

I. Journey to the East: Orientalism and its Context

This dissertation focuses on how Hermann Hesse's *The Journey to the East* reflects the biased discourses of Orientalism. It analyzes novel as a representation of east as exotic, full of romance, adventure and mystery. It is a story of band of men on a mythical journey to the east sponsored by a religious order. The central character of the story is servant called Leo who does all the menial chores but goes much further in that he sustains the group with his indomitable spirit and music. He is a person of extraordinary presume. The expedition goes well until the servant mysteriously disappears. Without him, they enter in chaos and ultimately the journey is abandoned. However, the narrator continues to the order that sponsored the journey and discovered Leo whom he knew as the servant is actually the head of the order, noble leader. Although the league has its own secret mission but at the same time all the characters have their personal goal. They travel to the east with the expectation of romance and adventure. The narrator is travelling to the east with the hope of seeing beautiful princess of Fatima of Arabia. The quest is vary from person to person.

Actually, the story is about the theological journey. It is the journey to the spiritual land. So, the journey to the east is the journey to the spiritual land. In this way, the writer who is the speaker of the story has parallelized the east with spiritual and magical land. Here, the writer tries to present east as a place of magic and spirituality. It narrates the journey of the narrator, H. H. with many pilgrims. All the people who are starting their journey involve in league. And, it is not apparently said what is this secret mission is. Perhaps, it may be theological or spiritual journey. Besides the league's secret mission, all the members of the league have their own goal of the journey. Rather than focusing on the league's mission, they are more concern about their own desire and dream. In fact, they join the league just to fulfill their

desires. There is no one who does not have private goal for the journey. To see the beautiful princess Fatima and if possible, to win her love is the private goal of speaker's journey. The goal of journey to the east for another pilgrim is to seek and get the treasure, which he calls "Tao". To acquire the magical powers by capturing a certain snake is the goal of journey for another person to which we call Kundalini. In this way, every character wants to fulfill the desire with the journey to the east. They think that east is the place where they can get those magical things. Here, Hesse present east as a magical place.

The league wants to get the secret mission which they call quite definite and very lofty. It means the east is full of mystery, magical and spiritual phenomena for the league. And all the members of the league want to join the league's journey to the east just to fulfill their private desires. So, for them east is the place of adventure and romance. But their dreams and desires change into illusion when they do not find the east as they thought. It is the only word the west has coined to address the east.

Since the publication of the novel, it has attracted the attention of large number of critics, scholars, theologians and the social activists to comment upon it. It has enduring influence upon the reader. Even the people of organizational management are attracted to the novel for its strange idea of servant leadership.

Robert K. Greenleaf came up with the idea of servant leadership in the public organization after reading the novel, *The Journey to the east*. He found the idea of servant leadership is very interesting and become the lifetime advocate of this policy for the social organization for the wellbeing of the society. Greenleaf asserts in his book, *Servant Leadership- A Journey into the Nature of Legitimate Power and Greatness*.

We know that most of his fiction was autobiographical that we lead a tortured life and that journey to the east suggest a turn towards the serenity he achieved in his old age. There has been much speculation by critics on Hesse's life and work. Some of it centering on this story which they find the most puzzling. (2)

The idea of the servant leadership which is central to the novel is very puzzling for many critics according to Greenleaf as it is very radical idea. But the very idea is the key for the serenity in the tortured life according to him. He is much obliged with Hesse for coming up with such a novel idea. Here one thing is questionable that is though Greenleaf has given positive credit for Hesse's idea of servant leadership but he has become unable to reveal hidden politics of servant leader concept. Actually, it is no more than to present the east as mythical, magical and mysterious place.

Greenleaf has not talked about the biased discourse of west to the east in Hesse's novel, as he belongs to western circle. He has not analyzed the novel on the basis of the characters' private goal of the journey to the east.

Another critic E. R. Curtius in his essay, "Hermann Hesse", charges Hesse for the construction of confusing narrative in the novel. He argues;

The travelers to the east are an order; all disclosure regarding the secrets of the order is forbidden. The journey takes place for the most part in Europe (a proceeding justified by the indication "everywhere and nowhere"). The narrative is confused with no attempt at construction. (9)

Here, Curtius has attacked the Hesse and novel from the technical side. He does not see any attempt on the part of the writer for the construction of the order in the novel. He sees the creation of dictatorship by the order and preceding the followers to the

confusion. In fact, Hesse creates confusion on the reader. There he has not mentioned the beginning and ending time and space of the journey. He often uses German language to the place. He often talks about league mission but he never mention what is it actually.

Mark Boulby in his essay, “Narziss and Goldmund”, analyzes the novel from spiritual perspective. He argues, “in a recovery of personal spiritual hope, which stands at the end of this period, tries to show that this very resignation itself is a stage upon the way” (129). Actually, Boulby analyzes the novel paralleling with contemporary situation of post war where there is spiritual dryness in Europe. And he says people started to begin spiritual journey resigning from war. He sees resignation as a stage to the journey of spirituality. But here, Boulby lacks to analyze why the European chase east as a journey to fulfill their spiritual dryness. He does not talk about this that for European east is a place of mystery, myth, romance and adventure where they can be refreshing from war and its trauma. It is the place of romance where they can efface their hangover.

Lee M. Roberts views the novel from different perspective. In the preface of the book, *German and the Imagined East*, he argues;

As a land in the middle, as German has often been called, its literature contains an astounding number of references to the East. Hermann Hesse’s *The Journey to the east* (Die Morgenlandfahrt) is a prime example. The narrator cleverly called H. H., recounts his experiences in a secret league that endeavors to travel to the east, a place that holds for each person something different but always valuable. For the narrator, the East promises the unparalleled beauty of Princess Fatima. For others, the East holds such treasures as a thing called two or a

fabled snake with special power. For all, the East promises something extraordinary. (xii)

With Roberts above quote, it becomes clear that there is the East constructed out of imagination in the novel. The East has become a frequent use of literary references of the West. They identify the East as mysterious, mythical magical, romantic, barbaric etc. in their literature. In *The Journey to the east*, Hesse has presented the East as romantic, mythical and adventurous place where the characters go to fulfill their private goal. He further argues:

As the tale unfolds, the unusual nature of the narrator's to East becomes apparent. So much of the heroic and magical experience is just a figment of the league members' imagination in a place that is not so far from the journey's starting point. Indeed, the first great phenomenon in the journey takes place in a chapel in a region called Spaichendorf, obviously still within German-speaking territory. Herein, perhaps we find the true nature of the narrator's to East, a factious world created with the myths one find at home. (xii)

The picture of the East that Hesse has presented in *The Journey to the east* is fictional and imaginative. There is not any authenticity about the image of the East. Hesse sees the East as spiritual and magical place. In *The Journey to the East*, we can see the true nature of the West to the East, a fictitious world created with myths, one finds at West. Roberts says:

This East, both familiar and foreign, is a literary invention. Generally, people and specially Westerners look or present the East on the basis of the myths that they hear in the West. "Almost a demonstration of psychoanalysis, *The Journey to the East* is, as a text, the medium

which we readers can acquaint ourselves with the narrator. That is we learn in this tale more about the narrator than about the East; he is his own East. (xiii)

The novel is the journey of the characters to the imaginative world; the East. They all want to fulfill their desires by visiting the East. The images of the East that Hesse has presented are his own imagination. There is no any reality. So, the novel talks more about Hesse imagination rather than the East.

Even though, many critics have analyzed this novel from various perspective. So, examining the novel form the orientalist perspective, founded by Edward Said, this research explores how Hesse's *The Journey to the east* presents the East as mysterious, mythical, romantic and adventurous place.

According to Said, the "orient" was "almost a European invention, and had been since antiquity a place of romance, exotic beings, haunting memories and landscapes, remarkable experiences" (1). The orient generally referred to as non-western. He further argues;

The orient is not only adjacent to European: it is also the place of Europe's greatest and richest and oldest colonies. The source of I's civilizations and languages, it's cultural contestant, and one of its deepest and most recurring images of the other. In addition, the orient has helped to define Europe (or the West) as it's constructing image, idea, personality, experiences. Yet none of this orient is merely imaginative. (1-2)

So, westerner to define their identity, tradition and culture created the word 'orient'. The orient here means mostly people from Middle East and South Asia. Westerners call themselves rational, civilized and educated.

Orientalism is the discourse created by the westerners by generating political, social, ideological power over the easterner. The relationship between the West and East is a relationship of power, domination and varying degree of complex phenomena. Said argues:

One ought never to assume that the structure of orientalism is nothing more than a structure of lies or of myths which, were the truth about them to be told, would simply slew away. I myself believe that orientalism is more particularly valuable as a sign of European-Atlantic power over the Orient that it is as a veridic discourse about the Orient. (6)

So, westerners' concept of orient is a mythical which does not have any logical ground. So, orientalism therefore, is not an airy European fantasy about the orient but created body of theory and practice in which, for many generations, there has been a considerable material investment. So, after all, this concept has established as theory and the whole world is booned to follow it.

Said talks about three different meaning of orientalism; academic, ontological or epistemological, and historical and material. According to Said, the most readily accepted designation for orientalism is an academic one. His academic meaning of orientalism says that anyone who teaches writes about or researches the orient in whatever discipline like sociology, anthropology, history or philosophy, is an orientalist, and what she or he does is orientalism. The second meaning of orientalism is "ontological or epistemological according to which orientalism is a style of thought based on an ontological and epistemological distinction made between the orient and occident" (2). According to Said, a very large mass of writers among whom are poets, novelist, philosophers, political theorists, economists and imperial administrators have

accepted this basic distinction between East and West as a starting point of their writings. His third meaning of orientalism is historical and material. Regarding this meaning, Said says:

Taking the late eighteenth century as a very roughly defined starting point orientalism can be analyzed and misused as the corporate institution for dealing with Orient- dealing with it by making statements about it, authorizing views of it, describing it, by teaching it, setting it, ruling over it. (3)

In short, orientalism is western style for dominating, restructuring and having authority over the Orient. In other words, Orientalism is a discourse to represent and dominating Orient.

According to Said, orientalism is a discourse that involves representation. The orient represented by the West in the discourse orientalism. These representations are based on the network of binary opposition. Orient is represented as “other” by the West while the West itself is as “us” or “self”. The Orient is represented as timeless, primitive, mysterious, spiritual, irrational, wild, despotic, impractical and exotic in contrast to West which define itself as rational material, civilized, liberal and practical. Orient is the imaginative construction of the West. The real geography has been replaced by imaginary one. According to him, the Orient speaks through and by virtue of European imagination from earlier time. As he sees, orientalism as an academic discipline defines Asia or Orient as exotic, profound and seminal. What Orientalist does is to confirm the orient in his readers’ eyes. They neither try nor want to unsettle already formed convictions about Orient.

According to Said, Orientalism faced crisis during nineteenth and twentieth century. Earlier, it was in the form of literary texts and such discourse helped the

orientalist to form truth about the Orient. But there came crisis in such textual culture when modern orientalists did not find Orient as described by the text. He further says the discourse of orientalism persists upto the present time but in different form. After the World War II, America occupied the central stage in the world politics displacing the earlier power; Britain and France. He argues:

Since the World War II and more noticeably after each of the Arab-Islamic wars, the Arab Muslim has become a figure in American popular culture, even as in the academic world, in the policy planners' world, and in the world of business very serious attempt is being paid the Arab. This symbolizes a major change in the international configuration of forces. France and Britain no longer occupy central stage in the world politics; the America imperialism has displaced them. A vast web of interests, new links all parts of the former colonial world to the United States. (284-85)

So, it will be appropriate to analyze and discuss the Hesse's novel, *The Journey to the East* with the perspective of orientalism formulated by Edward Said. The novel is biased to the East. It has presented the East as mythical, mysterious, magical, and spiritual and place of something adventure. All the characters join at the journey to the East to fulfill their desires. Hesse has created the imaginative fictitious East in his novel.

This project has been divided into three chapters. The first chapter gives an outline to the present study. It introduces hypothesis, literature reviews, theoretical insights and an outline to the whole research. Thus, it presents the bird's eye view of the entire research. The second chapter analyzes the novel incorporating both textual and theoretical evidences. It examines the biased concept of West to the East on the

basis of orientalist concept formulated by Edward Said. It will further sort out some extracts from the novel to prove the hypothesis of this research. His chapter serves as core of the present project. The third chapter concludes the ideas put forwarded in the earlier chapters focusing on the outcome of the entire research.

II. Orientalism in *The Journey to the East*

This research analyzes Hesse's *The Journey to the East* as a representation of East as exotic, mythical, magical, and romantic and adventurous place. It also focuses on how Hesse's has reflected the biased discourse of Orientalism in the text. The league begins its journey to the East to save their psyche, which has just faced the World War. So, East for them is to calm their terror psyche. League regards East a place spirit and a place of romance. Besides this, every members of the league have their own private goal. They are on the journey to the East to fulfill their private desires. So, this project tries to reveal Orientalist mentality of the West.

In accordance with the observation made in the previous sections, this section makes an analysis of Hesse's *The Journey to the East*. It places the writer, who is the speaker of the novel on the threshold of Orientalism. Though Hesse has not used directly and negative connotations to the East. But he has eulogized the East as a place of spiritual, mythical, magical, mysterious and romance in an indirect way. Through the close analysis of this novel, I find that Hesse had hardly been able to come out of the tradition of Western Superiority Complex. He could not detach himself from the western mentality.

For the first time, if we analyze the heading critically, there arose a little bit suspicious about the writer's intention why the journey to the East, instead of West, South and North with the time period of World War. In fact, the West especially, the Europe was completely ravished by the two big World Wars. There was only destruction. There was great depression, confusion and frustration among the people. Everywhere there was war, terror and trauma. There was spiritual dryness among the people. There was no creativity, only destruction and devastation. In such situation, the West began their journey to get magical solace from the war and it's trauma. And

for this, they choose the East, where they can get spiritual, mythical or something magical relief from the war trauma.

The novel is an imagination of the writer. On the one hand, from the league's perspective the journey is about the spiritual journey but on the other hand, it is about to fulfill the private desires or goal of the characters. The novel begins with the description of the league. The league is on the way for its secret and lofty journey to the East. But it is not permitted to reveal the secret of the league to its member. The journey begins just after the World War. There are hundreds of members, which themselves calling pilgrims of the single league and there are so many leagues to the East. The speaker, H. H. is also the member of one league. The speaker further reveals that though the league has its secret and lofty mission, which is formidable to disclose anyone but the same time every member of the league have their own private desire or goal to the journey. The speaker is going to the East to see the beautiful princess "Fatima". The other member is going to the East for treasures and another is for capturing snake. In this way, the goal is vary as per the character of the journey.

The league is on the way to East crossing different place. Then, speaker introduces another character, Leo. According to the speaker, Leo is a good and loyal servant or helper of the league. He is one of the central characters of the novel. Leo disappears at the mid of the journey with the important documents. When Leo leaves the journey, all the members move on their own way. And finally, league is finished. The speaker moves here and there with the hope of meeting with his fellow members. And ultimately, he meets with Leo for whom speaker is unknown. Speaker knows that he is their former league servant Leo but Leo does not recognize him. From this point the novel is about something mythical and magical activities. Finally, Leo takes the speaker to the old apartment where the speaker sees his league friend working

silently. In this apartment, speaker gets many documents. He reads the diary about him, Leo and even of the princess Fatima. The movement of the people at the hall is unbelievable and magical. And finally novel ends with description to the picture of Leo and speaker. Where, liquid is pouring from the speaker to the Leo's statue. In this way, the ending is full of confusion and contradiction where neither the league's nor the characters' goal is achieved. It is the writer's imagination to the East.

The novel begins with the autobiographical trails. The speaker talks about his past journey combining the fragmented memories. But as he is talking about his memories, we get suspense about its reality; whether the speaker really had travelled to the East or it's just the imagination. Hesse, from the German, addresses the East as 'Home'. He says, "Only a wave in the eternal stream of human beings of the eternal strivings of the human spirit towards the East, towards the Home" (9). So, here arises a question, how can the East be home to this narrator from German speaking West? The answer is simple; this East both familiar and foreign is a literary invention. The literary figures create the images of the East out of their imagination. It is completely fictitious. So, there is controversy and confusion about its reality; whether the novel is speaker's experience or just an imagination.

The title of the novel creates a kind of curiosity and suspense on the part of the readers. Why the writer choose the East and why not South, West or North and the time from the journey is post war.

Another appropriate interpretation of the novel might be to analyze it as a western tradition. Not only after the World War, but Form the ancient time, westerners, especially European used to travel different parts of the world. For them, beside Europe, the world is full of mystery. So, they used to visit the East and South to explore new places and things. For them, the world is a place of experiments and

explorations. They called themselves rational, brave, civilized and educated. So, in the western tradition of travelling the East and find some new things or places and named as their own name. Vascodigama came to India from Europe and named himself of the world history as a person who found India for the first time and Markopolo came to China from Europe and named himself of the world history as a person who found china for the first time. So the journey to the East is also the continuation of the western tradition:

I realized that I had joined a pilgrimage to the East seemingly a definite and single pilgrimage-but it in reality, in its broadest sense, this expedition to the East was not only mine and new; this procession of believers and disciples had always and incessantly been moving towards the East. Throughout the centuries it had been on the way. (9)

So, it is the tradition of the Westerners to visit the East and find something new and if possible to take with them some precious things. So, the East is place of exploration and adventure for the West:

At the time that I had the good fortune to join the league that is, immediately after the end of the world war- our country was full of saviors, prophets and disciples, of presentiments about the end of the world, or hopes for the dawn of a Third Empire. Shattered by the war, in despair as a result of deprivation and hunger, greatly disillusioned by the seeming futility of all the sacrifices blood and goods, our people at that time were cured by many phantoms, but there were also many real spiritual advances. (6-7)

Because of the World War, especially Europe was completely ravished. There was only frustration, depression and confusion among the people. People were haunted by

war trauma. There was spiritual dryness. So, to get relief from such anxieties, they began to visit to the East. For them, East is the place of romance, adventure, myth and magic, where they can forget their pain and troubles. The speaker further says:

There was also at that time a widespread leaning towards Indian, ancient Persian and other Eastern mysterious and religious and all this gave most people the impression that our ancient league was one of the many newly blossomed cults, and that after a few years it would also be partly forgotten, despised and described. (7)

The title of the novel can be interpreted as a theological movement or religious movement. Not only in the past, even at present we can see most of the Westerners are on the campaign for the Christian religion. They are on the way to the religious propaganda. They want to create their own realm of Christianity. Nowadays, we can see western country is donating thousands of dollars in the name of religion in the different countries. They want to hegemonies and colonize other people culturally as well as religiously. They want to show that their religion and culture is superiority and civilized. In the novel too, all the characters under the unity of league, are on the journey to the East, the so- called theological journey or spiritual journey. The secret mission or goal creates a suspicion or question about its intention. Actually, what for the journey is mysterious for the readers.

“I am handicapped because of my former vow to the league; although this vow permits unrestricted communication of my personal experiences, it forbids any disclosures about the league itself” (2). In this way, the characters are ordered to be silent about the mission. So, it creates a lot of curiosity about the league’s intention. Whether their journey for the peace or for the religious campaign or publicity, it is not

clear. There are not only signals or hints which prove that the journey is not for peace but rather their behavior, their secret mission hints for the religious campaign.

Basically, the journey to the East can be understood in two ways; one is the journey of the league and another is the journey of the individual member of the league for their personal goal. According to the speaker, the journey for the league is for the spiritual, mythical and mysterious place. So, for league, the East correspondences with the images of spiritual, mythical and mysterious. But for the characters, which seem as if they are under the single goal, the journey is to fulfill or get their private goal or desires. So, for them, the East is the place of romance and adventures.

As the novel begins, the speaker says that he is going to recollect his past memories of the journey and is going to immortalize his past. For him, their journey is “radical and cometlike” which had not been attempted since the days of “Hugo” and mad “Ronald”. And the mission or target of the league is forbidden to reveal. The speaker further says that though the league and its members are no more new but no allurements or threats in the world would influence him to break the vow. He further says, “If today or tomorrow I had to appear before a court-martial and was given the option of dying or divulging the secret of the league, I would joyously seal my vow to the league with death” (2). In this way, the speaker supports and appreciates the league and its secret mission. For him, league and its journey is everything.

The league which is on the way to the East has its own secret target, for them it is “definite and very lofty goal” and it is restricted to reveal publicly. “The spiritual place of experience to which they belong might be made proportionally more comprehensible to the reader if I were permitted to disclose to them the essence of the league’s secret” (4).

In this way, the league is on the journey to the East. It is a religious campaign or theological movement. “It had indeed been compared with some kind of theosophical movement or brotherhood” (40). The story of Christ; servant-leader is reflected on the novel. The central character Leo, who is the servant or helper of the league at the beginning but at the end of the novel, we can see him as leader of the league. And in the Bible, we can find Christ sometimes as a servant and sometimes as a leader of the common people.

So, on the one hand the journey is to the East for their distinct and lofty goal, which is prohibited to reveal and on the other hand, the journey is based on the Christianity or the Christ life. Here, creates some curiosity on the readers. The journey is to the East and instead of talking about Hinduism, Buddhism, Muslim or something from the East, why the league is about Christianity. So, there are ample evidences to suspect about the intention of league. The name of the persons that are mentioned in the novel are from the Bible and the places are mostly from Europe. Lee M. Robert in the preface to the book, *German and the Imagined East*, argues:

As the tale unfolds, the usual nature of the narrator’s East becomes apparent. So much of the heroic and magical experience is just a figment of the league members’ imagination in a place that is not so far from the journey’s starting point. Indeed, the first great phenomena in the journey take place in a chapel in a region called Spainhendorf, obviously still within German speaking territory. Herein, perhaps, we find the true nature of the narrator’s to the East, a fictional world created with myths one finds at home. (xii)

From the Robert’s view, it becomes clear that the images of the East that are presented in the novel are no more than imagination and fictional. There is not any

reality about the images. Hesse sees the East as heroic and magical place. In the novel, we can see the true nature of westerners to the East; a fictitious world created with myths that one finds in the West. This East, both familiar and foreign, is a literary invention. Specially, West presents or looks the East on the basis of myth that they find at their home.

So, the main target of the league to travel to the East to achieve their so-called distinct and very lofty goal. But the main goal of the members of the league is vary from person to person. They are on the way to the East to fulfill their own private goal or desires. They are more concerned about their own desires than the league's secret mission. For them, league and its goal is minor. It seems as if they are on the league just to get their own desires. It may be impossible to get their dream individual. So, they are under the league. The fellow members regard the East as a place of romance, adventure and magical. The speaker further argues:

One of the characteristics of *The Journey to the East* was that although the league aimed at quite definite, very lofty goals during this journey, yet every single participant could have his own private goal. Indeed, he had to have them; for no one was included who did not have such private goals, and every single of us, while appearing to share common ideals and goals and to fight under a common flag, carried his own fond childhood dream within his heart as a source of inner strength and comfort. My own goal for the journey, about which the president questioned me before my acceptance into the league, was a simple one, but many members of the league had set themselves goals which although I respected, I could not fully understand. For example, one of them was a treasure seeker and he thought of nothing else but of

winning a great treasure which he called "Tao". Still another had conceived the idea of capturing a certain snake to which he attributed magical power and which he calls Kundalini. My own journey and life goal, which had colored my dreams since my late boyhood, was to see the beautiful princess Fatima and if possible, to win her love. (5-6)

The above quoted statement of the speaker shows the true nature of the westerners. They enter to other countries as a needle and come out being spade. Actually, how they come as a visitor and gradually and slowly begin to change their colour is a tradition of westerners from ancient to till now . In the novel, the target of the league is something distinct and very lofty. It seems they are on the theological campaign for peace and to balm ravaged world by World War. But, it is just to show. The real goal of the league member is different. They are on the journey to fulfill their desires. For them, the East is the place of romance, adventure, mystery and magical.

For the speaker, the journey is about to get his boyhood dream that is to meet the beautiful Princess Fatima and if possible to win her love. So, East is the place of fairy and beautiful princess for the speaker H. H. the speaker wants to make his life colorful by seeing the Princess Fatima. He wants to make love with her. In fact, he wants to fulfill his erotic desires. He even does not hesitate to confess his desire with fellow members and even league official. "I confessed frankly and unhesitatingly to the assembled officials that it was my heart's desire to be allowed to see Princess Fatima" (7).

For the speaker, Princess Fatima is the ultimate goal of his life. On the name of secret mission, he is on the way to fulfill his desire. In fact, not only speaker all the fellow members of the league have their own private desire to the journey. Their dream is too much mean because of which their journey cannot complete. Their unity

dies. It doesn't remain for long. And at last, neither the league nor the characters get their goal. Talking about the painting of the Princess Fatima, he says;

There lay a tiny locket which could be opened and contained a miniature portrait of a ravishingly beautiful Princess, which in an instance reminded me of all the thousands and one nights, of all the tale of my youth, of all the dreams and wishes of that great period where, in order to travel to Fatima in the Orient, I had served my novitiate and had reported myself as a member of the league. The locket was wrapped in a finely-spun maure Silk Kerchief, which had a immeasurably remote and sweet fragrance, reminiscent of princess and the East. I was suddenly and powerfully overwhelmed with the realization of the sweet magic which had enveloped me. (73)

When the servant Leo disappears from the league, there comes a huge debate regarding Leo between the fellow members and finally, league shatters. The speaker moves here and there being desperate about the journey and his desires. He spends many years wandering and searching for the league members. And finally with the help of Lukas, his childhood friend, he meets with Leo. But Leo does not recognize him. And finally, he is taking to the old house by Leo where the speaker gets his all fellow members, but they do not recognize him. In the hall, he sees archives relating to the journey. Leo, himself and Princess Fatima. In the house, he sees the painting of Fatima, his dream.

The journey, for one of the member of the league is to collect treasure. He joins the league just to garner valuable things from the East. He does not care about the league's secret mission. For him, East is the place of exploration and adventure where he can find new and valuable things. This shows the true nature of the

Westerners. Generally, westerners in the name of development and exploration come to the underdeveloped countries, mostly in the East but their real intention is to hegemonize or to dominate the others. In the colonial period, Britain took much valuable treasure from India and other colonized countries. The novel is about the mid-twentieth century. So, it reflects the contemporary trend of westerners. Generally, at that time, Europe in the name of business and exploration used to travel different areas, with monthly long ship journeys. And wherever they found new territory, they started to settle there. They gradually used to expand their business and power and finally used to move back to their home sucking all the juice. So, in the novel too, some members of the league are with such intention; to collect treasure.

Another character is travelling to the East with the intention of capturing a certain snake and he wants to achieve magical power which he called Kundalini. So, for him the East is full of magical power. So, he is on the intention of acquiring such a power.

Leo, who has depicted the character of Christ, is one of the leading characters of the novel. He is a very mysterious character. On the first half, he is a servant of the league and at the last part he introduced himself as a leader of the league. He is the dearest character of the speaker. Speaker introduces him:

Leo was one of our servants (who were naturally volunteer, as we were.). He helped to carry the luggage and was often assigned to the personal service of the speaker. This unaffected man had something so pleasing, so unobtrusively winning about him that everyone loved him. He did his work gaily, usually sang or whistled as he went along, was never seen except when needed- in fact, an ideal servant. (19)

According to the speaker, Leo is a brilliant member who has the knowledge or sense of everything. He is a friendly and familiar not only with the fellow members but even with animals; “all animal attached to him” (19). Leo tackles the situations or every problem logically. The speaker says, “Leo knew all kinds of things, that he perhaps knew more than us , who were ostensibly his masters” (27).

But, there comes a kind of despair, confusion, debate and frustration among the league members, when Leo accidentally disappears with the important document. Finally, league is no more. The speaker wanders here and there for the league, its goal and his journey “from that time, certainly and unity no longer existed in our community” (34). Finally, speaker meets with Leo. But at that time, Leo introduces himself as the president of the league, who passes the judgment.

Hence, we should forget one point that is, according to the speaker; even Leo has his private goal of the journey to the East. “It was his desire for Solomon’s key which would enable him to understand the language of the birds that had drawn him to the East” (19). So, Leo too on the way to the East for getting the key of Solomon. Solomon, according to the Bible is a king of Israel and he is famous for his wisdom. Leo wants to understand the language of the bird with the Wisdom of Solomon. So, he on the journey to the East.

The reason for joining the league for another member, according to the speaker, to see the coffin of the Prophet Mohammed. The speaker says, “he was a young man whom I had liked very much. His personal reason for joining the expedition to the East was his desire to see the coffin of the Prophet Mohammed from which, it had been said, he could by magic rise freely into the air” (13). So, reasons are vary from person to person. For this person, Prophet Mohammed from middle East has some kind of magical power he wants to fly freely into the air. So, for him,

East is the place of magical and mythical practice. But, later on, on the mid of the journey, he leaves the league which creates a kind of suspicion about the meaning of the league. Quoting his anger the speaker says:

He made a commotion outside the leader's tent, and when the enough of this ridiculous expedition which would never bring us to the East; he had had enough of the journey being interrupted for days because of stupid astrological considerations; he was more than tired of idleness, of childish wandering, of floral ceremonies, of attaching importance to magic, of the intermingling of life and poetry; he would throw the ring of the leader's feet, take his leave and return. (13-14)

In the novel, we can find the ample proofs of Orientalism. According to Said, the East especially, Arabs are represented through television screens, TV serials, articles, surveys, advertisements, journals and media are of which give the stereotypical images about the East, especially the Middle East. In the film and television, the Arab is associated with lechery, treachery and blood thirsty honesty. Said in his book, *Orientalism*, argues:

In the film and television, the Arab is associated either with lechery or blood thirsty dishonesty. He appears as an oversexed degenerated, capable; it is true, of cleverly devious intrigues, but essentially sadistic, treacherous, low. Slave trader, camel driver, and moneychanger, colorful scoundrel: these are some traditional Arab role in the cinema. The Arab leader (of mariners, pirates, native insurgents) can often be seen snarling at the capture western hero and blond girl (both of them steeped in wholesomeness.). (286-87)

According to Said, the Middle East appears as lechery, treachery, dishonesty, over sexual and capable of cleverly devious intrigues. Arab roles in the film are slave trader, camel driver, moneychanger, kidnapper etc. thus, Arab is attached with negative values by American through different representation.

In *The Journey to the east*, the East especially, Arabs have been presented as a person who makes captive or kidnaps the travelers from the West. The speaker says, “one day when I was still quite a new member, someone suddenly mentioned that giant Agramant was a guest in our leader’s tent, and was trying to persuade them to make their way across East in order to liberate some league members from Moorish captivity” (10).

The above mention dialogue reveals the true nature of the westerners. For them, as Said argued, the East, especially the Middle East are no more than murderers, kidnappers, blood thirsty etc. in the novel, according to the speaker, one group is on the way to free some league members, who were under the moor’s captivity. Here, the West has been presented as rescuer, good, rational, civilized and the East are just the opposite of the West. The speaker further says, "his group had undertaken to liberate some captive league brothers and the Princess Isabella from the hand of the moors” (17). In this way, the novel has generalized the moors or the Muslims as hideous and means whose business is no more than to murder and kidnap the people. In the novel, they even kidnap the Princess Isabella.

There is another Orientalist image in the novel where the Orient has been portrayed as conservative and supercilious, who only believes in curse, fate, luck. When the league is somewhere on the East, they meet with an ambassador of the crown guardians. And this person tries to induce them to put their journey at the

service of staufen with threat and when the league's leader refuses, he says that he will put a dreadful curse upon them. The speaker says:

. . . an ambassador of the crown guardian appeared in our leaders tent as if sprung from out of the ground, and with promises and threats tried to induce them to put our expedition at the service of the Staufen, and indeed to make preparations for the conquest of Sicily. When the leader's family refused this demand, he said he would put a dreadful curser on the league an on our expedition. (12)

The above quoted statement shows the actual mentality of the west to the East. For them, the East is conservative and traditional, where fate, curse plays vital role in day to day practices. The West consider the East as irrational, illogical and impractical, where life is always manipulated by fate, curse, religion, witchcraft, magic etc. in fact, the East for them is completely blindfolded for their ritual practices.

Through the close analysis of the novel, we can find one of the most confusing and contradictory point that Hesse has present. On the one hand, he has portrayed the East as mythical, exotic and spiritual and Orient as religious, traditional, superstitious, irrational, impractical but on the other hand Hesse even the East as, "moving towards the East, towards the Home of light . . . towards light and wander . . . eternal stream of human beings of the eternal striving of the human spirit towards the East, towards Home" (9). In this way, addresses the East as 'Home of light' and eternal human spirit. Being an European, he regards the East as his own home. Actually, what is the hidden politics of such a appreciation. Why Hesse is playing double role? Are the most considerable issues of the novel? The way and language that he uses to explain the natural phenomena is completely polite and elitist. Appreciating the nature the speaker says:

From the castle's turrets of Bremgarten, the fragrance of lilac entered my bedroom. I heard the river flowing beyond the trees. I climbed out of the window in the depth of the night, intoxicated with happiness and yearning. I stole past the knight on guard and the sleeping banqueters down to the river-bank, to the flowing water, to the white, gleaming mermaids. They took me down with them into the cool, molit crystal world of their home, where they played dreamily with the crowns and golden chains from their treasure-chambers. (24)

In this way, Hesse also becomes able to appreciate or eulogize the East as heaven or paradise. But if we study the novel contextualizing with the contemporary issues of that time then we find this point completely confusing and contradictory. The time frame of the novel is mid twentieth century or before and after the World War. And this is the colonial period, when many Europeans were on the way to the East in the name of business, exploration, education and development. They used to regard themselves as rational, civilized, practical, educated etc and the East as barbaric, exotic, irrational, lusty, impractical, mythical, uncivilized etc. Even in the literary works, newspapers or in media they presented them as superior and the East as inferior. But here, Hesse seems little bit contradictory with this tradition. On the one side, he has criticized the East and on the other, he has appreciated the East. It may be his way of satisfying his both readers; Orient and Occident. It also may be his new way of making satire or irony to the East. It may be his politics to ridicule and insult with such a appreciation. So, with the contextual point of view, Hesse seems as a mysterious and confusing writer.

Here, one of the most unforgettable issues of the novel is whether the league and the members get their dream or desire or not. It is not clearly mentioned whether

the league achieve its secret mission or not. It seems the league is still in the journey. But it is clear that the members of the league become unsuccessful to get their goal, or it also may be they do not find, what they wish in the East:

The stronger this feeling become, the clearer it seemed to me that it was not only that I had lost faith in finding Leo again, but everything now seemed to become unreliable and doubtful; the value and meaning of everything was threatened our comradeship, our faith, our vow, our journey to the East, our whole life. (30)

The above mentioned statement verifies that the private dreams of the league's members does not fulfill. They can not achieve their goal to the East. It means the East which they have understood at their homeland is completely different. The images that they make about the East are no more than fake and fictitious. It is the creation of myth that they hear in their homeland about the East.

So, *The Journey to the east* has reflected the biased discourse of Orientalism; which present the East as exotic, barbaric, mythical, magical, uncivilized etc. The speaker, a leader of the characters of the novel joins the league on the journey to the East with the aim of getting his private dream. Along with the speaker, there many fellow members on the journey. They all have their private goal to the journey. The speaker is on the journey to see the beautiful princess Faitma and if possible to make love with her. Leo, the spiritual character is on the way to the East to get the key of Solomon through which he can understand the language of the birds. Another character want to go to the East to gather the treasure which he calls 'Tao'. To capture a certain snake is the goal of another member through which he attributed magical powers and which he calls 'Kundalini'. For one member, who later leaves the league, the journey is to fulfill his desire to see the coffin of the Prophet Mohammed. Another

member of the league is going to the Kashmir to gather the fortune of his life. And he has a dream of planting an olive-grove in the Holy Land and keeping slaves. In this way, every individual members of the league have their one private goal or dream to the journey. So, for them the East is the place of romance, adventure, magic and myth where they can fulfill their dream on the other hand the league also has a secret mission which is forbidden to reveal. Regarding the East as spiritual, mythical, religious etc. place the league is to the East for the theological movement. Besides these, Hesse has presented Orient as traditional, mythical, superstitious, murderer, kidnaper etc. in the novel. So, Hesse's *The Journey to the east* is occupied with Orientalism.

III. Exposing the Hidden Reality of Orientalism in *The Journey to the East*

This research studies *The Journey to the East* as a mirror of biased discourse of Orientalism. It also analyzes how the novel has portrayed the East it closely observes Orientalist images; barbaric, exotic, traditional, superstitious, mythical, magical, irrational etc. that Hesse has applied in the novel. The speaker along with his fellow members is on the way to the East to get their desires and goal. For, them, East is the place of romance and adventure where they can achieve their goal. The league is on the journey for its theological campaign regarding the East as spiritual, mythical, mysterious place. Beside this, the writer has tagged images of barbaric, wild, superstitious, irrational to the Orient. So, analyzing the novel from the long term occupied concept of Orientalism, this thesis has proved that Hesse's *The Journey to the East* is the continuation of the biased discourse Orientalism and the Western tradition.

There are many Oriental trails in the novel. The novel reflects the post World War situation. Considering the time phase, in which the novel is based. The title of the novel creates a kind of suspense and confusion among the readers. Why Hesse chose East as a journey place instead of South or North. The answer is simple; because for them the East is mysterious, mythical, underdeveloped, uncivilized and people are irrational barbaric, conservative and where they can establish their influence and realm. And where they can balm their ravish soul, caused by the War. The whole story is narrated by the speaker. Many people begins their journey to the East under the league. The speaker says that the league is on the journey for the secret mission, which for them has distinct and lofty goal. But it strictly forbidden to reveal the secret of the mission. Here, creates another suspense and curiosity. Actually, what is mission of league? Is it for the peace or for the theosophical campaign? But as we inquire the

novel more, we know that this is the religious movement. Regarding the East as mythical, mysterious, spiritual, the league is on the journey to the East to expand their religion and culture. It becomes clearer when the speaker introduces Leo, as servant leader character like Christ in the Bible. Beside this, every characters of the league have their own private reason to go to the journey. In fact, they join the league to get their desires fulfilled. The secrete goal of the league is no more for them. This shows the true nature of Westerners. They come in the name of developments and benevolent actions but their hidden reason is something hidden and mean that is what we found in the novel. The speaker joins the league not for secret mission of league but to get his childhood dream, that is to see the princess Fatima and if possible to make relation with her. The spiritual character, Leo too has his private reason for the journey. He is to the East to get the key of Solomon from which he can understand the language of the birds. And reason is vary from person to person to the journey; some wants to collect treasure, some wants to gain magical power capturing the snake, Kundilini, some wants to fly into the sky with the power of Prophet Mohammed, some wants to plant olive-tree at the holy land. In this way, reason for visiting the East is different as per individual. They all want to get or achieve something from the East but they do not say they also want to give something to the East. That is the true nature of the Westerners. Hesse has portrayed the Orient as superstitious, irrational, bloodthirsty, kidnapper etc. The moors are presented as kidnapper whose business is nothing more than to make captive the league member. The one person from the East always believes in fate and curse. His whole life is manipulated by ritual practices.

In all, *The Journey to the East*, as the research confides the biased discourse, Orientalism appropriating Western tradition of othering.

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