

Tribhuvan University

Rhetoric of Empire in Kincaid's *Among Flowers* and Macdonald's *Holy Cow*

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Submitted By

Asmita Parajuli

TU Reg. No. 6-2-303-2-2007

Central Department of English

Tribhuvan University

Kathmandu, Nepal

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Tribhuvan University
Faculty of Humanities and Social Sciences
Central Department of English
MPhil Program
Kirtipur, Kathmandu

Letter of Recommendation

Asmita Parajuli has completed her dissertation entitled "Rhetoric of Empire in Kincaid's *Among Flowers* and Macdonald's *Holy Cow*" under my supervision. She carried out her research from 2080/07/15 B.S. to 2081/03/17 B.S. I hereby recommend that her dissertation be submitted for viva voce.

Dr. Komal Phuyal

Supervisor

July 11, 2024

Approval Letter

This researchwork entitled "Rhetoric of Empire in Kincaid's *Among Flowers* and Macdonald's *Holy Cow*," submitted to the Central Department of English, MPhil Program, Tribhuvan University by Asmita Parajuli, has been approved by the undersigned members ofthe Research Committee.

Members of the Research Committee

.....

Dr. Komal Phuyal

Supervisor

.....

Prof. Dr. Anirudra Thapa

External Examiner

.....

Prof. Dr. DhruvaBahadurKarki

Head

Central Department of English

Date:.....

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Abstract

This thesis aims to analyse the perspective of two Western writers through their travelogue on Eastern countries, namely *Among Flowers* by Kincaid and *Holy Cow* by Macdonald, to evaluate whether the Orientalist perspective and Western hegemony have continued to exist even in contemporary times. The study utilizes the concepts of postcolonial theory, orientalism, and the theory of Self and Others.

The study has reviewed the existing literature concerning the aforementioned travelogues based on the concepts of Orientalism and Others, postcolonial critique of these works, and analyses that have already been undertaken. Furthermore, the study concludes that the authors are essentially neo-orientalists which has given rise to this imperial perspective toward the Third World countries. The thesis has discussed the literature based on theory as well as analysis of the wordings of the two travelogues to conclude that essentially the hypothesis was true and indeed the two authors have embraced and posited the imperialistic perspectives highly, thus reducing Nepal and India to a subjective representation of their own personalities, failing to capture the true image of their cultures.

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Chapter I: Kincaid and MacDonald's Concern with the Non-West

This dissertation intends to highlight the problematic representation of non-Western people and their culture in Jamaica Kincaid's *Among Flowers* and Sarah Macdonald's *Holy Cow*. Both writers express their discontent on non-Western world and have made the biased depiction of the culture and people of the non-Western society. The othering tendency of the West is evident in the writing of both the writers. Therefore, this dissertation intends to deconstruct such a stereotypical portrayal of the East. In the process, it sheds light on how the westerners have biased view towards the orient and their implicit motive to validate their stereotypes about the non-Western other. Both the authors create a division between the West and the non-West, placing the West in position of superiority. The Western scrutiny of the east and the expression of their superiority complex in relation to the East the key focus of this thesis.

In *Among Flowers*, Kincaid is coaxed to come to Nepal with an initial intention of merely collecting rare plants like Meconopsis, Paris, Codonopsis and Obseckia and bringing them in her native land Vermont. She accompanies her friends in the trek which is at times tedious and unexciting for her because of the discomfort she encounters in the journey. It is interesting to see how Kincaid's own background as an West-Indian-American who was once the victim of colonialism herself does not prevent her from viewing the Eastern world as an inferior which shows the influence of Western way of othering in her.

Kincaid explicitly creates binary between the indigenous Nepali Sherpas and the seed hunters placing the latter in a superior position and indigenous Sherpas as 'the other' who are inferior. She does not hesitate to call Maoist as barbaric, wild, savage drawing comparison of them with the parasite like leech. She says, "At some

point I stopped making a distinction between the Maoist and the leeches at, some point they become indistinguishable to me” (90). Such degraded view and comparison can only be made by Westerners. The confidence to draw such degraded comparison of Maoist came in her because of the privileged position that have given themselves and this view toward Easterners is inculcated in her as the product of her upbringing.

In this travelogue, she speaks highly about different types of plants, villages, rivers, mountains, waterfalls and other elements of nature along with down to earth descriptions. However, whenever she talks about Sherpas, she goes on to dismiss their human values with colonial intention. She merely renames them as ‘Cook’, ‘Table’ and ‘I Love You’. Her inability to remember the names of Sherpas but her excellent of Latin plants names suggests her dismissive attitude toward Sherpas.

This is a colonialist gaze toward humans. They enforce their view on others to prove themselves as superior and highly valued privileged Westerners. She also does not spare innocent children as she draws comparisons of little kids with the beast, monkey and lowers them down to things. Kincaid is consciously or subconsciously showing the hierarchy between East and West. Sometimes it looks like she is trying to put an effort to prove herself as belonging to the first world as she is not American by birth. Her country of origin was once colonized by Britain later she moved to America and became an American citizen. I am disappointed with her for showing her ignorance towards others, though she has herself experienced the bitterness of being “Other”. On the outside, it looks like it is a text plainly written to chronicle her experience of travelling to Himalayas to hunt rare plants but it turned out to be an imperial definition on Easterners.

In the travelogue *Holy Cow*, Sarah Macdonald creates hasty generalization about the orient, cultural constructions, racial and religious prejudices. Macdonald

represents the Western consumer culture to have invaded India while having a spiritual centre, Indians also have a hard head for cash. She mainly extracts two perceptions about India; India as the land of impoverish and India as spiritual land. In the initial stage of her writing, Macdonald feels like she is 'Alice in a wonderland' constructing India as fictional or fantasy land. Like Kincaid, she experiences discomfort in India and gets irritated by the surrounding. Her western lifestyle does not match her. It is like she is in unparalleled universe. Her preoccupied views toward India is reflected in her writing.

Macdonald's position as privileged white woman restricts her from comprehending the real India and falls into the trap of generalizing such as: "I get off last to be embraced by the cold and clammy smog. The cocktail of damp diesel fumes, swirling dust, burning cow dung, toxic chemicals, spicy sweat and sandalwood wraps me in memories. The soothsayer and his prophecies of a decade ago boil to the surface of my brain." (7). In the travelogue, Macdonald refrains India as poverty stricken and unmanaged. In the process of portraying India, her western superiority is expressed as she belittles Indian culture, religion and norms. Initially she is motivated to travel to India to gain inner peace by trying out on different religions so that she can later decide on which religion she finds comfortable to follow. She is not sincere about one particular religion. She is unstable about religion and shifts from one religion to another religion.

Kincaid is a literary groundbreaker of modernist literature. Her work mainly highlights personal feelings and first hand experiences. Her notable works are *At the bottom of a River*, *Mr. Potter*, *My Brother*, *Lucy*, *A Small Place* and others. Mostly she raises issues on colonization. In the book *Among Flowers*, her greed to become colonist is exposed. It looks like she has forgotten her origin. She was born in Antigua

in a poor family, which was British colonial once. Her childhood is conflicting as she was close with her mother until her two brothers were born. The alienation she felt as youth is reflected in her writing as she writes about chaos. Her first fiction called *At the bottom of a River*, was published in 1979 in the New Yorker. She has highlighted the issue of enculturation and patriarchal domination.

Likewise, Sarah Macdonald was born and raised in Australia. She is a Journalist, author and radio presenter by profession. She also has experience in radio broadcasting such as Triple J and Radio National Australia. She published her first book in 2002 named *Holy Cow! An Indian Adventure*.

Among Flowers by Kincaid has received several critical analysis responses since the time of its publication. Critics have added different dimensions to this travelogue which proved the book as having clear status. Some critics applauded her journey as being unique as she travelled to collect seed whereas some interpreted it as discriminative attitude toward Nepal and Nepali people.

Ricia Anne Chansky examines this text from the lens of New Historicism. His statement powerfully attacks Kincaid's depiction of Nepal and protest against western dismissive representation about eastern country as alien land. Chansky states :

Nuanced understanding of both *Among Flowers* and the author's diasporic, postcolonial subjectivity. Reading these works comparatively instead of as standalone texts, furthermore, has implications for the ways in which we engage with narrated lives, especially diasporic, auto/biographical narratives. Lives of the diaspora are by nature in transit as they move physically through places and mentally through spaces. Lives in transit are, consequently, lives in transition that maybe read best when traced through an author's oeuvre. (136)

Chansky perceives this text as purely travelogue where Kincaid has recorded her experience of her journey. She does not make huge fuss about the way she has expressed her irritation, discomfort and dismissive attitude toward indigenous people of Nepal. Her imperial description of Nepal is invisible to him. She just finds himself enchanted by her-øf the Himalayas rather than questioning her misrepresentation.

Unlike Chansky, another critic Pallavi Rastogi puts forward her different opinion about this travelogue. She comments Westerners always impose their authority towards Non-western. She argues:

Among Flowers, Kincaid's travelogue about plant collecting in the Himalayas, creates a blank scape about the mountains she traverses. Among Flowers has received very little attention, perhaps because its subject matter may only appeal to other gardening enthusiasts. Yet, the language of gardening and botany anchors the colonial rhetoric that distances Kincaid from the Nepalese people even as the mountainous sublime gifts her Selfhood in the vastness of the Himalayas. Kincaid uses many of the strategies of colonial writing, including the alienation engendered by the geographic otherness of the landscape, the loss of Selfhood in physically and psychologically hostile terrain, as well as the paradoxical regaining of the Self in the empty mountainscape. (21)

Rastogi spots Kincaid's misrepresentation of Nepalese people. Kincaid is ignorant toward the porters. She does not regard them as worthy of names. She has snatched the identity of Nepali people. She has limited Nepali people as illiterate and poor. She does not value the assistance of porters throughout her journey. So, Rastogi is smart enough to see Kincaid's incapacity for the true representation of Nepal and also her inability to be sensitive and tolerant toward the cultural of other.

Katherine Bergren analyses the text from a humanitarian lens:

I argue that writer construes the garden as constituted by natural material that signifies local belonging, even as that local rootedness is a paradoxical manifestation of the global forces of colonial movement and botanic possession. For Kincaid, this relationship means redefining localism as unrooted and movable, centered in her Vermont garden but composed of exotic plants from a colonial history she knows well. (20)

Bergren purely focuses on the colonialist attitude of the writer. She blames the writer for imposing her colonial attitude towards the foreign land. She shows the author's bias and superior attitude towards the East. In the book, we can often find repetition while describing which makes it tedious at times. Author Jamaica Kincaid unhesitatingly pours her heart out while giving a vivid description of the Himalayas in the text.

Susie O'Brien shows the eco-critical perspectives of seed hunters who belong to the western countries and shows their superiority on the basis of the culture and economic status of other countries. She illustrates:

In particular, by emphasizing the processes of cultural and environmental dislocation on which (post)colonial gardening is predicated, Kincaid's writing refuses to ground itself in the specificity of place. At the same time, it exposes the fault lines that underlie and undermine constructions of the environment as a coherent global network of relationships. Thus awkwardly exceeding both the "local" and "global" terms in which the ecocritical accounts of place are traditionally framed, the physical world described by Kincaid proves difficult to access. Finally, Kincaid's writing frustrates the ecocritical imperative to get back to that world in its explicit focus on culture, as a structure that arises

from, as it confounds our attempt to apprehend, our embeddedness in nature.

(170)

Above lines speak highly of the writer for being able to travel with the purpose. The writer views by emphasizing how (post)colonial gardening interrupts cultures and environments. It only shows the weakness of the other culture's, values, and traditions on their perspectives disclosing its valuable essence. In this regard Agnese Fidecaro comments:

I will show that Kincaid's skilled exploration of gardening as a counter practice of memory effectively resists from inside the consumerist, amnesic reification of the intimate. In their explorations of the personal and mythic longings associated with the garden and the house, the essays particularly perform and rewrite Kincaid's nostalgia for home and a space of her own.

(253)

Fidecaro finds Kincaid's representation as shallow representation. He also has the experience of trekking to Himalayas. According to him Kincaid has nothing new to offer to the readers as he believes she has not truly spoken about the place she has visited rather she has blend politics in her representation. He charges her writing for being completely biased and based on her self-created philosophy that has completely ignored the identity of Nepalese people. He is offended by her insults to the Sherpas who helped her throughout the journey. Later she reciprocated their help with her insults. Her initial motive of journey that is seed collecting seems deviated as it looks like she travelled to belittled Nepalese people.

In the same direction, in *Holy Cow*, written by Sarah McDonald, we can find the similar type of misrepresentation of eastern world. She makes comparison between Western and non-Western people with an intention to inferiorize the

easterners. Although there are some true representation but she also cannot escape the superiority complex of west and unfortunately expresses imperial description and also enforcing Western power on the East. In this regard Amrita Satapathy says:

For *Holy Cow* is less a literary narrative than an autoethnographic representation of the India Macdonald became acquainted with and then belonged to. Our close reading of the book makes us deduce that the concerns she faces as a migrant are not spawned by her disdain towards the east or the orient. As Indian people, do we not face the brunt of an inefficient municipality, rampant pollution, widespread gender bias, stringent social mores, and more? Are we not invariably inconvenienced by all these subtleties of a country that chooses inaction over change because it boasts of a well-established culture that has stood the test of time? (13)

As said by Satapathy, McDonald perception is the dominating observation. She blames everything that she visualizes during her stay in India. She acknowledges West is more civilized than the East in every aspect. She understands them well as she comes across similar types of challenges in *Holy Cow*.

Nimisha F. charges Macdonald for being objective in the book. She says that McDonald's view is conflicting. On the one hand she is trying to be nice to other and on the other hand she is trying to express her honest feeling. Nimisha makes her evaluation like this:

The Indians are 'ugly lepers' and 'skinny Adamsfamily'. She classifies Indians as anglophiles who are obsessed with foreigners and have their fingers in their noses or other parts of their anatomy. She doesn't meet a single Indian who could speak English properly. According to her everybody's face resembles as that of some animals. In all the 'meditation camps' that she

frequents, the Indians are the only ones who quit before everybody else or they are unable to grasp the 'true meaning'. (1024)

Nimisha blames Macdonald that she portrays Indian people looks like animals. While Macdonald was in meditation camp she feels that Indian people were not able to grasp the value of meditation. In *the Holy Cow*, the projection of Macdonald's confused state of mind is evident. McDonald clearly hushes the other. She reconstructs the identity just because the other is different. She is unhesitant in showing hegemonic power of the west. She has both intentionally and unintentionally degraded Indian people in her book *Holy Cow*.

Strong wave of isolation engulfs McDonald herself. In this regard, Levis Lawson goes on to make a statement as such:

The Third World was a *constructed* opposition to the West and their virtues, it was an opposition that was supposed to strengthen Christianity itself. This interpretation indicates that the general goal of authors writing on Third World could not be as exact rendition of that religion as possible. It was rather their interest to present Islam in the way it suited best to their own goal, which was defiance and preservation of their own cultures. (29)

Before travelling to India, McDonald had the preoccupied assumptions about India.

On the basis of those assumption she has partiality against India. She has superiority complex about her own privilege, culture and heritage as a person of first world country. This makes her fall into the bias writing against the third world country.

Holy Cow, is the continuation of western determination to politicize the third world country to benefit their own world. Rather than being tolerant toward the culture, she seems shocked to see the state of India despite having preoccupied assumption. It shows her hypocrisy. She alienates herself from the shocking "other".

Thus, many critics have added different dimension to it. The text is interpreted from multiple perception of the critics. However, the main issue of oriental gaze seems to be either missed or overlooked by them. Oriental gaze is the main concern of my research.

Among Flowers is a book that invites readers to get involve in the journey with Kincaid. Jamaica Kincaid, the author was convinced by her three friends to make a travel journey to the Himalayas for the purpose of seed collecting. The journey that began as botanical journey ended up as confusing, fragmented, unpleasant journey that made Kincaid miss her home and comfort of home. Although she is inspired to make a journey into the foothills of the Himalaya in search of rare plants to bring her Vermont garden, she often gets irritated in her journey. She has refrained the lines with meditative form to record the detail of her purposeful journey in the wilderness. It is a brave effort from her side as during that time Nepal was going through political difficulties. In her writing hegemonic attitude is evidently present. The hegemonic mentality is present in abundance in the writing of Sarah MacDonald in her book *Holy Cow*. On the surface it looks lie, she is traveling to gain experience but behind the veil the insults and devaluing attitude is reflected. The philanthropic gesture of westerners toward easterners is questionable because there are two sides to it. They show something outside but their actual interest is hidden behind the veil of kindness. In real, they are unable to comprehend the true situation of the east and just make hasty generalization to dominate the east. They have such history and there is still the hangover of colonial domination. To highlight the colonial psyche, I am going to use postcolonial theory, into this topic.

In this research, the methodology that I am going to use is theory such as rhetoric of postcolonial travel studies of travel literature based on Sara Mills's

Discourses of Difference: Analysis of Women's Travel Writing and Colonialism. I am also willing to use David Spurr's *The Rhetoric of Empire: Colonial Discourse in Journalism, Travel Writing and Imperial Administration* to examine the rhetorical strategies that westerners have used to create their own definition of easterners. The above study will also help in understanding how western thinking have been shaped when it comes to thinking about 'other' who is different from them. In the end, I will also use the concept of Mary Louise Pratt's *Imperial Eyes: Travel Writing and Transculturation* to find out how through the travel writing Europeans have created the subject of Euro imperialism. While studying about hegemonic power, Edward Said cannot be missed, his ideas help in understanding oriental gaze in detail.

Postcolonial study helps us understand the strategies applied by European colonist to chain and impose their power on non- Europeans. The controlling attitude is through political dominance, economic dominance and also through belittling the culture by limiting the culture of non- Europeans as barbaric and regressive. When we understand all these tactics of Europeans, we can better praise the impacts of colonialism on indigenous people. Post colonialism also sheds light on how the westerners have created discourse on culture and heritage of other often in depreciated them to prove themselves superior and civilized. It also helps us find out how Europeans have silenced the 'other' often removing them from the history. Post colonialism protests against this binary created west and east culture as superior and inferior. It stands for the inclusiveness and tolerance toward all the cultural variations and the expressions.

In "*The Rhetoric of Empire*," David Spurr is determined to examine how the western intellectuals like Journalist, travel writers and government bureaucrats portray the non-westerners. Among other writers who write on discursive power Spurr claims

that his one is untwisted, straightforward and easy to comprehend. He comes with twelve rhetorical modes that have been there to create the “other”: surveillance, appropriation, aestheticization, classification, debasement, negation, affirmation, idealization, insubstantialization, naturalization, eroticization, and resistance. He analyzes how these creation of “other” do their job. He further adds:

The colonizer’s traditional insistence on difference from the colonized established a notion of savage as other, the antithesis of civilized value. And tendency of modern literature and science has been to locate the savage within us, in our psychic structure. As modern, civilized human beings, we assert authority over the savage both within us and abroad, but the very energy devoted to such an assertion acknowledges its own incompleteness as authority. (7)

Spurr comes across the writing that have managed to invent a picture of the “idealized savage”, describing how in savageness also they have managed to create their own kind of happiness . The reason behind calling them savage yet happy is seeing them aesthetically ignoring the reality. Spurr clarifies that idealizing other is also one way of alienating them or keeping distance from them. It also suggest the inability to understand the real ‘other’. When you idealize something, you are far from the reality. You just see on the surface but do not go on the deeper level.

Bill Ashcroft, who is the prominent post-colonial theorist constructs the issues that were presented in the book “Orientalism “written by Edward Said. It focuses on the colonial people and the ones who were colonized. Hi aim is to fight against the fixed narratives created against the easterners. He becomes hopeful and says that such fixed notion can be toppled down. He responds;

The significance of history for post-colonial discourse lies in the modern origins of historical study itself, and the circumstances by which 'History' took upon itself the mantle of a discipline. The emergence of history in European thought is coterminous with the rise of modern colonialism, which, in its radical othering and violent annexation of the non-European world, found in history a prominent, if not the prominent, instrument for the control of subject peoples. (83)

Ashcroft makes an argument that colonial discourse maintains the division by othering tendency. The other is inferior, exotic and often in distance. This perception is helpful to acknowledge colonial superiority over others. Post-colonial writers and thinkers strive to reclaim their narratives and identities by giving different viewpoint which are helpful to challenge the fixed narrative about the non- Europeans.

Travel writing is recording one's own journey and keeping the experience as a memory for lifetime through writing. Writing is a way of expressing the experience and giving ones viewpoint. People travel for different reasons. Mostly people do travel to free themselves from the entanglement of demanding life. However there are times when people do travel with purpose. By traveling, people get an opportunity to understand the different place, culture and people and religion.

Travel literature has variations like the culture, people and religions all over the globe. It is a narration done by individual or it can also be group work written on the basic of encounter with another individual, group or geographical location. In developed countries, travel is also seen as having privilege to do so. No matter what is the reason behind people travelling, travel writers are often charged for being insensitive in their writing and misrepresenting others culture, religion, people or geographical location.

Sarah Mills expresses similar view in the book *Discourse of Difference: An Analysis of Women's Travel Writing and Colonialism*. She says:

Women's travel writing is problematic because, although it was widely read at the time of its publication, and many of the texts present a slightly different view of colonialism to male counterparts, in general it is not considered within critical studies of colonial discourse. Instead, the books which are written about women travellers tend to come in the form of coffee table books, with lavish illustrations of these eccentric creatures. (4)

The writers who write about their experience have disadvantage of not knowing the culture in depth. They write what they see and sometime they themselves become the victim of misrepresentation. But also the bitter truth is that while talking about others culture, they should be conscious about not hurting the sentiments of others. In the name of making their travel account exciting and readable, they should be free from exaggeration and biasness.

Among Flowers and *Holy Cow* both dispense the readers with near insights of their experience in foreign land. They almost invite the readers to travel with them through their writing. Their experience in India and Nepal is vividly described that even those who have not been associate with these two countries. Readers see what they want to show. During their description of these two countries, we can see how writers have matured in the process. MacDonald has focused on the human nature relationship and Kincaid has highlighted the botanical purpose of her travel. However, the common ground between these two texts is that they both have imperial gaze.

Initial purpose is to visit the different land for their own purpose but later it seems the intention is shifted from understanding other to underestimating other. This research has shown how these two writers have left the mark of imperial gaze through

their text. This dissertation has followed the chapter division of the master in philosophy dissertation. So, it has not moved away from the bar set for the dissertation. The title and subtitle have been sorted in the process of writing.

Chapter II: Objectification of the Non-West in *Among Flowers*

In this travelogue, *Among Flowers: A Walk in the Himalaya* by Jamaica Kincaid embarks a journey to the Himalayas with her friends in search of rare plants. Kincaid along with her friends Dan, Sue and Bleddyn accompany each other in the journey into the foothill of the Himalayas in Nepal in 2000. Their initial purpose is to collect seeds for their garden in Wales, United States. Kincaid who is from West Indies by birth later moved to the USA. However, it seems like she has forgotten her roots and experience of being colonized, therefore, she does not hesitate to explicitly talk against Maoist that she encountered in the wilderness in Nepal. Aijaz Ahmad '*In Theory*' analyzes Eurocentric dimension in literary theory and converse about the affinity between literature, ideology and society. He also goes on to examine the importance of intellectuals and the politics of representation in case of postcolonial society as:

The particular texture of Orientalism, Its emphasis on the canonical text, its privileging of literature and philology in the constitution of 'Orientalist' knowledge and indeed the human sciences generally, its will to portray a 'West' which has been the same from the dawn of history up to the present, and its will to traverse all the main languages of Europe- all this, and more, in Orientalism derives from the ambition to write a counter-history... of European realism and rationalism. (163)

Ahmad attempts to elucidates the strategy of Westerners' to present the east in front of the world. They have peculiar style of doing so. Orientalism is also an attempt to tell the world about unvarying nature of the west and superior status of the west. It makes use of European ideas to establish its ideas. The writer proclaims that Orientalism is making effort to invent different history. Her portrayal of Maoists is below human

level as she calls them barbaric, uncivilized, and makes blunt comparison of them with blood sucking creatures like leeches. She also goes on to create binary between her group and indigenous Sherpas. She assumes her group as subject and the Sherpas as other.

Through her traveling, Jamaica Kincaid has successfully managed to explore the serenity and actual natural beauty of the eastern Nepal. However, this exploration is just on surface, her writing suggests otherwise. She gives the vibration of colonial attitude in the writing. Her portrayal of the country is far from the reality and seems insincere and ignorant. There is a strong influence of western superiority complex in her travel account. The book has turned out to be the disappointment as it has failed to capture the true beauty of Nepal and Nepali people and moves away from the reality to show the western fixed definition about 'other'. Her effort to represent Nepal is based on the perception of colonialism. That is why her account is unreliable as it misrepresents the culture and people of Nepal. She shows her clarity about the people that she met on the journey. She is not sure whether those people are Maoists or someone else.

During her memorable Trekking, she felt motivated to write the book. The serenity of Himalayas, encounter with the flowers, strange people, and her love for solitude coaxed her to record her memoir. It is her bravery also to come to the strange land when it was torn apart with political difficulties. She was not scared rather she continued with great confidence and enthusiasm. But also it is her ignorance to misrepresent foreign land that offered her botanical purpose when she needed it. Although she was accompanied by her friends in the journey, she also was traveling solo inside. Before flying to Annapurna valley, she prepared herself with great effort and excitement. After they landed to Tumlingtar which has a tiny airport, they were

welcomed by the beautiful scenery of Himalayas. They knew it is going to be the challenging journey but the group was determined to fulfil the purpose that is to collect the plants for their garden. They wanted the seed of Himalayas to thrive in their home garden. This goal became the main motivating factor in their challenging journey ahead. For the purpose of successful journey, they had Sherpas, the indigenous people with them. They learned a lot about the issues of healthcare in Nepal as well as schoolteacher. They themselves faced discomfort as there was no electricity in Tumlingtar. They came to know about the lack of proper infrastructure due the underdeveloped state of the place. They decided to take the route of JaljaleHimal and Mike Danda to trek from Tumlingtar to Khadbari.

Kincaid in her Journey comes across main tourist destinations such as Chepuwa, Chyamtang, Suketar, Khadbari, Num, Chichila, Uwa, Topke, Gola and Taplejung. She communicated with the locals about their daily struggle, culture, tradition, socio economic condition and also the effect of political difficulties due to Maoist insurgency. The author has recorded all the details of her three weeks trek and interactions with the local people and seed hunting. She compares the Maoists she encountered with the leeches. "All day as we marched along, taking a new route to escape the Maoists and their demands, ...I stopped distinguishing between the Maoist and the leeches at a certain point; they became indistinguishable to me," the woman states (90). She tries to put them down by bringing them down to parasites.

Although her travelogue can be appreciated for her brave journey into the foothills of Himalayas, it is also true that the novel has misinterpreted the Nepal and Nepalese people by using the literary method called *Orientalism*. It was first coined by Edward Said. He contends,

“I shall be calling Orientalism, a way of coming to terms with the Orient that is based on the Orient’s special place in European Western experience. The Orient is not only adjacent to Europe; it is also the place of Europe’s greatest and richest and oldest colonies, the source of its civilizations and languages, its cultural contestant, and one of its deepest and most recurring images of the Other.” (1)

The Orient" refers to the places outside the Western world. During her journey with friends, they took Sherpa guide named Sunam. He cooked for them as well as assist them whenever they needed them. Despite being helpful to the author and her friends during the journey, in return Sunam got insults through her writing. She only saw his poverty. She did not see the helpful nature of Suman:

And we all, Sue, Bleddyn, Dan and I laughed hard at this... he took a silk scarf he mostly wore around his neck and placed it bonnet fashion on his head and then trying it under his chin he looked like Judy Garland, if she had come from somewhere in Asia. But Judy Garland or no, we could never remember his real name, and always he was known as “I Love You.” Apart from Sunam, our other personal Sherpas were named Mingma and Thile. There were many other people, all attached to our party, and they were so important to my safety and general well-being but I could never remember their proper names, I could only remember the person who carried my bag, and this from looking at his face when I saw him pick up my bag in the morning. (26)

The way she refers to him is exactly what Said says is the way of colonialist way of inferiorizing the “other”. They impose their definition to the ones who are not like them. She does not even spare the children when it comes to put them down comparing them to animals like monkeys and denouncing the bodies of “other”.

Whether it was intentional or not, she has made the mistake by doing so and gives opportunity to other to criticize her back. Although she was born in West Indies which was once a colonial country of Britain, the attitude of her writing exposes her intention to identify herself as the citizen of first world country. It also reveals that her intention of traveling to third world country is not merely the seed collection, it is filled with politics.

According to Edward Said Orientalist is “In short, Orientalism as a Western style for dominating , restructuring, and having authority over the Orient” (3).The author Kincaid imposes names to Nepalese people. Giving them names makes her feel superior. It also proves her growing orientalist mentality in her. Her writing also suggests that, there is a strong desire to kind of pouring anger as she once herself was victim of colonialism. Her oriental mentality suggests that she is trying to compensate what she suffered.

In the name of feeling superior or healing her past trauma as once being colonized, her imposition of names to Nepalese people who helped her is not digestible. If her intention was pure, she could help readers by simply describing their profession. Power show off was not needed at all. She had solution, if she wanted to represent Nepal in a right way, as Sunam although she disregarded him, he was fluent in both English and Nepali. On the basis of others professions, judging people is not nice at all because it covers up what they truly are. Their individual identity gets lost. In this regard, Said shows his displeasure. He expresses, “. . . because of Orientalism the Orient was not (and is not) a free subject of thought or action” (3). The person’s true identity is not acquired merely by getting from others. The core essence of individual is within individual. However, Kincaid gives the name to the character on the basis of the profession. The profession of a person helps them support their life.

Their identity is not blended their. She calls Sunam as "Table" and "Cook" entirely on what he is associated profession wise but he is not all these thing. He has his core values as a human being. He book is filled with such misrepresentation throughout.

In this travelogue, "*Among Flowers: A Walk in the Himalaya*" Jamaica Kincaid, relationship between the east and west is depicted. Kincaid's travelogue attempts to show the Occident which is also the west, as powerful in every sense. Being associated with occident means you have all sorts of privilege that other part of the world lacks. Economic success is the main key that gives them power to rule over others or call others inferior to them. Edward Said asserts, "Along with all other peoples variously designated as backward, degenerate, uncivilized, and retarded, the Orientals were viewed in a framework constructed out of biological determinism and moral-political admonishment" (207). Kincaid's writing has proved what Edward Said talked about power relationship between east and west. She has given the pathetic picture of Nepal to the world like the west would do to east. This is power. She is powerful and she can anything and get away with it.

Soon after landing down to the airport of Nepal, she proudly gives some money to the porter for helping her carry her baggage to the cab station. Right after landing she shows her superiority, why not she already has it as she comes from the land of economic prosperity. She comes to know that she is the one who paid the porter more money than anyone else. She extracts pride even from paying taxi fare which is ridiculous thought. If the price is not fixed, obviously there is some agreement between people and on the basis of that transaction occurs. On the other hand, she gave money to the taxi driver only because she was going to be driven to where she was going to stay. She did not give money to random poor people to fix his/her problem. Such transaction happens all over the world. She boasts the act of

paying as if she was involved in some philanthropic work. Even if she had done philanthropic work, it is not needed to boast around then it is not called philanthropic. It is a calculation. But she has not even done social work by offering the fare to the taxi driver. She was required to do so. She pours her superiority in most ridiculous manner.

The author Jamaica Kincaid shows her latent Orientalism. Her orientalist gaze is concealed in her mind. It is not manifest orientalism as she does not belong to America by birth. Edward Said opines that, "The distinction I am making is really between an almost unconscious (and certainly an untouchable) positively, which I shall call latent Orientalism..."(206). In Kincaid's travelogue, there is a deep-rooted sense of domination among East and West relationships. She makes the mockery of the economic condition of Nepal and Nepali people. Her judgment was too soon. It rather proved her ignorant nature. The period after the end of colonialism refers to Postcolonialism. "Post-colonialism means many things and embraces a dizzying array of critical practices" (Ashcroft 14). The writers of post-colonial have to combat multiple challenges as they make effort to revive the culture.

The author along with her friends encounter unpleasantness both physically and mentally as they reach a village called Uwa at the height of 3,570 feet altitude. The village was captured by Maoist which is mental discomfort, and they were discomforted by leeches which is physical pain. In the journey, they were obstructed by Maoists who asked them for some money and Sunam Sherpa bargained on behalf of the group and paid them four thousand rupees. Only after they received money, Maoists allow them to spend night in the village. In the village the banners of the Maoists could be seen as they were everywhere also it means the entire village was under control. In the village, people were also involved in cultivating marijuana for

aneconomic source. She writes: “That particular plant had no seed, and though we came across it many times, we never found any with seed and this even I regret” (72). She does not positively see this marijuana cultivation. So, she goes on to make a mockery of them for the cultivation of such sedative plant. Making fun of other is one key feature of *Orientalism*. West always make effort to prove them as skilled judge, well-educated and civilized and Kincaid is also trying the same. She is in fact trying harder as she became American later in her life. This is another key quality of *Orientalism*. In his book named *Orientalism* Edward Said expresses that the Orientalists shows their selfness covering the identity of the non-west. “Orientals or Oriental movements of thought and culture, these were perceived either as silent shadows to be animated by the Orientalist, brought into reality by him, as a kind of cultural and intellectual proletariat...” (208). Kincaid in the travelogue sounds so ignorant when she describes how her group was discomfited by the leech as if Sunam porters, cook and his assistant were not there with them. They were the ones who were also bitten by leeches. The same suffering they went through but Kincaid refuses to acknowledge the suffering of Nepalese people because they are not even people for her. She also explains the difficulty that her group faced because of the Maoists but she does not acknowledge the suffering of people who lived under the influence of Maoists. They are the ones who face them on an everyday basis.

Edward Said in his book *Orientalism* said, To be a European in the Orient always involves being a consciousness set apart from, and unequal with, its surrounding” (157). Like a true Orient, Kincaid is completely indifferent toward the suffering of the people in Occident. According to Edward Said such way of being indifferent toward the suffering and difficulties of other is one of the qualities of *Orientalism* and he contends, “... power was to have existed amongst them as a native

speaker, as it were, and also as a secret writer” (160). The discomfort caused by the leeches was for all. It was not only for the author and her group. Leeches are the parasites that survive on other animals and human beings. But Kincaid does not see the sufferings of other and goes on to state:

That was done well enough, and we were just about to sink into the deliciousness of the danger we were in, when we realized our shoes were crawling with leeches that were eagerly burrowing into our thick hiking socks, trying to get some of our very expensive first-world blood. I shrieked of course, then took off my shoes and socks, then searched all the parts of my body that I could and asked Sue to search the parts of my body that I could not. (73)

Kincaid identifies with “we” that means Occident and never mentions the Nepalese and offers them respect in any sense. The travelogue of Kincaid takes off putting West everywhere and the existence of the Orient is not present. Author Kincaid is filled with insecurity at Uwa. She doubts all the people in the villages including children as belonging to Maoists. She is insensitive when she suspects children as spy sent by Maoists while the children were freely playing by climbing trees. She pens, “I would never dreamt of calling myself anything other than American” (73). She shows her sense of superiority. She further writes with heart full of doubt and insecurity. “Whenever we had stopped to spend the night in a village, no sooner had we arrived then it seemed all the children in the neighborhood had come to stare at us” (75).

Kincaid displays the uneven relationship between the East and West. Through Kincaid’s writing, the attention is drawn to see how westerners are so particular in drawing the image of Orient. In her text, the Orient is described as alien land. She is shocked and surprised to see or encounter the things that are different from what she

has experienced in life before. Nepalese are mistakenly portrayed as useless, having no identity, doing pointless activities, greedy, poor and everything that west is not. Since Orient is different from west, it is also inferior to west is the conclusion she draws. She does not embrace the strangeness of the east positively. Kincaid's opinion is projected through these lines:

I cannot now remember what I ate. I did notice that my companions, Dan and Sue and Bleddyn, seemed especially kind and gentle towards me. I thought then that it was because I kept looking up for bats; I am very afraid of them. In Roy Lancaster's book about his travels in Nepal, he mentions the fruits bats in Kathmandu, saying that they look like weathered prunes, and the idea that bats could look like something to eat was unsettling. (19)

Kincaid has the impression of unique, celestial and magical Nepal. Nepalese are not bothered about being anything. They are unaffected and uninterested to what is going on. But another reality also is that Nepal is poverty-stricken, backward, and independent. The lines written in the book indicate Kincaid's self-proclaimed superiority: "We exited the village by going through someone's backyard. They waved at us, calling out the usual Nepalese greeting, "Nemaste," the equivalent of "Good day," Sunam had told me. It was a simple enough greeting, but I couldn't pronounce it properly. I never succeeded in getting myself to say it just the way I had heard it" (57). She clearly creates a distinction between America and Nepal.

When we read or attempt to comprehend post-colonialism, it is not only for the sake of reading literature alone; we can also make an effort to liberate the dominated one, the oppressed one and raise voice for the one who are kept in the bottom. In this context, Bill Ashcroft expresses his opinion on postcolonial theory:

It may be argued that the very domain of post-colonial theory is

the region of 'taboo' – the domain of overlap between these imperial binary oppositions, the area in which ambivalence, hybridity and complexity continually disrupt the certainties of imperial logic. Apart from illuminating the interstitial spaces, post-colonial theory also disrupts the structural relations of the binary system itself, revealing the fundamental contradictions of a system that can include, for instance, the binaries civilized/primitive or human/bestial along with doctor/patient or enlightener/enlightened. (20)

Postcolonial Studies is an academic discipline that talks about the harsh impact of imperialism and colonialism on the culture of colonized country. It aspires to seek answers about how the countries were controlled and how the west influenced the colonial countries to fulfill their vested interest.

In the travelogue, Jamaica Kincaid has presented Nepalese women as the characters. She presents them as the female who are completely unaware about their own hygiene and health. The names are not given to those girls and female characters in the text. They take a rest at Mani Bhanjyang village to have a lunch and drinks, she saw a girl who is as similar as her daughter who was, carefully looking after somebody's head and combing the hair. Instead of seeing the intimacy between girl and the woman in the act of combing hair, the author is more focused about the lice in woman's hair that the girl was combing hair for. While this act was going, the author is not even nearby. She is at some distance so it is not possible for her to see lice. That the biased assumption of her that Nepalese woman are not hygienic. She talks about that particular moment like this, "The person combing the hair used a comb that was fine-toothed and carefully went through the hair again and again, making sections and

then dividing again the sections into little sections... head of hair made me think of love and intimacy, for it seemed to me that the way the person removed the lice from the head of hair" (43). It shows that westerners are more hygienic than eastern people in the sense of their health and hygiene. It is the misrepresentation of people by west. The group was quiet a character themselves. Their main intention was to find plants but instead of collecting seeds, they were presenting food items that prove that distracted from their goal and greedy gluttons.

Gaze is something prolonged look at someone or something without blinking eyes. In the moment of gaze, there is an opportunity to have close at something or someone. Minute details can be grasped. Sometime gaze is negative as it is done to dominate or show power to other. It also provokes fear in another person. It can pass negative energy to the person or thing that we are gazing at. To look is simply an act of eyes. But gazing is different from looking. In order to gaze, there is an effort used but to look, it simply happens. In the process of gazing, our eyes are not only involved, our mind is also. There is a lot going in the moment of gaze. Gaze is the game of power. When westerners look at non westerners with an intention to find something then that is gaze.

The group reaches to Chichila, gets inside the shop and have some beer to drink. As Kincaid was sitting nearby the fire she sees a beautiful woman with long hair. The author does not name this beautiful woman; she simply finds her hair beautiful. On the other hand, the same woman is so awe stricken by the hair of the author. The woman found the hair appealing and she came and sat beside the author to have a close look at it and touch it. The author also finds the hair of that particular woman so beautiful. From the both side, there is an admiration of each other's beautiful hair. It is so natural for human beings to get enchanted by the beauty of

another. We appreciate other's beauty more than ours which is so common. However, the author sees jealousy in the admiration of the Nepalese woman. She suddenly forgets that she also admired her hair back, but does that mean she was jealous of the Nepalese woman who had glossy hair? This is nothing but pure hypocrisy of the author.

There is a saying that grass is always greener on the other side. So, we tend to want the things that other have and forget that we have our kind of beauty. Kincaid also tries to show this but yes she is westerner so she has to show everything in a bad way. Her wish to have black long hair is just a wish and admiration but when Nepalese woman wanted to have hair like her, she politicized it by giving it the name envy. The author's effort to present orient as envious of west is crystal clear.

The wrong presentation of the Chichila woman is very much controversial. It gives the readers the benefit of doubt that maybe author was jealous not vice versa. It could be possible that she felt insecurity after she saw the beautiful hair of Chichila woman. Kincaid pens, "I did not know how to tell her that my hairdo, which she liked so much, was made possible by weaving into my own hair the real hair of a woman from a part of the world that was quite like her own" (46). Said's opines that, "what seems to have influenced Orientalism most was a fairly constant sense of confrontation felt by Westerners dealing with the East" (201).

There are, undoubtedly, challenges for the writers to be free from biasness. There are times when the writers' are misunderstood. In this case it is hard to tell that Kincaid's intentions are innocent as she has repeatedly done this over and over again. This is also Western gaze. This discourse is like power politics showing its sociological, historical and ideological manners. When we see an object we do not merely perceive the object we extend it further by relating that object to ourselves.

Non-westerners subject to Western people and Westerners often view non-Westerners as poor, envious, barbaric, destitute, desperate. According to Spurr,

To see non-Western peoples as having themselves become the standard-bearers of Western culture is in some ways a more profound form of colonization than that which treats them merely as sources of labor or religious conversion. In such cases the object of appropriation is no longer the human body nor even the individual soul, but the very nature of reality in the Third world, now seen in its potential as an image of the West. (36)

In colonial discourse, the body's concept is associated with the physical and symbolic space that is administered, modulated, and often abused by colonial powers for their vested interest. The body holds both the individual and collective identity of the people who are colonized but their bodies are the subject of domination and exploitation. But in the eye of the West, the non-west body has no worth. It is the place of experiment, imposing power, fragmented in pieces, noting color and texture. The author shows her doubts after leaving the Maoists controlled village named Uwa. She expresses her inability to recognize or distinguish between Nepalese and Indian or Chinese. She knows she is in the land of Nepalese but out of blue she thinks she cannot tell whether they are Nepalese or Chinese. She makes hasty generalization by calling Hindus from the South where Indians are whereas Buddhists are from the North which is China. She writes: "I saw some who were Hindus (they were the same people who looked as if they came from the south), and I saw some people who were Buddhists (they were the same people who looked as if they came from the north)" (77). Michel Foucault believes it is not easy to talk about others. Speaking about others means limiting others to the boundaries of our own opinion. So when we

restrict the boundaries, true identity is impossible to understand. In this regard,

Foucault states:

All this was of the greatest consequence to Western thought. Resemblance, which had for long been the fundamental category of knowledge – both the form and the content of what we know – became dissociated in an analysis based on terms of identity and difference; moreover, whether indirectly by the intermediary of measurement, or directly and, as it were, on the same footing, comparison became a function of order; and, lastly, comparison ceased to fulfil the function of revealing how the world is ordered, since it was now accomplished according to the order laid down by thought, progressing naturally from the simple to the complex. (60)

Foucault argues that to produce knowledge in the society, power is required. Power helps to create knowledge and the same knowledge created by power is circulated as the ultimate truth and that truth is accepted by everyone. With regard to this knowledge power bond he states, “It seems that sixteenth-century learning was made up of an unstable mixture of rational knowledge, notions derived from magical practices, and a whole cultural heritage whose power and authority had been vastly increased” (35).

Kincaid’s writing is an example of this power knowledge relationship. Kincaid is the one who is holding power as someone belonging from first world country, so she is in the position to create knowledge. She considers her and her friends as subjects who are powerful. On the other hand, Nepalese are merely an object to her. She weaves knowledge about the ‘other’ and presents it as the ultimate truth. When Kincaid’s group was heading towards Num, obviously the porter, guide and village would lag behind. She further adds about the activities of tourist in this way:

It is a trailhead for going to Mount Everest or Makalu and so people there are quite used to seeing some of the other people in the world...They were stacked up, in every store we passed, all of them the same. In fact all the stores carried the same things, but I was sure that there were some differences between them that would be obvious to their regular patrons and not at all to me. (29)

She details about how people from other countries visited Nepal and for Nepalese to see people from different country is so normal. So they were not really afraid of the strangers rather involved in conversation in a friendly manner.

Kincaid has a garden in Vermont, back home. To make beautiful flowers bloom in her garden from all over the world is her dream. This dream is the reason she is travelling into the foothills of Himalayas to collect rare seeds for her garden. She aspires to make her garden like the Garden of Eden from the Bible. Although it is her dream, she also knows that it is task a difficult to create flawless garden like the Garden of Eden. So she thinks she should travel the world in the quest of seeds so that she can have her own Garden of Eden. She holds so much pride on her garden. It also indicates she can dream of impossible and make it possible because she is from west. The garden inculcates superiority complex in her.

Ella Shohat argues that if post colonialism indicates the end of the colonialism, there is also the celebration of globalism that offers dynamics and the flow of culture it invites. However, these critiques who are celebrating globalism fall short when it comes to address the concept of colonialism, and Imperialism. Shohat makes statement on it:

Work as a metonym for the broader decolonizing move that led not only to national independence in the "Third World" but also to the radicalization of

academic disciplines and ultimately to novel transdisciplinary formations such as ethnic studies, critical race studies, and postcolonial studies. This seismic shift, we argue, forms the indispensable backdrop for the post-1960s debates about such fraught issues as race, identity, and multiculturalism. The critique of Euro-diffusionist narratives of knowledge dissemination and the discussion of the radicalization of the disciplines here lay the groundwork for our critique of some otherwise progressive thinkers. (16)

Shohat shows his discontentment about the focus of postcolonial on colonialism and imperialism representation. Postcolonial critic celebrates the challenge against the knowledge that are ideologically constructed. They see it as the hint of fall of the power that west holds. This change indicates that the need of scrutinizing the political economy and international social dynamics of neo-colonialism should be put to an end.

In the book *Among Flowers*, Kincaid has attempted to present the chaotic political situation of Nepal. Nepal suffered badly from the Maoists insurgency and oppression and it never seems to come to an end. These lines from the book elucidate the distinction between her own land and Nepal:

I could remember the firehouse just down the hill from where I live and the kind people who volunteer their life to taking care of it and rescuing. I could remember my house with its convenient and fantastic plumbing and water to be had any time I needed it, just by opening the tap in my fantastically equipped kitchen... I could still remember my supermarket. (24)

When the author comes in contact with the 'other', instead of fighting stereotypes, she engages in reinforcing them with effort from her side. Her interaction with Nepal and Nepalese do not do down well as she attempts to validate the popular misconception

that west hold about Nepal. The country is portrayed as both a spiritual and serene place as well as destitute place where people make their life by begging with west.

Edward Said bravely challenged the binary created between the Orient and Occident. He refutes the discourse knitted by Orientalists. He makes remarks on the European colonizers who came in contact with the easterners and found them strange. They found the culture and way of life of the easterners fantastic, unique and exotic. On the basis of all these difference, they got an opportunity to create the field called Orientalism. It initially studied the strangeness of another culture. Later, Europeans went on to create distinction between two cultures hence, divided world into two halves: the Occident and the Orient. They concluded Occident as superior/civilized and Orient as inferior/ uncivilized. This division has no basic at all other than their intention to make them feel superior by inferiorizing other. It is not the natural division at all. They created it to dominate 'other'. Edward Said presents his idea on this which is given below:

True, the other Europeans powers would seek to complete in this mission, none more than England. But what would happen as a continuing legacy of the common Occidental mission to the Orient -despite inter – European squabbling, indecent competition; or outright war – would be the creation of new projects, new visions, new enterprises combining additional parts of the old Orient with the conquering European spirit...then the very language of Orientalism changed radically.(87)

The Orientalist discourse is harmful for the unification and solidarity of the world as it does nothing other than creating dangerous division between people, culture and civilization. Although designing the border may provide the sense of superiority in Europeans but in reality it destroys the sense of 'we' in the world. Through this

action, they hope to establish their "culture acceptable worldwide" (Said 87). The westerners are very smart when it comes to taking advantage. They want to create the political influence and economic influence all over the globe by creating discourse as such and make other feel that what they are following or doing is wrong and to become universally accepted they must follow the west. Edward Said also reveals that, Orientalism invents the reality about the culture and civilization of others. This is very much controversial, how can someone know the reality of others. The reality and the truth that the West makes about other is based on their own perception not on the basis of the perception of east. So in such scenario, misrepresentation is obvious.

Kincaid in her book *Among Flowers* attempts to show the picture of Nepal as a land of destitute, greedy, envious people which is completely different from her land of comfort and privilege. She ignores the good aspect and sheds light only on poor people, poor atmosphere and the crowd in Thamel, she highlights:

But to think of Kathmandu again: when I suddenly was in the middle of that part of it, the Thamel, I was reminded of feelings I had when I was a child, of going to something called "the fair", something beyond the everyday, something that would end when I was not asleep, when I was not in the dream. I did truly feel as if I was in the unreal, the magical, extraordinary. People seemed as if they had no purpose to being themselves, as if the only reason to be there was just to be there. (18)

According to the westerners, the Orient is the synonym of destitution, unusualness, discomfort, and unstable place. On the other hand, west is the symbol of privilege, prosperity, comfort, and riches. She narrates, It had in it four little shops, each of them selling the same thing, and for some reason that made it safe. She is in the world where everything seems to offend her. The inconvenience seems to annoy her. It is

unusual, strange and never experienced before. Everyone and everything that she encounters seems out of ordinary to her. The reveals her Occidentals viewpoint that sees other different and unable to fit in the west's idea of what is right.

Postcolonial theory is way forward because it closely observes the various concerns of colonized countries. It attempts to have close look on social, political and economic aspect of colonized countries. The position of the critique/theorist greatly matters. She herself addresses from a earlier colonized country and has experienced domination and suppression by the colonizers. Although she once belonged to the colonial country, but she could not escape the imperial influence of the country she adopted later in her life. Her narration of Nepal and Nepali people is disheartening as it does not look like it is a simple description of the place and people, it rather looks like it is her arrogance and anger of not finding the comfort and luxury she was used to of in her country. She belittles the people she encounters:

It had in it four little shops, each of them selling the same things, and for some reason that made it seem safe. How to explain it? ...in other words, we were not feeling comfortable being there. We walked down a bank littered with feces, human and animal, to the river and washed ourselves, knowing full well that it brought with it whatever the people above us had deposited in it. (172)

Cultural Imperialism is the medium of exploitation of the people who are colonized. We can find western literature deeply rooted mass murder, domination and oppression too. African traditions receive the critics as the tool to liberate the third world country. These practices of cultural resistance take a number of forms. Many of these have their analog in postcolonial theory" (Gilbert 45). To start with, African tradition has a history of what is now we call it as colonial discourse analysis. Western critique often

overlook the reality when they work on because racial discrimination against black is so normal.

Kincaid's work attempts to establish the stereotype about the Orientals. It not only tries to establish, but also promotes the false reality created against the Orientals. The author Kincaid realizes that she is unable to make distinction between Maoists and the leeches. She says:

The leech was not something with which we were familiar. And why was it so frightening, so strange? It was just a simple invertebrate, after all. But a leech is a different kind of invertebrate... but I remembered leeches more than I remembered Maoists, even when I got to Kathmandu and saw the evidence of a civil war, soldiers with submachine guns everywhere. I remember Dan saying that there will be leeches but we will have so much fun. (86)

Kincaid is completely indifferent towards the reality and makes her own assumption about the situation. She believes Maoists have not evolved beyond leech. It is true that during her visit to Nepal, there was political difficulty caused by Maoist, but they are the people of Nepal and reducing Maoists down to leeches is equal to reducing the whole Nepali people. She is not particularly targeting Maoists but in the name of Maoists, she is dismissing all the Nepali people down to leeches.

The author also talks about the sense of loss she experienced in the mountain. She states:

We had begun the day at six thousand feet altitude, walked up to nine when reaching the top of the hillside on which we had spent the night, walked down to three thousand feet when we crossed the Arun, and now were spending the night at seven thousand feet altitude. If I was suffering from the dreaded

altitude sickness, I did not know it. I only felt tired and lonely and my head always aches. (94)

To experience the sense of loss of self in the foreign land is not because she has managed to blend herself in the wilderness of Nepal, it is a suffocating experience from her side. It is the state of not being able to understand what is going on. She is in a foreign land and everything seems unfamiliar to her. There are scary situation also and when you are unable to comprehend the situation, you are lost too. She feels like the Himalaya conspires to destroy her. She finds it intimidating at this point in her journey.

Nepal is always represented Shangri-La land. In Kincaid's writing the potentiality, culture and civilization are intentionally alienated. Like the imperial writers would represent, Kincaid has also done the same by creating mystery about Nepal. No matter how hard she tries to defend her travelogue being solely a memoir, her struggle to present Nepal as a mystic land tells it all. In Mary Louise Pratt's *Imperial Eyes*, She defines aesthetic as one of the components of the imperial metaphor "monarch-of-all-I-survey." "Within the text's own words, the aesthetic pleasure of the sight alone constitutes the value and significance of the journey," (200). We can find such evidence of aesthetic valorization of Nepal in *Among Flowers*. The lines given below tells it all: "That afternoon we crossed the Arun River four times, and three of the four bridges were quite sound ones. The one wasn't I dealt with quietly... also we saw some white-haired monkey way above us in trees, and they made the most wonderful sounds to each other. I was so happy to see them" (71). Nepal's beauty is undeniable. The white-haired monkey is definitely fascinating to see wondering in the wild built themselves, especially the sounds they made to one another. She definitely was enchanted to see it like anyone would do.

Said believes Orientalism as "Orientals is what makes their management easy and profitable; knowledge gives power, more power requires more knowledge, and so on in an increasingly profitable dialectic of information and control" (36). Orient is described not as what it is but as what west want to visualize. He further contends:

There are Westerners, and there are Orientals. The former dominate; the latter must be dominated, which usually means having their land occupied, their internal affairs rigidly controlled, their blood and treasure put at the disposal of one or another Western power...could strip humanity down to such ruthless cultural and racial essences was not at all indication of their particular viciousness. (36)

Kincaid also creates the terrifying image of Nepal to catch the sentiment of readers, and invite them to believe what she wants them to believe about Nepal. She writes: "Have you heard of the plane crashing and the bus going off the road in the floods, both in Nepal?" (14). Catastrophe occurs everywhere in the world but focusing on the incident of Nepal only with an intention to create fear about Nepal proves her as imperial writer. In this regard, Spurr states that "there is the classification of nations according to their relative failure or success in meeting this standard, providing a hierarchy of political configurations while plotting these "evolving" institutions in the temporal dimension along a single line of development" (62). This is another key way of misrepresenting other. He further states:

"To classify therefore meant no longer simply to arrange the visible, but to perform a circular analysis that related the visible to the invisible, "deeper cause," then rose again toward the surface of bodies to identify the signs that confirmed the hidden cause. Such a system of understanding – one that orders natural beings according to function and establishes a hierarchy based on

internal character has consequences for the classification of human races in the Western mind and ultimately for the analysis of Third World societies in Western writing. (63)

Colonial discourse is glutton about presenting the weak side of other. It forgets the good part and keeps on searching for weak aspect like, destitution, starvation, expectation, suffering etc. They claim that easterners are envious in fact when they only highlight these poor aspects of other, it shows their hypocrisy. It indicates that they are not superior rather they want to become superior at the price of the insults of other.

Similarly, Kincaid has portrayed Nepal as a war torn land. She has exaggerated. If Maoists have wanted, they would not have allowed them to get through no matter how much money they pay. If they were that dangerous, villagers would not even talk to the foreigners. She she systematically tries to provoke the sense of fear in the future travelers. It is also interfering with others tourism business by discouraging people from entering Nepal. She writes: "We marched on; by this juncture we were marching – the leisureliness of walking was not possible once we came in contact with the Maoists" (80). To her Nepal is the land of barbaric. In this regard, Spurr states, "to survey the scene below in such a way as to combine spatial arrangement with strategic, aesthetic, or economic valorization of the landscape" (17). This can also be taken as surveillance or scrutiny of west toward east. Spurr also states that, "Gazed upon, they are denied the power of the gaze; spoken to, they are denied the power to speak freely (13). Like journalisttravelers can get inside the body of the object they are viewing. Spurr writes: "for the observer, sight confers power; for the observed, visibility is a trap" (16). The following lines written by Kincaid are the perfect example of what negation means. She mentions:

The greatest difficulty I experienced was that I often could not remember who I was and what I was about in my life when I was not there in southwestern China. I suppose I felt that thing called alienated, but it was so pleasant, so interesting, so dreamily irritating to be so far away from everything I had known. (3)

Kincaid's *Among Flowers* amplifies the vicious subjection of Nepali people through the rhetoric of Orientalism. Their reality is far from reality written by the west. Their harmony, hospitality, tranquil atmosphere is portrayed negatively. In the name of maintaining their superiority or I can say to hide their weak side, this kind of writing is the veil of Western people.

Chapter III: Systematic Othering in McDonald's *Holy Cow*

Sarah Macdonald, the author of the travelogue *Holy Cow* is an Australian journalist, migrated to New Delhi, India, to join her fiancé, who also works as an Australian reporter. This book *Holy Cow* captures the controversial picture of India. It has tried to limit India only as a land toppled down by poverty intertwined with a mystical and spirituality. Macdonald paints New Delhi as frustrating place to be. It is an effort to get used to of such chaos. The noise, the crowds the intense heat and dust seemed offensive to start with. The book records her journey of traveling across India. As she goes on to travel, she comes across people from various religions practiced in India. She has great enthusiasm to learn and understand the Indian cultural practices and traditions. She finds India unusual from her place of origin in various aspects and at times that becomes the cause of frustration to her.

Macdonald's journey is interesting to read as she does not only travel in the journey, she involves her readers into it. This book is solely focused on her journey as she traveled all over the country and met people who came from different walks of life and learned a lot from them too. Particularly with India, she envisioned it as the country to seek, learn and explore. Although she had preoccupied biases, she is vocal about how India is a land of multiple dimensions and unpredictability. Yes, the impoverished side of India is also discussed extensively in the book. In India there is almost no personal space between people. It is tied but west may not see it as usual phenomena. Another side is westerners are stared at in India.

Although at times she is soft about India, she bluntly presents India and Indian people in negative light. Her spouse, Jonathan, who never shows appreciation for Indian customs is harsher than her when it comes to appreciate India. She looks down upon Rishikesh as "market", brushes with death in the forms of earthquake and

double-pneumonia. Sarah visualizes Indian marriage ceremony, experiences Jewish rituals, get knowledge of Sikh culture, prayed for Mata Amritanandamayi and finds peace and harmony through Vipassana.

Edward Said discusses the ways of the West to "Orientalized" the Orient. The Occident has imposed a series of myths, fantasies, distortions, and stereotypes in order to rule it; this is what he means. A Western school of thought, Orientalism was an academic discipline that was founded on the Orient's unique position in the European Western experience. Orientalism can be discussed and analyzed as the corporate institution for dealing with the Orient—dealing with it by making statements about it, authorizing views of it, describing it, teaching it, settling it, and ruling over it: dominating, restructuring, and having authority over the Orient—Said claims, drawing on Michel Foucault's concept of discourse. Said's goal in analyzing Orientalism is to demonstrate "

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. Nevertheless, books are written and congresses held with "the Orient" as their main focus, with the Orientalist in his new or old guise as their authority. (2)

Postcolonialism means the era that came after colonialism ended. Some people don't always recognize this, even though postcolonialism generally refers to the period after colonial rule. When employed as a critical methodology, postcolonialism is defined by Ashcroft as "The 'metaphoric' phase can be seen to describe those non-Western cultures which have not reached the developmental stage of writing" (79).

Postcolonial writers attempt to combat hindrance, such as eliminating stereotypes about theirand also try to revive it.

According to Said, an Orientalist writes about the Orient and shapes it. Therefore, they help to create many stereotypical ideas about it. In the West, the "self" is seen as logical, advanced, caring, superior, good, typical, and masculine. In contrast, in the Orient, the "self" is viewed as irrational, backward, authoritarian, inferior, immoral, unusual, and sexually feminine. Said believes that the image of Orient is created based on the concern and interest of west rather than what east actually is.

Said investigates the views of west on east in different aspect like historical, cultural, and political views. He examines the root of the views in historical, political and cultural. The intention is to find out the different perceptions of British and European domination back to the colonial period in the Middle East. He asserts:

The Orient for Europe was until the nineteenth century a domain with a continuous history of unchallenged Western dominance. This is patently true of the British experience in India, the Portuguese experience in the East Indies, China, and Japan, and the French and Italian experiences in various regions of the Orient... however, only the Arab and Islamic Orient presented Europe with an unresolved challenge on the political, intellectual and for a time economic levels. (74)

Postcolonial studies are an academic discipline that deals with the systematic subjugation of colonial countries by Europeans. It closely examines and clarifies about how the legacies of colonial countries have effect on the native countries. It is a sensitive and controversial topic at times to deal with as it carries dark past. Post-

colonial studies also deals with the results of domination and oppression of Europeans to the humans of native countries.

McDonald in the book *Holy Cow* captures the distorted relationship between the colonizers and colonized. People from different religions like Muslims, Buddhists, Sikhs, and Christians, she comes across in the journey are not content with India. They do not want to be there. They either want a separate state or join Pakistan or China. She sees filth in every hotel she stays and they are not well equipped. They lack power or water, or both. The situation of transportation is chaotic as per her description. Trains and airplanes also always feel like they're about to collapse. Indians have odd customs, deep family bonds, strict social mores, festivals of colors and lights, bizarre wedding and funeral procedures, and a tendency to be highly quirky and weird. They also avoid showing their love in public. She writes:

At the end of a warren of dark narrow alleys we come to the bright white walls of the Golden Temple. This is the Vatican of Sikhism, the most important gurdwara in the world. After removing my shoes, washing my feet and covering my head, I walk through one of the gates just as the fat fireball sun plops over the horizon. It kisses the faces of Sikhs washing the marble walkways with milk, and ignites the Golden Temple Sanctum which sits in the centre of the sacred pool. (86)

India definitely is a contradictory land. So obviously, getting contradictory experience is obvious. But, Sarah is much interested in experiencing everything first and later talking badly about almost everything ignoring the beautiful aspect of it.

Edward Said is very much discontent about the way east has represented west. Their representation is motivated mostly for their benefit not because east is like their portrayal. Orientalist discourse is created to keep continuing their interest. The west is

always interested in dominating or subjugating the east. By oppressing others, there is an immense sense of superiority they extract from their colonial land. Hans Bertens opines:

Said examines how these texts construct the Orient through imaginative representations (in for instance novels), through seemingly factual descriptions (in journalistic reports and travel writing), and through claims to knowledge about Oriental history and culture (histories, anthropo- logical writings, academic studies). Together, all these texts constitute a Foucauldian discourse – a loose system of statements and claims that constitutes a field of supposed knowledge and through which that ‘knowledge’ is constructed. Such discourses, although seemingly interested in knowledge, always establish relationships of power and for Said the West’s representations of the East ultimately work within the framework of a conscious and determined effort at subordination. (163)

Said views it as weapon of Western Imperialism, an "integral part of European material civilization and culture," and a component of an integrated discourse that serves as a recognized framework for integrating the Orient into Western consciousness.

Macdonald in her travelogue discuss on this exploitation of labor in Banaras.

When British were ruling many slaves were kept. She further explains:

The General tells me some of the history of my new hometown. Delhi is actually a series of eight cities ruled and ruined by sultans, slave dynasties, horse traders, Mogul kings and, of course, the British Raj. Each dynasty built their own city, and splendid buildings rot in ruins, except for the still-vibrant

Mogul centre now known as Old Delhi, and the planned British parliamentary and diplomatic areas of New Delhi. (32)

Yet foreign companies, particularly those of the British, continued to fund these kinds of operations, largely satisfied with the seemingly endless supply of labor. In addition to the abuse of labor, the actual management and financing of mines presented serious problems to English investors. McDonald's travelogue talks about the religion of Buddhist. The following lines from the text focus on the religion:

I practise applying this Buddhist practice. I imagine the stalker who freaked me out during my last year at Triple J and begin to pity him for his problems and the punishment he will receive in some future life. But Buddhism is easier to practise in the mind than in reality. An hour later when a bloke deliberately bumps into my breast to cop a feel, I'm only up to stage one of the rationalisation when I've spun around, whacked him and called him a bastard. (160)

Macdonald criticizes with the lense of western eyes for the religion of buddhist. She simply defines it as a common religion and followed by pathetic people. It shows her poor mentality towards the East. Aijaz Ahmad argues that colonizers are in quest of system to dismiss or reduce the colonized one. The colonialists rely on the knowledge to subjugate the colonizers. They believe natives are simple and they are so gullible that they are not hard to control. He writes:

To the extent that the determination of cultural production is even more complexly mediated than are other superstructures such as law or politics, and to the extent that literary and literary-critical production continues to have a far more individualized character than production in, say, public architecture or advertising, the relative autonomy of cultural production in general and of

the literary field in particular is obvious enough - as is, concomitantly, the very considerable role of the individual theorist's agency. (13)

Ahmad critic in above statement attempts to clear out the fact that native were unable to fully absorb the culture and tradition of the colonizers no matter how hard they tried. It also can be concluded that westerners have anxiety over the fact that they couldn't fully influenced the east. Since the east could not fully indulge in western culture, there is a gap between the east culture and west culture. West would not adapt to east as to them it is the barbaric culture. So, there is a sort of confused reaction toward foreign rule.

In *The Holy Cow*, Sarah Macdonald sheds light on the political instability of different Asian countries. These nations went through a lot due to never-ending cycle of revolution. In such difficult political scenario there are European youth who work as an ally and spy of Western power mongers:

What's more disturbing, though, is the violence towards people. A local tells me one of his female staff was being bashed by her husband, but when he reported it to the Tibetan welfare office, they told him it was dangerous to hurt her husband's pride. 'They said if we couldn't cope looking at her bruised face all the time then to sack her.' (156)

Westerners are very smart in grabbing opportunity. When they see east going through tough time, instead of helping out, they are very quick in working out to establish their political influence. They use their prosperity and assist foreign countries but in fact their vested interest is to establish their democratic ideals and ambitions.

Whenever they see gap, they enforce themselves with their wealth with an intention to secure their interest. They are not interested in helping out although they claim that they care, they actually do not care.

Said uses a reading approach in *Culture and Imperialism* that he refers to as "contrapuntal". A contrapuntal reading reveals how intimately Western literary texts are entwined with the processes of empire and colonialism by "reading back" and offering counterpoints to the texts. This approach allows the critic to reveal cultural and political implications that are subtly addressed in the text by emphasizing the text's affiliations and its genesis in social and cultural reality rather than emphasizing its connections with English literature and canonical criteria. Ashcroft puts it this way:

If imperial power is constituted rhizomically, the acts of interpolation which characterize post-colonial discourse may be seen to be diverse, unsystematic, unpredictable, scattered and quotidian rather than programmatic and organized. Although Said's concept of the 'voyage in' bases itself on a very useful metaphor of diasporic movement from the colonies to the metropolitan centres, the actual 'voyage in' engaged by subjects occurs locally and discursively in a thousand different forms of engagement. Interpolation redefines the nature of 'resistance' by revealing the diversity of subjective agency within the dominant territory. (52)

On the surface, Europeans claimed that they are civilized people and it is their responsibility to help out others. However, in the process they created division between civilized and barbaric. They believed that if they created binary between Western and Eastern cultures, it would be advantageous to them. They hope that by doing this, their culture will become universally accepted. Their inner motive is to universalize their culture and continuously benefit from it.

The Holy Cow has captured the pathetic picture of India. The poverty of India is focused in a dignified manner. Macdonald talks about lepers begging at the airport

and ash-smearred naked *aphorisms* at traffic signals in central Delhi. She further narrates:

Everyone seems to drive with one finger on the horn and another shoved high up a nostril. The ring-road soundtrack is a chaotic symphony of deep blasts, staccato honks, high-pitched beeps, musical notes and a weird duck drone. It's as if Delhi is blind and driving by sound – except it seems many are deaf.

Women are curled up on the pavement sound asleep, and a man is stretched out on the median strip, dead to the danger. (18)

Macdonald has no tolerance toward the people of India. She has seen the rich culture and positive aspect of India but she does not glorify the Indian culture and people. When she suffers from severe pneumonia that coaxes her in exploring spirituality, and comes to the conclusion that it is the West that offers the atmosphere for spiritual quest.

West uses different rhetorical devices to have control over east. David Spurr in his book *The Rhetoric of Empire* distinguishes rhetorical techniques and also talks about how they actively function as means of describing the other. Spurr employs three essential rhetorical devices—debasement, negation, and affirmation—to illustrate various facets of the colonized "other." Even though their methods are distinct from those of the colonial discourse, they are frequently used in the colonial other's representation in a number of ways, such as highlighting superiority through Western representations and reinforcing the negative image that is frequently confirmed by impartial interpretations of the "other." Spurr further states:

To see non-Western peoples as having themselves become the standard-bearers of Western culture is in some ways a more profound form of colonization than that which treats them merely as sources of labor or religious

conversion. In such cases the object of appropriation is no longer the human body nor even the individual soul, but the very nature of reality in the Third - world, now seen in its potential as an image of the West. This form of appropriation gives rise to a curious phenomenon: the West seeks its own identity in Third World attempts at imitating it. (36)

Middle class Europeans amassed significant wealth to initiate the Industrial Revolution through monopolies secured by the state and enslaving people. It's strange that this way of accumulating wealth is outdated. But modern capitalism still seems conscious on acquiring wealth. In the cultural premises, multiple ways of collecting resources emerged simultaneously to both illustrate and authenticate this accumulation. Beyond illustrating how industrial capitalism draws and transforms materials and how European cities were gradually becoming well managed, the systematic management pushes the idea of collecting and utilizing resources to an utmost.

Sarah's transfer of power involves shifting authority to white people, enabling them to dominate and exclude non-white individuals. Sarah's trip to India enables her husband, Jonathan to impose his fantasies onto non-white individuals "Jonathan and I look at each other. We beg Moolchand to slow down and to calm down, but he sobs louder and louder. 'Irren, irren, priess, priess, gone, gone'" (100).

Viveks, on the contrary, is left without power and such pleasant delusions. When Macdonald meets Jonathan in India, she states: 'You're late,' I wail pathetically. Jonathan recoils like a wounded boy. This is hardly the romantic reunion we'd pictured, and not how I wanted my new life in a new country to begin" (17). She shows her anger towards her boyfriend confronting that she had come to an alien land. It shows her superiority rather handling the situation. Reading on, Vivek "Simi's

husband Vivek turns up to film and he takes me out for a trip among the thousands of solo saints who shuffle in streams, squat by the sandy roads and sleep in huddled heaps in the open” (140). Though the text takes place in India, McDonald's viewed as: “...a wasteland full of rubbish and cows on another and a train line across the way with a small slum stretched along it” (39). She observes Delhi as an strange "wasteland" further emphasizes the text towards anti-fairy tale direction.

The European pursuit of Imperialism often results in political instability in non-Western nations. For this reason, politically motivated homicides and conspiratorial politics are typical. The excerpt from Spurr that follows demonstrates how Imperialism frequently uses politics of conspiracy and covert killing to achieve its objectives:

It is a victory, however, already hedged with a rhetoric of protection, for the threat of distrust or violence remains inherent in this classic colonial situation. The notions of paternal honor, perfect enjoyment, and unlimited confidence like those of mankind and human solidarity, are used to represent the imposition of colonial rule as the restoration of a harmonious order-not that of aboriginal conservatism, but of a more benign conservatism, at once natural and civilized. (34)

Cultural practices could equally work to challenge, question, critique, and condemn colonialist ways of seeing, but the crucial point to grasp is that the act of representation itself is also securely hinged on the business of empire. Pratt claims that denotes a shift in European consciousness when bourgeois forms of subjectivity and power were consolidated and a new territorial phase of capitalist expansion began.

The theoretical lens she develops to accomplish this task is that of "transculturation," a concept she borrows from ethnography. For her, this concept demonstrates how metropolitan cultures were shaped by the periphery: "...[the metropolis] habitually blinds itself to the ways in which the periphery determines the metropolis- beginning perhaps, with the latter's obsessive need to present and represent its peripheries and its others continually to itself" (6). According to Pratt, that marks a change in European consciousness at the beginning of a new territorial phase of capitalist development and the consolidation of bourgeois forms of subjectivity and power. Harilal, another character, is constantly associated with bodily abjection. Although he manages to teach Hindi to Jonathan. And thus, McDonald repeatedly associates him with the point of utilitarianism to humiliate Indians:

Hari Lal (whose name means 'green red') is tiny, balding and has shiny skin the colour of warm walnut. Softly, sweetly and firmly, he tells me that he's one of the few people in Delhi who speaks proper Hindi and he's glad to be of assistance. His first insistence is that I attach a ji to everybody's name as this is a term of high respect and means 'soul one'. Hari Lal tells me the Hindi hello, namaste ji, means 'I recognise the divine in you'. (52)

Although Jonathan is merely using Harilal's suggestion, these actions are so chaotic to him that he is paralyzed for a moment. Here, Sarah makes a fun of calling him green red as she names him as a color. Harilal's frightening face is the recurrent theme in the text. His "formlessness" is emphasized by Macdonald. Harilal possesses threats because he is unfamiliar and incomprehensible. Keval, who has taken Sikh's name is one of the representatives of Indians in McDonald's *The Holy Cow*. She has embraced her rhetoric of retribution to her culture. She illustrates:

The Indian Sikhs seem even more confused by the turbaned white people. The next day I run into Keval again at the Golden Temple, and as we sit down for a final chat, a small crowd gather around us to watch. For once I'm not the centre of attention – they are all staring at Keval. Indian Sikh women don't wear turbans or carry a knife, so her outfit confuses them. (97)

McDonald records all of this in her travelogue. Keval's fake commune gets support from businesses in Delhi feeling guilty. White, where Price works, gave tractors and farming tools. The commune is mainly a base for Keval to stay in touch with city gangs and hide with slum boys pretending to be farm trainees. Keval stirs up anger and appears to cause a broad social uprising.

Sarah McDonald's *Holy Cow* highlights how Indians suffer under the viciousness of Orientalism. Western narratives have cornered them and deprived them of contentment and harmonious living atmosphere, portraying them as barbaric, and destitute without any basis. Indians are expected to endure the insults. They are denied a dignified life, freedom, and sound social standing. The lingering effect of such atrocity against Indians in the name of Orientalism is an obstacle for them to thrive.

Chapter IV: Rhetoric of Orientalism in *Among Flowers* and *The Holy Cow*

This study shows how Orientalism has adverse effects on non-Western people. The desire to conquer, oppress, and dehumanize people who fit into other socio-cultural categories is known as Orientalism. One can see how brutal and degrading Western customs are especially in the post-colonial era, in *Among Flowers* and *The Holy Cow*. The main characters have predetermined endings. However, the area is about to experience yet another round of upheavals. The various characters' lives are not stable for very long. As is frequently the case with McDonald's, there is either no closure at all or only partial closure with the incidents.

The effects of colonialism seem to be deeply rooted in the postcolonial period. A few books examine how much violence and insensitivity might be displayed by colonial authorities and institutions toward their subjects in the post-colonial era. The benefits and drawbacks of colonial authority are examined objectively and impartially. Colonial subjects like Vivek anticipated a sense of security and independence in their personal lives. However, the unexpected outcomes worked out. The colonial people suffered greatly during the colonial regime that ruled over Europe. Even in the post-colonial era, this is still happening. The most significant issues that non-white people are vulnerable to are cultural dispossession, terror, colonial servitude, and genocide. The former Westerners had the tendency to dominate and dispossess the ex-colonized.

People are adamant that there wouldn't be any dominance, genocidal violence, or cultural appropriation. Anticipation and enthusiasm characterize the relationship between the colonial power and its subjects, even in post colonial times. A dictatorial approach to the exercise of power was adopted by the colonial agency as a result of

the subjects' and citizens' steadfast consent. People could not first believe that the state could act so callously and cruelly in the name of carrying out its mandate.

The colonized nation advanced without interruption since it encountered no opposition from the general populace. Once subjects and citizens were treated like puppets, the state miraculously gained support and approval. The state increased its authority and influence in an attempt to curb aggressive and abnormal conduct, but this has hampered the people's ability to aspire and achieve their goals as a group.

The selected writers have portrayed India and Nepal as a little biased. While it is true that there is an air of contempt and mockery in how India and Nepal are portrayed, this tends to color how Vivek is portrayed. Aside from promoting new prejudices resulting from Britain's continuous negotiations with a multicultural future, such depictions also recycle certain existing Orientalist stereotypes. Accordingly, the portrayal of the Vivek Family alludes to a reluctant acceptance of the existence of ethnic minorities based on various degrees of racial otherization, which also contributes to various forms of self-fashioning writers' subtly mocking and scorning of the non-Western.

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