greece (canto II), he realized how reality can be so different from what people generally perceive due to the fundamental image created through classical education. The speaker in the poem describes the sorrowful autocracy of the Ottoman empire through the following lines when he says,

"Ancient of days! august Athena! where,

Where are thy men of might? thy grand in soul?"

These terms which are used by Byron in his poem reflect the concern of the ancient Greece paradise. The poem also depicts the nostalgic feeling of the traveler as he uses words like; 'ancient', 'august', 'might' and 'grand' in his question. Moreover, other than these lines Byron also talked about the time when Greeks were free to adopt their culture and follow their beliefs but then the Ottomans took their free spirit and destroyed the place as well.

'Look on its broken arch, its ruin'd wall,

Its chambers desolate, and portals foul:

Yes, this was once Ambition's airy hall,

The dome of Thought, the palace of the Soul'

The speaker of these lines who was closely linked with the Greeks felt the need to reactivate the oppressed to regain their spirit of freedom. Byron who is well-

known for his freedom of thoughts and liberty for all mankind, express his urge to make the oppressed Greeks to fight for their rights against the Ottomans and regain their piece of land. Moving forward Byron mentions about British imperialism as well, as the poem seems critical for the Scottish Lord Elgin, who was the British ambassador to the Ottoman Empire and had parts of the Parthenon shipped to Britain. Following lines depict Byron's reaction toward British imperialism.

"The last, the worst , dull spoiler, who was he?

Blush, Caledonia! such thy son could be!

England! I joy no child he was of thine:

Thy free-born men should spare what once was free ;

Yet they could violate each saddening shrine,

And bear these altars o'er the long-reluctant brin"

These lines can be interpreted as the critique to the British rapacity and imperialist attitude. However, the anti-imperialism of Byron is always responded by his exoticism and his sentimental Greek nationalism and these two factors recreate a hierarchy between West and East. The impact of Greek civilization on Lord Byron is often reflected in his works which is based on his journey to Greek to help Grecians in their fight against the Turks. This decision explains Byron's passion for freedom and liberty among society.

Conclusion

The literary phenomenon of Orientalism has been focused by various writers all around the globe and they usually do not convey the same perception about the concept which creates divergence towards Orientalism. The key figure of this concept of Orientalism is Edward Said, although many eastern and western writers claims that he has represented the negative attitude towards Orientalism and shown it as an offensive and pathetic system of governance. Whereas according to Said, the British orientalists have not used the right approach towards East and thus they write what suits them. The thing that irritates him is that the orientalist writers did not bother to find any possibility to bridge the gap between the Eastern and the Western part of the world. Edward Said argues that Western representations of the Orient often establish a hierarchy between West and East, and this supremacy has its roots in the imperialist thinking.

While Kipling through his writings depicted that East requires the involvement of West for the betterment of their future generations, Lord Byron was opposing this concept that orients are inferior or the ones who require assistance. Kipling is known as the orientalist or imperialist writer because his writings often declare imperialism as a favorable prospect for the East. While on the other hand, Lord Byron is still known as the romantic poet although he has written some works that highlight the oriental mindset but the reason behind him not known as an orientalist writer is because he followed the notion of Edward Said that imperialism should not be glorified.

Recommendations

The study about orientalism must be considered as a continuous topic for future research since it is of utmost importance to clarify the misunderstandings in the Western world about East. Undoubtedly, East has always been misunderstood by the West and it is mostly because of the Western authors who misinterpret the culture, beliefs, and norms in their works. Therefore, more writers and their literary works from modern age are recommended to examine from this perspective.

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