

Representation of the East in Western Literature (A Critical Discourse Analysis of the Travelogue Eothen)

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Abstract: Representation in discourse is a constructed practice; that is, it is not neutral. Events and ideas are not transmitted neutrally as they were, because they have to pass through a medium with its own ideological filters. 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. Edward Said's book *Orientalism* (1976) focuses on how the East is represented by the West. He believes that during the process of representation, the Orient is also remade. He mentions a number of writers who he believes depict distorted images of the East in order to satiate their colonizing ends among whom is Kingslake and his travel narrative *Eothen* (1844). Twenty seven pages from this travelogue have been taken as the data of this research. The purpose was to reveal how the writer has tried to create a biased image of the Orient. The method applied was van Dijk's ideological square which is used to reveal forms of positive self and negative other. Upon extracting these biased images, the rhetorical techniques used to create them were identified. Interestingly the findings suggest that the travelogue was saturated with creations of binary oppositions revealing a biased and inaccurate description of the East.

Keywords: CDA, Ideological Square, Orientalism, Travelogue

1. Introduction

Language is one of man's most remarkable attributes. Hundreds of different types of information are passed through this phenomenon. Yet one does not have full control over all types of information. There is information which people have active control over and others they have passive control over. Personal information about one's daily experiences and memories are things which people control but what the media and the press report is not. This control is also context based; in some context people seem to have more control over the language used and the language exposed, whereas in other circumstances the opposite is the case. However, what can not be denied is that most information reported by the media and institutions has to pass through a set of filters in order to be suitable for world wide distribution. These filters are mainly defined by the institutions; political institutions, educational institutions, social groups, organizations and etc. Therefore the information we receive is a distorted image of reality and not reality itself.

2. Review of Literature

2.1 Orientalism

During the nineteenth and twentieth centuries, geopolitical relations between the Eastern and Western empires underwent massive realignment, and Orientalism emerged as an imperial administrative tool, as well as a scholarly discipline and source of popular fantasy. An imperialist assumption of cultural superiority,

underwritten in equal parts by guilt and fascination, largely replaced the humbled admiration, even envy, expressed by earlier Western travellers when faced with Ottoman splendour or the exquisite luxuries obtainable only in the East. During the past thirty years scholars have begun to subject what is prejudicial in this legacy to rigorous intellectual critique. Edward Said's book, *Orientalism* has been a highly controversial and influential book in this regard. As a founding text of post-colonial studies, *Orientalism* examines the development of Western depictions of the Orient from the eighteenth century to the present day. Edward Said casts his capacious intellectual net far and wide, offering a variety of perspectives on the discourses of Orientalism in such disparate areas as literature, anthropology and the historical trajectory of colonial administration.

Said (1976) defined Orientalism in several ways. He used the term Orientalism in three interdependent senses: 1) Orientalism as an academic field 2) Orientalism as a style of thought based upon distinctions made between *the Orient* and *the Occident*, and 3) Orientalism as a Western style for dominating, restructuring, and having authority over the Orient. When talking about Orientalism as an academic field he said:

The most readily accepted designation for Orientalism is an academic one, and indeed the label still serves in a number of academic institutions. Anyone who teaches, writes about, or researches the Orient and this applies whether the person is an anthropologist, sociologist, historian, or philologist- either in its specific or its general aspects, is an Orientalist, and what he or she does is Orientalism. Compared with *Oriental studies* or area studies, it is true that the term Orientalism is less preferred by specialists today, both because it is too vague and general and because it connotes the high-handed executive attitude of nineteenth-century and early-twentieth-century European colonialism (Said, 1976, p. 2)

In addition, he gives a second meaning for the term and says that Orientalism is a style of thought based upon an ontological and epistemological distinction made between *the Orient* and (most of the time) *the Occident* (Said, 2003, p.3). Here what he means is that scholars of all fields have accepted that there is a basic distinction between the East and the West and that they use this as their starting point in elaborating theories, accounts, novels etc. His last definition of the Orient is more historically and materially defined than the previous two. He argues that:

Taking the late eighteenth century as a very roughly defined starting point, Orientalism can be discussed and analyzed as the corporate institutions for dealing with the Orient- dealing with it by making statements about it, authorizing views of it, describing it, teaching it, settling it, ruling over it; in short, Orientalism as a Western style dominating, restructuring, and having authority over the Orient (Said, 1976,p.3).

Said has strongly criticized Orientalist authors like Kingslake about the distorted images they create through their writing. However, his approach does seem to be based on a more social and political basis rather than a linguistic one. His book *Orientalism* (1976) sheds light on *numerous* Orientalist writings. However he refrains from providing *detailed analysis* of each writing and discussing what role language has played in creating the ideologies within them. In other words, his work does not yield precise and detailed information on the linguistic elements and techniques used by Orientalists. Therefore the aim in the current research is to bridge this gap by adding a critical linguistic perspective to the topic Orientalism.

2.2 Critical Discourse Analysis

Critical discourse analysis, an interdisciplinary approach to the study of discourse, attempts to reveal

underlying ideologies which have become so opaque that we often take them for granted. At the basis of CDA is the aim to view language use as a social practice. Language does not take place in a vacuum, instead it resides in social and cultural frameworks. CDA puts this social context under meticulous scrutiny and explores the links between textual structures and their function in social interaction. There is no one-to-one correspondence between textual structures and social functions, therefore such an analysis is a complex one, which works on multiple levels. When it comes to creating and maintaining differences in power relations, the correspondence between the intricate mechanics of discursive practice and their social function is often deliberately left opaque. The aim of CDA is to gear us with the right equipment to reduce this opacity. There is a consensus among CDA practitioners that critical discourse analysis is not a single method, rather it is an approach which consists of different perspectives and methods for studying the relationship between language use and social context. Among these vast range of methods and perspectives there are few which have gained world-wide recognition within the realm of CDA by scholars and students alike. For the purpose of this study I will elaborate on the one approach which will be of primary focus for this research.

2.2.1 Van Dijk's Socio-Cognitive Approach

Van Dijk's work focuses on the production and reproduction of prejudices and racism in discourse and communication. An important dimension incorporated in the socio-cognitive approach is that of the human mind. Van Dijk criticizes all other approaches because he believes that other approaches do not focus enough on the cognitive aspects of discourse and also because they are not social enough and tend to ignore the social context of the discourse. He gives great importance to social representations such as attitudes, beliefs, prejudices and stereotypes held by the society as a whole and not the more specific and personal ones. He calls these general and widely held beliefs social representations (SR) and believes that they are acquired, used and changed through text and talk.

Van Dijk's approach to CDA has three dimensions; social analysis, cognitive analysis and discourse analysis. *Discourse* is meant as a communication event, including conversational interaction, written text, as well as associated gestures, facework, typographical layout, images, and any other semiotic or multimedia dimension of signification. *Cognition* here means both personal as well as social cognition, beliefs, and goals as well as evaluations and emotions, and any other mental or memory structures, representations or processes involved in discourse or interaction. *Society* is meant to include both the local, microstructures of situated face-to-face interactions, as well as the more global, societal and political structures variously defined in terms of groups, group-relations (such as dominance and inequality), movements, institutions, organisations, social processes, political systems and more abstract properties of societies and cultures (van Dijk, 2001, pp. 97-98).

According to van Dijk (1984):

Prejudice is not merely a characteristic of individual belief or emotions about social groups, but a shared form of social representation in group members, acquired during processes of socialization and transformed and enacted in social communication and interaction. Such ethnic attitudes have social functions, e.g. to protect the interest of the in-group. Their cognitive structures and the strategies of their use reflect these social functions.(p.13)

Van Dijk contributes a useful theoretical concept he calls the *ideological square* which encapsulates the twin strategies of positive in group description and negative out group description (Hakam, 2009, p.37). In other words, one of the main strategies of *othering* is accentuating negative points about the other meanwhile minimizing positive ones about them. He illustrates his point with his famous ideological square:

Accentuate our positives	Minimize our negatives
Minimize their positives	Accentuate their negatives

Figure 1: Van Dijk's Ideology Square (1998)

3. Methodology

3.1 Data

The data for the present research comprises of twenty seven pages from a 19th century travelogue written by an English travel writer and historian; Alexander William Kingslake. Upon his venture to the East, he wrote his first travelogue called *Eothen; or traces of the East brought back home* and latter published in anonymously in 1844. *Eothen* has been criticized by Said (1976) for being a "pathetic catalogue of pompous ethnocentrism and tiringly nondescript accounts of the Englishman's East." (p.193) He believes that *Eothen* depicts anti-semitic, xenophobic and prejudiced elements. He also criticizes Kingslake for making generalizations about a topic he has very little knowledge about: "Although Kingslake blithely confesses to no knowledge of any Oriental language, he is not constrained by ignorance from making sweeping generalizations about the Orient, its culture, mentality, and society." (Said, 1976, p. 182)

3.2 Method of Analysis

Throughout the data, different forms of van Dijk's ideological square (1998) were identified. In some parts only one half of the ideological square was actually used and the other half was implied. It is possible that only a part of the ideological square is realized in one text or context; sometimes the in-group is only interested in showing its own positive properties, sometimes to show how bad the Others are. And sometimes the in-group is only interested in emphasizing the Others negative properties thus implying its own positive ones. In other places the whole square is concentrated in one sentence.

At the micro level, meticulous reading took place. The data collected through implementing van Dijk's model was read repetitively in order to identify the various sub-discourses in which the writer had tried to create. This was a laborious and time consuming task as it was a pattern seeking rather than a pattern imposing approach. Although a pattern seeking approach to data analysis requires much more effort, patience and time, it does seem to offer the researcher more flexibility and objectivity than a pattern imposing approach in which the researcher is required to work within a fixed and limited framework. The data was delved upon without any criteria and patterns became more and more apparent upon every reading. After much time and effort, the nature of the data yielded a number of categories. The categories we labeled as the following:

- Sub-discourse of barbarism
- Sub-discourse of laziness
- Sub discourse of irrationality
- Sub-discourse of Oriental women
- Miscellaneous Extracts

In addition the rhetorical techniques used to create a distorted image of the East were identified for each extract. Some of the rhetorical techniques which could be used are:

- Negative Lexicalization
- Hyperbole
- Generalization
- Comparison
- Polarization
- Irony

Given these methodological frameworks, I will try to draw attention to how the discourse of Orientalism is created within Kingslake's travelogue *Eothen*. An account of the analysis of the data and a discussion will be presented. In the succeeding section, I have divided the discourse of Orientalism into its sub discourses and brought a few extracts from the travelogue to demonstrate how these sub discourses are created within the broader global discourse and simultaneously solidify that very same global discourse.

4. Data Analysis

4.1 Discourse of Barbarism

The word *barbarism* or *barbaric* has been used with different meanings from past to present. Often it has been used to refer to foreigners who are different from the indigenous inhabitants. According to the American Heritage Dictionary (2009), it has 4 definitions:

- Primitive in culture and customs; uncivilized.
- Lacking refinement or culture; coarse.
- Characterized by savagery; very cruel. See Synonyms at [cruel](#).
- Marked by the use or occurrence of barbarisms in spoken or written language.

(The American Heritage Dictionary of the English Language)

The definition which has been used widely in the discourse of Orientalism is the third one. Barbarian has been used to refer to a violent person or group who commit cruel acts. The discourse of barbarism is a recurring theme in Orientalist literature and present Western media. The preceding extracts from the travelogue *Eothen* by Kingslake, which exemplify this discourse, have been presented and discussed.

We repeated the caution to our servants, and took anxious thought lest by any possibility we might be cut off from some cherished objection of affection; were they quite sure that nothing had been forgotten- that there was no fragrant dressing-case with its gold compelling letters of credit from which we might be parting forever? (Kingslake, 2011, p.3)

The extract above uses the rhetorical technique of negative lexicalization. The East and its appearance are equated with death. The words *caution* and anxious *thought* show that Kingslake and his team are truly worried about entering the Eastern side of the border. The words *parting forever* reveal that they equate the East with death and believe that they will be killed.

In the next extract the writer refers to the vast amount of weapons carried by the portmanteau: "This cincture enclosed a whole bundle of weapons; no man bore less than one brace of immensely long pistols, and a yataghan (or cutlass), with a dagger or two of various shapes and sizes. most of these arms were inlaid with silver, and highly burnished, so that they contrasted shinningly with the decayed grandeur of the

garments to which they were attached (this carefulness of his arms is a point of honour with the Osmanlee, who never allows his bright yataghan to suffer from his own adversity)" (Kingslake, 2011, p.4). *Hyperbole* and *negative lexicalization* have been used to exaggerate the amount of weapons carried by the Turkish luggage men; *whole bundle of weapons, immensely long pistol, yataghan (or cutlass) and with a dagger or two with various sizes, decayed* and *adversity* making the Orient appear as violent and barbaric as possible.

This technique (discourse of barbarism) is still being used by the media at the moment. Carlos Duarodo's photo has gained international acclaim at a very rapid pace. In his photo he shows two men dressed in Eastern attire torturing a man who is lying on the floor. These two men are surrounded with hundred's of men and women with Western features and attire who have turned their backs to the situation. The caption of the photo goes: "The world is a dangerous place, not because of those who do evil, but because of those who look on and do nothing" What this caption and photo imply is that it is the Eastern people who are barbaric and violent and it is the duty of western people to prevent it. This type of discourse justifies invasion of western governments into foreign countries in the *name* of liberation but with the *intent* of power and control.

This collective notion of barbaric Turks has its roots in medieval Western literature too. Francois Rabelais who was a major renaissance writer, is best known for his work Gargantua and Pantagruel (1532). In it, the writer depicts one of the first stereotypical images of Turks as violent cannibal eaters of the Christian race. In a major scene of the novel images of Turks roasting a Christian on a fire waiting for him to be cooked and thus eaten are displayed. This violent image of Turks, later showed traces in 16th century literature. This image had also entered the dictionaries and thus the obsolete meaning of the term *Turk* was given as: *derogatory a violent, brutal, or domineering person* (Collins English Dictionary). It should be mentioned that the term *turcophobia* which means hostility, intolerance or racism against the Turkish people, Turkish culture, or Turkey (previously the Ottoman Empire) has been coined in order to fulfil the needs of an omnipresence feeling of hatred towards Turks.

4.2 Discourse of Laziness

With attention to the vast number of Western literature regarding the East, it can be inferred that Oriental people have often been referred to as lazy and unable to manage their own lives. Terms such as *idle*, *passive*, *inactive* and *slow* have all been employed for Eastern concepts. One item which has played a big role in creating the discourse of laziness in Western literature is the *Hookah* or *Shishe* which is a pipe smoked in most Eastern countries. Western artists have continuously depicted scenes from the Harem and elsewhere where the people are reclining unhurriedly and enjoying their cup of tea and their pipe during the day. As Ivan Davidson Kalmar states in her article The Houkah in the Harem, On Smoking and Orientalist Art, such idleness was not without its appeal to the civilized inhabitants of the West, who were familiar with complaints, voiced in every generation from Rousseau's to beyond Freud's, about the way modern society prevents us from taking time to smell the roses. (Kalmar, 2011)

The pipe was used in Western Orientalist art to associate the Orient with a sensuous that was very slow. Oriental sensuality was seen as simply passive and inactive. The term pipe has been used three times in the first twenty eight pages of Kingslake's travelogue. Two out of three times it has been collocated with the words *calm* and *tranquil* which reflect idleness. In the next extract the writer refers to the Houkah which has been offered to him by the Sultan's servants:

Soon the coffee-bearers appeared, every man carrying separately his tiny cup in a small metal stand; and presently to each of us there came a pipe-bearer, who first rested the bowl of the tchibouque at a measured distance on the floor, and then, on this axis, wheeled round the long cheery stick, and gracefully presented it on half-bended knee; already the well-kindled fire was glowing secure in the bowl, and so, when I pressed the amber up to mine, there was no coyness to conquer; the willing fume came up, and answered my slightest sigh, and followed softly every

breath inspired, till it touched me with some faint sense and understanding of Asiatic contentment. Asiatic contentment! Yet scarcely, perhaps, one hour before I had been wanting my bill, and ringing for waiters, in a shrill and busy hotel. (Kingslake, 2011, p.5)

The above excerpt immediately ends with an evaluative line which tries to highlight the different degrees of activity of the East and West. This contrast is created with the word *yet* used to show the opposing habits of the East and West. Hence, a *polar distinction* is formed.

In the following extracts the pipe and tchibouque has been collocated with words like *tranquillity* and *permanence*, *patiently* and the verb *wait* which reflect laziness: "So I bought me a horse, and a "pipe of tranquillity" " (Kingslake, 2011, p.24) and "then laying fire to his tchibouque he "sits in permanence," and patiently waits to obtain "the best price that can be got in an open market.""(Kingslake, 2011, p.25) Kingslake (2011) else where says:

There he lives at his pleasure, reposing in the tranquillity of that true home (the home of his ancestors) which the saddle seems to afford him, and drawing from his pipe the calm pleasures of his "own fireside," or else dashing sudden over the earth, as though for a moment he felt the mouth of a Turcoman steed, and saw his own Scythian plains lying boundless and open before him. (p. 11)

Words such as *tranquillity*, *calm*, *reposing*, *permanence* and *patiently waits* create an air of *idleness*. He uses these to refer to the Tartars behaviour in general and not to one specific tartar.

4.3 Discourse of civilization

The terms civilized and uncivilized are prevalent in Orientalist text. However, the meanings of the terms are highly controversial. The following definitions are given in a modern dictionary:

Civilized:

- Describes a society or country that has a highly developed system of government, culture and way of life and that treats the people who live there fairly.
- If a person or their behaviour is civilized, they are polite and behave in a calm and reasonable way

Uncivilized:

- not civilized, especially below the usual standards of Western society:
(Cambridge Dictionary Online)

This reveals a very intriguing fact about how people perceive the term civilized and uncivilized in the English language. The term uncivilized is used for any country or any region which is below the perceived standards of the West. In other words, the Western civilization is used as norm basis for measuring what can and what can not be considered as civilized. Edward (1976) says:

There has been so massive and calculatedly aggressive attack on the contemporary societies of the Arab and Muslims for their backwardness, lack of democracy, and abrogation of women's rights that we simply forget that such notions as modernity, enlightenment and democracy are by no means simple and agreed-upon concepts that one either does or does not find, like Easter eggs in the living room. (p .xiv)

In the next extract, upon traversing the border from West to East the following sentence is given: "The latter then advanced and asked once more if we had done with the civilized world, held forth his hand. I met it with

mine, and there was an end to Christendom for many a day to come." (Kingslake, 2011, p. 3) Here the writer upon crossing the border says that the world of civilization which he refers to as *Christendom* finished. His implication is that the West which he generalizes using the religious word *Christendom* is civilized and the other side of the border which are the Islamic lands are uncivilized. By this, he classifies the world into two opposing categories.

According to Western perspective these terms and terms like civilization do have agreed-upon definitions.

In countries civilised according to the European plan the work of trying to persuade tribunals is almost all performed by a set of men, the great body of whom very seldom do anything else; but in Turkey this division of labour has never taken place, and every man is his own advocate. (Kingslake, 2011, p.24)

In the preceding extract, the author draws a direct contrast using the conjunction *but* to compare Eastern and Western approaches to advocacy. The writer indirectly refers to the presence of expertise in Europe and lack of expertise in Asia. He says that in Europe a fixed set of men perform the act of advocacy because it is their job. However in Turkey, everybody is his own advocate and therefore has to have a strong sense of rhetoric. The writer refers to the European approach as a *civilized* one, thereby implying that the Eastern one is *uncivilized*.

4.4 Discourse of Irrationality

Said claims that by constructing the *Orient* as culturally static and backward, eternally uniform and incapable of self-definition, the Occident as its established opposite, is infused with a secure sense of its own cultural and intellectual superiority. He believes that this is to justify their imperial dominance over the East. Here as with many other Orientalist writings, Easterners have often been referred to as irrational and emotional and unable to think clearly about their lives and their future. The rhetorical technique of contrast is used above and a dividing line has been drawn between the Europeans and the Easterners using the word *on the other hand*.

Depicting Easterners as beings lacking the ability to make right decisions for themselves gives others (the West) the right to make decisions on their behalf. The next two extracts from Eothen are good testimony to this type of discourse: "But presently there, issued from the postern a group of human beings- beings with immortal souls, and possibly some reasoning faculties." (Kingslake, 2011, p. 3) And the second:

Thus poor, dear, patient Reason would have fought her slow battle against Asiatic prejudice, and I am convinced that she would have established the possibility (and perhaps even the propriety) of harnessing horses in a hundred and fifty years. (Kingslake, 2011, p.18)

In the extract above, the word *possibly* acts as a hedge. The author is trying to emphasize the point that he is not sure whether Easterners even have *some* form of logic. In the second extract the writer refers to reason as being *poor* and *patient* and therefore saying that patient, will have a difficult time trying to influence the rigid minds of irrational Easterners.

4.5 Discourse of Oriental Women

The Islamic covering has been an all time controversial issue in the West. Many people associate the Hijab with Islam unaware of the fact that covering of the head is not specific to just Islam but is also advised in Christianity. In the holy Bible, the first Epistle to the Corinthians, chapter 11 reads:

But I would have you know that the head of every man is Christ and the head of the woman is the man, and the head of Christ is God. Every man praying or prophesying with his head covered, disgraces his head. But every woman praying or prophesying with her head uncovered disgraces her head, for it is the same as if she were shaven. For if a woman is not covered, let her be shaven. But if it is a disgrace for a woman to have her hair cut off or her head shaved, let her cover her head. A man indeed ought not to cover his head, because he is the image and glory of God. But woman is the glory of man. For man was not created for woman, but woman for man. This is why the woman ought to have a sign of authority over her head, because of the angels.

This clearly shows that women in Christianity are also advised to cover their heads especially during prayer. This is why Mary, the mother of Jesus, is always depicted in Christian art wearing the veil.

There is also a misconception about what the term "hijab" actually means. Many confuse the term with the Arabic word "nigab" which is used to cover the whole face except the eyes. Hijab from the root hajaba meaning to cover, conceal, hide, is a complex notion encompassing *action* and *apparel*. It can include covering the face, or not. It includes lowering the gaze with the opposite sex, and applies to men as well, who must lower their gaze and cover from navel to knee.

There is an all time misconception that the veil women wear in Islamic countries is a symbol of their oppression. As is clear from the verses of the bible, the explicit purpose of the Christian woman's head covering, as stated by Paul, is that it is a sign of man's authority over woman. The veil in Christianity is a symbol of the man's *authority* over the women. The purpose of Islamic hijab however, is *modesty*. Therefore the concept that the veil is oppressive is born out of this interpretation. Kingslake's narrative carries that negative stance towards the hijab too: "The unveiled faces of women still shone in the light of day." (Kingslake, 2011, p.2) The term unveiled has been collocated with the words *shone*, *light* and *day*.

The extract below can be divided into two sections. The first is a description of a muslim women with the veil. Here the writer describes her as without any particular identity when he says *of her self you see nothing*. He also refers to her eyes as *dark* and *luminous* which just *stare* at you: "Of her very self you see nothing except the dark, luminous eyes that stare against your face and the tips of the painted fingers depending like rose-buds from out of the blank bastions of the fortress." (Kingslake, 2011, p.23)

The second part describes her when she takes her veil off. Here the mood changes and the writer shows how splendid and beautiful she is. The contrast between the word *dark* in the first part and the word *shine* after taking off the veil is evidence to the writers negative perception towards the veil. The term *safe from* requires an object and the object presented here is *the Mussalmans*. The word Mussalamans subsumes a large population who here are referred to as being perilous. The two parts taken together, form a clear *polar distinction*.

She turns and turns again, and carefully glances around her on all sides, to see that she is safe from the eyes of Mussalamans, and then suddenly withdrawing the yashmak she shines upon your heart and soul with all the pomp and might of her beauty. (Kingslake, 2011, p.23)

The writer is trying to speak favorably of women who do not wear veil as to those who wear one. On a global scale, the writer is questioning the cultural value of the veil in Eastern life and is therefore imposing his own modern cultural beliefs to his audience.

5. Conclusion & Discussion

Through out the study, the dominant sub discourses became apparent. This does not necessary mean that no other sub-discourses make up the discourse of Orientalism but rather that the ones mentioned in this

research are the ones which were prevalent in the data. Five sub-discourses became apparent while analysing the text.

The first being the sub-discourse of *barbarism* in which the East and its people are perceived as violent and lethal as possible. This type of representation naturally would create a sense of hatred and fear towards the Eastern people and would justify any form of violence against them as a form of defence.

The second, was the *laziness* in which Eastern people are depicted as people who just rest and enjoy the pleasures of life. The implication of this sub discourse is that the Eastern people can not work to rule their own country and state and therefore need the help of the industrious West to govern it.

The third sub discourse is the discourse of *civilization* or put in better words *lack of civilization*. The topic of what should and what should not be referred to as civilized is a controversial issue. However usually this is presented as a clear cut concept in Western literature. In Eothen the Eastern cities and the manner of the people have been referred to as being backward and uncivilized; therefore creating a perfect and civilized West.

The fourth sub discourse is *irrationality*. Through this, the Eastern people have been known to lack logical thinking and common sense. They are expected to react according to their desires and emotions and not their minds and when they are referred to having some logic, it is with much hesitation. In such an era where science and scientific thinking plays a big role in influencing the people, referring to the Oriental mind as being "abhorrent" undermines anything the Eastern people might claim as being true.

The fifth sub discourse is the discourse of Oriental women. Rarely can you read a Western travelogue and not come along the concept of Eastern women. Eastern women have been stereotyped as being misused, sensual and deprived of their rights. Their Islamic clothing has been regularly referred to as being inappropriate. This type of discussion on women and women rights in itself creates a kind of pity for Oriental women. The West perceives that Oriental women are suffering and that it is their duty to do something about it. Of course we cannot deny that there are women whose rights are clearly being disregarded. But generalizing this to the East, and portraying Western women as liberal is what accentuates the ideology inherent within it.

The purpose of the research was not only identifying the type of sub discourse inherent within the travelogue, but also clarifying how these sub-discourses were created; that is, which rhetorical techniques were used. The chart below shows all the rhetorical techniques which were used in the ideologically laden excerpts.

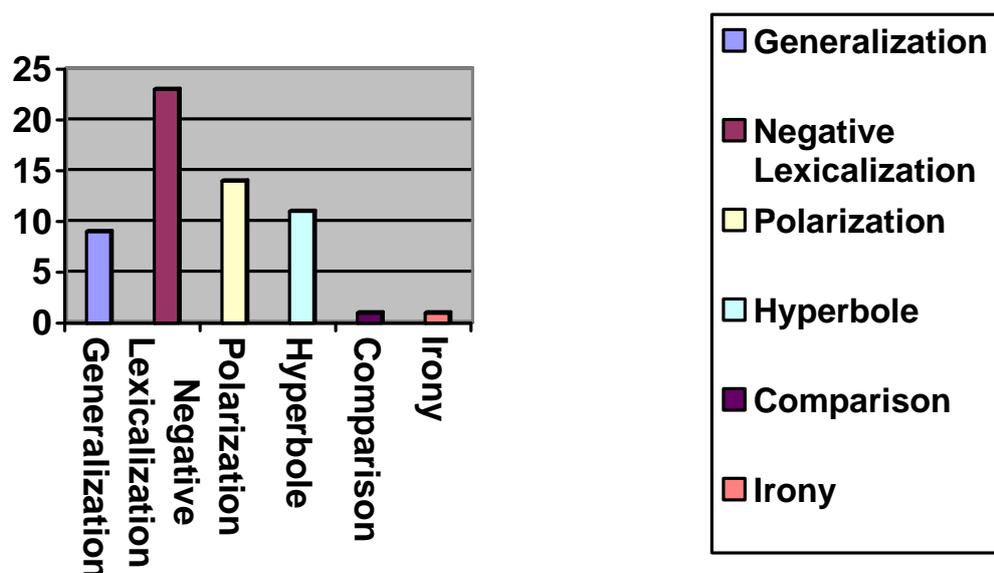


Figure 2 Rhetorical Strategies

As is clear from the chart above, the most common rhetorical strategy used was *negative lexicalization* followed by *polarization*, *hyperbole*, *generalization* and *comparison* and *irony* respectively.

The present research has the following implications:

This study shows that the information around us should not be taken for granted, rather they should be read with a more critical eye. Critical thinking can be understood as a way of becoming aware of and taking control of one's own thinking processes in order to think more effectively. It is consciously directing one's thinking to make it more rational, clear, accurate, and consistent. Currently, the general population of societies are deficient in the abilities or dispositions that would allow them to discern certain kinds of inaccuracies, distortions, and even falsehoods. People generally accept the misrepresentation they see on television and in books. In order to achieve this ideology free haven, critical thinking ought to be taught to students from an early age as high schools play a fundamental role in shaping students perspectives towards cultural issues. Students should be privileged with courses which increase their knowledge on such issues as ideology, cultural discrepancies and mediation policies of the media. Naturally teachers and lecturers hold a huge responsibility in raising this awareness among their students. A critical pedagogy urges teachers to help students become more sceptical toward commonly accepted truisms and to evaluate the benefit such claims would have on the power structures of the society. Such pedagogy would not only reduce conflict between minority races and enhance a brotherhood commitment among the different nations but also would increase the humanizing affect in societies, would restrict pretence in the media.

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