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**The Use of Pragmatics and Discourse Analysis to
Analyze George Orwell's "Shooting an Elephant"
1936**

A Dissertation Submitted to the Department of English in Partial Fulfillment of the Requirements
for the Degree of Master in English Literature and Civilization

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Dedication

To whom I pledge my love and hold in awe, my dear mother, and Father,
I ask Allah The Almighty to grant no otherwise than paradise.

Second, to all my friends who supported and encouraged me to conduct
my research even in the darkest moments and short time, I would say thank you
for being there with me.

Acknowledgments

First of all, thank you Allah Almighty for giving me the strength to complete this research.

Second, it is an opportunity for me to express my endless gratitude to my professional supervisor, Mrs. Touhami Ibtissem, who did not hold back any effort, and whose help, guidance, and pieces of advice were of a great help to me, not to mention her patience with me till the end of this.

Abstract

The current dissertation undertakes an analytical research that aims at discerning The linguistic and political references in George Orwell's "*Shooting an elephant*" 1936 . To fulfill this aim, this dissertation will also attempt to demonstrate that Orwell's short story (essay), which represents the British rule over India and Burma, embodies and reflects the author's attempt to reject the dominant mode that the powerful countries had over the colonized countries during the colonial era. Thus, the current research seeks to investigate the author's use of peculiar linguistic mechanisms as a means to make his personal anecdote proves to be an effective tool to reflect up on his own beliefs. As a short story, "*Shooting an elephant*" defies the typical perception of literature that gives importance only to lengthy pieces of writing; however, what this research argues is that Orwell uses his personal experience as a means to make it clear that his imperialism is evil. In this regard, an analytical approach is used in order to analyze the essay under the scope of discourse analysis and pragmatics .

تتولى الأطروحة الحالية بحثًا تحليليًا يهدف إلى التعرف على المراجع اللغوية والسياسية في القصة القصيرة " Shooting an Elephant" لجورج أورويل 1936 والتي صدرت عام 1936. لتحقيق هذا الهدف ، ستحاول هذه المذكرة أيضًا إثبات أن قصة أورويل القصيرة (المقالة) ، التي تمثل الحكم البريطاني على الهند وبورما ، تجسد وتعكس محاولة الكاتب رفض الأسلوب المهيمن للدول القوية على الدول المستعمرة. وهكذا ، يسعى البحث الحالي إلى التحقق من استخدام المؤلف للآليات اللغوية الخاصة كوسيلة لجعل حكايته الشخصية تثبت أنها أداة فعالة للتأمل في معتقداته الخاصة. "*Shooting an elephant*" تتحدى المفهوم النمطي للأدب الذي يعطي أهمية فقط للكتابات الطويلة ؛ ومع ذلك ، ما يجادل هذا البحث هو أن أورويل يستخدم تجربته الشخصية كوسيلة لإيضاح أن إمبرياليته شريرة. في هذا الصدد، تم استخدام المنهج التحليلي من أجل تحليل المقال في إطار منهجية تحليل الخطاب والبراغماتية.

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General Introduction

Language is really a fascinating thing to be studied. The communication between two or more distinct peoples can be hard or nearly impossible to achieve. However, what is intriguing is when the people of the same society who share the same language fail to make successful communication between them and their kin. In linguistics, one can find many fields of study that has a relation to language use and meaning such as syntax, and morphology, however, there are other fields that look through the words and around them, for not only the words that matter as long as the meaning is concerned.

Various features of linguistics may be used in a discourse. Speakers and writers try to do their best to convey persuading messages with language easily through these features. However, there might be cases where the receiver finds it a bit difficult to grasp the real meaning behind a discourse. Discourses' meaning differ from one discourse to another, because the use of language can sometimes be deceiving, and the real meaning is not as clear as it seems to be, it would be hidden between the lines. In addition, there is a problem when trying to grasp a discourse from a different culture with different ideologies. As an English language learner, I have always tried to observe the political writings written in English, trying to figure out how politicians have their impacts on huge numbers of masses while one can find nearly the same impact done by writers.

George Orwell, previously known as Eric Blair, was a novelist, essayist and was best known of his masterpieces *Animal Farm* as well as *Nineteen Eighty-Four*. George was known for his strength while addressing major political movements at that time, including imperialism. However, "*Shooting an Elephant*" Orwell's essay, or as some prefer to call it, a short story, was like one of the first steps towards a huge leap of the literary political criticism.

At first, the short story seems to be as clear as day light, but considering the fact that we are non-native English speakers, also the fact that even some scholars of language can't really understand it's real purpose without putting it under the scope of analyzing the discourse linguistically. In this humble paper, we try and Incorporate the pragmatic approach with critical discourse analysis to try and decrypt the encoded messages from Orwell's "*Shooting an Elephant*". In doing so, we try to make it possible for analysts to focus more on social relations, in order to arrive to satisfactory analytic dimensions. That is to say, texts are more than just syntax. Texts are more inter-related socially, and the reader has to endure the patterns of thought, ideology as well as the political opinions of the writer. Moving on to pragmatics, where this approach tries to explain how logically the writer and the reader think, i.e. this approach will be useful for us to better understand how did Orwell reach the minds of readers, and how meaning differ from the written words to the grasped meanings.

Many are the critics who tackled Orwell's work *Shooting an Elephant*, and they share the opinion that he is an anti-Imperialist writer. Even though, finding a work that has a central relationship with the topic at hand was somewhat difficult. Edward Quinn's *George Orwell: A Literary Reference to His Life and Work* can be seen as a reliable reference to those who want to learn about his biography that helped a great deal in analyzing the story. Knowing the life of the writer is a crucial matter to whether or not the analyzer in going to be successful in his critical process. Joan Cutting's *Pragmatics and Discourse* can be peripheral to this dissertation, yet it made pragmatics more understood and what discourse analysis is since it is the topic of this paper to analyze the story using discourse analysis linguistically, and by linguistically we mean pragmatics. These mentioned above works may not tackle the same topic as it is attempted in this paper, yet what is new in this research is that it is a combination between linguistics and literature (pragmatics, discourse analysis and literature).

In this dissertation, we try to apply the pragmatic approach, considering the fact that all analytical approaches in linguistics involving contextual considerations necessarily belong to pragmatics (Brown and Yule, 1983, 26). That is to say, we try and focus more on the context rather than the text itself, and find the relationship between the words. We also try to find other aspects of meaning, and get the discursive purpose of the writer, depending on the same approach. Using the pragmatic approach tools, such as : implicature, presupposition, inference.... etc. This research paper provides us with the needed means to discuss, treat and most importantly, to analyze this discourse as a whole.

For the purpose at hand, the present research looks up to examine to what extent is Orwell's *shooting an Elephant* successful in conveying his political insights. To undertake a proper academic investigation, we tended to raise and try to answer these question:

1. How can cultural backgrounds affect the understanding of a specific discourse?
2. By what means can the analyst analyze a discourse to grasp its contextual meaning?
3. What is the relationship between pragmatics and discourse analysis?
4. Can literary symbolism be interpreted politically in George Orwell's *Shooting an Elephant* ?

After a particular understanding of the field of discourse analysis, we have come to raise the following hypotheses:

- Reading a discourse obliges oneself to be aware, or to have a prior knowledge of when, where, and why was that specific discourse written, and in which language.
- The analyst should not just read the text and comment, but he should read it carefully and analyze the discourse linguistically (pragmatics).

- Both pragmatics and discourse analysis study the contextual meaning of the word rather than the syntactical one.
- Orwell used many symbols in his essay, we try to decode the most important ones of them not literarily but linguistically using the pragmatic approach, and politically using a prior common knowledge.

We have chosen this topic in the pursuit of achieving the best way to decode encrypted political messages, that is through going deeper in the linguistic analysis of a discourse (the pragmatic approach and its tools). The broad idea is that language is the essential means of communication, and one should follow the discourse's context and relate it to the social life of the period of time when the discourse was written. However, we try to apply various approaches in analyzing Orwell's essay to figure out how to successfully apply critical discourse analysis on a discourse in our future works. Political discourses have always been direct and obvious with the use of direct words, however, Orwell's *Shooting an Elephant* is a political discourse that criticized the British imperialism, but with contextual meaning rather than the syntactical meaning. Orwell was so flexible in making the reader experience what he had experienced through only words to dive in and analyze carefully, because each and every word in that essay has a hidden meaning.

The current study is an attempt to apply some theories that will make the researcher or the reader think more linguistically and ideologically, in order to get the full image of the discourse to be analyzed. It will also show the illustrate the pragmatic approach in critical discourse analysis. In this paper, the analyst uses a descriptive qualitative method, because the discourse that is analyzed is the text of Orwell *Shooting an Elephant*. Here, the researcher uses a qualitative method because the data is gathered from Orwell's short story. While analyzing the short story, the researcher uses qualitative data analysis, which means that the researcher has to analyze the discourse with collecting data, using the historical method,

depending on connected events. Brown and Yule's pragmatic approach with its different tools like implicature, inference... etc, in addition to Norman Fairclough's to prove that our speech is a social practice, and relate it to social and cultural developments is the framework of this study. The two systems should be combined together by the researcher to support the massive analysis of the discourse chosen. In one hand, we have to investigate and study the discourse and the social practice's relationship through critical discourse analysis. On the other hand, we have to try and decode the discourse using the pragmatic approach. This approach focuses more on the relationship between the writer of the discourse and the discourse itself. Moreover, it is interested also in knowing what the producer and the receiver are doing on that occasion.

What makes discourse analysis recently an interesting field is the results of so many factors. Putting language under the scope of analysis and taking into consideration not only the words that construct the text, but also other factors is what seems to be the most important reason. The ability of the analyzer to unveil the hidden meaning behind the uttered words or written texts using not only the text, but so many other factors that seems for the ordinary person irrelevant is what makes discourse analysis that important in many fields, especially the field of politics.

In this regard and to provide the most accurate answers to the research questions, we consider it necessary to depend in our interpretation an analytical approach that includes describing and analyzing the word at hand by George Orwell, because, in order to achieve that, we considered his short story a discourse being a personal experience through which he conveys hidden meanings. This research is divided into two chapters. The first chapter serves as the theoretical part of the study where a wide range of definitions of many concepts that has a relation to the tools used in the analysis, as well as some philosophical terms. The second chapter serves as the practical part of this work. In the second chapter, the reader will

find a small biography of Orwell too make context of the story, because everything around the text is relevant. Then a short summary of the story is provided for the reader to have a glimpse of the plot. As for the practical part, it takes place after the reader has had a solid background of Orwell. The theories put in the first chapter will be applied on the story to see whether or not the presumed hypotheses are correct

Chapter one

Discourse Analysis and the pragmatic approach: theoretical

Background

I.1. Introduction

There are many approaches to language which can be used to understand the meaning behind the text. Discourse analysis is specialized in dealing with studying the language in use, and we chose this approach because It is used for the purpose of analysing discourses using various other approaches to explore different social domains and provide the basis analysis for study. Language can be misused deliberately in many fields to convey a particular meaning. The purpose behind this misuse can never be known unless we put the discourse under the analysis. Using many interconnected approaches, discourse analysis is the suitable way to unveil the truth behind the uttered words or written texts. Pragmatics, that lay under the field of linguistics, is one of these approaches that can be found within the process of analysing the discourse for it share so many features with the field of discourse analysis.

I.2. Discourse Analysis Definition

Discourse analysis is a general term that encompasses a large number of approaches to analyse the language in use. Discourse analysis is misunderstood from syntax, while syntax is just a branch of discourse analysis for it relies on it. Syntax is the way the words relate to each other without taking into consideration the world outside. It includes Grammar, and does not consider who said it or at what circumstances. (Cutting, 2008, 1). However, discourse analysis is the studying the language's relation to the contextual background features. It analyses all of the text, context, and function.

Discourse analysis studies the meaning of words in context, analyzing the parts of meaning that can be explained by knowledge of the physical and social world, as well as the knowledge of the time and place the words are uttered or written.

I.3. Critical Discourse Analysis

"Critical discourse analysis (CDA) is a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context" (Van Dijk 352). The CDA movement became wider, and consisted of many approaches among which there were differences as well as similarities. It had also counterparts in "Critical" developments in sociolinguistics, psychology, and the social science.

Van Dijk stated also that critical discourse analysis is a type of analytical research; *"Critical approaches to discourse analysis do not hold a control on interest in the power and politics of discourse. Pragmatic and sociolinguistic approaches necessarily share this concern"* (Schiffrin et al 352). However, there are those who take what we might call a social approach, a definition of discourse as a kind of a social practice. The meaning of this is that the way we use language is related to the way we construct different social identities and relationships and participate in different kinds of groups and institutions. It is also related to the issues of what we believe to be right or wrong, who has the power over whom, and what we have to do to fit in our societies in different ways.

"Critical Discourse Analysis (often abbreviated to CDA) provides theories and methods for the empirical study of the relations between discourse and social and cultural developments in different social domains" (Jorgensen and Philips 60). This analytical research has also counterparts in "critical" developments in sociolinguistics, psychology, and the social science, some already dating back to the early 1970s. The aim is to shed light on the linguistic discursive dimensions of social and cultural interactions, and to offer a different mode or perspective of theorizing, analysing, and applying through the whole field. It is often

very difficult to understand what a piece of language means without referring it to the social context in which it is being used.

I.3.1. Fairclough's Framework for Analysis

To arrive to a satisfactory projection of Fairclough's three dimensions, he determined that the integration of various factors is very important. For him: discourse contributes to the construction of the three following factors.

Social identities: It includes those qualities that distinguish a person from another person as well as the consciousness of one's being or identity. It's about what is particular about those who take part of the event. Identity usually refers to what is deeply ingrained and relatively enduring patterns of thought, ideologies, and political opinions, which is unique about a person or a group. It is a must for the analyst to know first about the social identities, as it is a major factor in analyzing a discourse

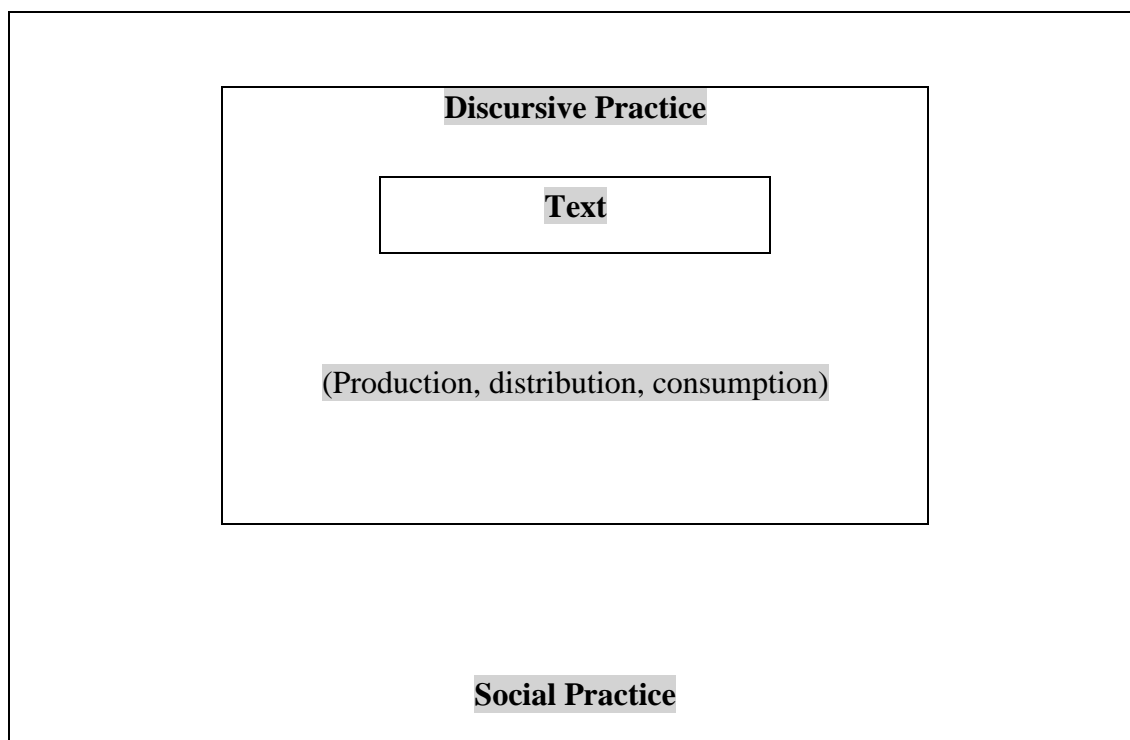
Social relations: It is about the web of the way two or more people feel about each other and their interactions, understanding of how those interactions work among people of the same society. On the other hand, a meaningful way in which facts, ideas, or events are related between members of a specific society.

Systems of Knowledge: It is a common knowledge of some facts and details shared by the participants, common awareness, the latter can be known as a common specific information, especially when having the same available idea that is expressed very clear and direct.

I.3.2. Fairclough's Three Dimensions

Norman Fairclough is of the most important figures in the discussion of discourse, language and society. He expressed an essential idea that consists of theoretical methods, methodological guidelines, specific techniques as well as philosophical premises to discourse analysis. Fairclough proposes, "Language is a part of society". Moreover, he argues the impressive relationship between language and society. I.e. linguistic phenomena reflect social phenomena, and vice versa. According to Fairclough, language is "a social practice".

Figure 1: Fairclough's three-dimensional model for critical discourse analysis (1992b: 73)



I.3.2.1. Definition of Text

It's a piece of writing, speech, visual image, or even a combination of the three. Halliday states text is considered to be a language stretch that is doing job in some context.

We use words to describe our world, and a text is created when we combine such words together. When one speaks or writes to convey a message, one is constructing a text using linguistic features. When reading, listening and even viewing a piece of text, one is interpreting its meaning. The words used as well as the way they are put together are choices that we are required to make in order to create a text. Making the right choices will allow us to communicate easily with others.

A text can be defined as an object that can be read, it can be a literary work, a non-interactive event restricted to one's own experience with understanding its characteristics and its meaning of information as its singular purpose, as it can be a street sign. A kind of informative message can be easily transmitted through a coherent set of signs. The analyst studies the written as well as the spoken words that convey information: structure, meaning, rhetorical devices, ... etc. In order to study discourse, one should study the parts that are communicating through which medium as well as for what special purpose. As an answer, we can use the following as an example: To analyze a text, one is ought to note the overall structure, and most importantly one should grasp the content's meaning as it answers one's question. One will determine the parts that are communicating and with what medium as well as determining the social purpose they're communicating for.

I.3.2.2. Discursive Practice

Language is used to produce and consume texts through discursive practices. To gain insight into how discursive processes serve linguistically in a specific context Fairclough uses detailed text analysis. In a kind of messages and meanings by language that is used within a specific field, one can understand and consume discourse. In our event, both the reader and the writer are aware of the mightiness of the elephant as well as the "imperial evil".

Discursive practice focuses mainly on how the writer produces his text depending on an already existing discourse.

One cannot analyze any discourse softly by itself. Taking the text separately from its social practice is just not enough, because both discursive and non-discursive elements are encompassed by the context. In discourse analysis, social and cultural contexts are very necessary.

Fairclough's dimensions' main aim: discursive practice is to discuss the links between social practice and language use in text, very carefully. Examining and inquiring discursive practices, as an essential form of social practice. The latter contributes to the constitution of the social world. In everyday life communications, the social change in language use takes change partly through discursive practices.

I.3.2.3. Social Practice

In psychology, discourse is called a social practice. Norman Fairclough, in linguistics, sought to find out facts about the link between practice and context when facing social situations. Therefore, the social practice's key elements are brought in: the when, the where, the performers, the performed..... etc. Then, the complete changes occurring during the process of analyzing the text, and the way the reactions are added by the critical discourse analysis, are described in a general way.

I.4. Critical Discourse Analysis

Pragmatic Approach Definition:

" Any analytic approach in linguistics which involves contextual considerations necessarily belongs to that area of language called pragmatics" (Yule and Brown , 1983, 26). While analysing, one should focus on the context or the concept of the analysed discourse, and find

the relationships between words. On the other hand, we can find other aspects of meaning depending much more on the context rather than the word written itself, and get to the communicative intentions of the writer. The reader uses the word referring to things that the writer doesn't mean. The writer only used the word with its basic meaning, and here begins the misunderstanding. Reading a piece of writing clearly depends on not only recognizing the meaning of the words of the text, but also figuring out what intentions or meanings did the writer have when writing the text. Pragmatics is to study what the writer means .

"The 'pragmatic turn' in linguistics can thus be described as a shift from the paradigm of theoretical grammar (in particular, syntax) to the paradigm of language users" (Mey4). In the late 1970s pragmatics had developed after being a linguistic subfield which caused a change in the study of language. Pragmatics is about how readers comprehend and produce a piece of writing in a concrete text.

To get the clearer image of how the pragmatics had advanced causing such change in language study, one has to briefly go through the formerly existing or happening linguistic gradual change. Tremendous contradictions were noticed by philosophers, who had the curiosity when working on unclear subject of language users, rather than linguists which triggered the need for a pragmatics handbook Mey to clarify the field of pragmatics and persuade readers with various technical details, *"The first efforts at establishing something like pragmatic approach to linguistics date back to the late sixties and the early seventies"* (Mey, 2014, 4). In addition, text understanding was guided by many difficulties in interpreting and treating certain assumptions (called presupposition). *" There was a trouble relationship of language with logic, as originally evidence in the realm of syntax, but subsequently also in that of semantics"* (4). There was a serious need to interpret and formulate human's communications (text) because it was difficult to define one specific field that deals with philosophy and linguistics. This was after the serious failure of the former

theories and their lack of explanations to the relationships between language and logic, *"There was a trouble relationship of language with logic, as originally evidence in the realm of syntax, but subsequently also in that of semantics"* (4). It was seen by linguists that the emergence of a new model, pragmatics, to go beyond the limit and narrow boundaries of semantics and syntax. *"What we see is the collapse of earlier theories and hypothesis (in particular of the 'syntax-only' of Chomsky and his followers"* (4).

"Jacob Mey, one of the pioneers and leading figures in modern linguistic pragmatics, refers to this field as 'the youngest sub discipline of venerable science called linguistics" (qtd. In Sent 2). Reality of language was failed to be looked after properly by many arguments against the old linguistic theories. Indeed, people use language to interact socially in various contexts with different aims and intentions, and language is more than just a grammatical structure lexicon.

"The definitions of pragmatics as the study of language use in action and interaction based on the literal meaning of the term "pragmatics" (Derived from the Greek word for "act" or "action")" (*Schneider and Barron 2*). The fact that pragmatics is a new linguistic term, doesn't deny another fact which is that research on this term can date back to the ancient Greece and Rome where the term pragmatics can be found in late Latin as well as in Greek, meaning practicality.

Yule¹, in his book to Oxford Introduction to Language Study, added that there are four areas that pragmatics is concerned with:

- Pragmatics is the study of meaning: it deals with the analysis of what was meant from a discourse as communicated by a writer and interpreted by a reader.

¹ George Yule, Pragmatics (New York: Oxford University Press, 1996).

- Pragmatics is the study of contextual meaning: in order for the discourse analyst to state in an exact way the relevant context, he should take into consideration the context in which the analysed piece of discourse appear.
- Pragmatics is the study of how more gets understood than is written: it is about how can a reader or an analyst can transform an encoded message into an understandable form. Then, interpreting it and making inferences about what is read in order to find the direct meaning of cryptic invisible meanings.
- Pragmatics is the study of the expression of relative distance: no matter how distant is the writer from the reader, or the analyst, what needs to be understood from the written discourse must be determined through shared experiences between both sides.

The discourse analyst when analysing a discourse, with pragmatics, is provided with means to analyze, discuss and treat his discourse as an ensemble of a dynamic process. Language is the tool of communication used in that specific context and circumstances. The analyst explains linguistic achievements employed by people to clarify the intentions and meanings and give details. According to Yule and Brown, when the analyst is investigating the use of a language in a discourse, he should be more concerned with the writer and the discourse in one hand, and with the writer and the reader on the other hand. *"The analyst is investigating the use of language in context by a speaker/ writer; he is more concerned with the relationship between the speaker and the utterance on the particular occasion of use"* (Yule and Brown, 1983, 27).

I.4.1. The Pragmatic Approach Tools

I.4.1.1. Implicature:

"The word implicature is derived from the verb 'to imply', as it is cognate 'implicature'. Originally, 'to imply' means to fold something into something else

(from the Latin word plicature "to fold"; hence, that which is implied is folded in, and has to be "unfolded" in order to be understood" (Mey, 1993, 45).

. implicature is to add or imply a meaning beyond what is literally said. Conventional implicatures require the writer to reason in terms of language and understanding of the context as well as each other's aims and intentions.

Grice (1975) used the term "implicature" to account for what a speaker can imply, or mean, as distinct from what he literally says, "*The conventional meaning of the words used*" (qtd. in Brown and Yule, 1983, 31).

the discourse analyst should give much more importance to the notion of conversational implicature which is derived from a general principle of conversation plus a number of maxims which speakers will normally obey.

Grice presents the general form which he calls Cooperative Principle as follows:

Make your conversational contribution as required, and where required, by the accepted purpose or direction of the conversation you're having.

The conversational conventions, or maxims, which support this principle are:

- a) **Quantity:** make your contribution as informative as required and not more.
- b) **Quality:** do not say what you believe is false, or which you lack adequate evidence.
- c) **Relation:** be relevant.
- d) **Manner:** Avoid obscurity of expression (clear).

Avoid ambiguity (don't be confusing).

Be brief (don't say too many boring words with no meaning).

Be orderly.

Grice doesn't suggest that this is an exhaustive list. He makes it possible to describe what types of meaning a speaker can convey by flouting (using) one of these maxims. This flouting of a maxim results in the speaker conveying, in addition to the meaning of his utterance, an additional meaning, which is a conversational implicature.

As a fact, implicatures are pragmatic aspects of meaning and have certain identifiable characteristics. They are partially derived from the conventional or literal meaning of an utterance, produced in a specific context which is shared by the speaker and the hearer, and depend on a recognition by the speaker and the hearer of the Cooperative Principle and its maxims. For the analyst, as well as the hearer, conversational implicature should be treated as inherently indeterminate since they derive from a supposition that the speaker has the intention of conveying meaning. Since the analyst has only limited access to what a speaker intended, or how secretly he was behaving, in the production of a discourse fragment, any claims regarding the implicatures identified will have the status of interpretations. In this aspect, the discourse analyst is not in the apparently secure position of the formal linguist who has the 'rules' of the language which are, or are not, satisfied, but rather, is in the position of the hearer who has interpretations of the discourse which do, or do not, make sense (Brown and Yule, 1983, 31-33).

I.4. 1. 2. Presupposition:

Presuppositions are what is taken by the writer to be the common ground of the participants.

"We shall take the view that the notion of presupposition in discourse analysis is pragmatic presupposition that is defined in terms of assumptions the speaker makes about what the hearer is likely to accept without challenge" (qtd. In Brown and Yule, 1983, 29).

Presuppositions became the most reliable source of insight into how language and context interact. Loftus study (1975) concluded about the support of view that readers behave as if

writers' presuppositions are to be accepted. There still is that rather disturbing evidence of answers leading questions that the discourse analyst can ask about the interaction of thoughts and interpretations, but we should attribute to the writer's assumption about what the reader can accept and understand without asking any questions or demanding explanations.

Levinson's (1983) example of presupposition: John regrets that he stopped doing linguistics before he left Cambridge has the following presuppositions::

- John left Cambridge.
- John had been at Cambridge.
- John was doing linguistics before he left Cambridge.
- John stopped doing linguistics before he left Cambridge.
- There is someone uniquely identifiable to speaker and addressee as John.

All of the previous presuppositions are communicated without being said. They are the writer's, and they can all be wrong in a matter of fact. When writing a piece of a discourse, the writer is ought to have the presupposition that assumes his readers already have a background on the field. That is to say that the writer generally won't state, but just include what is communicated. This leads us to know that in pragmatics, discourse have presuppositions not sentences.

The easiest way to understand the instances of pragmatic presuppositions is those with a meaning to specific words or phrases that cannot easily be merely detected, but rather seem to arise from the general properties of expectations of the discourse participants and the context. Stalnaker (1970, 1973, 1974) developed a theory of pragmatic presuppositions, which contains some of the linguistic interactions that must be done first, The norms of a more particularized information about the analyzed discourse's goals, and exchangeable thoughts and meanings. The linguist should examine whether both semantic and pragmatic

presuppositions exist. Although, Stalanker had acknowledged that semantics has a major role to play in defining presuppositions in context, he gave reasons that all presuppositions should be understood in pragmatic terms; he wrote, "*I think all of the facts can be stated and explained directly in terms of underlying notion of speaker presupposition, and without introducing an intermediate notion of presupposition as a relation holding between sentences (or statements) and propositions*"¹

I.4.1. 3. Inference:

Since the analyst has no direct access to a speaker's intended meaning in producing an utterance, he often has to rely on a process of inference to arrive at an interpretation for utterances or for the connection between utterances. "*An inference is defined as the information that is not expressed explicitly by the text but is derived on the basis of the understander's knowledge and is encoded in the mental representation of the text. Inferencing is considered as a central component in discourse understanding*" (Noordman, 2015, 37). The ability for the reader to take and hold the meanings firmly in a discourse means he understands way more than what is stated in the sentences. such inferences appear to be of different kinds. It may be the case that we are capable of deriving a specific conclusion from specific premises, and via deductive inference, but we are rarely asked to do so in the everyday discourse we encounter. Brown and Yule gave an example:

John was on his way to school. (a)

What we infer from this statement is limited, and most of the readers will interpret that John is a schoolchild. However, when sentence (a) is immediately followed later in the same text by sentence (b), readers will drop their original inference that states that John is a schoolchild to infer one more time that he is a schoolteacher.

¹ Potts Christopher, *presupposition and implicature* (Stanford University, Stanford Linguistics, 2014)

Last week he had been unable to control the class. (b)

The receiver of the discourse in a particular context must infer that the writer had intended it to convey something else rather than what he literally said. For the purpose of capturing such type of inference, one needs a relatively loose notion of inference based on socio-cultural knowledge.

Readers can certainly make logical deductions to infer the right and correct meaning. Writers even invent hints, and the interaction between both of them has a specific function of thinking about what the other has in mind.

"For the moment we simply present a view which claims that the terms reference, presupposition, implicature, and inference must be treated as pragmatic concepts in the analysis of discourse" (Brown and Yule 35). The previous terms are going to be our tools to analyze our short story " Shooting an Elephant " by George Orwell.....

I.4.2 Coherence in Interpretation

When people interact in a society using the same language as well as culture, they understand the linguistic messages exclusively based on the words used and the structure of the sentence to convey those messages. *"We certainly rely on the syntactic structure and lexical items used in a linguistic message to arrive at an interpretation, but it is a mistake to think that we operate only with this literal input to our understanding"* (Brown and Yule, 1983, 223). Once a writer produces a grammatically perfect sentence, the reader can derive a literal interpretation but which he would not maintain the meaning as true, and has understood, simply because he would need more information. Moreover, in addition to his, the reader, former knowledge of sentential structure, he possesses knowledge about other standard formats to convey information. Some other time, the reader can rely on some principle that

although there may be no formal linguistic links connecting the linguistic strings, he would surely be able to interpret them as connected.

I.4.2.1. Schemata

Schemata are said to be "*Higher-level complex (and even conventional or habitual) knowledge structures*" (qtd. In Brown and Yule, 1983, 247). In linguistic studies, it should be pointed out that, some schema researchers said that the discourse analyst triggers some cultural backgrounds and knowledge to understand the discourse. Meanwhile in philosophy (e.g. Cook 1994) trace the philosophical notion of schemata back to Immanuel Kant. Another antecedent is Gestalt theory in psychology (Wertheimer 1923, 1925; Köhler 1930; Koffka 1935). Also in psychology, Barlett (1932) used the term (which he credits to the earlier work of the neurologist Sir Henry Head) to explain speakers' unknowing alternation of folk tale details during retellings, with such alternations being made in line with speakers' schemata.

The field of AI¹ (Artificial Intelligence), which talks about how our minds understand hidden meanings in a discourse, triggers the most important idea that is knowing schemata. Schemata is extremely important for producing and understanding a discourse. The writer should correctly judge the extent of the prior knowledge, and the reader should necessarily have enough of that knowledge for an effective communication to occur. "*Schemata are said to be higher 'higher-level complex (and even conventional or habitual) knowledge structures'* (Djik, 1981: 41), which function as '*ideational scaffolding*' (Anderson, 1977) in the organization and interpretation of experience" (Brown and Yule, 1983, 247).

Schemata are data structures of stereotypical information about particular topics/themes. The schemata theory's main idea is that people use the schema they have, in

¹**Artificial Intelligence** is the simulation of human intelligence processes by machines, especially computer systems. These processes include learning (the acquisition of information and rules for using the information), reasoning (using the rules to reach approximate or definite conclusions), and self-correction. Particular applications of AI include expert systems, speech recognition and machine vision.

order to better understand simple stories. "*Schemata can be seen as the organized background knowledge which leads us to expect or predict aspects in our interpretation of discourse*" (Brown and Yule, 1983, 248). Tannen uses the description 'structures of expectation' to characterize the influence of schemata on our thinking, there is also evidence that the type of discourse we produce is influenced by such expectations. The focus is mainly on how different cultural backgrounds are influenced, and what can result in different schemata for the description of witnessed events.¹

Linguists, psychologists and narrative scholars employ schema theory to account for the interpretation of a text where the discourse itself does not provide all the information necessary for the discourse to be processed. Research in Artificial Intelligence on schemata added a detailed explanation of how inferences are made by utilizing generic knowledge in processing specific parts of a text. As schemata are situational and socio-culturally dependent, some readers may supply information from their schemata than others may.

Anderson et al. suggest, "*People's personal histories (and sex, perhaps) contribute to the creation of higher level schemata which cause them to "see" messages in certain ways*" (Brown and Yule, 1983, 249). In linguistic studies, schema theory has been important not only for its role in explaining the gap-filling in interpretation, as communicated in discourse, but also in relation to a reader's knowledge of the overall structure of stories, termed "story schemata".

"*The past acts as an organized block rather than a set of elements that each retain its own character*" (Brown and Yule, 1983, 249). Previous experiences play a big role in the reader's mind to reconstruct an inference for a new discourse based on a previously conceived discourse. Furthermore, schemata take an active position combined with the past experience to develop constructive processes in memory.

¹ Gillian, Brown and George, Yule, *Discourse Analysis* (USA, New York, Cambridge University press, 1983).

Schemata are not simple isolated units stored in the mind that neither can discourse be interpreted with reference to one schemata. It is far more complicated than that. In making sense of a piece of discourse, any of the following may happen:

- Existing schemata are adapted to incorporate new information.
- Completely new schemata are formed.
- Old schemata are discarded¹

schemata theory is one attempt to present a model of background knowledge is schemata theory. When one is activating a mental construct in which he can try to install the aspects of the present conversation, this involves having a background on the subject matter, and many more specific details. Each and everyone has a different knowledge from others, but they all have one common ground knowledge.

I.5. The Relationship Between Pragmatics and Discourse Analysis

"First, let us look at context. Both pragmatics and discourse study the meaning of words in context, analysing the parts of meaning that can be explained by knowledge of the physical and social word, and the socio-psychological factor influencing communication, as well as the knowledge of the time and place in which the words are uttered or written" (Cutting 2).

Here cutting is trying to explain for us that pragmatics and discourse analysis have nearly the same object, which is to get to know the meaning of words in a discourse and how they communicate more information than the words they use.

The speaker's meaning depends on assumptions of a prior common knowledge that is shared between the parts of the communication, *"The speaker constructs the linguistic*

¹ Schemata and Schemata Theory. By AZU, September 13, 2006 12:48. <http://www.azlifa.com/dp-lecture-8/>

message and intends or implies a meaning, and the hearer interprets the message and infers the meaning" (Brown and Yule 1983; Thomas 1995).

One more thing pragmatics and discourse analysis have in common is that both of them look at discourse, use of language, text, and even pieces of written or spoken discourse, concentrating on how stretches of language become meaningful and unified for their users (Cutting, 2008, 2).

Finally, pragmatics and discourse analysis have in common the fact that they are both concerned with function: the speakers' short-term purposes in speaking and long-term goals in interacting verbally. Where pragmatics differ from discourse analysis is in its emphasis on the structure of text.

I.6. Conclusion

Each study needs a theoretical basis upon which it can be built. Therefore, this chapter serves as the point from which the reader can have a understanding of what is coming. we simply introduced the science through which one can understand between the lines and beyond the syntax, discourse analysis.

First, we briefly defined what is meant by discourse analysis, the thing that led us to critical discourse analysis. these two fields are deeply interconnected, for one cannot implement critical discourse analysis without being first familiar with the connotation of the word 'discourse'. This chapter further discusses the linguistic branches (pragmatic tools) laying under the banner of discourse analysis. Pragmatics, on the other hand, is a vast field, yet when it is combined with the philosophical discourse analysis, its tools help the receiver better understand the discourse.

The following chapter, however, is completely different from the first. A literary work on which we apply the above mentioned theories, George Orwell's *Shooting an elephant*. This work was chosen because it is more like a political discourse than a story.

Chapter two

**Applying Critical Discourse Analysis on Orwell's Shooting an
Elephant Through Fairclough**

II.1 Introduction:

The East was always a delicious pray for the colonial countries. The richness of that land made the British leaders do whatever it takes to take over that country. Many are the pieces of writing that speaks of the experience of the British soldiers who served in India, and many of them are so filled with details to serve a particular literary or political matter. Orwell's *Shooting an Elephant*(1936) is not that lengthy, yet it is of a great reference to many aspects that determines the individual's mindset, in other words identity, along with other aspects that shape the whole society. On two levels, Orwell wrote his short story with its irony, symbolism, and language which is a representation of his own five years' experience as a police officer in Burma and showing the existing bitterness between the local population and the British occupiers. All of the above mentioned elements work together to create an impact on the reader. A small reference may it be, that is of the hatred between the two peoples. This chapter serves as the practical part of this dissertation, where it provides a short summary of the story and a juxtaposition of the events and their dimensions.

II.2Synopsis

Going out in a mission to shoot an elephant against his own will and in front of angry masses who want to see the elephant dead, however he does not want to make other crowd feel humiliated by seeing one of their sacred creatures disgraced , George Orwell recalls his memory in "Shooting an Elephant" when he was a police officer in Burma. The events take place in Moulmein where he was hated by the majority of people. Suddenly an elephant gone made and started destroying the city. As a Police officer, he must stop the wrath of that elephant to gain the respect that the natives never had for the colonists. The dilemma that Orwell found himself in is that if he shoots the elephant he would gain the respect of the Burmese people and will have face the wrath of the Indians, however if he does not shoot the elephant, things will go the other way around. At any case shooting the elephant is "Gone

must'' as he referred to. The scene that made him go for the rundown of this elephant is of the dead corpses stuck in the mud killed by the loose elephant. The crowd who followed Orwell after he took his rifle without the intention of shooting the elephant seemed excited and they wanted to see him shooting it. The look on their faces made him had a change of heart. After finding the elephant, it was eating the grass peacefully. At a moment, he decided not to shoot it, but wait for his owner to come and take it.

II.2. The author's Background

Orwell's real name is Eric Blair while George Orwell is the pen name through which he chose as another identity in an attempt to erase his past(Quinn, 2008,1). Many are the writers who tempt to change their names when writing, and each one has his/her own purpose. However, the case of Eric Blair (George Orwell) is quite different, for he changed his name because he wanted to escape from his past, he did not even make an allusion to his real name.

In Eric's first months, he was not likely to live, for he was so weak and physically frail. This weakness was so loyal to him for 45 years and did not leave him from June 25, 1903 until he died after forty five years later. Between 1903 and 1950, there is much to mention of Orwell's life, however his life as a scholar is what matters as long as his works are concerned. It was until the age of 11 that Orwell learned that his passion was reading, the thing that was of a great contribution to his collage studies. After he had finished his precollege studies, his next logical step would be Oxford or Cambridge. Unfortunately, his record was not enough to earn a scholarship to go to one of these colleges (Quinn, 2008,7). After his failure to enter the college, Eric seemed to be uncertain about chasing his dream of becoming a writer, especially after his father was not prepared to pay his collage fees.

At the age of eighteen, Eric decided that university was a long road to achieving his goals, and he needed a suitable work to finance himself. Not surprisingly, his father recommended colonial service, specifically the Indian Imperial Police, which had the advantage of good pay and he can retire after 20 years. After he passed the exam, he chose to serve in Burma which was considered as an administrative province under the British rule, where he still had some relatives, and he settled in Moulmein, the alluded place in *Shooting an Elephant*, the work discussed in this dissertation. Eric did not approve the hostility that he encountered there as a member of the Imperial Police. Even though, it was not personal, for it was the result of the normal reaction from the colonized fused with the collective consciousness raised by the national spirit, Eric was shocked to see such unexpected hatred.

After years in the service, Eric had a change of heart. Ambivalent at first, he confessed later “drive a bayonet into a Buddhist priest’s guts but doing the dirty work of empire.” (Quinn, 2008, 8). That confession shows that Eric was fiercely anti-Imperialist, the most important theme in the discussed work of Orwell’s what gave Orwell his first seeds of the style that he would adopt for his writings which is of political and anti-imperialist.

“Although the one characterization Orwell and most of his readers agree on is that he was a political writer, he was not interested in politics qua politics. It was the ethical implications of politics that constituted his real subject. He was a moralist writing at a time when the great moral questions were contained and expressed in political terms: the twin evils of fascism and Soviet communism, the lesser evil of capitalism, and the qualified good of democratic socialism, being four of the major ones” (Quinn, 2008, ix).

By the year 1928, he moved to Paris to join the small group of young writers and artists who had traveled to the city after World War I. Orwell was too late to be a member of the lost generation (Ernest Hemingway however, was still living there, only a few blocks from Orwell's rooming house in the rue du Pot de Fer). Orwell dwelled there for 18 months, working continually, producing one or possibly two novels, which were rejected by the publishers. He felt somewhat disappointed and burned the rejected novels. However, he succeeded in publishing some articles written in French. Most of his first writings were taken from his personal life experience; *How the Poor Die*, for instance, is an essay that he wrote after he had spent two weeks in the hospital suffering from flu, *Down and Out in Paris and London* another work that memorably describes his experience as a dishwasher in some hotel, and another work that he finished only few drafts from. It is entitled *Down and Out*, it was the first successfully published work under the pseudonym George Orwell.

His decision not to use his real name, Blair, was to save his family the embarrassment they may feel because of some of the details mentioned in the book. Orwell thought low of himself, and soon enough, this feeling of unworthiness faded away. He always hated his name, he thought that "People always grow up like their names." (Quinn, 2008, 11). Orwell is the name of a river in East Anglia and a small rural parish in Cambridgeshire; George is the name of the patron saint of England. His first book, *Down and Out* was published in 1933. Even though Orwell was certain that his book would be a failure, the critics of the book considered it a promising beginning with some references to structural weaknesses, nevertheless they all agreed that a new voice is coming.

The critics did not notice only the work, for they recognized the new name George Orwell' and wanted to see it on more works to come. These positive critical remarks contributed a great deal in Orwell's decision to keep using the new name in his yet to come pieces of writing, while some consider it an escape from his past that most of the his

reviewers and himself consider a failure. Later on he occupied a job as a teacher several times in many places (Quinn, 2008, 11). Even writing that, does not take more than a pen and a paper, is not something to live by. Poverty was something that Orwell always considered poverty a ‘disgusting and unnecessary thing in human life’ that is why he needed to get another job to finance himself. After a while, another book was ready to read, *Burmese Days*, a novel that describes the British rule in Burma. The publisher rejected it at first being afraid to be sued for libel, because Orwell depicted the corruption of the Raj during the British rule with mentioning the real names (Quinn, 2008 12). All of these unfortunate incidents that would defeat an ordinary man of the masses did not defeat Orwell, yet they helped shaping his intellectual mindset and thinking process.

II.3.Orwell’s Political Insights and Literary Purposes

Anti-imperialism is what comes first to one’s mind when hearing the name Orwell. And that is what he is famous for. Imperialism was the dominant force in the world for several decades. After the world moved from the phase of colonialism, the Imperialists did not change their principles, to rule and exploit the natives with the powerful dominance of technology, economy and military. Through the dominance with all of these, they made it clear that their ultimate goal is the superiority over the natives.

Imperialism is a state of mind that is reinforced by the sense of arrogance and superiority that could be adopted by any nation irrespective of its geographical location in the world. The word Imperialism comes from the Latin word ‘*Imperium*’ which means supreme power (Charlton 1032). The Imperial thought, even though not utterly pronounced ‘Imperialism’, is not new, for it dates back to the first Egyptian written history where the leaders of those empires wanted to extend their realms (Alam, 2006,55). The hunger for power is a sickness that thrives in everyone who thinks of himself capable of taking over other’s properties. Imperialism, therefore, can be deduced to be just a rebirth of that greed,

the only difference is that it was politicized so that the powerful countries can dominate over the weak under the name of law, because they are the ones who make it.

Being a British citizen means that you are imperialist in the eyes of the natives. Orwell did not realize that until he made the first contact with the Burmese. He saw how much hatred they had for the colonists. No matter how disapproving he showed for the laws of his mother country he was hated by the natives. This feeling of being hated helped great deal in shaping his literary mindset and therefore the genre of his writings.

The human mind is a complicated device, one incident and the human unconsciously change his way of thinking completely. The subconscious of Orwell was fixed on how to criticize the imperialism applied by his mother country on both: the colonized countries, and its people. His way of writing, obvious, contains an angry voice towards the rule of the British Empire such as *1984*, an anti-totalitarian novel, and many other writings of the same genre. His orientation is well noticed in his later works, yet not so much clear in his first steps as George Orwell. *Shooting an Elephant* 1936 is not that famous as a work with political allusions, yet it serves the purpose very well.

II.3.1. Orwell's Use of Language to Convey His Insights

For the reader, The most important event of the story is whether Orwell is going to shoot the elephant or not. So, what is the elephant for the three parts that form the process of literary discourse analysis: the writer, the reader, and the crowd of the story? The starting point is the writer where he puts the intended symbols of the intended purposes. The first thing that comes to the reader's mind is what do these symbols represent for the main characters. In our case, we have the elephant. The Elephant is a holly element for the crowd through which the reader learns about the culture of these masses. From there, the reader can get a clear image of how the symbols actually work.

The choice of the elephant did not come out of the blue, for it is one of the main elements of the story. For the writer, it is a scapegoat to show how powerful the state is. It seems a bit contradicting; how could he represent what he is trying to oppose? If one could get closer image, one the one hand, he is making the government look bad by taking out a holly element in front of them. On the other hand, it is clear that the setting makes it possible for Orwell to describe imperialism completely. The government can do everything, it can even disgrace holly elements.

The story is told by a consistent and trustworthy first-person narrator who participated in the events, and was able to gain insight and wisdom after the experience. Based on George Orwell's biography we can infer that he himself was the British officer. When he wrote the story he was a changed person compared to when the action took place as it is mentioned earlier. On parallel with reading the story, one would notice that the narrator is becoming more objective as time passes.

George Orwell wrote this story years after it had actually happened in the 1920's. If the story had not been told from this perspective, the theme would not have been as strong. For example, if the story had been narrated from the point of view of the Burmese people, an attack on imperialism would be a very superficial argument and therefore less effective. Hence, point of view also contributes to the total effect and support of the attack to imperialism.

There are two dominant characters in the story; an elephant and its executioner. On one hand, the British officer, the executioner narrating the story, acts as a symbol of the imperial country. He is presented in the story as a round and dynamic character with mixed feelings of sympathy towards the Burmese and that "the greatest joy in the world would be to drive a bayonet into a Buddhist priest's guts"(Quinn 8). George Orwell continuously repeats his decision not to kill the elephant. no intention of shooting the elephant, When he sees the

elephant he says "I knew with perfect certainty that I ought not to shoot him. I decided that would watch him for a little while to make sure that he did not turn savage again, and then go home" which shows hesitation. At the end he expresses "Suddenly, I realized that I should have to shoot the elephant after all." The usage of "after all" gives a sense of him not having any choice in the matter. The fact that Orwell actually shoots the elephant gives the reader an uncomfortable feeling as up to that moment the reader is led to think that the officer is not going to shoot the elephant.. On the other hand, the elephant symbolizes holiness for the Indians who are the victims of imperialism. George Orwell wrote the story in a way that the reader feels sympathy towards the elephant. In addition, the yellow faces of the Burmese also represent the "victims" of imperialism, even though they ironically controlled Orwell. Finally, the Buddhist priest, presented more as a stereotype, is a flat character. His role in this story is mainly to provide a contrast to the actions and decisions that the protagonist took.

His prose piece generally reads easily; it is mainly made up of simple English words, which means that aren't from any Latin or Greek words that do not confuse readers, but it gives the impression that the narrator was just merely recounting.. The simplicity of his language can show how he has generally kept it simple to be read by as many as much from the people. He made use of metaphors that seems to be cliché. However in this case, it aptly describes the multitude of people following him and that image has made the picture clearer for the reader to imagine. He has also managed to make the piece very readable and understandable, which means that he is reinforcing his argument of making the Anti-imperialist clear for everyone.

In Shooting and Elephant, Orwell also makes references to the ideology Imperialism. He refers to it as an "evil thing" and that violence toward the colonized is a the embodiment of it. He did not define what Imperialism was as well and it might seem that he has committed what he has preached against. From the passage where he shows his support for

the colonized, it can be inferred that he is indeed taking advantage of the ambiguity of the simple language to highlight the atrocity of Imperialism, in that he assumed that readers would already know that it is “evil”, “despotic” and cruel, since its by-product is “driving a bayonet in a priest’s guts”. This intention can be referenced with a quote in his essay, where “Things like the continuance of British rule in India” is an example where the indefensible is “defended”. He has conjured up images which highlights and not hide the atrocity of Imperialism, with the bayonet-in-priest’s-guts image. In this aspect he has kept to his writing of being honest.

II.4 Fairclough’s Framework for Analysis: Context of the Discourse

Fairclough distinguished the use discourse in three different ways:

- First: discourse refers to the most abstract sense in the most abstract sense.
- second: discourse is understood as a kind of language differently within each field, such as political or scientific.
- Third: discourse is about the common knowledge of some facts and details based on personal experience.

In view of language as a discourse and a social practice, and how are language, identity and ideology interrelated, Fairclough (1989) develops a model called Critical Discourse Analysis. He divided it into three dimensions providing us with a three dimensional method for discourse analysis.

According to Fairclough, the linguistic approaches he criticized focused only on textual analysis and neglected the relationship between text and society, which is not enough for the discourse to be analyzed. Fairclough leads the analyst to investigate and analyze the relationship between the text (Orwell's *Shooting an Elephant*), and the event (Shooting a sacred creature for the colonized, by a colonizer), through critical discourse in order to focus on the links between text and social and cultural structures.

II.3.1. Social Identities

In George Orwell's *Shooting an Elephant* we can see the cultural conflicts that caused a dilemma for the British police officer whether to shoot the elephant or not. Here we can notice that the British soldiers wasn't afraid of the Elephant, but rather having sympathy for the poor peaceful creature. On the other hand, the police officer had huge masses behind his back yelling at him to shoot the Elephant, while that particular Elephant was as sacred as God for other masses of the same community. From a third perspective, he didn't want the Empire to look weak because of him.

Here we can see that this discourse contains a text about three different cultures, and the way Orwell managed to convey that information wasn't with actual words, but with meaning, e.g. "*They were going to have their bit of fun after all*" Orwell said, this means that eventually he was going to shoot the elephant even though he didn't want to. It was just because they pushed him to do so and "*A white man mustn't be frightened in front of "natives"*", he said; which means that the white man was a ruler at that time, and he should be the perfect example for other white men (The Empire).

II.3.2.Social Relations

Social relations mean the relationship between two or more people and how they feel about each other as well as their interactions. Such relationships between people is normally composed of social, verbal and physical interactions which automatically allows them to exchange ways of thinking, feelings ... etc. In Orwell's essay, the event is a British police officer (colonizer) who had to shoot an elephant in Burma (colonized).

Orwell said: "*When a nimble Burman tripped me up on the football field and the referee (another Burman) looked the other way, the crowd yelled with hideous laughter*" (Orwell 1), Here we realize that the shooting of that elephant was a very dramatic story to be told. As far as this discourse is analysed, one can see the dilemma of the police officer. In this story,

the police officer is imperialist, but during the course of the story, he declares that he had realized how evil imperialism was.

Here we notice the clash that happened between the colonized and the colonizer due to the difference of culture, and the difficulty of building a social relationship between the officer and the citizens of Burma.

II.3.3. Systems of knowledge

In our event, all participants possess a general common knowledge which is involved in their interpretations. Orwell used the English language as one part of the socio-cultural knowledge, due to the fact that he is British. "*For at that time I had already made up my mind that imperialism was an evil thing*"(Orwell 1936, 1), here as we can see, and from our prior knowledge we know that imperialism is an evil system, and Orwell just said that out loud, but without diving into details because everyone at that time knows what was happening when Burma was under the rule of Britain (The Empire)

II.4. Fairclough's Three Dimensions Analysis of the Speech

II.4.1 The Text Analysis

Our text is an essay done by George Orwell. This essay speaks about a British police officer who had to shoot an elephant in Moulmein, Burma. This text aims to convey a message with meaning to the world about imperialism. Here we have the writer trying to communicate or convey a message to the Empire, the Burmese people and to the whole world that imperialism is evil.

" One day something happened which in a roundabout way was enlightening. It was a tiny incident in itself, but it gave me a better glimpse than I had had before of the real nature of imperialism" . (Orwell, 1936, 1)

Here we can see that Orwell is showing us that imperialism gave the wrong impression to the officer, but the incident of the elephant that he had to kill afterwards was the one that showed him the real nature of imperialism.

II.4.2 Discursive Practice:

In this event George Orwell wrote the essay in a way that everyone would think of it as just a story. Meanwhile, he implied very deep meanings and notions that only analysts would understand. We may assume that Orwell's essay is discursive. Orwell said: "*I was sub-divisional police officer of the town, and in an aimless, petty kind of way anti-European feeling was very bitter. No one had the guts to raise a riot, but if a European woman went through the bazaars alone somebody would probably spit betel juice over her dress*" ,here Orwell shows the reader, or make him aware of the greatness of the Empire, and in the same time, he demonstrates the hatred Burman people have against Imperial Britain. We can understand from this passage that it is a common knowledge amongst the Burmese as well as the British that there is that inner feelings of hatred for the British and their imperial systems.

II.4.3 Social Practice

According to Fairclough "*The relationship between text and social practice is mediated to discursive practice*" (Jorgensen and Philips 70). In Orwell's short story, the analyst should be aware of the broader social practice. Orwell showed the readers a social situation where we can find different cultures. Nevertheless, he managed to address both cultures, and make the perfect link between the text and the context.

II.5. Conclusion

Critical discourse analysis deals with the study of how political a text is. It serves as a tool to analyze political discourses clearly. In this chapter we dealt with the linguistic analysis of George Orwell essay " *Shooting an Elephant* ". At first, the short story seems to be simple and humble with no hidden meanings, but later on, when we applied the linguistic approaches on the analysis of the story, we have come up with the conclusion that George Orwell's *Shooting an Elephant* has many political insights. The story, from the beginning to the end, expresses hatred towards imperialism perfectly.

Chapter Three

Applying Pragmatics on Orwell's Shooting an Elephant

III.1. Introduction

"That is invariably the case in the east; a story always sounds clear enough at a distance, but the nearer you get to the scene of events the vaguer it becomes" (Orwell, 1936, 1). In this chapter, our research paper studies Orwell's essay using the pragmatic tools to show how did he express his disagreement with the colonial enterprise. Furthermore, it studies the meaning of oppression, that is expressed through the description of Orwell's personal feelings, as well as the author's disgust of colonials. Orwell is oppressed at the beginning of the story, and with the progress of the events he develops a sense that imperialism is evil. Even though Orwell is a British officer, his principles were all against those of the older men, but there is nothing he could do about it. The officer, as well as many ill educated officers like him, have the common belief that imperialism is bad, but still they had to just be quiet and not do anything about that. The elephant in this short story is the turning point in Orwell's life, it was it that made him fall under another oppression by Burmese people and shoot it down to the ground. It was here where the author, oppressed, ends up mimicking the oppressor (the Empire). At the end of the story, we realize that the officer had sold himself, and became as imperial as other colonials.

III.2. Pragmatic analysis of Orwell's *shooting an Elephant*:

2.1. Analyzing Orwell's Point of View Towards Imperialism:

"All this was perplexing and upsetting. For at that time I had already made up my mind that imperialism was an evil thing and the sooner I chucked up my job and got out of it the better. Theoretically--and secretly, of course--I was all for the Burmese and all against their oppressors, the British. As for the job I was doing, I hated it more bitterly than I can perhaps make clear. In a job like that you see the dirty work of Empire at close quarters. The wretched prisoners huddling in the stinking cages of the lock-ups, the grey, cowed faces of

the long-term convicts, the scarred buttocks of the men who had been Bugged with bamboos-- all these oppressed me with an intolerable sense of guilt" (Orwell, 1936, 1). In this passage, Orwell uses the terms "perplexing" and "upsetting" to make the reader aware of the life conditions of colonials in Burma. Orwell comes to the conclusion that imperialism is bad. He is supporting the Burmese cause against his own country that he hated because of the oppression that he witnessed in his time as a police officer for the "oppressors" as he called them. Then, he moves on to criticize his job, and for that he uses directly the word "hate", which expresses how disgusted he was of colonials. Orwell states horrifying facts that he sees in his job, and to make the reader understand how awful the Empire's deeds are, he used this term "dirty". The use of such term makes it clearer for the analyst that imperialism was really that bad and oppressing. In an unusual way, the things that are going on around Orwell made him feel oppressed, even though he is part of the oppressors. He expressed this idea by using the term "guilt" clearly in his essay.

"the utter silence that is imposed on every Englishman in the east" (Orwell, 1936, 1), in this quotation, the writer gives further information about how awful was imperialism. Englishmen who were in the east were obliged to see all kinds of dirty effects of imperialism on the colonized, yet they cannot do anything but be quiet.

"All I knew was that I was stuck between my hatred of the empire I served and my rage against the evil-spirited little beasts who tried to make my job impossible" (Orwell, 1936, 1). Here the police officer is confused. he regrets working for the imperialist country that is doing bad to the colonized, and in the same time he feels mad at the Burmese people who made his job impossible.

2.2 The Analysis of the Feeling of the colonizer from the authors point of view:

“IN MOULMEIN, IN LOWER BURMA, I was hated by large numbers of people--the only time in my life that I have been important enough for this to happen to me. I was sub-divisional police officer of the town, and in an aimless, petty kind of way anti-European feeling was very bitter” (Orwell, 1936, 1). Orwell shows how do native people (colonized) view the colonizer, the reference to that from the story is: *“I was hated by large numbers of people”*(Orwell, 1936, 1). This hatred oppresses him. Even though, he is supposed to be the oppressor, he is now the colonizer, and at the same time he is oppressed. The writer expresses the feelings he is going through criticizing events that happened with him at that time. We can notice understand from his choice of words how upsetting the situation was for him. The choice of the term “hideous” here, it implies the fact of how humiliating is life for the oppressor. Furthermore, he continues to describe the seriousness of the circumstances from the perspective of the white man working for the imperial machine. We can see the use of the words “Buddhist priests” and “jeer”, the use of these terms is an inference that shows how much the colonizer was hated, and at the same time, how did the colonizers feel about what he hears in his everyday life.

2.3 The Analysis of the Process of Shooting the Elephant:

“One day something happened which in a roundabout way was enlightening. It was a tiny incident in itself, but it gave me a better glimpse than I had had before of the real nature of imperialism” (Orwell, 1936, 1). Here, the analyst can notice that for the colonizer, it wasn't a big deal that an elephant is ravaging bazaars. he just wanted to go and see what was happening. For Orwell, this elephant which he called a “tiny incident” was the one that showed him the real face of imperialism.

After Going out for the elephant, George was followed by immense crowds (Burmese people), because as it is a common belief that the elephant is sacred in India, and for some, it is even a God. For instance, if this story took place in France, shooting the elephant dead, or keeping him alive wouldn't really matter for the French. The anti-imperial British officer when looking at such crowds following him felt the rush, and for. *"I looked at the sea of yellow faces above the garish clothes-faces all happy and excited over this bit of fun, all certain that the elephant was going to be shot."* (Orwell, 1936, 2). Although the elephant was something sacred for Indians, but those masses followed Orwell to see it get shot, and they even considered the event as "fun" as he said. *"They did not like me, but with the magical rifle in my hands I was momentarily worth watching"* (Orwell, 1936, 2). Here Orwell shows that the crowds that followed him did not like him because of who he is, they like him "momentarily" as he said just because he had a rifle and was going to act exactly like imperialists and shoot the elephant. The officer has decided to shoot the elephant due to the pressure imposed on him by the crowds. We can see that pressure implied in what he said *"I could feel their two thousand wills pressing me forward"* (Orwell, 1936, 3). Orwell used the terms "puppet", "dummy", to imply: that in reality, he seemed like a hero and a big example, but deep inside he felt that he was controlled by those masses, and he did what they wanted him to do. Moving forward through the events of the story, we can see that Orwell used the term "Sahib". Sahib in the Indian culture means someone with great authority. We understand from his use of that term that his mind had been blindfolded with the greatness he had to enjoy during the event.

The officer said to himself repeatedly that he didn't want to shoot the elephant, and this act was against his will. The elephant appeared to be so peaceful and he had nothing against it. Here, he was in a dilemma on whether to shoot it or not, *"I did not want to shoot*

the elephant” (Orwell, 1936, 3), “*I knew with perfect certainty that I ought not to shoot him*”(Orwell, 1936, 2). All of this, and yet he shot him dead.

Orwell did shoot the elephant, and became just as the imperialists that he hated. All of this happened, and the poor oppressed officer ended up mimicking the Empire's oppressors. It was then, when Orwell sold his soul, and let go of his principles.

3. Conclusion:

For readers, George Orwell *Shooting an Elephant* seems just like an ordinary story or a fairytale. This chapter served to attempt and decode the encrypted messages in the essay using pragmatics. Relying on pragmatics in this chapter concluded that pressure and oppression can change people's principles and ideologies, as well as their political beliefs.

General Conclusion

The discourse cannot be looked at as a single material. Considering the syntax only can lure to misunderstanding what it is meant. The dimensions of the text are always of a great importance as long as analysing the discourse is concerned. A simple reader and a skilled analyser look differently at the same text. A simple reader looks at the text syntactically and understands the obvious meaning. However, the analyser digs deep into the text and read between the lines to get the intended meaning behind the text

After learning the theories and applying the analysis on Orwell's *Shooting an elephant*, we were, to a certain extent, successful in blurring the lines between what Orwell wrote and the message that he intended to send. Through a deep reading of the text and making relevance to other factors such as his early years and his personal life, his years of service in the Burmese lands as officer and the incident that changed his mind about his country, all of these factors served in the creation of his work either consciously or unconsciously. It is through discourse analysis that one could understand what beyond the text, what is beyond a simple police officer who went to shoot an elephant.

In order to arrive to the desired results, two interconnected approaches were used, pragmatics and discourse analysis. The features that these two fields share make it easier than to use one field, for they complete each other. The discourse analysis calls what is meaningful 'coherent' while pragmatics calls it relevance. Both relevance and coherence construct the analysis and tackle it from different angles. Discourse analysis focuses on cohesion, how words relate to each other within the text, while pragmatics examines the assumption of relevance holds the text together meaningfully.

There is no doubt now that Orwell used so many symbols to convey his political insights that he is an anti-imperialist. Using the above mentioned approaches. This research paper managed to show that, analysing a discourse will take oblige the analyst to apply CDA and pragmatics in order to have the best possible results.

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