The concept of Postcolonialism begins with colonization and common things. The origin of this word is from Latin which was used and meant for farming (plantation). So colonialism is concerned with planting. For example: ‘A plant is planted and as time passes, it grows up and takes the shape of a big tree and as it becomes huge and big, no other plant can survive near it. In the same way colonizers were like the plant when they entered into the land. They were nurtured by the natives and when the plant was transformed into a big tree it occupied all the space and all natives like other plants were uprooted. Britishers adopted the idea to fantasize the nation by offering them their shelter like an umbrella and under it they all will survive, so ‘Providing Umbrella and Protection’ was the of colonialism. Their aim was economic loot, plundering and taking wealth. Margaret Atwood in *Blind Assassin* defines ‘colony as a place from which a profit is made, but not by the people who live there’. It means that all profit for the colonizer. Colonialism shows and follows inner agenda and believes that Renaissance was a glorious movement and asserts a new era, the ‘Brave New World’ of possibilities. Colonialism started with discoveries of places which were introduced by Renaissance. Earlier the world was theocentric and afterwards the focus was shifted from theocentric to geocentric which means earth became the centre. For example the character of Dr. Faustus from *The Tragical History of the Life and Death of Doctor Faustus* by Christopher Marlowe and the character of Prospero from *The Tempest*, a play by William Shakespeare. It took place after sixteenth century because many of the places were possessed and many countries were discovered after sixteenth century. Allen Corno from NewZealand wrote a poem, entitled *Land Fall in Unknown Seas*:

Simply by sailing in a new direction
You could enlarge the world.

Free wheeling was the aspect of early colonial explorationas they did not deliberately set out to do anything. In this way colonialism began. Europeans started searching for new lands and territories, capturing them and settling there. 1990s is the heyday of colonialism. England explored new territories and called it ‘virgin’ territory. Now they are known as settler colonies. They are:

- Australia
- Canada
- New Zealand
- Southern Africa

Some of the countries are there, who were forcefully annexed and therefore known as invader colonies like:

- India
- Africa

Australia was founded by Captain Cooke. It was a land of penal colony and terranullis. These countries were virgin territories and whites settled there. They started struggling for self rule as queen was the ruler. England during that time was a big
force and surpassed French and Dutch. It was a wonderful experience for Britishers. An example A Short History of British Literature is a sonnet sequence by Geoffrey Hill presents all their experiences. Somehow awareness was developed and natives presented their dissatisfaction with the Europeans and postcolonialism came into being. Intellectual discourse that consists of reactions to, and analysis of, the cultural legacy of colonialism. Postcolonialism comprises a set of theories found amongst philosophy, film, political science, human geography, sociology, feminism, religious and theological studies, and literature. There are some of the issues/factors very important for acknowledging this literature and they are: history, culture, language, identity and nationalism. There were three nomenclatures: Postcolonial Literature, Commonwealth literature, New Literature in English. Commonwealth countries remained the slaves of colonialism so they decided not to use this term and new term came into being New Literature in English. But all these literatures came because of the process of colonisation. There are three milestone texts of postcolonial studies The Empire Writes Back: Theory and Practice in Post-Colonial Literatures by Bill Ashcroft, Gareth Griffiths, and Helen Tiffin, The Wretched of the Earth and Black Skin and White Masks by Frantz Fanon and Orientalism (1978) by Edward Said. Postcolonial literature is the literatures of marginals. There are three phrases of Postcolonial literature.

1. Adopt
2. Adapt
3. Adept

The first phase is the phase of imitation, therefore it is known as imitative phase. During the second phase writers modified the models for local use and hybridize it, therefore it is called age of hybridization. During the third phase they developed their own voice and national exploration and then empire writes back. Their tools were: Imitation, Modification, and Discovery of free voice. The present paper would focus on some areas presented by Edward Said in his book Orientalism which inaugurated Postcolonialism. Orientalism would come under the third phase of postcolonial literature. Orientalism by Edward Said is a canonical text of cultural studies in which he has challenged the concept of orientalism or the difference between east and west, as he puts it. He says that with the start of European colonization the Europeans came in contact with the less developed countries of the east. They found their civilization and culture very exotic, and established the science of orientalism, which was the study of the orientals or the people from these exotic civilizations. Edward Said argues that the Europeans divided the world into two parts; the east and the west or the occident and the orient or the civilized and the uncivilized. This was totally an artificial boundary; and it was laid on the basis of the concept of them and us or theirs and ours. The Europeans used orientalism to define themselves. Some particular attributes were associated with the orientals, and whatever the orientals weren’t the occidents were. The Europeans defined themselves as the superior race compared to the orientals; and they justified their colonization by this concept. They said that it was their duty towards the world to civilize the uncivilized world. The main problem, however, arose when the Europeans started generalizing the attributes they associated with orientals, and started portraying these artificial characteristics associated with orientals in their western world through their scientific reports, literary work, and other media sources. What happened was that it created a certain image about the orientals in the European mind and in doing that infused a bias in the European attitude towards the orientals. This prejudice was also found in the orientalists (scientist studying the orientals); and all their scientific research and reports were
under the influence of this. The generalized attributes associated with the orientals can
be seen even today, for example, the Arabs are defined as uncivilized people; and
Islam is seen as religion of the terrorist.

Theory and theoretical propositions pose a challenge to the modern mind and offer a
subject of special fascination where literary imagination is conserved. Edward Said
was one of the most widely known, and controversial, intellectuals in the world.
Edward said, the Old Dominion Foundation Professor in Humanities at Columbia
University, USA, was born in Jerusalem on November 1, 1935. He came from a tiny
protestant group among the larger Greek Orthodox Christian minority in Israel. In
1947, Said’s family left Jerusalem or rather forced to leave and settled down in Cairo,
Egypt. There he attended the American school and later Victoria College, where most
students were either from the families of United States diplomats or from Royal
families. He was not taught Arabic history, when he was the student there. He knew
more about India than Egypt. The latter Cairo had a strategic role to play in the
formation of his cultural and political sensibility and it also contributed to his
childhood development, and later to his metropolitan thought. In 1960 and in 1964 he
obtained his M.A and PhD degrees from Harvard University. He wrote doctoral thesis
on Joseph Conrad. Conrad’s engagement with colonialism had a profound influence
on his intellectual career. Two factors are very significant in Said’s life, which shaped
and moulded his intellectual career and provided him distinct subject position to speak
and write from. They are: the establishment of the Zionist regime in Israel and its
controlling of Arab land, people, culture and its politics. The moral, intellectual and
the military support of the West, especially of America to the Zionist government in
order to suppress the Arab world in a series of war against Egypt, Lebanon, Jordon
and Syria. In this way the suppression of the Arabs helped to understand the concepts
of colonialism and Imperialism.

Edward W. Said began his intellectual career as literary critic with the
publication of his first book *Joseph Conrad and the Fiction of Autobiography* in 1966
which was based on his doctoral dissertation. This was the comparative study of the
relation between Conrad’s letters and his short fictions. His second book *Beginnings:
Intention and Method* (1975) highlighted the role played by the changing notions of
beginning in the production of artistic work or knowledge. Orientalism, Said’s best-
known book was published in 1978. It is a discourse of the West about the East.
Said’s two books immediately followed Orientalism, *The Question of Palestine*
(1979) and *We See the Rest of the World* (1981) which represent Western
misrepresentation of the Orient. Said’s *The World, the Text and the Critic* (1983) is a
collection of twelve essays written between 1968 and 1983. *After the Last Sky:
Palestinian Lives* (1986) is a collaborative work where the text was written by Said
and Photographs were taken by the Swiss Photographer Jean Mother. Blaming the
Victims: Spurious Scholarship and the Palestinian Question (1988), Musical
Elaborations (1991) and Culture and Imperialism, another significant work of Said
was published in 1993, are the other important works of Edward Said.

Orientalism is the culmination of his intellectual and academic career. The
term ‘Oriental’ shows how the process works, for the world identifies and
homogenises at the same time, implying the range of knowledge and intellectual
mastery over which it is named. Orientalism has revealed itself as a model for the
many ways in which European strategies for knowing the colonized world became the
strategies for dominating that world. Orientalism, in important ways, about Europe
itself and present the arguments that circulated around the issue of national
distinctiveness, and racial and linguistic origins. The ‘Orient’ meant roughly what we now term the ‘Middle East’, including the Semitic languages and societies and those of South Asia. Orientalism is divided into three main parts. Chapter 1: The Scope of Orientalism. In this chapter, Edward Said explains how the science of orientalism developed and how the orientals started considering the orientals as non-human beings. The orientals divided the world in to two parts by using the concept of ours and theirs. An imaginary geographical line was drawn between what was ours and what was theirs. The orientals were regarded as uncivilized people; and the westerns said that since they were the refined race it was their duty to civilize these people and in order to achieve their goal, they had to colonize and rule the orientals. They said that the orientals themselves were incapable of running their own government. The Europeans also thought that they had the right to represent the orientals in the west all by themselves. In doing so, they shaped the orientals the way they perceived them or in other words they were orientalizing the orientals. Various teams have been sent to the east where the orientalists silently observed the orientals by living with them; and every thing the orientals said and did was recorded irrespective of its context, and projected to the civilized world of the west. This resulted in the generalization. Whatever was seen by the orientals was associated with the oriental culture, no matter if it is the irrational action of an individual. The most important use of orientalism to the Europeans was that they defined themselves by defining the orientals. For example, qualities such as lazy, irrational, uncivilized, crudeness were related to the orientals, and automatically the Europeans became active, rational, civilized, sophisticated. Thus, in order to achieve this goal, it was very necessary for the orientalists to generalize the culture of the orientals. Another feature of orientalism was that the culture of the orientals was explained to the European audience by linking them to the western culture, for example, Islam was made into Mohammadism because Mohammad was the founder of this religion and since religion of Christ was called Christianity; thus Islam should be called Mohammadism. The point to be noted here is that no Muslim was aware of this terminology and this was a completely western created term, and to which the Muslims had no say at all. Chapter 2: Orientalist Structures and Restructures, where Edward Said points the slight change in the attitude of the Europeans towards the orientals. The orientals were really publicized in the European world especially through their literary work. Oriental land and behaviour was highly romanticized by the European poets and writers and then presented to the western world. The orientalists had made a stage strictly for the European viewers, and the orientals were presented to them with the colour of the orientalist or other writers perception. In fact, the orient lands were so highly romanticized that western literary writers found it necessary to offer pilgrimage to these exotic lands of pure sun light and clean oceans in order to experience peace of mind, and inspiration for their writing. The east was now perceived by the orientalist as a place of pure human culture with no necessary evil in the society. Actually it was this purity of the orientals that made them inferior to the clever, witty, diplomatic, far-sighted European; thus it was their right to rule and study such an innocent race. The Europeans said that these people were too naive to deal with the cruel world, and that they needed the European fatherly role to assist them. Another justification the Europeans gave to their colonization was that they were meant to rule the orientals since they have developed sooner than the orientals as a nation, which shows that they were biologically superior, and secondly it were the Europeans who discovered the orient not the orientals who discovered the Europeans. Darwin’s theories were put forward to justify their superiority, biologically by the Europeans.
Edward Said also explains how the two most renowned orientalists of the 19th century, namely Silvestre de Sacy and Ernest Renan worked and gave orientalism a new dimension. In fact, Edward Said compliments the contribution made by Sacy in the field. He says that Sacy organized the whole thing by arranging the information in such a way that it was also useful for the future orientalist. And secondly, the prejudice that was inherited by every orientalist was considerably low in him. On the other hand, Renan who took advantage of Sacy’s work was as biased as any previous orientalist. He believed that the science of orientalism and the science of philology have a very important relation; and after Renan this idea was given a lot attention and many future orientalists worked of in its line. Chapter 3: Orientalism Now starts off by telling us that how the geography of the world was shaped by the colonization of the Europeans. There was a quest for geographical knowledge which formed the bases of Orientalism. The author then talks about the changing circumstances of the world politics and changing approach to Orientalism in the 20th century. The main difference was that where the earlier orientalists were more of silent observers the new orientalists took a part in the every day life of the orients. The earlier orientalists did not interact a lot with the orients, whereas the new orients lived with them as if they were one of them. This wasn’t out of appreciation of their lifestyle but was to know more about the orients in order to rule them properly. Lawrence of Arabia was one of such orientalists. Then Edward Said goes on to talk about two other scholars Massignon and Gibb. Though Massignon was a bit liberal with orientalists and often tried to protect their rights, there was still inherited biased found in him for the orients, which can be seen in his work. With the changing world situation especially after World War 1, orientalism took a more liberal stance towards most of its subjects; but Islamic orientalism did not enjoy this status. There were constant attacks to show Islam as a weak religion, and a mixture of many religions and thoughts. Gibb was the most famous Islamic orientalist of this time. After World War 1 the centre of orientalism moved from Europe to USA. One important transformation that took place during this time was instances of relating it to philology and it was related to social science now. All the orientalists studied the orients to assist their government to come up with policies for dealing with the orient countries. With the end of World War 2, all the Europeans colonies were lost; and it was believed that there were no more orients and occidents, but this was surely not the case. Western prejudice towards eastern countries was still very explicit, and often they managed to generalize most of the eastern countries because of it. For example Arabs were often represented as cruel and violent people. Japanese were always associated with karate where as the Muslims were always considered to be terrorists. Thus, this goes on to show that even with increasing globalization and awareness, such bias was found in the people of the developed countries. Edward Said concludes his book by saying that he is not saying that the orientalists should not make generalization, or they should include the orient perspective too, but creating a boundary at the first place is something which should not be done.

The term ‘Orientalism’ is derived from the ‘Orientalist’, which has been associated traditionally with those engaged in the study of the Orient. The very term ‘the Orient’ holds different meanings for different people. As Said points out ‘Americans associate it with the Far East, mainly Japan and China, while Western Europeans, and in particular the British and the French, it conjures up different images. It is not only adjacent to Europe, it is also the place of Europe’s greatest and richest and older colonies, the source of its civilizations and languages, and one of the deepest and most recurring images of the ‘Other’. Orientalism is a Western mode of
domination. They formed the Orient for their profit and distort it. They divide the world into three parts: First World, Second World, and Third World. First World is the world of developed countries and Second World is the world of developing countries and Third World is the world of underdeveloped countries. The First World is the dominant world. The concept of the First World first originated during the Cold War, where it was used to describe countries that were aligned with the United States. These countries were democratic and capitalistic. The term First World has come to be largely synonymous with developed and/or highly developed countries. According to Nations Online the member countries of NATO after the Cold War included: Belgium, Canada, Denmark, France, West Germany, Greece, Iceland, Italy, Luxembourg, Netherlands, Norway, Portugal, Spain, Turkey, United Kingdom and the United States. The US aligned countries included: Israel, Japan, and South Korea. These countries are dominating countries so they believe that what we say is the final truth and truth centres around the Europeans for which there is a particular term Eurocentricism because beliefs are centred on Europe. They also say that whatever we say is universal and this is called Universalism. Orientals were the people belonging to the East. For example Arabs, North African Muslims (Moors), and Turks etc. Orientalism inaugurated Postcolonial theory. R.C. Young talks in this context:

Orientalism as a discourse allowed the establishment of a general theoretical paradigm through which the cultural forms of colonial and imperial ideology would be analysed.

Representation continues to be the dominant theme of Orientalism. This has become the driving force of different types of Orientalism such as ‘traditional Orientalism’, ‘modern Orientalism’, ‘Anglo-French imperialism’. In his introduction to Orientalism, Said looks into the complex parts of this issue:

Under the general heading of knowledge of the Orient, and within the umbrella of the Western hegemony over the Orient during the period from the end of eighteenth century, there emerged a complex Orient suitable for study in the academy, for display in the museum, for recognition in the colonial office, for theoretical illustration in anthropological, biological, linguistic, racial and historical thesis about the mankind, and the universe for instance of economic and sociological theories of development, revolution, cultural personality, national or religious character (8).

Said basically looks at the corpus set of representation which claimed to have represented the Orient in a neutral, objective and scientific manner. For example Egyptian Cleopatra is presented as a Oriental whore by the English and French. Orientalism is based on two main concepts: Knowledge-Power nexus and Antonio Gramsci ‘s concept of Hegemony. Said has used the Foucauldian notion of the complicity of discourse in Knowledge and power. Orientalism is best viewed in Foucaultian terms as a discourse: a manifestation of power and knowledge Said said:

Without examining Orientalism as a discourse, it is not possible to understand the enormously sytematic discipline by which European culture was able to manage – even produce – the Orient politically, sociologically, militarily, ideologically, scientifically and imaginatively during the Postcolonial period (3).

Discourse captures both power and knowledge in a discursive state because it is in discourse that power and knowledge are joined together. Following the notion of discourse, earlier colonial discourse is a system of statements that can be made about colonies and colonial peoples, about colonising powers and about the relation between the two. It is a system of knowledge and belief about the world within which acts of
colonisation takes place. The knowledge of the Orient created by and embodied within the discourse of Orientalism serves to construct an image of the Orient and Orientals as subservient and subject to domination by the Occident. Knowledge of the Orient, because generated out of strength, says Said, in a sense creates the Orient, the Oriental and his world. Said says:

…the Oriental is depicted as something one judge (as in a court of law), something one studies and depicts (as in a curriculum), something one disciplines (as in a school or prison), something one illustrates (as in a zoological manual). The point is that in each case the Oriental is contained and represented by the dominating frameworks (40).

The creation of the Orient as the ‘other’ is necessary so that the Occident can define itself and strengthen its own identity by invoking such a juxtaposition. For Said, the power of the Orientalists lay in their knowing the Orient, which is itself a constituted power and yet was also an exercise in power. So knowledge is always a matter of representation and representation, a process of giving concrete form to ideological concepts. The power that underlines these representations cannot be divorced from the operations of political force.

Said talks of representation as well as culture. Said’s concept of culture is worldly because he is talking the general worldwide pattern of imperial culture that develops to justify the establishment and exploitation of empire. One way was to introduce the knowledge and power and the way they chose was of Hegemony which was first introduced by Antonio Gramsci. Hegemony to him includes as well as goes beyond the two fundamental categories of culture i.e., culture as a social process (Men define and shape their whole life) and as an ideology (a system of meanings and values is the expression and the projection of a particular class interest). Hegemony is a term which refers to the dominance of one state within a confederation, is now generally understood to mean ‘dominance by consent. For Gramsci, Hegemony arises from the power of the ruling class to convince other classes that its interest is the interest of all. Its is a kind of domination levied on the colonised but not by force, but by a clever and more subtle power over the economy, over the state apparatuses such as education and the media by which the ruling class interest is presented as the common interest and thus becomes to be taken for granted. Gramsci conceives culture within the framework of hegemony. Gramsci thinks that that intellectuals play a pivotal role in the functioning of hegemony in society. He divides intellectual into groups: traditional or professional intellectuals and organic intellectuals. Both claim their existence in a state of domination. The traditional intellectuals have a constitutive role to play in the functioning of hegemony in a civil society and the organic intellectuals are most associated with the functioning of political society. Intellectuals, according to Gramsci, are the superstructures of society. Said’s observation on the relationship between modern and Western culture and imperialism have definite connections with Gramscian paradigm of hegemony. He uses hegemony as a dominant perspective to explain the formation of European metropolitan culture. In his Introduction to Orientalism, Said endorses Gramsci’s hegemony as an indispensable for any understanding of the cultural life in the industrial West. Said looks at this process as a manifestation of Europe’s power and will to rule and to dominate. He looks at the emergence of Orientalism as a well-founded doctrine of Western imperialism and colonialism which substantially to the formation of both Oriental and Occidental culture in a specific manner. The doctrine of Orientalism has functioned like hegemony by continuously expanding its area of operation, its scope.
and acceptability in the modern society. These are the two major concepts on which the theory of Orientalism is based.

Said’s notion of culture is influenced by Raymond Williams’ observation on culture. Williams has made profound contribution specifically in consolidating the tradition of cultural criticism. He rejected the elitist concept of culture, on one hand and liberated culture from Marxism’s economic reductionism on the other. He has his four major works on culture, such as *Culture and Society*, *The Long Revolution*, *Marxism and Literature*, and *The Country and City*. His notion of culture claims to be a way of life. He in *The Long Revolution* talks of three categories of Culture. They are moral culture, documentary culture and social culture. Documentary culture involves both intellectual and imaginative reading and human thought and experience and the rest two categories are meanings and values which is an extention of the values of a particular tradition and society. Williams greater emphasis and focus is on the later category of culture where he conceives culture as a social concept Said does not subscribe to William’s notions of culture as a reality to be comprehended in terms of its complex interrelations with the socio-political and economic realities of society.

Said’s *Orientalism* is a study of how Western colonial powers of Britain and France represented North American and Middle Eastern lands in the late nineteenth and twentieth century. *Orientalism* constructs binary divisions where the world has been divided into two parts: East and West to which Britain and France had given the names: Orient for East and Occident for West. Each is consumed in opposition to each other. The Orient is described in negative terms as having no knowledge, light, learning, savage, brutal etc and the West occupies the superior rank. It is said that ‘the Orient is irrational, depraved, fallen, childlike, different, thus European is rational, virtuous, mature and normal’. *Orientalism* reveals the proxy about those that describe the Orient than the people and the places that are described. David Richards points out in *Masks of Difference: Cultural Representations in Literature and Anthropology and Art*:

> The representation of other cultures invariable entails the presentation of the self-portraairs, in that those people, who are observed are overshadowed or eclipsed by the observer (289).

Orientalism is a Western fantasy about what these places contains. It is totally based on the fantasies and imagination of the Occident about the Orient. A Passage To India is the very fine example of the division of East and West. Here Dr. Aziz and Adela Quested are in the lead roles. Aziz present the Oriental and Adela Occidental. There is a scene when she is left alone in a cave as everybody is left behind. She started hallucinating and when Aziz comes to help her, he was caught as it was perceived that he was trying to rape her. She cannot speak because was completely hallucinated and Aziz is prisoned without any fault. Through this episode it becomes apparent that how the Occidental fantasies had given the shape of reality. Stereotyping is also the important concepts discussed by Said in his book. Orientals were conceived as ‘primitive’ or ‘backwards’. Orient was considered a place deemed from the influence of historical change. ‘Orientalism assumed an unchanging orient (96)’. Oriental people often appeared in Western representations as examples of various racial stereotypes. Assumption often made about the inherent racial characteristics of Orientals. It summed up what kind of person he/she was likely to be, despite their individual qualities and failings. For example Frantz Fanon, in his book *Black Skin White Masks*, has given a description when he encounter a white child and he says:
‘Look, a Negro!’ It was an internal stimulus that flicked over me as I passed by, I made a tight smile.

‘Look, a Negro!’ It was true. It amused me.

‘Look a Negro!’ The circle was drawing a bit tighter…

‘Mama, see the Negro! ‘I am frightened’’ Frightened! Frightened! Now they were beginning to be afraid of me. I made up my mind to laugh myself to tears, but laughter had become impossible. I could no longer laugh, because I already knew that there were legends, stories, history, and above all historicity which I had learned about Jaspers

Orientalism also makes assumption about the gender. For example we have a clear example of how the Egyptian Cleopatra is conceived be the Europeans. Cleopatra was a Ptolemaic Queen of Egypt but her image was distorted by the Europeans and they presented her image as a whore. In Orientalism, the East as a who;e is femin’feminised’, deemed passive, submissive, exotic, luxurious, mysterious and tempting, while west becomes ‘masculine’- that means active, dominant, active, rational, and aetic. David Hwang’s Tony Award-winning M. Butterfly (1988) is one of the most celebrated and influential plays in recent American stage history. The play is based on the true story of a French diplomat and a Chinese spy. But Hwang weaves into it many parallels from Puccini’s 1904 opera to engage in what he termed as “deconstructivist Madame Butterfly.”

In 1986 a former French diplomat and a Chinese opera singer were sentenced to six years in jail for spying for China. The diplomat had fallen in love with the Chinese actress who subsequently turned out to be not only a government spy, but also a man. In Puccini’s Madame Butterfly, Pinkerton, an American naval officer, marries a Japanese geisha girl Butterfly, who bears his child. He leaves for the States promising to return but instead sends his American wife to collect his child. The distraught Butterfly commits suicide realizing that Pinkerton will never return.

In M. Butterfly, Rene Gallimard, a French diplomat, falls in love with Song Liling, an opera singer whom he first sees performing an aria from Madame Butterfly. Gallimard would realize his partner was in fact a spy and a man masquerading as a woman only towards the end of the play. In between, David Hwang lays bare the racist and sexist stereotypes about the Orient as epitomised by Puccini’s Madame Butterfly. Hwang's play renders a complex reading of the cultural tension between the East and the West as well as the politics of gender, race and sexuality.

In order to describe the imaginative assumptions of Orientalism, and material effects, Said divided it into two parts: Latent and Manifest Orientalism. Latent Orientalism describes the dreams and fantasies about the Orient. Manifest Orientalism refers to the examples of Orientalist knowledge produced at different historical junctures. Latent Orientalism refers to aspects of Asian ethos which are covertly or subjectively a part of Oriental culture, but which are not visible, at least to outside observers, if not anthropologists. Latent Orientalism is the unconscious, untouchable certainty about what the Orient is. Its basic content is static and unanimous. The Orient is seen as separate, eccentric, backward, silently different, sensual, and passive. It has a tendency towards despotism and away from progress. It displays feminine penetrability and supine malleability. Its progress and value are judged in terms of, and in comparison to, the West, so it is always the other, the conquerable, and the inferior. He posits that Latent Orientalism is responsible for why these writers potentially saw the Orient as a locale requiring Western attention, reconstruction, even redemption. Following examples of the continuous representations of things Orient as requiring leadership and the inferiority of the people supported by the very
ideas of Binary oppositions Said contends that the Orient became subject to a ‘biological determinism and moral political admonishment’ (207) leading to his point that ‘the very designation of something as Oriental involved an already pronounced and evaluative judgement’ (207).

Said then goes on to show how the latent Orientalism led to the perception and representation of the Orient men as inferior and uninterested in development and how this representation led to a viewing of the Orient with “Sexist blinders” (207) which made women, “usually the creatures of a male power fantasy.”

He posits that Latent Orientalism is responsible for why these writers potentially “saw the Orient as a locale requiring Western attention, reconstruction, even redemption” (206). Following examples of the continuous representations of things Orient as requiring leadership and the inferiority of the people supported by the very ideas of Binary oppositions Said contends that the Orient became subject to a “biological determinism and moral political admonishment” (207) leading to his point that “the very designation of something as Oriental involved an already pronounced and evaluative judgement” (207). Said then goes on to show how the latent Orientalism led to the perception and representation of the Orient men as inferior and uninterested in development and how this representation led to a viewing of the Orient with “Sexist blinders” (207) which made women, “usually the creatures of a male power fantasy.”

Manifest Orientalism are the visible, overt features of Asian culture, such as clothing, architectural styles, calligraphy, and artistic creations. Manifest Orientalism is what is spoken and acted upon. It includes information and changes in knowledge about the Orient as well as policy decisions founded in Orientalist thinking. It is the expression in words and actions of Latent Orientalism. The first 'Orientalists' were 19th century scholars who translated the writings of 'the Orient' into English, based on the assumption that a truly effective colonial conquest required knowledge of the conquered peoples. This idea of knowledge as power is present throughout Said's critique. By knowing the Orient, the West came to own it. The Orient became the studied, the seen, the observed, the object; Orientalist scholars were the students, the seers, the observers, the subject. The Orient was passive; the West was active. One of the most significant constructions of Orientalist scholars is that of the Orient itself. What is considered the Orient is a vast region, one that spreads across a myriad of cultures and countries. It includes most of Asia as well as the Middle East. The depiction of this single 'Orient' which can be studied as a cohesive whole is one of the most powerful accomplishments of Orientalist scholars. It essentializes an image of a prototypical Oriental--a biological inferior that is culturally backward, peculiar, and unchanging--to be depicted in dominating and sexual terms. The discourse and visual imagery of Orientalism is laced with notions of power and superiority, formulated initially to facilitate a colonizing mission on the part of the West and perpetuated through a wide variety of discourses and policies. The language is critical to the construction. The feminine and weak Orient awaits the dominance of the West; it is a defenseless and unintelligent whole that exists for, and in terms of, its Western counterpart. The importance of such a construction is that it creates a single subject matter where none existed, a compilation of previously unspoken notions of the Other. Since the notion of the Orient is created by the Orientalist, it exists solely for him or her. Its identity is defined by the scholar who gives it life. Said argues that Orientalism can be found in current Western depictions of "Arab" cultures. The
depictions of "the Arab" as irrational, menacing, untrustworthy, anti-Western, dishonest, and—perhaps most importantly—prototypical, are ideas into which Orientalist scholarship has evolved. These notions are trusted as foundations for both ideologies and policies developed by the Occident. Said writes: "The hold these instruments have on the mind is increased by the institutions built around them. For every Orientalist, quite literally, there is a support system of staggering power, considering the ephemerality of the myths that Orientalism propagates. The system now culminates into the very institutions of the state. To write about the Arab Oriental world, therefore, is to write with the authority of a nation, and not with the affirmation of a strident ideology but with the unquestioning certainty of absolute truth backed by absolute force." He continues, "One would find this kind of procedure less objectionable as political propaganda—which is what it is, of course—were it not accompanied by sermons on the objectivity, the fairness, the impartiality of a real historian, the implication always being that Muslims and Arabs cannot be objective but that Orientalists...writing about Muslims are, by definition, by training, by the mere fact of their Westernness. This is the culmination of Orientalism as a dogma that not only degrades its subject matter but also blinds its practitioners." So Said calls into question the underlying assumptions that form the foundation of Orientalist thinking. A rejection of Orientalism entails a rejection of biological generalizations, cultural constructions, and racial and religious prejudices. It is a rejection of greed as a primary motivating factor in intellectual pursuit. It is an erasure of the line between 'the West' and 'the Other.' Said argues for the use of "narrative" rather than "vision" in interpreting the geographical landscape known as the Orient, meaning that a historian and a scholar would turn not to a panoramic view of half of the globe, but rather to a focused and complex type of history that allows space for the dynamic variety of human experience. Rejection of Orientalist thinking does not entail a denial of the differences between 'the West' and 'the Orient,' but rather an evaluation of such differences in a more critical and objective fashion. 'The Orient' cannot be studied in a non-Orientalist manner; rather, the scholar is obliged to study more focused and smaller culturally consistent regions. The person who has until now been known as 'the Oriental' must be given a voice. Scholarship from afar and second-hand representation must take a back seat to narrative and self-representation on the part of the 'Oriental.'

Works Cited:


