

# GEORGE ORWELL'S WORLDVIEWS REFLECTED IN *BURMESE DAYS*: A GENETIC STRUCTURALISM STUDY

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## ABSTRACT

The results showed that in George Orwell's *Burmese Day* Novel there are three things that make up the factors of Genetic Structuralism. Among them are the author's worldview, collective subject, and human facts. Until finally the facts of humanity and the collective subject shape the author's worldview. Worldview occurs because of the reciprocal process between historical facts and collective consciousness that is formed and poured as a geneological process for the publication of a literary work. The process is also contained in the work *Burmese Day* which is an event or personal experience of the author, and is a historical fact that influenced the nation, namely Burma (Myanmar) today. The author's worldview that has been expressed in the work is a dialectical process of the author with the facts and personal experiences of the author as outlined in the work of fiction.

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## I. Introduction

Literary works appear as a result of human inspiration from the power of imagination. This imagination is expressed and realized in real form as a masterpiece. Literary works are not limited to imagination or mere imagination but it is also a reflection and influence of the real life of the creator's environment. This means that literature is written and produced by the author as members of the community in their environment. Literary work can also be defined as a form of reflection and ideals of a certain society. This can be seen from the description of literary works that show life that has happened or is happening, even the future that is expected by the public. The presence of literary works in the midst of society is also welcome as one of the socio-cultural realities.

There are two factors that determine the dominance and growth of particular literary works over other literary works in a region. First, consider how much or how frequently a literary work is discussed, as well as its influence on people's lives. Second, how does the literary work fit into the current political landscape of a given area. It is important to remember that the dominance of a literary work can also vary over time. Literary works that are initially little known can become dominant if they receive sufficient attention and support from the literary community and the general public. Apart from that, changes in the political landscape can also influence how a literary work is interpreted and received. In an ever-changing society, the role of literary works as social and political reflections and critics is very important. Factors such as frequency of conversation and suitability to the political landscape can help us understand how literary works developed and influenced culture and thought in a region.

The San Saya rebellion that took place in Burma around 1930. The Saya San rebellion was one of the greatest anti-colonial movements in Southeast Asia in the 20th century, leaving thousands of people dead by the time it had concluded. The Saya San rebellion is useful because it can help us to understand other revolts and revolutions throughout Southeast Asia especially during the colonial period. The Saya San rebellion case-study demonstrates how contesting historiographies do have an effect on the production of history. Because the colonial narrative formed the dominant discourse of the period, that discourse was able to control the narratives based on the archival data, despite them being biased and framed from only the colonial perspective. In other words, the so-called official archives about the Saya San rebellion did not tell us much about the rebellion, except for the administrative context that combined mostly only disciplines of ethnology, law and geography to reconstruct the narrative.

'*Burmese Days*' by George Orwell is a window into the lives of the British Officials serving in Burma under the British occupation of the Indian subcontinent. Orwell could draw a lot from the five-years he spent as a police officer in the Indian Imperial Police force in Burma. Katha on the west side of the Irrawaddy River was one of the places where Orwell had been posted and he created 'Kyauktada', the fictional place in '*Burmese Days*' based on this experience. '*Burmese Days*' provides an honest caricature of British officials living in Burma and the local population during British rule. This book is very different from Orwell's more popular works – *Animal Farm* and *Nineteen-Eighty Four* (which of course came later). '*Burmese Days*', which was Orwell's first book, was published in 1934 following an autobiographical approach. There are no metaphors or allegories so it just brings you closer to Orwell, as a person.

The greatness of George Orwell that makes him special compared to other story writers is that he wrote his own stories. In addition, George Orwell's stories have easy and complex

plots that show the depth of his imagination. George Orwell's ability to write this story certainly cannot be separated from how the world shaped him. Considering that he lived at the same time as the Indian people, of course he has gone through various complicated events, which most likely influenced his worldview and the stories he wrote. George Orwell served in Burma as a colonial soldier and had a cruel experience. Especially in the lives of natives and white people who always feel superior. In the novel *Burmese Days*, through a character named Flory, the fate of a man who likes to read, is critical of white people, glorifies native people, but has a dark past is described. The man seemed to have been thrown into a poor, turbulent Burmese village. The village was under British colonial rule.

Wellek and Warren (1990) stated that involving the author's life is an established method for studying literary works. Based on this opinion, and several facts stated above, researchers became interested in conducting research on the novels written by George Orwell involving his position as a writer. This research will be carried out by connecting events and various social activities involving George Orwell as a writer and looking at their influence on the birth of his work. So, in this research, researcher will use the study of Genetic Structuralism as a theoretical basis for researching one of the novels written by George Orwell, namely, *Burmese Days*. *Burmese Days* was deliberately chosen because according to researcher this novel is the actualization of several facts and subjects that shaped George Orwell.

Genetic Structuralism is a theory of literary study put forward by Lucian Goldmann. He intended this theory as an attempt to go beyond the framework of Structuralism studies which only rely on structure and see the autonomous existence of literature. This theory also exists as a synthesis of two tendencies in literary theory and social theory of literature (Faruk, 1988).

In this research, there are at least two reasons why researcher chose to examine novels written by George Orwell and in particular chose the novel *Burmese Days*. First, George Orwell is a prolific novel writer and has contributed greatly to the development of literature. Apart from that, George Orwell was a popular novelist, which means his works were easily accepted. The second reason is that there are many life values that can be learned from the novels he wrote, especially the novel *Burmese Days*.

In regard to genetic structuralism analysis, the researcher found some similar topic in a previous journal. The journal is by Mutiara Widya Utami, Suminto A. Sayuti (2019) *Genetic Structuralism Analysis in Short Story Pusaka Tinggi Darman Moenir Text Structure, Social Structure and World View Perspective*. This journal analyzes the author's worldview. This study aims to describe the concept of short story Pusaka Tinggi by Darman Moenir of the concerns of the structure in short story text, social structure of society that underlies the birth of a short story, the social worldview of the author in the short story, and the relationship between social structures with the world view authors in short story Pusaka Tinggi by Darman Moenir. This type of research is descriptive qualitative research using genetic structuralism theory Lucien Goldmann. The result of analysis of genetic structuralism in short story Pusaka Tinggi by Darman Moenir of indicates that the structure of short story text reflects the problem of disputes caused by the dissolution of understanding of Minangkabau society about the prevailing customs, the social structure underlying the birth of the short story is the social structure of Minangkabau society in a people in the inter- in Minangkabau, the authors 'world view of Darman Moenir in short story is social humanism in Minangkabau society, and the relationship between the social structure and the authors' world view involves the setting of the life of a

Minangkabau people in a kinship group based on the customs governing the pattern of behavior in social relations in Minangkabau.

To support the statement above, researcher will conduct research on the novel *Burmese Days* by George Orwell based on genetic structuralism studies. The basic concepts in the study of Genetic Structuralism according to Goldmann are human facts, collective subjects, world views, structuration, and dialectics of understanding and explanation (Faruk, 2016). Based on this concept, the researcher will only discuss it from the perspective of world views.

## II. Methodology

This research uses a qualitative description method. According to Siswanto (2005), a method is a systematic method designed and applied by a researcher in an effort to solve a problem or find the truth about a particular phenomenon related to the research subject. Moleong (2019) defines qualitative methods as research procedures that produce descriptive data in the form of spoken, written language and observable behavior. Data collection techniques are the most strategic step in research. Data collection techniques will show the most basic steps in research so that research can lead to the problems found (Sugiyono, 2014). The data collection technique used in this research is the reading and note taking technique.

The data collection process carried out in this research are as follow: read intensively existing materials and data by using reading techniques, select data that truly suits research needs, mark the data that has been obtained from the reading results, identify which data is appropriate to the problem, and record data according to research.

According to (Moleong, 2019), qualitative research is research that intends to understand phenomena about what research subjects experience, for example behavior, perceptions, motivation, actions and so on, holistically and by means of descriptions in the form words and language, in a special natural context and by utilizing various natural methods. The steps for analyzing this research data are as follows: Analyzing the socio-cultural conditions of society contained in the novel *Burmese Days* by George Orwell, Analyzing the background of the author's social and cultural life in creating the novel *Burmese Days* by George Orwell, Analyzing the worldview of the author of the novel *Burmese Days* by George Orwell, and Draw conclusions based on data that has been analyzed based on research objectives.

## III. Results and Discussion

### A. Results

This research include Results and Discussion. In the results, there are: 1. Human Fact; 2. Collective Subject; 3. Worldview. In the Discussion, researcher will explain the big picture of research results that form the author's worldview in the work. Researcher will try to correlate the results of this study with similar studies with different research subjects. Furthermore, researchers will discuss theoretically the findings in the novel in the form of quotes with the theory used to conduct research, namely Genetic Structuralism.

Result of Study is an explanation of the results of the research conducted on the novel *Burmese Days* by George Orwell using Genetic Structuralism. This study will look at one of the elements found in Genetic Structuralism, which is the worldview reflected by the author

through his literary works. The author's worldview is seen through the main character and how other characters influence the main character.

*Burmese Day* is a novel set in Burma (Myanmar) in the 1920s. Kyauktada is a fictional district based on the original district of Kathar, a city where Orwell served. In his fictional city, there is a central and branch railway line in Mandalay near the Irrawaddy River. At the time, the city was under the rule of British imperialism. The British *colonization* affected the Burmese people. The British people, as the powerful ones, built some buildings. In the novel, Burma is described as a dilapidated city:

*“Kyauktada was a fairly typical Upper Burma town... in 1910 the Government made it the headquarters of a district and a seat of Progress— interpretable as a block of law courts... durable jails which the English have built everywhere”* (Orwell, 2022)

Orwell's *Burmese Days* attempts to portray colonial Burma as a barbaric country. In the novel, Orwell highlights the acute hatred between white Europeans and their colonised people. *Burmese Days* is the only novel in which Orwell used his experiences in Burma as fictional material. In this section the researcher tries to elaborate on the findings in the novel and describe how Orwell views the characters and social conditions in *Burmese Day*.

## 1. Human Fact

Human facts are all the results of human activity or behavior, both verbal and physical, which science tries to understand. Goldmann (Faruk, 1988) considers all human facts to be a meaningful structure. It is a collection of several activities, including certain individual activities, social activities, political activities and cultural creations. Two activities, namely certain individual activities and certain social activities.

The fact of humanity in the form of political activity can be seen in the figures on *Burmese Day*. The author of the novel wanted to show how the actors of the indigenous people, the British people, and the people in *Burmese Day* who had a role in the novel, as a portrayal of the political system of imperialism in his colony. An example of political activity can be seen from the formation of an English club in the novel. Here's an excerpt:

*“... European Club—a dumpy one-story wooden building—one looked at the real center of the town. In any town in India the European Club is the spiritual citadel, the real seat of British power, the Nirvana for which native officials and millionaires pine in vain. It was doubly so in this case, for it was the proud boast of Kyauktada Club that, almost alone Clubs in Burma, it had never admitted an Oriental to membership”* (Orwell, 2022).

The above quote shows how political activity took place within the English club. The Club, a place where the British gather at all times, and no native can join that Club except as servants to serve them. The British claim that the European Club was a real central city along British Imperialism in India including Burma. The club showed political activity. Political activity that shapes human facts is activity when the exclusivity of the club shapes identity politics. English clubs show excellence with

clubs. A valuable club that fueled the Burmese people's ambition to join. The club was built to show the difference in their superiority to the Burmese people which will always be inferiority. The main purpose of the Burmese people to obtain club membership is to eliminate the impression of superiority and inferiority between the British and the natives. The Club will accept one person just for becoming a member, so two natives compete against each other for Club membership.

The two natives who will compete are U Po Kyin as the Kyauktada Subdivision Judge and Dr. Veraswami as the doctor. U Po Kyin is described as a fifty-year-old man, very fat. His face is broad, yellow, and fairly unwrinkled, and his eyes are brownish-yellow, while Dr. Veraswami is described as a small, black, pump man with fuzzy hair and round, trusting eyes. In addition, U Po Kyin has a bad attitude, as a Judge, he abused his power of collecting tolls endlessly, a kind of private taxation scheme, from all villages under his jurisdiction, then, Dr. Veraswami has a good attitude, loyal to Europeans, has European friends. By seeing the differences between U Po Kyin and Dr. Veraswami, they both took different ways to get membership.

When viewed from the common consciousness of the Burmese people at that time, the author in the novel wants to describe how thick colonialism considers the arrival of the British to have had a good influence on their lives through development. So that people tend to flatter and want to live and get along with British society. The indigenous peoples of Burma and India sided with the laws set by the British colonials. They are unable to follow their conscience by rejecting colonial principles or rejecting the recognition that they are an inferior nation. This is shown by the existence of identity issues. This issue tends to be political in nature.

Characters in *Burmese Days* also undergo identity transformation because of their understanding or thinking about the concepts of superiority and inferiority. This shows the fact of humanity in the form of individual activity. As done by the character Flory who is different from other figures in England. Flory showed his qualities as a dignified and strong English man. Superiority-inferiority cannot be separated from cultural and racial differences. The author describes the character of Flory not only on a social level but on individual activities such as appearance and dress to show his superiority. Here's an excerpt in the novel showing the character Flory:

*Flory was a man of about thirty-five, of middle height, not ill made. He had very black, stiff hair growing low on his head, and a cropped black moustache, and his skin, naturally sallow, was discoloured by the sun. Not having grown fat or bald he did not look older than his age, but his face was very haggard in spite of the sunburn, with lank cheeks and a sunken, withered look round the eyes. He had obviously not shaved this morning. He was dressed in the usual white shirt, khaki drill shorts and stockings, but instead of a topi he wore a battered Terai hat, cocked over one eye. He carried a bamboo stick with a wrist-thong, and a black cocker spaniel named Flo was ambling after him. (Orwell, 2022)*

The presentation of the appearance was also part of the exposure of Flory's identity as a white British man who was also part of the British imperial colony in Burma. Various differences in physical characteristics such as white skin and colored skin. In his literary works Orwell is presented in such a way that white people feel superior and this encourages the strengthening of masculinity in the form of violence. Despite this, Flory

is unable to carry out this form of masculinity, which then makes her an ambivalent figure in every way. Flory's physical appearance is very masculine, but the way she behaves is always trying to stay away from issues. Of course, this is very contrary to the white people in the same colony because they show more of their masculine side by being violent, both physically and verbally.

Political activity in *Burmese Day* can also be seen from Indigenous figures such as U Po Kyin. U Po Kyin was a native but had a fairly high position as a British colonial official. Political activity can be seen from the role and ways U Po Kyin defended his position. Given that as a native, his position as an official is not easy. The following excerpt shows the political activities carried out by the character U Po Kyin.

*When any accusation was brought against him, U Po Kyin simply discredited it with strings of suborned witnesses, following this up by counter-accusations which left him in a stronger position than ever. He was practically invulnerable, because he was too fine a judge of men ever to choose a wrong instrument, and also because he was too absorbed in intrigue ever to fail through carelessness or ignorance. One could say with practical certainty that he would never be found out, that he would go from success to success, and would finally die full of honour, worth several lakhs of rupees. (Orwell, 2022)*

The above quote shows how the character U Po Kyin maintains his position as a judge. Since becoming a government official, U Po Kyin has built many networks. The practices carried out by U Po Kyin were used to secure his position. The actions taken by U Po Kyin are part of a political activity that reveals the fact of humanity in the novel. Political activity, social activity, and individual activity are actually not really different. The three activities are intertwined. Despite U Po Kyin's actions as a bad political activity. On the other hand, U Po Kyin is a figure who is described as a devout religious person. His wealth was used to build places of worship. The following quote shows the generosity and attitude of U Po Kyin as a devout religious person:

*U Po Kyin was a good Buddhist and intended to provide against this danger. He would devote his closing years to good works, which would pile up enough merit to outweigh the rest of his life. Probably his good works would take the form of building pagodas. Four pagodas, five, six, seven—the priests would tell him how many—with carved stonework, gilt umbrellas and little bells that tinkled in the wind, every tinkle a prayer. (Orwell, 2022)*

The above quote shows how U Po Kyin is described as a devout figure of worship. U Po Kyin has also built between four and seven pagodas. This proves how loyal U Po Kyin is to his beliefs and religion. The author describes how the Buddhists believe in the karmic system. U Po Kyin is described as a figure who believes in the Buddhist belief system. So that every good he does aims to maintain his success. Here's an excerpt showing the Buddhist system of "karma" described by the author:

*And even beyond the grave his success would continue. According to Buddhist belief, those who have done evil in their lives will spend the next incarnation in the shape of a rat, a frog or some other low animal (Orwell, 2022)*

As an obedient individual, of course, U Po Kyin believes in karma. Therefore, all efforts were made to maintain prosperity while avoiding bad karmas such as incarnating into animals after he died. Of course, in the next life, U Po Kyin still wants to be who she is now. He who has a prosperous and prosperous life.

## 2. Collective Subject

Collective subjects are subjects derived from social or historical facts. Collective subjects can be kin groups, work groups, territorial groups, and so on (Faruk, 2015). In the context of imperialism depicted in *Burmese Day*. The events that show the collective subject take the form of problems that plague Imperialism. The novel depicts the problem of imperialism in India in general and Burma in particular. The imperial system is demonstrated through the practices of imperial leaders such as racism, ethnic discrimination, oppression, bigotry, intolerance, incitement, and exploitation. In this context, British colonialism regarded the indigenous people as blacks and treated them according to the color of their skin. Stated "*When a man has a black face, suspicion is evidence*" (Orwell, 2022). It is a quote that shows how racism existed in the model of society during British imperialism in the colonies, which is reflected in *Burmese Day*. Another form of imperialism was the artificial trial of their opponents and this happened clearly with the native Indian physician Veraswami. As long as there is a colonial system, there must be anxiety, hatred, depression, racial discrimination, hatred, and marginalization. Here are excerpts showing the existence of a collective subject in Orwell's novel *Burmese Day*:

*In any town in India the European Club is the spiritual citadel, the real seat of the British power, the Nirvana for which native officials and millionaires pine in vain. It was doubly so in this case, for it was the proud boast of Kyauktada Club that, almost alone of Clubs in Burma, it had never admitted an Oriental to membership. Beyond the Club, the Irrawaddy flowed huge and ochreous glittering like diamonds in the patches that caught the sun; and beyond the river stretched great wastes of paddy fields, ending at the horizon in a range of blackish hills* (Orwell, 2022)

The above quote shows how colonized countries like the British who colonized India, not just took what was in the colony. Britain as a colonial country also created cultures that existed in England to its colonies. This can be seen by the *clubs*, buildings, to the beliefs of the majority of British people spread in the colonies. The club also established masculinity. white figures from the colonies in Burma so that they were in a group or club that could keep, strengthen, and show their dominance not only as colonials, but also as masculine figures. Their existence in colonies and clubs became a form of masculinity because doing service to their country and nation was a form of masculinity. Other examples of British cultural intervention that entered the colonies include:

*The native town, and the courts and the jail, were over to the right, mostly hidden in green groves of peepul trees. The spire of the pagoda rose from the trees like a slender spear tipped with gold. Kyauktada was a fairly typical Upper Burma town, that had not changed greatly between the days of Marco Polo and 1910, and might have slept in the Middle Ages for a century more if it had not proved a convenient spot for a railway terminus. In 1910 the Government made it the headquarters of a district and a seat of Progress—interpretable as a block of law courts, with their army of fat but ravenous pleaders, a hospital, a school and one of those huge,*



*durable jails which the English have built everywhere between Gibraltar and Hong Kong. The population was about four thousand, including a couple of hundred Indians, a few score Chinese and seven Europeans. There were also two Eurasians named Mr Francis and Mr Samuel, the sons of an American Baptist missionary and a Roman Catholic missionary respectively. The town contained no curiosities of any kind, except an Indian fakir who had lived for twenty years in a tree near the bazaar, drawing his food up in a basket every morning (Orwell, 2022)*

The above quote shows how the author describes the condition of a colonized city like *Kyauktada* as a city that in his view is unique. Orwell explains the historical fact in describing the city, which is seen by using the year when Marco Polo arrived in 1910 as a depiction that *Kyauktada* has not changed much. There are quotes from the author that show the role of Britain as a colonial who incorporated British culture through development. In the above excerpt, the author also explains how a city is undergoing changes due to rapid development. There are physical buildings that eventually also influenced the social culture of the Burmese people. Shown by the population growth, and the increasing diversity of nations living in the city. Through his characters, the author tries to describe how the social conditions of society ultimately shape the existence of a collective subject in the author's point of view.

*‘You don’t have to listen to the honourable gentlemen talking, doctor. I stood it as long as I could this morning. Ellis with his “dirty nigger”, Westfield with his jokes, Macgregor with his Latin tags and please give the bearer fifteen lashes. But when they got on to that story about the old havildar—you know, the dear old havildar who said that if the British left India there wouldn’t be a rupee or a virgin between—you know; well, I couldn’t stand it any longer. It’s time that old havildar was put on the retired list. He’s been saying the same thing ever since the Jubilee in ‘eighty-seven (Orwell, 2022)*

In addition to influencing culture through buildings, history is written in stories, the author also shows how social relations between the colonized country and its colonizers. The above quote shows that a colonial country like Britain at the time of colonization not only had a spirit of conquest. The British people also felt superior to the people of their colonies. Mentioned in the novel how they called the natives "dirty nigger", the label "dirty nigger" shows how racism between one nation and another in the colony is related. Between one individual and another individuals give labels, ridicule, as examples of forms of hatred. In this case, the author describes how there is a collective subject, namely when racism becomes a problem of every group or nation that is squeezed together in a region or colonial country.

When viewed in its historical context, racism emerged long along with colonialism and slavery carried out by the colonizing nation against its colonies. Racism eventually became a habit and culture that every nation faces. There are tribes or nations that are perpetrators of racism. Tribes and nations that are perpetrators of racism are formed because of social class and the assumption of existence between one nation that is superior to other nations. Instead, the victims of racism are usually colonized nations or tribes that eventually become minorities.

*“Just listen to this. “It has been suggested that as there are as yet no Oriental members of this club, and as it is now usual to admit officials of gazetted rank,*

*whether native or European, to membership of most European Clubs, we should consider the question of following this practice in Kyauktada. The matter will be open for discussion at the next general meeting. On the one hand it may be pointed out”—oh, well, no need to wade through the rest of it. He can't even write a notice without an attack of literary diarrhoea. Anyway, the point's this. He's asking us to break all our rules and take a dear little nigger-boy into this Club. DEAR Dr Veraswami, for instance. Dr Very-slimy, I call him. That WOULD be a treat, wouldn't it? Little pot-bellied niggers breathing garlic in your face over the bridge-table. Christ, to think of it! We've got to hang together and put our foot down on this at once. What do you say, Westfield? Flory?" (Orwell, 2022)*

Racism and ethnic discrimination are not caused by Europeans; Instead, it was helped by them. The prejudices displayed by Europeans vary throughout the story. Ellis was one of those who believed that the locals were intrinsically inferior and who expressed this opinion using various insults. Others may not blatantly look down on the natives, but they undoubtedly think that they are less civilized, if not evil or inferior enough. Then some do not recognize the difference between such breeds as Flory. Even Flory found something to appreciate about their way of life. Indeed, racism eventually contributed to the perpetuation of colonial experimentation by providing a pretext for the conquest of Burma. The Burmese in the story are told as a group that feels inferior towards the British, and this behavior was legitimized by the British authorities. Here's an excerpt that shows how discrimination and racism emerge through calls and events in the novel:

*Ellis really did hate Orientals—hated them with a bitter, restless loathing as of something evil or unclean. Living and working, as the assistant of a timber firm must, in perpetual contact with the Burmese, he had never grown used to the sight of a black face. Any hint of friendly feeling towards an Oriental seemed to him a horrible perversity. He was an intelligent man and an able servant of his firm, but he was one of those Englishmen—common, unfortunately— who should never be allowed to set foot in the East (Orwell, 2022)*

The quote above shows how one figure like Ellis hated the tribe. The hatred became restless, as if communicating with the Burmese people was a terrible aberration. Ellis is one example of a character in a novel who illustrates how superiority leads to strong racism.

The author describes in *Burmese Days* how the British colonials who came to Burma exploited the resources of their colonies. The British claimed that they provided civilization, but in fact they killed or destroyed the distinctive Burmese culture. Flory's suicide illustrates her belief that the British presence in Burma is unnecessary and must end. Flory's views represent the author's views on "*Empire as a system in which he cannot continue to participate and maintain his pride*" (Orwell, 2022). As a consequence, by ceasing to be a colonizer in Burma, he ended imperialism there and allowed others to live their lives as they wished.

In the collective subject section, the author tries to describe how social conditions, social relations, and historical facts make up the collective subject. The collective subject is a depiction of a writer perceiving the world around him through social relationships that ultimately shape his thinking. *Burmese Day* is a depiction of Orwell

when he was one of the British soldiers who came to his colonies. Orwell's memory was passed down in the work *Burmese Day*. When viewed from the results of the quotations above, it can be seen that racism, discrimination, and the existence of indigenous people who became collaborators confirmed British rule in colonies such as Burma. The results of this study show that the author's worldview cannot be separated from the relationship and experience of the author himself, as part of society.

### 3. Worldview

According to Goldman (Afiah, 2021) the worldview (vision de monde) is something that contains aspirations, thoughts that are unified, complex, and contain many contradictions but are interrelated so as to form a round and complete meaning. Worldview can create concepts that can be used as a universal reference. This is because worldview is the result of literary observation of the world around it (concrete social reality) which requires a long time of process.

Goldmann (1977) defines a worldview as the entire structure of individual, social and historical consciousness. Lukacs adds that literature is not merely an imaginative artistic force separate from the reality of human life. But it is also the realignment of the relationship between visions from the experience of the forces of motion that revives man that can provide a fundamental basis for the power of literature in transforming human consciousness.

The author's view in the novel can be represented by two characters who have ambitions to enter the European Club. The author, through his characters, namely U Po Kyin and Dr. Veraswami, has the same goal, which is to enter the English Club. The two characters are depicted as having different images. U Po Kyin is described as a cunning character and does everything possible to achieve his goals. Dr. Veraswami is portrayed as a figure who wants to enter the Club in a fair way. The following quote shows the author's views through characters in his fiction:

*We are going to make a concerted attack on Dr. Veraswami, who is the Civil Surgeon and Superintendent of the jail. We are going to slander him, destroy his reputation and finally ruin him forever* (Orwell, 2022)

The quote above shows the cunning and cunning of the character U Po Kyin who uses all means to achieve his goals. In this context U Po Kyin attempted to slander Dr Veraswami. He doesn't move alone, but also involves his friends and network. Indirectly, U Po Kyin is a depiction of a native who uses his power and wealth to achieve his goals. On the other hand, he used the *privilege* to strengthen his position. Here's an excerpt showing the sneaky way used by U Po Kyin:

*"You see how it has all gone according toplan! Eighteen anonymous letters already, and every one of them a masterpiece"* (Orwell, 2022)

The above quote shows how cunning U Po Kyin is with the description of the way to slander Dr. Veraswami. U Po Kyin discusses with her friends and confidants. From the expression in the quote it can be seen that U Po Kyin explained his way very proudly. It is evident from the term "masterpiece" as if a letter containing false accusations that

would damage the image of his enemy as a work of pride. The next quote will explain how the author describes his character's crimes:

*“It was not only the letters. Rumours about the doctor had been pouring in from every side. U Po Kyin fully grasped that to call the doctor a traitor was not enough in itself; it was necessary to attack his reputation from every possible angle. The doctor was charged not only with sedition, but also with extortion, rape, torture, performing illegal operations, performing operations while blind drunk, murder by poison, murder by sympathetic magic, eating beef, selling death certificates to murderers, wearing his shoes in the precincts of the pagoda and making homosexual attempts on the Military Police drummer boy” (Orwell, 2022)*

The above quote shows the narration of the author. The author describes that the character U Po Kyin is a character who is not only cunning. The author narrates that U Po Kyin is also a vile figure. He did everything possible, one of which was spreading various propaganda. Slandering Dr. Veraswami as a person who has committed many evil and immoral acts. U Po Kyin who was the judge even dropped unproven charges such as accusing Dr. Veraswami of instigator, committing scenaging, rape, performing illegal surgery, torture, performing surgery with alcohol intoxication, homosexual on young children, and various other heinous allegations that the doctor did not make. U Po Kyin's goal is to destroy Dr Veraswami's good reputation.

When viewed from the behavior and attitude of U Po Kyin, the author wants to describe it in his view. First, is the inferiority of the natives colonized by the British. The author describes how the character of U Po Kyin is also an irresponsible, vile nation, and uses his power to do what he wants. There is a line in the novel that is a quote from U Po Kyin showing how, U Po Kyin has become the long hand of the British colonial. Here's an excerpt:

*“I have accused Veraswami of raising a rebellion against the Government. Well, I must have a rebellion to show, must I not?” (Orwell, 2022)*

The above quotations show that U Po Kyin's actions are actions that are beyond the control of society in general. U Po Kyin does his actions because he has power, wealth, and influence even though he is indigenous. However, after all, U Po Kyin is still a native, what he does is also a form of his inability to resist British colonialism. U Po Kyin is a depiction of one of the characters depicted by most native officials. If viewed from his motive U Po Kyin's actions are a form of defeat as a native, he can only throw rumors with the aim of making the British people who are actually colonists of his nation to believe in him and will be accepted in the European Club.

## B. Discussion

Genetic structuralism (Afiah, 2021) itself is formed from several factors. The factors that can shape structuralism include the fact of humanity, the collective subject, the author's worldview. Human facts are all the results of human activity or behavior, both verbal and physical, which science tries to understand (Faruk, 1988). Goldmann (Damono, 1978) considers all human facts to be a meaningful structure. It is a collection of several activities, including certain individual activities, social activities, political activities and cultural creations. Two activities, namely certain individual activities and certain social activities. Collective

subjects are subjects derived from social or historical facts. Collective subjects can be kin groups, work groups, territorial groups, and so on (Faruk, 2015).

Previously there was research using Structuralism. The research includes: “*Genetic Structuralism Analysis in Short Story Pusaka Tinggi Darman Moenir Text Structure, Social Structure and World View Perspective*”. This journal analyzes the author’s worldview. The result of analysis of genetic structuralism in short story Pusaka Tinggi by Darman Moenir of indicates that the structure of short story text reflects the problem of disputes caused by the dissolution of understanding of Minangkabau society about the prevailing customs, the social structure underlying the birth of the short story is the social structure of Minangkabau society in a people in the inter- in Minangkabau, the authors 'world view of Darman Moenir in short story is social humanism in Minangkabau society, and the relationship between the social structure and the authors' world view involves the setting of the life of a Minangkabau people in a kinship group based on the customs governing the pattern of behavior in social relations in Minangkabau.

There are similarities between the study and the research that researchers have done. This study and previous research both used the author's worldview. The result of previous research is to try to reveal social conditions and social structures. In this study, researchers also conducted research on the author's worldview, but using different literary works. In this study, it shows that there is an author's worldview, which is in the form of social structure and social conditions in the area being colonized. The results of this study show that there is a social structure that affects the condition of society. The people in Kyauktada which was a colony had a tendency to inferiority towards the nation that colonized it. The results also show the existence of social structures that affect the condition of society. Three social structures were found, among which Europeans represented the highest structure of society in Burma.

They are the people in power in Burma. They conquered Burmese society so that it became a superior society. The second is the natives, namely the Burmese people. Ordinary Burmese people who are victims of imperialism and colonialism. They as natives had to submit to the laws that had been set by the British. In the long run, they end up having an inferior nature, that is, a trait that feels that themselves and their nation are inferior to other nations.

The third social structure is indigenous officials. Actually, native officials are a social group that is between Europeans and indigenous people. In the story, it is described that most native officials still have an inferior attitude as natives. Even worse, they usually become collaborators with the invaders. Indigenous officials are a group that serves as the long hand of colonizers or imperialism. Like the portrayal of the character U Po Kyin, it is depicted that there is a tendency when they try to get close to Europeans and do everything possible even if they have to kill and act arbitrarily against their own people.

In the collective subject section, the author describes how social conditions, social relations, and historical facts make up the collective subject. The collective subject is a depiction of a writer perceiving the world around him through social relationships that ultimately shape his thinking. *Burmese Day* is a depiction of Orwell when he was one of the British soldiers who came to his colonies. Orwell's memory was passed down in the work *Burmese Day*. When viewed from the results of the quotations above, it can be seen that racism, discrimination, and the existence of indigenous people who became collaborators confirmed British rule in colonies such as Burma. The results of this study show that the author's

worldview cannot be separated from the relationship and experience of the author himself, as part of society.

*Burmese Day* is the first novel born when Orwell was part of the British army occupying present-day Burma (Myanmar). What Orwell wrote in the novel is a work of fiction that departs from Orwell's experiences during his time in the British army. The characters and places in *Burmese Day* are fictional backdrops. However, there are historical facts that happened in Burma. What Orwell wrote though departs from his history and experience. But the work has passed through the dialectic and subjective point of view of the author. (Goldmann, 1977).

#### IV. Conclusion

Based on the results of research and discussion in the previous section. There are conclusions from this study. The conclusions of the study include:

In *Burmese Days novel* there are facts of humanity, collective subjects that shape the author's worldview. The results showed that there are facts of humanity formed from political activities, individual activities and social activities of the characters. Political activity in this study takes the form of events when characters in the novel who are native officials carry out various actions to fight for their position as public officials as done by U Po Kyin. There are individual activities and social activities that are intertwined. Where these figures even though as individuals who justify all means but are still described as devout religious believers. It is a depiction of individual awareness regarding the human tendency to still believe in religion or belief.

Second is the collective subject. There are several facts found in the collective subject. The collective subject is a view formed by the author of the author's awareness of what is around the environment and what they have experienced. *Burmese Day* is a picture or fact that has been experienced by the author. There is a common consciousness where the nature of consciousness between colonized indigenous peoples is more inferiority and superiority of European society as colonizers. In this work, this awareness is symbolized by the existence of a European Club containing English people. The club is a portrayal of the superiority and inferiority that exists in the people whose territories are colonized. The emergence of superiority and inferiority arises when there is imperialism in the region. Imperialism gave rise to a lot of oppression, racism, and discrimination that eventually became the collective consciousness of society, as reflected in the novel *Burmese Day*.

Until finally the facts of humanity and the collective subject shape the author's worldview. Worldview occurs because of the reciprocal process between historical facts and collective consciousness that is formed and poured as a genealogical process for the publication of a literary work. The process is also contained in the work *Burmese Day* which is an event or personal experience of the author, and is a historical fact that influenced the nation, namely Burma (Myanmar) today. The author's worldview that has been expressed in the work is a dialectical process of the author with the facts and personal experiences of the author as outlined in the work of fiction.

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