



HISTORY OF RESISTANCE AND *INTERLATIONS*: A POST-COLONIAL SAMPLE PRESENT IN *ORPHANS OF ELDORADO*, BY MILTON HATOUM ¹

BIRTH, Claudilene Souza Regis

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SUMMARY

The present study aims to implement an interdisciplinary approach that combines literature and history, with the aim of exploring themes regarding identity resistance, family conflicts and social and political changes in the Amazon region, present in the work *Orphans of Eldorado* by Manaus novelist Milton Hatoum. The general objective is to present how the configuration of resistance marks intertwined with the post-colonial bias throughout the work takes place. *Orphans of Eldorado*. The specific objectives are based on investigating how identity issues are addressed in the context of family history in the Amazon. Describe the sociocultural and historical context of the Amazon portrayed in the work, demonstrating that the relationship between the place and the characters portray marks of combat against colonial dominance, and analyze the political themes present in "Orphans of Eldorado", pointing them out and relating them to the events historical and social aspects of the Amazon. The methodology will be through the application of the assumptions of bibliographical research, and the analytical method will be the guide for the interpretation of the plot and history. Bhabha (1998) in the *Culture place*, Said (2011) with the work *Culture and imperialism*, in addition to Nenevé and Sampaio (2016) are the main theoretical guidelines. The result of the research demonstrated that "Orphans of Eldorado" by Milton Hatoum, stands out as a literature of relevance to understanding the social and historical reality of the Amazon, and which presents marks intertwined with the resistance and dynamics of a post-colonial protagonism.

Key words: Postcolonialism. Cultural hybridity. Identity. Orphans of Eldorado.

ABSTRACT

The present study has the scope to carry out an interdisciplinary approach that combines literature and history, in order to explore themes regarding identity resistance, family conflicts and social and political changes in the Amazon region, present in the work *Orphans of Eldorado* by the Manaus novelist Milton Hatoum. The general objective is to present how the configuration of resistance marks intertwined with the postcolonial bias occurs throughout the work *Órfãos do Eldorado*. Specific objectives are based on investigating how identity issues are addressed in the context of family history in the Amazon. To describe the sociocultural and historical context of the Amazon portrayed in the work, demonstrating that the relationship between the place and the characters portray marks of the fight against colonial dominance, and to analyze the political themes present in "Órfãos do Eldorado", pointing out that they are related to historical events and social aspects of the Amazon. The methodology will be through the application of the presuppositions of the bibliographical research, and the analytical method will be the north of the interpretation of the plot and the story. Bhabha (1998) in the *Local of culture*, Said (2011) with the work *Cultura e imperialismo*, in addition to Nenevé and Sampaio (2016) are the main theoretical guidelines. The result of the research showed that "Órfãos do Eldorado", by Milton Hatoum, stands out with a literature of relevance to the understanding of the social and historical reality of the Amazon, and that presents intertwined marks to the resistance and dynamics of a postcolonial protagonism.

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two Master's student of the Postgraduate Master's Program in Literary Studies at the Federal University of Rondônia.

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1. INTRODUCTION

The novel "Orphans of Eldorado", by Milton Hatoum, presents a narrative set in the Amazon region, allowing the exploration of postcolonial themes in its complex plot. Post-colonialism, which according to Nenevé and Sampaio (2016) examines it from the perspective of an aftermath of colonial rule, whose objective results in/from the lasting effects and power dynamics resulting from the colonial experience. And, in the context of "Orphans of Eldorado", the postcolonial lens provides valuable information about the representation of resistance, cultural hybridity and negotiation of identities within Amazonian society.

The Amazon region, it is worth mentioning, has a rich history shaped by the presence of European colonizers and consequent processes of exploration and cultural domination. Hatoum's novel, the subject of this study, portrays a family saga against the backdrop of a changing Amazonian landscape, where remnants of the dynamics of colonial power persist, albeit in transformed and more subtle forms. By employing postcolonial perspectives, we can critically analyze how characters navigate the complexities of their identities and challenge the legacies of colonialism.

One of the central themes of "Orphans of Eldorado" is resistance. Through various characters and their experiences, Hatoum reveals the ways in which individuals and communities resist the dominant narratives imposed on them. Whether through acts of rebellion, cultural preservation, or exploration of alternative narratives, the characters exemplify the resilience and agency inherent in postcolonial contexts.

Cultural hybridity is another fundamental aspect that emerges in the novel. Hatoum portrays the coexistence and intertwining of different cultural influences in the Amazon region, showing how traditions, beliefs and practices merge and evolve over time. This hybridity challenges essentialist notions of identity and highlights the transformative potential inherent in cultural encounters and exchanges.

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In this sense, the general objective is to present how the marks of resistance intertwined with the post-colonial bias are configured throughout the work *Orphans of Eldorado*. The specific objectives are based on investigating how

questions of identity are addressed in the context of family history in the Amazon; Describe the sociocultural and historical context of the Amazon portrayed in the work, demonstrating that the relationship between the place and the characters portray marks of the fight against colonial dominance; and analyze the political themes present in "Orphans of Eldorado", pointing them out and relating them to historical and social events in the Amazon.

The methodological support was subsidized via bibliographic review, which made it possible to carry out a survey of research, articles and books that address the work of Milton Hatoum, contemporary Brazilian literature and related topics. And as for literary analysis, the study was guided by a detailed investigation of the literary elements present in "Orfãos do Eldorado", mainly with regard to the narrative style, construction of characters and the narratological echoes regarding resistance against discourse and colonizing practices.

As a result, this study sought to contribute to a deeper understanding of the historical and social complexities embedded in the narrative, while also examining the ways in which postcolonial structures can illuminate the dynamics of power, identity, and cultural transformation in the Amazonian setting. portrayed in the work *Orphans of Eldorado*.

2 MILTON HATOUM: INTERLATIONSHIPS OF LIFE AND WORK

Milton Hatoum is a writer, novelist, born in Manaus, Amazonas, on August 19, 1952. He is recognized for his literary works that portray the Amazon region and explore social, cultural and historical issues in Brazil.

He was born into a family of Lebanese origin, but grew up in Manaus, a city marked by rubber wealth at the beginning of the 20th century, and by social contrasts and inequalities. The Amazon and its cultural diversity had a great impact on his education and inspired his literary production.

According to Penalva (2015), the Manausian author debuted in literature with the novel "Relato de um Certo Oriente", published in 1989, which made him

recognized both in Brazil and internationally. The work received important awards and was translated into several languages. Through this novel, Hatoum presents an intricate narrative, exploring the story of a Lebanese family

immigrant and addressing themes such as identity, family relationships and the cultural roots of its characters.

Furthermore, according to a researcher of Hatoum's work, in 2000, the Manausian novelist released the work "Dois Irmãos", another great success among critics and the public. This work tells the story of twins Yaqub and Omar, whose rivalry and conflicts permeate their lives and affect the entire family. Set in Manaus, the narrative of "Dois Irmãos" presents a complex vision of the city and its transformations over the decades (PENALVA, 2015).

In the words of Viotto (2013), another important novel by Hatoum is "Cinzas do Norte" (2005), which portrays the life of a teacher who returns to Manaus after years of exile in France. The work explores the relationship between the main character and his hometown, while also addressing the military dictatorship in Brazil and the political tensions of the time.

For Silva (2017), who carried out significant research into the literary relevance of Milton Hatoum, "Orphans of Eldorado" (2008) is yet another notable contribution by Hatoum to literature. The novel addresses themes such as identity, resistance and family conflicts, set against the backdrop of the Amazon and the decline of the rubber era.

The author also reveals that Hatoum's writing is recognized for its ability to create rich and complex environments, explore the psychology of characters and offer profound reflections on the human condition and Brazilian history. Her contribution to Brazilian literature made him one of the most prominent authors of her generation (SILVA, 2017).

Although it is true that Hatoum has emerged as a prominent author in recent decades, Queiroz (2017) teaches that Hatoum's literary production cannot be considered "recent" in the sense of having only emerged in the early nineties. He has an established literary career, with several critically and publicly acclaimed novels, which have been published over the last three decades.

It is also important to highlight, as Queiroz (2017) highlights, that Hatoum's work is not limited only to Amazonian literary expression, but transcends these regional borders. Although his stories are often set in the Amazon region and address themes related to the identity and history of the Amazon, his works have achieved national and international recognition, attracting readers from different parts of Brazil and the world.

2.1 Synopsis of the work *Orphans of Eldorado*

In his Master's Dissertation Rafael Queiroz (2017) emphasizes that the novel "Órfãos do Eldorado" reveals a story full of disagreements and family conflicts. According to the researcher, the protagonist Arminto Cordovil, who is also the novel's narrator, faces a series of rejections from his father Amando. The first reason for the rejection is the death of Angelina, Arminto's mother, while giving birth to her son. Amando blames Arminto himself for this tragedy, assigning him a responsibility that torments him and creates an emotional abyss between father and son. This feeling of guilt and the weight of his maternal death deeply mark Arminto's life and influence his relationships throughout the book.

Regarding the cause of the father's rejection of his son, we have what is confirmed in the following excerpt:

Between the two of us was my mother's shadow: the suffering he had endured since her death. For Amando, I was the executioner of a love story. I was afraid of confrontation, and I hesitated. He walked with quick steps, his hands closed as if his fingers had been amputated, his gaze somewhere in front of him (HATOUM, 2008, p. 27).

Furthermore, Amando's meeting with Arminto and Florita, a young woman with whom the protagonist is romantically involved, is another crucial moment that ends up intensifying paternal rejection. Amando finds the two young people in the privacy of a hammock, and this causes an even greater conflict between them. Amando disapproves of Arminto's relationship with Florita and believes that this is unacceptable, which also contributes to distancing them emotionally (QUEIROZ, 2017).

This excerpt discussed above is explicit, as follows:

I was still a boy when Amando dragged me to the party twice. In the second, I ran away. He and the caretaker, Almerindo, hunted me around the city, and only found me early in the morning, lying with Florita in the hammock in her room. When he entered, I closed my eyes. Florita got up and opened the window to ease Amando's anger. She said I was nauseous and unwell. Get out of that net, he ordered. I obeyed, without opening my eyes. The first slap heated my face and threw me back into the net; He bent down and placed another open hand on my ear (HATOUM, 2008, p. 43).

These rejections and family disagreements create an environment of tension and conflict in the narrative, making Arminto's trajectory even more complex. The protagonist searches for his identity amid these difficulties and carries the weight of painful memories that affect his choices and relationships.

Furthermore, in research on the striking identity and cultural confluences in Hatoum's works, Silva (2017) analyzes the work discussing that the plot of "Orphans of Eldorado" is skillfully constructed by Milton Hatoum to explore the psychology of the characters, their motivations and their interactions with the social and historical environment of the Amazon. The author therefore reinforces that the characters' daily lives are marked by local traditions and customs, such as regional festivals, popular beliefs and cultural practices specific to the Amazon, and that the impact of colonialism in the Amazon region continues to influence culture and relationships. social status of the characters.

3 INTERLATIONSHIPS OF HISTORY AND CULTURAL RESISTANCE

3.1 The place of Culture: *the take place in Orphans of Eldorado*

In the work "The Place of Culture", by Homi Bhabha (1994) it is possible to make a reading that promotes the examination of the complexities of cultural identities in the post-colonial era, as well as proposing a theoretical approach that challenges traditional notions of culture, identity and power.

Bhabha argues that culture is not a static set of values and practices, but rather a process of meaning production that occurs in spaces of encounter and interaction between different cultural groups. He founds the term “third space” to describe these hybrid and transcultural zones, where cultural identities intertwine and are contested.

In *Orphans of Eldorado* there are numerous passages in the plot that demonstrate and fundamental this elucidation by Bhabha, as we see below:

Florita followed me. And she began to translate what the woman said into the indigenous language (Hatoum, 2008, p. 11);
Florita translated the stories I heard when I played with the little Indians in the village, at the end of the city (p. 13);
so I told the caretakers to go live on the farm. They refused. They would only leave the yard if they found a house and a job for both of them. The solution was to talk to Leotino Byron, the politician who had been sponsored by his beloved (p. 61).

Thus, what can be seen in these three passages of the work is that the characters still worship and resist the dominant power, with the beliefs, languages and protagonism of belonging to the place where they live and where they received cultural education passed down from generation to generation. , despite having the colonizing power, which was very present in the Amazon, in a lively and lucid way as a defense of their identities.

Thus, Bhabha's key concept in “The Place of Culture” is that of “ambivalence”, which refers to the coexistence of contradictory and opposing elements within postcolonial cultural identities. He argues that these ambivalences challenge the binary narratives of colonialism, opening space for new forms of identification and resistance (BHABHA, 1994).

It is worth giving evidence, as an important systematic contribution to Bhabha's thought, that the thinker ponders the role of language and representation in the construction of cultural identities. He argues that colonial language often destabilizes fixed categories and emphasizes the importance of interpretation and negotiation in the production of meaning.

From another perspective, regarding identity as a mark of confrontation with colonizing discourse, Stuart Hall (2014), in *Cultural identity in post-*

modernity, discusses how traditional notions of identity have been transformed and problematized in the context of postmodernity, characterized by fragmentation, fluidity and multiplicity of identities. He argues that identity is not a fixed and stable essence, but rather a social and cultural construction that is constantly changing.

The fragment below reinforces the assumptions defended by Hall, in relation to confronting dominant manifestations.

Then he spoke of the orphan, a hard-working and intelligent girl: She could have been a Carmelite, a servant of the Lord. She was even excited, but gave up. It's difficult to follow these girls' reasoning. One day they want something, the next day they have forgotten everything (HATOUM, 2008, p. 41).

Still from this perspective defended by Hall (2014), his main thesis is the concept of "identity in process". Hall emphasizes that identities are formed through cultural discourses and practices that shape how people see themselves and are seen by others. It also explores the question of identity as a hybrid and ambivalent construction, resulting from different cultural and historical influences.

Hall also guides his reader regarding the relationship between identity and cultural difference, highlighting how identities are shaped in relation to otherness and cultural diversity. It examines how cultural differences are represented and negotiated in society, influencing the formation of individual and collective identities.

Regarding issues of colonizing others, Edward Said argues that the East is not simply an objective geographic or cultural entity, but rather an imaginary and ideological construction created by the West. He highlights how Western scholars, through academic discourse, literature, art and media, have created a stereotypical and exotic view of the East, reinforcing notions of cultural superiority and inferiority.

Let's look at a scene that represents very well what Said defends:

You live in another world, said Estiliano. Leave this farm and walk around the city. I rode the tram around the city, saw stilt houses and shacks in the suburbs and on the edge of the streams in the center, and camps where former rubber tappers slept; I saw children being chased away when they tried to gather food or beg on the sidewalk of the bar Alegre,

the Italian Food Factory and restaurants. The Sete de Setembro prison was full, with several houses and stores for sale (HATOUM, 2008, p. 57).

What we see is that the figure of Estiliano reinforces the discourse of power, since this character represents and transfigures, even if metaphorically, someone possessing style, as the name suggests, alluding to the fact that holders of power can be owners of truths, because they belong to a dominating group, as Said (2007) highlights in his thesis about how the idea of the Western intellectual tradition is spread.

In this way, Said (2007) examines the Western intellectual tradition, from the first orientalist studies until the 20th century, and analyzes how representations of the East were used to justify the political, economic and cultural domination of the West over Eastern regions. He criticizes the way in which Western knowledge about the East has been shaped by prejudices, stereotypes and colonial interests.

Furthermore, Said (2007) addresses the relationship between academic knowledge and political power, demonstrating how representations of the East influenced the colonial and imperialist policies of the West. He argues that orientalism is not only a form of knowledge, but also an instrument of domination and control, and this is noticeable through the attempts presented in the novel through, mainly by Arminto's father.

4 METHODOLOGY

The methodology that supported the study was carried out through, with regard to the research objectives, an exploratory manner, as this modality was of utmost importance to outline the research problem, identify relevant variables, develop hypotheses and define the best methodological path to be followed. It contributes to the construction of knowledge on a topic that has been little explored, when it comes to the applicability of concepts about identity and resistance in the work *Orphans of Eldorado*, by Author Milton Hatoum, and could be the starting point for more in-depth research in the future.

Regarding exploratory research, Gil (2002) teaches that:

Exploratory research is essential to initiate studies in little explored areas and to expand knowledge on complex topics. It provides a solid basis for the construction of more in-depth and well-founded studies, contributing to the advancement of knowledge in various areas of study (GIL, 2002, p. 29).

Before, however, this exploratory phase only became possible after the bibliographical research stage. At this stage, we highlight its relevance, as Gil (2002) advises:

Bibliographical research aims to survey and explore the knowledge already produced on a specific topic or research problem. It allows the researcher to become familiar with the theories, concepts, methodologies, discoveries and debates that exist in the area of study, in addition to providing theoretical and contextual basis for the research in question.

The procedures used to search for bibliographic material were carried out through the search for bibliographic sources, such as books, scientific articles, theses, dissertations, technical reports, historical documents, among others, that address the topic of interest. These sources can be found in libraries, academic databases, digital repositories, scientific journals, among other resources. And the instruments were mainly through the research channel on specialized websites such as Google Scholar, Portal Capes, and journal websites from renowned universities.

Selection of sources was based on the relevance and quality of the content found, prioritizing academic works, critical studies, literary analyzes and essays that dealt directly with the work "Orphans of Eldorado" or Milton Hatoum, under the bias of post-colonial currents, identities cultural and identity resistance.

5 FINAL CONSIDERATIONS

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One of the main characteristics of the work is the way in which Hatoum portrays the Amazon, exploring its natural exuberance and cultural diversity. The Amazonian environment is presented as a fundamental element in the formation

of the characters and the development of the plot, contributing to the construction of a magical and mysterious atmosphere,

The theme of identity is explored intensely throughout the narrative. The characters are confronted with their origins, past traumas and seek to understand who they are and how their experiences influence their lives. Memory also plays an important role, connecting the present and the past, revealing secrets and traumas that shape the characters' behavior.

It was also possible to identify in the work "Orphans of Eldorado" by Milton Hatoum, which presents important elements related to the theme of postcolonialism, offering a critical and reflective view on the consequences of colonialism and exploitation in the Amazonian context.

Throughout the novel, Hatoum presents characters who are in constant search for their identity, facing personal dilemmas and internal conflicts related to their origin and the cultural influences present in their surroundings. The narrative reveals the complexity of identity construction, highlighting the family, social and historical influences that shape each character's view of themselves.

The setting in the Amazon region plays a crucial role in the discussion of cultural identity. The Amazon is portrayed as a place marked by ethnic and cultural diversity, where different groups coexist and interact. The characters, representing this diversity, are immersed in a complex context of social, political and economic relationships that directly impact their identity.

Throughout the novel, Hatoum portrays the Amazon as a fertile setting for the encounter and clash of cultures, in which characters from different origins cross paths and interact, creating a mosaic of intertwined cultural identities. This multifaceted context allows the author to approach identity formation in a rich and multifaceted way, questioning the influence of the environment, family traditions and history on the characters' development.

A key element in the construction of cultural identity is memory. The characters in "Orphans of Eldorado" are deeply marked by past events and experiences, which shape their view of the world and themselves. Through memories and family narratives, the author reveals how memory is

essential for understanding who we are and where we come from, highlighting the role of tradition and history in the constitution of cultural identities.

Hatoum's writing leads us to reflect on the way in which cultural identity is shaped by historical, social and personal factors. The characters carry with them the marks of a turbulent past and the collective memory of a people, which influences their perception of themselves and the way they relate to others. The search for identity thus becomes a process of recognition and reconciliation with one's roots, histories and traditions.

Therefore, "Orphans of Eldorado" is a work that offers a deep reflection on cultural identity in an Amazonian setting marked by diversity and colonial history. Milton Hatoum builds complex characters, immersed in their cultural heritage and in the search for their own identity. Through this engaging narrative, the author invites us to reflect on the importance of memory, traditions and the recognition of subaltern cultures in the constitution of solid and authentic identities. The work represents a significant contribution to contemporary Brazilian literature, encouraging us to question and value the rich and diverse cultural identities that shape our society.

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