



Fabricating the Other: A Saidian Reading of *The Bastard of Istanbul*

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ABSTRACT

Elif Shafak's *The Bastard of Istanbul* covers Edward Said's postcolonial concepts of otherness and stereotypes in the study. The post-colonialism in English literature is a response towards colonialism how which make a general overview of the Orient that they called others. The otherness is a setup through which human beings are bisected. The Western construction of self and others is based on stigmatization by giving them their favourite colours such as exoticism, which aids the self to sustain their superiority more firmly. The researcher has analyzed the text critically. Each chapter of the novel is filled with racial discrimination. The significance of the study is to highlight the history of Turkish Armenian identities and Armenians struggling throughout the novel against genocide to retain their identity. The research will answer all questions regarding the study. The main objective of the study is to find out will be the output of the study. The study is qualitative, which suggests that the novel is pregnant with brutal racism in dehumanized content. The stereotypical representation in the light of Armenian minorities is the focal point of the study.

1. Introduction

1.1. Background of the Study

Gayatri Chakravorty Spivak was the first to use the notion of othering properly. The other related term, "stereotype", was coined by Homi K. Bhabha. It was also used in the modern psychological sense by American journalist Walter Lippmann in his work *Public Opinion*. Later, many other writers also discussed these notions in detail. In literature, otherness is often articulated as either some kind of weakness or superior strength or intellect, depending on the sympathies of the dominant cultural voice. The research will mainly focus on Edward Said's notion of otherness and stereotypes. Edward Wadie Said was a professor of literature at Columbia University, a public intellectual, and a founder of the academic field of postcolonial studies.

The researcher takes Edward Said as a Theorist for the study. In his book *Orientalism* in 1978, he discussed the aspects of otherness and stereotypes. According to him, these two are post-colonial concepts. He believed that it is a man-made Western thought to subjugate the Eastern world. The notion of otherness is central to sociological analyses of how majority and minority identities are constructed. They classified us and themselves into different categories. They called Us the Orient (other) and to themselves Occident (self). Orientals are considered by Orientalism as an "object" of the study, stamped with otherness. One aspect of the postmodern world is the reinforcement of Stereotypes by which the other is viewed. The stereotype is an over-

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generalized belief about the mysterious Orient. The study aims to treat the cultural illness in Elif Shafak's novel *"The Bastard of Istanbul"*. The novel is based on Turkish history.

The story starts with a history-based conflict between the two groups Istanbul and Armenians. Istanbul stamped the Armenians with otherness because they have stereotypes about Armenians called them "infidels" and they are also minorities so, Istanbul treat them very badly and deprived them of all their basic human rights. The researcher will systematically discuss the issue in an organized and detailed way regarding references. Furthermore, *The Bastard of Istanbul* is a 2006 novel by Turkish bestselling author Elif Shafak, written originally in English and published by Viking Adult, and also published in the UK by Penguin Books. Elif Shafak captured the pre-historical conflicts magically and attractively. The novel is pregnant with otherness and stereotypes in the shape of the two groups Istanbul's (self) and Armenian (other).

1.2. Statement of the Problem

Humans are by nature thirsty for power to grab the other, the minorities to make them enslave and take over their power. The research will unfold beautifully the Armenian genocide and its after-effects in the novel by the use of Edward Said's Otherness concept as well as to explore the stereotypical representation of Armenian as they are being subjugated by Istanbul's. And how Elif Shafak's novel, *"The Bastard of Istanbul"* is pregnant with this theoretical framework along with the references.

1.3. Objectives of the Study

- To investigate how the Armenians have been stereotypically represented in the novel.
- To find out that what will be the output of Edward Said's concept in the lights of Elif Shafak's *"The Bastard of Istanbul"*.

1.4. Research Questions

Based on the aforementioned discussions, the researcher has derived the following vital research questions.

1. How does Elif Shafak constantly try to make the novel encapsulate the notion of stereotypes based on discrimination?
2. How Edward Said's concept of self and other is analyzed in Elif Shafak's *The Bastard of Istanbul*?

1.5. Significance of the Study

This research is significant in terms of theoretical and practical contributions. The research will embrace all discriminations faced by Armenians based on race, identity, and otherness in the light of the topic. Besides that, the research will provide essential additional information in the field of academics for interested students in terms of referential aspects. Furthermore, the research has a particular sense of taste within society in terms of cultural studies. Due to the touch of cultural aspects the research has out-of-ordinary value for each individual which makes it a more remarkable study. The research topic is fruitful and trustworthy to enhance the studies of Armenian and Turkish history, and it also provides easy access in the future for other researchers in the relevant field.

2. Literature Review

Colonialism is a policy when the colonizer decides to take over or dominate the other especially in the economic dominance to subjugate them. In the process of colonization the colonizers implement their religion, economics and other cultures practices on these colonized people.

Stephan Ochen, B. C. (2012) states in the case of African colonization it was also not an easy task to capture them, but the need for raw material make them thirsty to improve their profit system. The African colonies were categorized in various frameworks. Colonies for minerals, plantation corps for European. Britain had different policies for their colonies for example: They used indirectly system. French used the policy of assimilation and association. Africa becomes periphery nation after colonization from center. They were the producers of the raw materials, but after Colonization which were taken away by the colonialists. Colonialism introduces Dual economic system within African economy. Colonialism makes the Africa dependent and also dehumanized their labor force and traders. This also resists industrialization of Africa.

Aziz Rahman, M. A. (2018). As per his article in the previous Era conquerors were unable to destroy India and their market. But British achieved this landmark and conquered India within four Plessey Battles; they broke the structural roots of India whether it's political or social. In post-colonial periods British invest higher level of resources only on agriculture and productions except education systems According to Stokes (1973), "The peculiar multicellular character of Indian society made it both highly resistant to change in its social and Cultural aspects and ipso facto subject to constant political change and to conquest from within highly resistant to change" (Stokes, 1973, p. 122).

The British used Indian market as a tool for their own benefit. British also made several laws and make Indians foolish by propaganda that they will facilitate India by justice and code of laws with no discriminations, but in reality those laws were used to segregate both Indians and Europeans.(DeSousa, 2008; kolsky, 2005).The British government succeed in to flourish English education, literature and culture to strengthen their power over Indians. They destabilized Indians very badly that at last they were incapable to fathom what was in their interest and what was not. (DeSousa, 2008 p. 10).

As per Jean Francois Staszak article (2008) other is a separate domain occurs as a result of division of the groups. Upper and lower groups. One is defined by merits and other is defined by demerits. The dominant group tries to portray the lower by using ill-words like barbarians and savages. The self sometimes give favor to the other for just strengthening their position more powerful than the previous. According to Claude Lewis Strauss (Inuit, Bantu) refers to people or Homo sapiens who have the power to consider the outsiders less or more worthy. All societies construct self and other in their particular framework especially Western society. At times of Aristotle binaries has produced like female/male believer/non-believer the good and bad connoted terms which gives birth to the concept of Otherness under imperialism. The second way is to reinforce their values forcefully through colonization.

Another article by 3 authors Sayyed Rahim Mosavinia, Noor niazi, Ahmad Ghaforian in (2011) As per Edward Said's knowledge is power and West constructed the East under the degrees of knowledge in binaries. For him there is no Orient and Occident exists. According to him it is a school of thought which Control the west in shape of Colonialism and Imperialism. Karl Marx interpreted it as they unable to represent themselves they must be represented. The creation of other strengthens the self. Rudyard Kipling states that East and West are two different halves and they are separate.

This research by Faiz ur rahman (2019) explores the novel *The Sell out* by Paul Beatty in the light of Edward Said's Otherness and Stereotypes: Through stereotypes we make a setup about a specific group in our mind for others and for self. It is a process of Socialization. The researcher took Frantz fanon in his study for stereotypes. Orientalism: Edward Said's book in 1978 in his book he gives us the concept of self and other that how self-fabricated the other in the novel. The discussion about this is in between black and white race. The Black was depicted as Slaves, savages. The Novel has been written after Barack Obama's First election. The Novel contains several stereotypes about the black race of America. According to Edward Said's he believed that Orient is a man-made thought not natural. The black people are suffering in the hands of white Americans. Whatever they wish they do with black like mocking of the blacks throughout the Novel. For the black race America is like a cage where they have been struggling, but for the whites there are no particular boundaries throughout the novel in terms of restrictions.

Another research Identity Construction of Istanbulities in Elif Shafak novel *The Bastard of Istanbul* by Moh.Za'imil Alivin (2017). In Turkey there were certain rules for woman rule of prudence. The rules believed as a strictly norm to be followed but Zeliha Violated the rule at the times of facing harassment. For this act the receptionist didn't accepted her as true Istanbulite. (Castells 2010 c) He believed that legitimatizing identity always contain an ideological power. Asya Bastardization is another violation of the rule in the Istanbul community. Later Bastard revolt against the norm. In legitimate identity Asya hold the illegitimate identity. She's the unique specie in terms of Identity. Her silence about her father shows the dominant legitimate identity. The legitimate identities maintain oppression for to spread their power. The legitimate identity also put the Armenians identity in stigmatizing Position as they feel subjugated, alienated and less important. Ideological power they used as weapon to maintain the power reality rather than story.

A Journal by Nabila akber, Saiqa Imtiaz Asif, Afsheen Nusrat (2020) A Postmodern Critique of Elif Shafak's novel *The Bastard of Istanbul*. Several postmodern elements of Ihab Hassan, Fredic Jameson, Jem Baudrillard and Linda Hutcheon are applied are highlighted in Elif Shafak's novel which he covers. The first postmodern element of (Ihab Hassan 1982) exists in the novel is silence. Silence of Zeliha a character in the novel hate silence and she tries consistently throughout the novel to fight against silence but she never disclosed her rape and Asya's Father stories. Silence helps in revealing the mysteries in truth. Banu Asya aunt reach to the naked truth by djinn aid. Next element is play and chance Asya play upon words and Mustafa died by chance due to Zeliha reminder of death mystery. Emptiness, Pastiche and ambiguity are other postmodern elements in the novel. Amy suffering from identity cause her emptiness and the novel is linked with postmodern group of drama. Amy speaking of English language in front of Kazanci family cause ambiguity for all except Asya and Zeliha. The novel also includes intertextuality as a postmodern element in shape of Quranic verses. (Jameson 1991) Incorporated this element of Depthlessness. It negates the hidden secrets and point out the surface meaning. Apparently it looks like Kazanci family attachment is strong but there lie of attachment can be revealed when customer comes for Zeliha parlor no one wish to know why?. In Asya's case she believed that everyone is interested in present but nobody wants to confront the past. Irony is another pivotal element in the novel. Zeliha closed the chapter of child identity and never wishes to disclose the thirst for knowing. Gulsum's addressing Zeliha to herself you should at least be thankful for having no men in the family ironically, shows Zeliha brother lost his charm in the family after doing the sin of force sex. The idea of historical metafiction of Linda Hutcheon in 1988 is clear from the Armenians opinions as they are claiming that they were massacred, denied and forgotten. In the cafe Constantinople Baron discussing the

matter with everything. When Amy asks from Mustafa to disclose the history he prefers historians. The last postmodern element is identity Crises which is directly or indirectly part of the novel. Rose stayed a strange specie in the family of Barsam. They named her "Thorn and odor". Jameson 1991 according to him loss of attachment with history also cause problem of identity. Mustafa and Asya insisted not to recall the past and Amy arrived in Istanbul for seeking past roots.

Journal by Tayyaba Jawad (2018) is about Food: An Expression of Turkish culture and tradition in Elif Shafak's "*The Bastard of Istanbul*". According to Ferdinand de saussure we understand things in relation with others similarly Shafak painted every chapter of the novel with Turkish cuisines among Armenian and Istanbul's families. Through their traditional food especy ashure we can easily get to know the families roots and their respective attitudes towards their guests despite of their other different codes of life. The culinary Cultural Food aid in the novel to destroy all the discriminations which took place at early stage in 1915. Both the families ornate their tables from morning to evening with foods like Manti, ashure, kofta, dolmas etc. In both families there are expert cooks. In Kazanci household it is Banu responsibility to embellish the table with two sliced and two peeled oranges for youngsters of the family to give message of the expression of love. All the sisters except younger sister are skilled in the family with unique qualities of preparing dishes. Rose dislikes Armenian cuisine cause her divorce in the family.

Rose loathed her in laws in food preferences. Food references identified by Shafak to show her readers the charm of the City. Several Food metaphors used in the novel like pomegranate, walnut and Tea glasses to enlighten the unity in their generations. They deported Armenians but they respected and embraced as guests when Amy and her family arrive in Istanbul. The preparedness of ashure in different festivals like in mourning of Mustafa shows the practice of cultural culinary in Turkey. At last the ashure aids Mustafa in assuming his death as well as in his raping sin.

Elif Shafak 2006 her book is an interesting portrait, consisting of several messages for readers to follow in real life. *Bastard of Istanbul* by Elif Shafak is an informative novel based on themes like relationships, memory, identity, and ignorance of the massacres of the Armenians in the 1915 war. Reading the novel, one can come to terms with the realization of things that need focusing. The main roles revolve around two teenage girls, a Turkish girl named Asya and an Armenian girl, named Armanoush. They both serve as central figures to the plot. *The Bastard of Istanbul's* another main theme is identity and its relation to social remembrance in a multicultural society. *The Bastard of Istanbul* describes how Turkey forgot the social memory of the Armenian Genocide which is considered as a backdrop of Turkey's violent history by presenting characters with their conflicting identity as Turk and Armenian Americans who keep denying on one side and keep remembering on the other. Identity and globalization are considered to have a strong connection in the process of identity construction in the modern era.

Castells (2006) states that globalization and the strengthening of various cultural identities such as religious, ethnic, national and gender which have occurred over the last twenty years are no coincidence, but a systemic relationship between the two phenomena.

3. Research Methodology

3.1. Research Paradigm

The research is qualitative, and the researcher will collect only qualitative and relevant or pertinent data by doing an analysis of the novel "*The Bastard of Istanbul*" by Elif Shafak, and Edward Said's concept of otherness and stereotypical representation of Armenians. Furthermore, the researcher will analyze the text of the novel thoroughly in agreement to support the statement of the research problem.

3.2. Data Collection

The researcher will collect two sorts of data primary data and secondary data. Primary data contain the text of the novel *The Bastard of Istanbul* by Elif Shafak. While the secondary data will be drawn from the works of other articles, critics of the novel are relevant to the research problem.

3.3. Theoretical Framework

Edward Said's one of the most renowned critics of the 20th century. In 1978 in his book *Orientalism*, he portrayed the colonized people through the lenses of European studies in the 19th century. Edward Said's prosperous manner introduces binaries between the subject (Self) and object studies (other). In his book, he highlighted successfully the prejudices of colonizers towards the colonized. European scholars aim to interpret the East in stereotypes and dehumanize their ways to build an unreal "Other". According to Said, the West made a distinction between self and other to sustain their power with more stability and continuity just like in the post-war period the United States ruled over Arab and Muslims. It is perfectly possible to argue that

some distinctive objects are made by the mind and that these objects while appearing to exist objectively, have only a fictional reality. A group of people living on a few acres of land will set up boundaries between their land and its immediate surroundings and the territory beyond, which they call "the land of the barbarians." In other words, this universal practice of designating in one's mind a familiar space that is "ours" and an unfamiliar space beyond "ours" which is "theirs" is a way of making geographical distinctions that can be entirely arbitrary. I use the word "arbitrary" here because the imaginative geography of the "our land-barbarian land" variety does not require that the barbarians acknowledge the distinction. It is enough for "us" to set up these boundaries in our minds; "they" become "they" accordingly, and both their territory and their mentality are designated as different from "ours." Page no.49

Said (1978) "The Orient and Orientals (are considered by Orientalism) as an "object" of study, stamped with otherness as all that is different, whether it be "subject" or "object" but of a constitutive otherness, of an essentialist character. This "object" of study will be, as is customary, passive, non-participating, endowed with a "historical" "subjectivity, above all, non-active, non-autonomous, non-sovereign about itself; the only Orient or Oriental or "subject" which could be admitted, at the extreme limit, is the alienated being, philosophically, that is, other than itself in relationship to itself, posed, understood, defined and acted-by others.

4. Analysis and Discussion

4.1. The Bastard of Istanbul: An overview

The novel is a critique of the Turkish family and the history that how they painted the Armenian race with their loving colors. The amazing portrayal of Historical information by Elif Shafak in the family household through his novel *The Bastard of Istanbul*. She insists to defy the domination of the Turkish Empire through her witty brilliance.

4.2. Self and Other

The Bastard of Istanbul solemnly handles several stereotypes to meet our understanding of Turkish History, the life of Armenians, and race. Language plays such an important role in transferring information about stereotypes. He directly or indirectly criticized the depiction of Armenians, especially worried about the problems of Armenianness and race. *The Bastard of Istanbul* elucidates how senseless and irrational these stereotypes are.

Orientalism is an arbitrary concept based on discrimination from the West angle. The concept of self and others in the novel is in between the families and as well as beyond the families between Turks and Armenian. The primal "other" (Armenian) is opposed to the educated self (Turks).

"Why didn't you ever leave us alone?"

"Rose posed the same question one by one to her husband's three sisters Auntie Surpun, Auntie Zarouhi, and Auntie Varsenig." (Shafak, 2006, P. 40)

"She could call her daughter "Amy" from now on, and as a part of the baptism ceremony, she sent the baby a kiss." (Shafak, 2006, P. 44)

"No modern love for me, it's all a hustle

"What's done is done, now it's my turn to have fun" (Shafak, 2006, P. 44)

Otherness in the above extract can be interpreted in the family circles when Rose's family wishes to name her daughter Armounish, not Amy. But Rose is not happy with the family's decision. She posed a question to her husband and family sisters, mind your own business. She is my daughter and her name will be Amy from now I don't need your love. Rose's rebellious attitude become a result of the injustice of their family with her.

"Could things have been different between Zeliha and him? Why he feel so rejected and unloved with so Many sisters around and a doting mother by his side?" (Shafak, 2006, P. 46)

In the above abstract, Mustafa felt like an outsider inside his family as according to Said which is stamped with otherness as all that is different. Zeliha always dehumanizes Mustafa by mocking him. He feels so dejected inside the family circle, except for his mother as she always tries her level best to adorn him. He wishes to have a woman who loved him so much, everything would be different. Not just because he wishes to have a beautiful future but do not have a past.

"I don't have a family in the normal sense of the word. "We are a pack of female animals forced to live together. I don't call that a family." (Shafak, 2006, P.85)

In the above extract, Asya stamped her family with otherness by addressing the scenarist's girlfriend and cursing the family that we are not treated by our families with justice as females, but as animals. The tyranny, and oppression they imposed made Asya's character rebellious like her mother.

"A few times she had tried to converse with him about 1915 and what the Turks had done to the Armenians. "I don't know much about those things." Mustafa had replied, shutting her out with a genteel but equally stiff manner. "It's all history. You should talk with historians." (Shafak, 2006, P. 104)

"But I myself have been brainwashed to deny the genocide because I was raised by some Turks named Mustafa what kind of a joke is that?" (Shafak, 2006, P. 54)

The above extract reveals the negation and oppression based on racial discrimination which the Turks had done in the past to Armenians. Now, when Armounish wants to know history. Mustafa suggested a historian. The above extract shows the process of forgetting, which leads to the otherness of Edward Said. The Armenians were not allowed to recall history by the Turks because history is pregnant with reality. The word Brainwashed plays such an important role in denying the genocide and forgetting the history. This is intentionally done by Mustafa as well as some Turkish social institutions.

What happened to the millions of Armenians who were already there? Assimilated! Massacred! Orphaned! Deported! And then forgotten! How can you give your flesh-and-blood daughter to those who are responsible for our being so few and in so much pain today? (Shafak, 2006, P. 55)

"The Kazanci were a family inclined to never forget other people past but to blank when came to their own." (Shafak, 2006, P. 60)

The above extract reveals the negation and oppression based on racial discrimination which the Turks had done in the past to Armenians. Now when Armounish wants to know history. Mustafa suggested a historian. The above extract shows the process of forgetting, which leads to the otherness of Edward Said. The Armenians were not allowed to recall history by Turks because the history is pregnant with reality. The word Brainwashed plays such an important role in denying the genocide and forgetting the history. This is intentionally done by Mustafa as well as some Turkish social institutions.

"But unfortunately, his name was on the list. "Armounish said tentatively.

"What list?" Auntie Cevriye wanted to know. "The list of Armenians intellectuals to be eliminated. Political leaders, poets, writers, members of clergy. They were two hundred and thirty-four people total. (Shafak, 2006, P. 161)

"The capitalist system nullifies our feelings and curbs our imagination." "This system is responsible for the disenchantment of the world. Only poetry can save us." "The claims of the Armenians are based on exaggeration and distortion. Come on, some go as far as claiming that we killed two million Armenians. No historian in his right mind would take that seriously." (Shafak, 2006, P. 210)

Nationalism was no more than a replenishment of oppressors. Instead of being oppressed by someone of a different ethnicity, you ended up being oppressed by someone of your own. (Shafak, 2006, P. 232)

In the above extract, the Armounish trying to inform the Kazanci family about their loss in the history of the massacre in 1915. Turks asked questions like that they know nothing, and even in Cafe Kundera the Non- nationalist scenarist of Ultrnationalist Movies argued that Turks had done many types of research on this issue. We conclude that Armenians were taking it in exaggeration. But it is in reality that capitalism and nationalism playing with the emotions of Armenians the exceptionally untalented poet said, and the Non-nationalist Scenarist of Ultrnationalist Movies' negation of Armenian history is another process of forgetting. It shows the long lasted oppression and domination of Turks toward Armenians. This is how they defined their others, unfamiliar, aberrant, and strange.

"So you came here to see your grandmother's house. But why had she left? "They were forced to leave." My grandmother's father, Hovhannes Stambouljan, was a poet and a writer. He was an eminent man, who was profoundly respected in the community. "What does she say?" "She says her family was a prominent family in Istanbul," She must have come here for golden coins!" Page no.160.

"They were denied water and food and rest. They were made to march a long distance on foot. Women, some of them pregnant, and children, the elderly, the sick and the debilitated..." Armounish voiced now trailed off. Many starved to death. Some others were executed." (Shafak, 2006, P. 163)

The aforementioned textual references unfold the atrocities of the Turks. Auntie Zeliha posed a question to Asya why your grandmother's left? Armounish said they were forced by Turks to leave the country. The Golden coins ironically sound something familiar to Auntie Feride and the family, but insisted on not admitting facts. Armanoush continues

to disclose the killing episode of past Turks' oppression. Turks' attitude towards pregnant mothers, children, and sick highlights the cruel acts of Turks. Edward said otherness in the above extract is deeply rooted in racial dichotomy.

"For the Armenians, Time was a cycle in which the past incarnated in the present and the present birthed the future. For the Turks, time was a multihyphenated line, where the past ended at some point and the present started anew from scratch and there was nothing but rupture in between." (Shafak, 2006, P. 165)

"Why should I know anything about the past? Memories are too much of a burden. "History is what keeps us alive and united." (Shafak, 2006, P.179)

"We need to work together, Jews and Christians and Muslims." My friend, wake up, there is no together anymore. Once a pomegranate breaks and all its seeds scatter in different directions, you can't put it together." (Shafak, 2006, P. 232)

Since they won't join us in our recognition of the past, we are expected to join them in their ignorance of the past. (Shafak, 2006, P. 184)

The above extract clearly shows us the discrimination between Istanbulites and Armenians. Armounish is waiting for an apology that they will accept the past crimes, but the past for them is a dead leaf. She saw they had seen no such Link between self and other. But an Armenian she enwrapped the spirits of her people from generation to generation. When Amy tries to recall the memories Asya pretends not to own the past. Armounish snapped, History is something that connects us with our ancestors. Hovhannes Stambouljian wants unity and strength as we have in past but Lawyer Kirkor Hagopian remarked you can't hook up the communities now it's ruptured. In the Asya and Amy extract Asya claimed; The only way for others to join us is to disown the past and owned the present Asya responded to Amy when She asked for recognition of the loss of their love and dear ones in past.

"Have you ever talked about the genocide with anyone?"

"The past is another country for the Turks." (Shafak, 2006, P. 183)

"Recognized the genocide. Genocide is a heavy term. But I recognize the injustice that was done to the Armenians." (Shafak, 2006, P. 260)

The above extract reveals the discussion during the chat room. The Miserable-Coexistence wished to know about the Genocide of Turks. Amy says I had discussed the matter several times, but they are unaware of the past albeit the women listened carefully to our stories but I will meet soon men. I have not found yet any men. Lady Peacock countered swiftly; I don't believe they will own our genocide shows the trust issues of Armenians towards Turks. Genocide is a loaded term replied a Turk named Girl. That's how cruel ideologies can be easily observed even in chat room discussions.

"Don't you want to learned what happened to little Shushan" Didn't you? That little Shushan in my family is your guest's grandmother." (Shafak, 2006, P. 241)

"How about the Armenian girl? Are you going to tell her about her grandmother's secret," I will give her this golden pomegranate brooch with seeds of rubies buried inside. Grandma Shushan once the owner of this brooch, she adopt one name after another only to abandon each at every new stage of her life, born as Shushan Stambouljian became Shermin 626, next Shermin Kazanci and after that, Shushan Tchakmakhachian. With every name acquired something was also lost in her forever. Master Levon the man who had taught him the art of cauldron making." (Shafak, 2006, P. 355)

"The secret revealed in the above abstract about their ancestors through pomegranate brooch. Every change occurs with change in the Grandma Shushan name with the passage of time. All of a sudden she felt so tiny here, weedy and vulnerable in the lonesomeness of being stranger in stranger land. My family was from Istanbul I mean my grandmother." (Shafak, 2006, P. 158)

"A strange land where nothing seemed normal and even death was smothered by surrealness." (Shafak, 2006, P. 341)

The above extract reveals the episode of Amy and Rose when they arrived in Istanbul they both felt uncomfortable. Amy telling to Asya about the roots and that we belonged to you, but here I feel alone here in the land of strangers I haven't felt any sense of belongingness but otherness. On the other hand, Rose called strange land where nothing seemed normal ironically sounds the Turks' attitude towards self and others (Armenians).

5. Conclusion

Shafak confronts prejudices and questions conventional ideas of identity by creating characters that are nuanced and multifaceted. In her work of fiction "The Bastard of Istanbul," Shafak examines the complicated interactions between Turks and Armenians, two ethnic groups with a protracted and bloody history of hostilities. She challenges stereotypes through her

characters and promotes empathy and understanding between Armenians and Turks. She challenges readers to examine their presumptions and biases as well as the effects of discrimination on both individuals and society at large.

Edward Said's otherness and stereotypes played a key role both inside and as well as outside the families in the text. Characters in the book struggle to define themselves in the face of historical, cultural, and political influences. Shafak's work embodies Said's thoughts about the significance of seeing past the stereotypes of "self" and "other" by highlighting the complexity of these struggles and the shared humanity of all individuals, regardless of their cultural or ethnic background. Both families were interconnected with the help of history. History is what keeps the Armenians alive and history is what the Turks consider a burden and a dead leaf. The chain of forgetting and misinterpretations of different characters in the discussions at many times, and remembrance of several characters in the paper worked as a base for self and other. And the stereotypes are so much connected with the story that even in thinking it takes the shape of the bastard, an odar, etc. Edward said believed that the aim of us is just to strengthen and stabilize their power over them.

In a nutshell. All of the Stereotypes that are linked with the Armenians have been proven with the aid of textual references. Furthermore, Edward Said declared the image of the Orient is a false operation that is operated by West Ideologists and thinkers. So, by a thorough analysis of the text the researcher has concluded that equal justice is a hollow slogan under the rulers of the Ottoman Turks. The Turks claimed that they will provide equal opportunities to them but in the reality, the slogan was opposed.

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