



# Feminine Orientalism

## Western Female Writers Journeying across the Land of the Moors

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**GeSt**  
Gender Studies



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# I. Introduction



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## II. Defining the Genre of Travel Literature

- Travel writing is a literary genre which, due to its interdisciplinary aspect, has become one of the popular and ubiquitous areas of study.
- postcolonial studies have enticed much of the attention on travel writing due to its significant project of rethinking colonial history *vis-à-vis* other cultures (Hulme, 2007, p.6), and travel accounts envelop chronicles of cross-cultural encounters between the traveler and the native which rather suggest new modes of reading history.
- Western travel narratives, with this regard, disclose the intersection of travel literature with Orientalism as a tradition of representation within the parameters of power relations, or as Edward Said (1978) conveniently puts it, as an ideology which “expresses and represents that part culturally and even ideologically as a mode of discourse with supporting institutions, vocabulary, scholarship, imagery, doctrine, even colonial bureaucracies and colonial styles” (p. 2).



### III. James Duncan, *Writes of Passage: Reading Travel Writing* (1999)

- In the first place, drawing on the thematic of Raymond Williams and others, travel and its cultural practices have been located within larger formations in which the inscriptions of power and privilege are made clearly visible. We are thus beginning to understand much more about the cultures of natural history, for example, and thus the complex dialectic between scientific expeditions in the field and the circulation of their knowledges through metropolitan and colonial centers of calculation (p. 2).



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## IV. Edward Said, *Orientalism* (1978)

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# V. Western Women's Travel Writing between Post-Victorian Constraints and Imperialism: The Model of Emily Keene's *My Life Story*

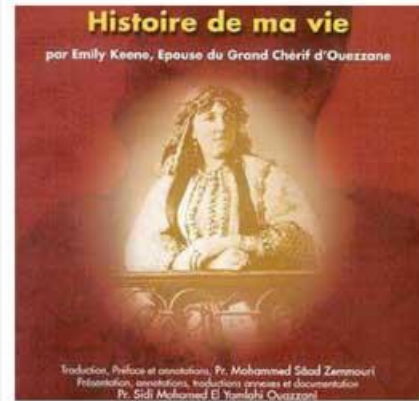
Women travel writers were unable to adopt the imperialist voice with the ease with which male writers did. The writing which they produced tended to be more tentative than male writing, less able to assert the 'truths' of British rule without qualification. Because of their oppressive socialization and marginal position in relation to imperialism, despite their generally privileged social position, women writers tended to concentrate on descriptions of people as individuals, rather than on statements about the race as a whole (Mills 1991, p. 3).



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# VI. Sidi Al-Hadj Abd al-Salam, the Shareef of Wazzan and his Wife Emily Keene, the Shareefa of Wazzan.



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# VII. Conclusion



MULEY HASAN, MULEY ALLI, THE SHAREEFA OF WAZAN, MULEY AHMED, MULEY ALARBI,  
A FAMILY GROUP IN 1911.

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