

STUDY OF ORIENTALISM IN SONG OF "ICE AND FIRE" BY GEORGE R.R. MARTIN

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Abstract—*Cultural differences, women in positions of power, feminism, racism, and Identities, to name a few, have always been contentious concepts in the majority of modern works. Beginning with The Arabian Nights, modern fantasy has lately followed in the footsteps of The Arabian Nights in showing the Oriental "Other." In several works of literary current studies, some academics and critics have postulated about the cultural disparities between the East and the West, with special emphasis to Edward Said's book Orientalism. Orientalism, according to Said, is a by product of colonialism's economic, political, and cultural supremacy over the East. This collateral damage still exists today, necessitating more research into the patterns of domination between the West and the East. As it is a kind of perpetual unconscious rule, its consequences are irreversible.*

The West assumes the role of rescuer for colonial cultures, since they are regarded weak and rely on the West's assistance while experiencing racial and religious persecution. The unusual portrayal of the characters' qualities, as well as the political and social systems in the series, are the grounds for my selection of this theme. This is fascinating because A Song of Ice and Fire takes place in a parallel universe where realism should be minimized.

Keywords—*Orientalism, The Eastern and Western world*

INTRODUCTION

For decades, postcolonial studies have focused on methodologies and ideas that include all facets of colonialism and its manifestations. The investigation of the connection between East and West in defining the identities of colonized territories and Europe is the most important part of these postcolonial studies. In terms of political procedures, cultural traditions, and economic stability, colonialism exacerbated the difference between East and West, resulting in an infrastructural imbalance between the two. In colonial territories, the colonists' authority over the colonized was shaped into different social divisions.

The phrase "power" was deemed advantageous to both parties since it included economic development, poverty alleviation, maintaining peace, conserving natural resources, and maintaining order and discipline within nations. However, the ugly face of power legitimized tyranny and facilitated the political formation of new forms of freedom and progress, resulting in created territories, communities, and economies. The primary objective was to win the populace's minds and hearts. It is difficult to distinguish colonialism from imperialism, since the latter include control over dependent regions and power, as well as economic and political supremacy. The colonial endeavor entails the suspension, submission, and assimilation of ethnic cultures, and obedience is often required for success.

To maintain continuity and eradicate the "Other's" identity, the colonizer must improvise power, while the colonized must submit. Postcolonial thought is the product of our forefathers' purposeful desire to secure a new place and space and to undermine the identities of other nations. The colonists boasted about their noble intentions, but they should never be accompanied with terror, control, and manipulation.

Because the colonial effort cannot take place inside two distinct mental maps, conquerors must inspire terror in order to get compliance. As long as compliance is maintained, the situation will only worsen. These manufactured imaginations include classic strategic planning with the goal of disassociating the populace from its own traditions and attitudes. To do this, the populace must assume there is no planning by the colonizers and attempt to reinforce their own, which will result in accomplishing certain aims and benefits. Edward Said (1979) described colonialism to a large degree, including its origins, purposes, and results. Additionally, he has conducted a critical examination of all facets of colonialism.

In his article on Orientalism, Said points out that opposing it entails rejecting biological generalizations, cultural conceptions, as well as racial and religious prejudices. It's a rejection of greed as the driving force behind intellectual pursuit. The divide between 'the West' and 'the Other' is being erased. In order to grasp the geographical region known as the Orient, Said advocates for the use of 'narrative' rather than 'vision,' which implies that a historian or researcher would turn to a focused and complicated kind of history that allows for the dynamic variety of human experience. Rejecting Orientalist philosophy does not entail a denial of the differences between "the West" and "the Orient," but rather a more critical and objective examination of them.

The Orient cannot be objectively assessed; instead, the researcher must concentrate on smaller, more culturally consistent areas. The "Oriental," as he was previously termed, must be given a voice. Remote scholarship and second hand representation must give way to narrative and self-representation on the Oriental side.

Said argues that colonial narratives establish a phony discourse that is far from the truth of historical events, based on a study of the essay and a detailed consideration of all pertinent works by Said and Greenblatt.

G.R.R. Martin's sophisticated interpretative works, for example, repurpose tools and ideas to depict humans under social and political restrictions. These postcolonial theorists examine colonialism via the destructive techniques of spectator mindsets, which express rejections of diversity in human experiences through many means that may not be readily erased. Receivers become blind to the interpretative processes established by media, social contexts, and educational institutions as a result of their use. This includes literature, since it is an efficient tool for colonizers to manipulate in a methodical manner.

It is obviously not simple to reformulate or justify these patterns, but this power relationship between the West and the East may be analyzed and deconstructed outside of postcolonial studies. Instead of rejecting foreign ideas, one can attempt reconciling one's own and the "Other's" identities without pursuing them. Scholars may experiment with different perspectives and methodologies in order to better understand indigenous people; they may also enable indigenous people to express themselves in a manner that benefits both parties by hinting the truth about each person's true identity. This might assist a whole civilisation rediscover its essential beliefs and thinking, as well as reclaim dignity and personhood, allowing these people to see a brighter future.

The colonization of the mind is said to have resulted in the loss of identity for some people; also, the colonists' grasp of their psychology enabled them to undertake psychological colonization, which proved to be highly efficient and difficult to eradicate. In terms of the

most effective ways, it is necessary to emphasize the educational system, which propagates false beliefs regarding colonialism and its consequences.

This tendency has led to intellectual stagnation, weakened economies in colonial countries, and estrangement among women as a result of the rejection of Orientalism. The consequences of these problems are catastrophic for the whole society. Forcing oneself to adopt colonial views by improvising on power (financial or technical, or even militant) may lead to a loss of one's own perspective and uncertainty about one's identity. Acceptance of racial disparities that are presented as an agreement between the East and the West occurs when the Western colonists isolate themselves from the "Other." In order to acquire national existence, there is always opposition and a war for independence. Furthermore, as long as one is trapped in an exploitative system, the dominating system will place restrictions on them from all sides. Greenblatt's view on the transfer of power from one level to another is supported by these notions.

If you'd want to be more specific, Greenblatt (2005) says that letting go of one's "stubborn grasp on selfhood," even if it's only a fantasy, "is to die" in our society. In Greenblatt (2005), he demonstrates how power may affect a certain group. "Other" identity is closely linked to one's surroundings, therefore colonialism's critical practice is reinforced by fictionalizing one's belief and building it according to a series of manipulations by the "civilized." While propaganda may be harmful, it can also be more dangerous than propaganda itself since it causes individuals to lose faith in or confidence in their own views.

By using colonial narratives, colonial authority aims to alter selfhood and create a skewed picture of the enslaved as uncivilized, stupid and indolent. Self-affirmation and self-construction may be achieved via literature, which is significant to sociological techniques and methods. With reference to Khaleesi as the white savior, Greenblatt (2005) describes "Narrative absorption" and how it eats existing power systems via literature. Though her road was long and arduous, her strategy for attaining power is crucial. To use George Martin's own words: a look into human nature's darkest side and the price individuals are willing to pay for power.

THE JOURNEY OF DEANERYS TARGARYEN

As she succumbs to her challenging power position, Daenerys Targaryen's character description reflects postcolonial ideas in an evaluation based on the novels. In the process, she turns from someone who was once a leader to someone who has become a dictator, blinded by the need to gain more personal success. Despite her stated goal of ensuring the continuance of her bloodline and power, she does not take into account the devastation her dragons and army leave behind. Daenerys has a lengthy monologue in the book (2011) that explains the various difficulties she has faced in her pursuit for supremacy.

I've lived most of my life in other countries. I've been attacked by a slew of guys, and I've lost track of their identities. I've been treated like a stallion's foal. In the past, I've been raped and defiled, and I've been embarrassed and deceived. During those long years of exile, what did I have to hold on to? Faith. Gods are not my thing. Not in the folklore and mythology of the world. In my own mind. In Daenerys Targaryen. Before the birth of my children, the world had not seen a dragon in decades. Before me, the Dothraki had never crossed a sea.

That is my destiny, and I want to carry it out. In Daenerys Storm's mind, she is a promised princess who will battle against the dark forces of evil, since she is the daughter of a dead

king. Mother of Dragons and Mhysa, Viserys and her brother are the only surviving Targaryen family members. In addition, Khal Drogo gave her three dragons as a wedding present; she considers them her children. As a youngster, the silver-haired princess, a descendant of Valyria's ancient blood, spent her days imagining herself as a small girl living in a lemon grove. Her brother Viserys has a resentment for Daenerys since their mother died when she was giving birth to the princess. Daenerys and Viserys would have married if Viserys had not harbored such a deep hate for her. House Targaryen is notorious for incestuous marriages in order to maintain the purity of the blood.

They've spent their whole lives as travelers, staying with various hosts in various places. As Daenerys ages, the desire to reclaim the Iron Throne from her family becomes stronger. Readers see her transformation from fearful and mistreated adolescent to powerful lady who shares a home with a nasty brother. Viserys indoctrinates Daenerys with the notion of governing, and when she becomes a "woman," he sells her to the Khalasar leader of the Dothraki. After buying the princess from her brother, Khal Drogo sends his army of blood-riders to announce Viserys as ruler of the Iron Throne. Forcing her to live in Dothraki society, the Khal kidnapped the princess.

When she takes the throne as the Khaleesi, her husband kills her brother. Eventually, she loses her husband and unborn child because she is compelled to trade one life for another via magic. Her voyage includes an assassination attempt, a coup attempt by her own people and an operation to capture Khaleesi that ultimately increases her authority. As Daenerys makes her way toward the Iron Throne and her metamorphosis, one can't overlook the instability and misery she experiences. Throughout *A Song of Ice and Fire*, Daenerys' tale is portrayed from her perspective as an innocent and naive child. After seeing so much physical and psychological misery, she decides to conquer all seven kingdoms as a recompense for her suffering. This makes the book series more enjoyable for the reader.

She spent her youth in exile, destitute, surviving only on hopes and plans, traveling from one place to the next, terrified, never safe and without any friends save for a brother who was, by all accounts, half-crazy, as her servant recalls (2011) in recalling her life. a brother who sold her virginity to the Dothraki in exchange for the promise of a military. She and her dragons hatched someplace in the grass, and I know it. Because she's so proud, I'm sure she feels the same. How could this not be the case? Her dignity was the only thing she had left. I'm sure she's got the stamina to go through this. How could this not be the case? The Dothraki hate cowardice. Weakness would have made Daenerys less of a threat.

She's a tough cookie, and I've seen her in action. The existence of Astapor, Yunkai, and Meereen is sufficient evidence of this. Slave-holding towns of the slavers were reduced to dust under her delicate sandaled feet after she escaped assassination plots and fell sorcery, lost a brother, a husband, and a son. (p.3)

The Iron Throne is the only thing keeping Daenerys going through the hardships of her existence. In this way, the character might be described as a beacon of light for others who are weak. When it comes to colonialism, Daenerys embodies G.R.R. Martin's western worldview. The world of Daenerys is one of conflict and horror with a high concentration of both violence and magic. She goes from being a sweet child princess to a vengeful tyrannical queen and a power vacuum throughout the course of the novel.

As a result, Daenerys transforms from Khaleesi to mother to queen in the span of a few short seasons. Due to Daenerys' status as a Westerosi figure in Essos, it is difficult to examine her from an Orientalist perspective. This makes analyzing her character all the more difficult. Due to her description as a protagonist whose actions are critical and storylines are contentious, it is difficult to depict the character's connection to each continent. When it comes to the childlike East, she is the white savior and white mother.

In Daenerys' journeys across the continent of Essos, exoticization, animalization, and dehumanization are not limited to the Dothraki, as Hartnett (2016) defines the essence of the character's tale. This has happened to her with practically every other race she's met. Despite the fact that she has been among slaves since her time in Pentos during A Game of Thrones and has owned slaves while living in the khalasar, Daenerys is horrified at the mere mention of these cities and their slave markets. As a result, these towns are seen as more dangerous than their slave marketplaces.

Despite the fact that she encounters a wide range of people on her travels throughout Essos, readers only get a glimpse of Daenerys' impression on these newcomers. This explains why the "Other" does not have a representation of their own identity. She portrays the East as exotic and scary, which indicates Orientalism in her character's perspective. Daenerys and her people have a colonial fissure because of her Westerosi upbringing.

Because even though the story takes place in their own nation, where the majority of people are of their own race, individuals who are not racially coded as white are muted, according to Hartnett (2016), the Westerosi perspective is always represented by Daenerys or another Westerosi character. When Daenerys sets out to conquer the Seven Kingdoms of Westeros, she hopes to free slaves and bring peace and prosperity to their territories. At initially, she gains the support of the Dothraki tribes. Her dragons and her ability to avoid being burned by fire, which the Dothraki may see as a heavenly power, are used to demonstrate her strength.

Her Unsullied army, well-trained by their Masters, follows her to Qarth, where she begins her conquest of all of Slaver's Bay's cities. With three dragons, ships, and troops at her disposal, she gains even greater clout. The Queen's justice is at the heart of Daenerys' crusade. Slavery must be abolished, an unjust system must be changed, and those in authority who sell women, men, and children in slave markets in order to serve the wealthy and powerful must be removed from power. Daenerys expects her involvement to liberate these cities, but she feels this can only be done via killing.

In turn, this complicates her objectives since she has a skewed view of authority that works against her. Martin describes Westeros' social and political conduct as more evolved than that of Essos in the political relations between the two countries.

As in Westeros, murder is the only way for discussions to take place in the realm of Essos. When the fiction uses force to fill the "Other," with mystery and dread, it demonstrates its Eurocentricity. Daenerys' character illustrates that violence isn't necessarily a sign of primitiveness, as previously thought. Her Westerosi ancestry helps her reclaim the crown, but she also exploits her power and cruelty to create a new world for herself.

CONCLUSION

Orientalism, colonialism, imperialism, and capitalism all feature prominently in A Song of Ice and Fire's cultural and socioeconomic context. Martin's work is comparable to past modern works in terms of adopting a negative method to solidify readers' imaginations since

the Western view of Easterners remains the same throughout millennia. However, Martin's intentions regarding these depictions remain ambiguous. Readers may be disturbed by the author's use of these ancient strategic principles from the lineage of Orientalism's inception, while also highlighting its sinister side, in the fantasy genre.

Nevertheless, the mere fact that such themes appear in a contemporary book lends credence to Edward Said's claim that the West is framed as superior; nevertheless, the inclusion of magic and enchantment in A Song of Ice and Fire's plot has softened these interpretations. In Song of Ice and Fire, one may see aspects of colonialism and Orientalism, in addition to imperialism.

The presence of Orientalism has been shown as a secret capitalist figure that exploits the whole strategy of dominating the Seven Kingdoms throughout this study of A Song of Ice and Fire, with a focus on the character of Daenerys. In terms of power and money, Bravos is believed to be the world's most powerful and richest city, with the Iron Bank as its center of power. The Iron Bank, the most powerful organization on both continents, has meticulously planned every detail of Queen Daenerys' voyage.

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