

**AUTO AND HETERO-STEREOTYPES IN
TRAVELOGUES ON PAKISTAN: A
LINGVOIMAGOLOGICAL STUDY**

BY

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**Auto and Hetero-Stereotypes in Travelogues on Pakistan: A
Lingvoimagological Study**

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Candidate of **Master of Philosophy** at the National University of Modern Languages do hereby declare that the thesis **Auto and Hetero-Stereotypes in Travelogues on Pakistan: A Lingvoimagological Study**, submitted by me in partial fulfillment of my MPhil degree, is my original work, and has not been submitted or published earlier. I also solemnly declare that it shall not, in the future, be submitted by me for obtaining any other degree from this or any other university or institution.

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ABSTRACT

Title: Auto and Hetero-Stereotypes in Travelogues on Pakistan: A Lingvoimagological Study

The language used in tourist travelogues is a site of national stereotypes formed against the character of a country. Travelogues on Pakistan are discourses of representation that reveal such national stereotypes through which international tourists build an image of Pakistani nation and her national character. These discourses are informed by a writer's political ideology as they are replete with stereotypes about the destination country (hetero-stereotypes). What is described in a travelogue is always a difference; in what aspects a target nation is different from your own. As travelogues are written for a worldwide audience, so it becomes significant to find out what are the images that are presented internationally of a particular nation. The present study aims at identifying the auto and hetero-stereotypes in travelogues on Pakistan by different foreign writers. The research also draws comparisons among the perceptions of the three writers regarding Pakistan and its people. Three travelogues which are written by an American, Australian and Scottish writer have been selected for the present study. The data was chosen through an online store named Amazon, Inc. while using purposive sampling technique. The study uses qualitative approach to conduct analyses of the travelogues. Van Dijk's ideological square model (1998) is employed to carry out discourse analysis of the selected sections of the travelogues in the light of Leerssen's Imagological framework. The findings reveal that travelogues about Pakistan frequently stereotype and exoticize Pakistan and its people. There is consensus among foreign writers about Pakistan regarding the absence of women in Pakistan, a sense of fear for one's life, views about landscape/cityscape, self vs other distinction, and religion. The authors lack an awareness and an acknowledgement of cultural divergence. It is important to understand that such discourses as travelogues evolve into the sources of disinformation and strengthen the already existing stereotypes about the character of a nation.

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DEDICATION

To my late grandmother (Dadu Ami) who was a strong supporter of women's education

CHAPTER 1

INTRODUCTION

1.1 Background to the Study

Historically, twentieth century was marked by yielding the most revolutionary thoughts and ideas. A new wave emerged pertaining to ideas like women rights, decolonization and multiculturalism. The masses at that time were going through postwar resurgence after witnessing the horrors of the two world wars. New ideas and approaches were surfacing that corresponded appropriately with the changing dynamics regarding women rights, multiculturalism and colonialism, of the century. Image studies, or Imagology emerged as one of those novel approaches which responded to the challenges of the time. Imagology, as its name suggests is the study of images, where the focus of study is on a foreign nation and one's own as well. According to M. Beller, "imagology studies the origin and function of characteristics of other countries and peoples, as expressed textually, particularly in the way in which they are presented in works of literature, plays, poems, travel books and essays" (Leerssen & Beller, 2007). The ethnic images are generally focused while particularized emphasis is on national stereotypes and prejudices. The aim of such a type of study is to figure out how these stereotypes originated and evolved through time, with a major focus on their role in discourse. The correlation of the 'the self' and "the other" is also dealt with in Imagology.

Today the matters of otherness and alterity are understood by placing them within the broader cultural, social and political phenomena, such as globalization and migration for such issues were present in the ancient times too. Most of the modern thinking and ideas such as the comprehension of ethnic and cultural differences find their origins in Greek philosophers. Their neighbors were termed as barbarians by them only because they did not speak Greek. Thus, Plato's "Timaeus", "Leges", "Epinomis", Aristotle's "Politica", Tacitus' "Germania" and of course Herodotus' "Historie" all serve as valuable geo-ethnographical works which in their time dealt with the perception of foreignness and fostered identity. With the emergence of these ethnocentric ideas in discourse, the use of stereotypes became frequent and they became a significant part in regulating the relationship with foreign nations. The beginning of

the Middle Ages saw a surge in writings about national characteristics and the description of stereotypes became increasingly elaborate owing to the enhanced contact between peoples of the modern states.

Back in the era of Enlightenment of the eighteenth century, national characters were not thought to have a connection to some abstract invariant standard. When J.G. Herder explored the subject, he gave the status of a norm to the states of being peculiar and diverse. That is why, during the nineteenth century matters pertaining to national identity were discussed on the bases of international differences and the peculiarity of a people as compared with the humankind in general. The outcome was a rise in comparative studies. Moreover, the new attitude towards national thought transformed the discipline of philology, turning it into a combination of anthropology and linguistic, literary and historical analyses, as applied by J. Grimm. Therefore, the nineteenth century is marked by J. Leerssen as the “pre-history” of imagology (Leerssen & Beller, 2007). The name “Imagology” was given to the new sub discipline of Comparative Literature by H. Dyserinck in the 1960s.

1.2 Travel Writing

Travel Literature is an umbrella term used for all literature that describes travels of an individual in a narrative manner. Travelogues fall under this umbrella term and in its contemporary usage, this word, was first used in the nineteenth century and is a combination of two modern English words travel and monologue. American traveler Burton Holmes (1870–1958) claimed to have coined the word as a neologism and its earliest use in Burton’s works is in 1904. However, according to Charles Musser, the word was not coined by Holmes and it may have been used as early as 1899. Regardless of who coined the term, it was Holmes who used it extensively to refer to his travel lectures (Peterson, 2013).

In essence a monologue in which the narrator tells us their travels is known as a travelogue. Travelogues are always nonfiction and the hallmarks of this type of writing are accurate descriptions of the events and places that the person narrating the piece has visited, as well as the type of people s/he has met during the journey. Most travelogues are depictions of places and events that are uncommon; therefore, many writers who wrote travelogues during antiquity have been prone to embellish the facts. Despite this, all travelogues are considered to be nonfiction in nature. Therefore, while

writing about travelogues one of the most important things is to review what critics have written about the definition of the term.

As travelogues borrow a number of elements that are common in other genres, the debate is ongoing as to where the travelogue belongs in literature. It has elements found in epic poetry which is a long, narrative poem, as well as narrative nonfiction, but is distinct from both. In *Cambridge Introduction to Travel Writing* (2013), Tim Youngs puts forth the argument that travel writing is a genre on its own and it has borrowed elements from a number of other genres but cannot be classed as belonging to any of them. He accepts the fact that there has been debate on the matter and "Travel narratives, both oral and written, have been around for millennia. Yet their longevity has made it no easier for critics to agree on how to define or classify them." According to Youngs not only does the travelogue occupy a distinct space, it is above other genres of narrative nonfiction. He says that "Travel Writing, one may argue, is the most socially important of all literary genres. It records our temporal and spatial progress" (Youngs, 2013).

1.3 Auto and Hetero-Stereotypes

A stereotypical image or notion of a particular type of person or thing is defined as a widely held but fixed and simplistic image or idea of that person or thing. Stereotypes are everywhere around us. They address ethnic groupings ("Asians are strong at math"), political groups ("Republicans are wealthy"), genders ("Women are weak at arithmetic when compared to males"), demographic groups ("Florida inhabitants are elderly"), and situations ("Tel-Aviv is dangerous"). As these and other examples show, some stereotypes are fairly correct ("the Dutch are tall"), while others are far less so ("the Irish are red-headed," according to only 10% of the population) (Stephanie Madon, 2019).

An imagologist differentiates between auto and hetero-images where the image of self or one's own is known as auto while that of a foreign nation is called hetero. Every author comes with his/her own cultural background which impacts his/her understanding of the foreign culture. Things that are considered normal in one's own culture (auto-image) impact the tourist's decision of perceiving the foreign cultural values as normal or abnormal. If the foreign culture's values (hetero-image) are different from the tourist's, they are seen in a different light and treated as being distant

and the 'other'. Thus, presence of subjectivity is always there in such cultural representations of a foreign nation.

Any perception of any individual about a certain place is bound to be unique. The manner in which a traveler/writer views a new/foreign place will be different from the way in which the people living in that place perceive it. Hence, the accounts of a traveler would reflect much more curiosity in comparison to that of the indigenous person. The travel writer usually highlights the quality of the place, its culture, custom, people etc. that acquires only secondary importance in the accounts of the narrative of an indigenous person of that region. Hence, the perception of the traveler/writer about the culture of a place/people is important in understanding any travel narrative. The representations of a destination (e.g., in terms of culture, food, nightlife) and interpretations of such representations in travelogues is the main focus of this study, especially with regard to national stereotypes.

1.4 Lingvoimagology

Lingvoimagology is a new branch of linguistic theory of communication. It describes the image of one people or a country in the linguistic consciousness of other people; lingvoimagology studies its verbalization. The concept was developed by Prof. L.P. Ivanova (2016). The subject of lingvoimagology is an assessment, stereotypes, rituals, precedent phenomena, and paralinguistic situations. The reliability of studies in many ways is provided by the textual material organized in genres. Data indicate that the most adequate texts for lingvoimagological research are letters, travel notes, some publicist articles, and even works of belles-lettres (Ivanova, 2016).

Authors differ in their description and interpretation of a country according to their particular interests and contexts involved. These interests lie under the careful use of language. A closer examination can reveal much about the images created for "self" and "the other".

The study is an attempt to single out these images created through the use of auto and hetero-stereotypes in travelogues on Pakistan as a result of lexical choices made by their respective authors. The study focuses on auto- and hetero-stereotypes in travelogues on Pakistan written by various authors as listed by Amazon, Inc. in its top sellers across the world.

1.5 Warrior Poets: Guns, Movie-making and the Wild West of Pakistan (2013)

This travelogue has been penned down by an Australian filmmaker, Benjamin Gilmour, who has travelled extensively across the globe and specifically in Pakistan. This travel narrative entails the author's venture of making a film (Son of a Lion) on child education and representing a positive image of the Pashtun community to the world. Gilmour wanted to shoot his film in the agency of Darra Adam Khel because that region attracted him and he felt a certain inexplicable inclination towards the Pashtuns living there. During his stay in Pakistan, he encountered many people and made several acquaintances. Even though film making was illegal and prohibited in the town of Darra Adam Khel yet Gilmour was able to shoot one with the assistance of his hosts. The narrative is replete with conversations/interactions with the locals and details of all kinds of events that took place along the journey. There are quite many instances in the travelogue where Gilmour feels apprehensive and fearful of the people around him. On the other hand, there are moments where the author feels a strong connection with the Pashtuns. As Gilmour has been to India as well as Nepal, so he frequently compares these two countries with Pakistan and its people. The travelogue was published in 2013 by Murdoch Books Australia. The travelogue consists of thirty-six chapters and the language used is simple and easy with occasional codeswitching in Urdu and Pashto.

1.6 Listening to Pakistan: A Woman's Voice in a Veiled Land (2012)

Denise B. Dailey is an American national who visited Pakistan with her husband and a group of travelers. She earned her MFA in Writing from Columbia University. Dailey has traveled seven continents and has kept extensive journals of every trip. She has also authored short stories and fables. During her stay in Pakistan, she traveled to places like Skardu, Gilgit, Peshawar, Taxila, Abbottabad and the Karakoram Highway (KKH). Comprising of sixteen chapters, this travelogue's each chapter is named after the place that it describes. The book entails Dailey's search for an understanding of Pakistan and its people. It also describes in detail the beautiful landscape of Northern Pakistan and quotes actual conversations with the local artisans, salesmen, butlers and tour guides. All in all, the author and her husband show a deep sympathy for the ones in need and make a deliberate effort to provide them economic help. The most pressing

concern for Dailey has been the non-existence of women in the public spaces that she visited and that also tells why the title of the book resonates so strongly with this same notion. At the end of the travelogue, Dailey stresses the need to recognize the obligation of every westerner to know and learn more about Pakistan by actually traveling and staying there. The travelogue was published in 2012 by Inkslingers Press, Vero Beach, Florida, USA.

1.6 From the Lion's Mouth: A Journey Along the Indus (2019)

The third and last travelogue for my study has been written by Iain Campbell. Campbell hails from Scotland and has a degree in Medieval Religious History from Oxford University. The travelogue is divided into three parts, where first two parts contain five chapters each and the last part has four chapters. Campbell has always been fascinated by mountains and has travelled extensively to Asia. The travelogue describes his journey along the Indus River where he visited Karachi, Kalabagh, The Swat Valley, Baltistan, Kohistan and Nanga Parbat. He even went on to Kashmir and Ladakh to have his adventure completed. He discovered many religious and spiritual rituals when he visited various shrines in Sindh and frequented at various tourist spots during the whole course of his journey. His initial plan to travel by boat was, however, not one to see the light of the day and he had to travel by land instead. The travelogue has been published by Bradt Travel Guides, England in 2019.

1.6 Statement of the problem

The language used in tourist travelogues is a site of national stereotypes formed against the character of a country. Travelogues on Pakistan are discourses of representation that reveal such national stereotypes through which international tourists build an image of the Pakistani nation and her national character.

1.7 Research Objectives

This study has the following objectives:

1. To identify linguistic choices employed in the text representing auto- and hetero-stereotypes
2. To analyze stereotypes in the texts from various contexts

1.9 Research Questions

The following research intends to answer the following questions:

1. What are the stereotypes constructed in the travelogues on Pakistan?
2. To what extent do the writers from across the globe vary in their respective ideologies about Pakistan in the selected texts?

1.10 Significance

The study of travelogues and their textual analyses present an area of research which has not previously received close attention. Furthermore, not many studies on the presence of national stereotypes in travelogues are yet apparent in the academic literature. This under-representation of travelogues and use of stereotypes in travelogues in the academic literature is very surprising, given the selectivity involved in their construction; the inevitability of a framework of interpretation imposed by the writer; the extent of power and control which travelogues can have over tourists; the travelogue's role as one of the most important sources of information for tourists as well as its role as an essential contributor to tourists' formation, perception and interpretation of destination images; and the large number of national stereotypes presented in them. In the context of the significant number of travel writings worldwide and their ready availability, these characteristics point to the importance of further investigation in this area of travelogues.

1.11 Delimitations

The study has analysed three travelogues written on Pakistan out of the several popular ones available on Amazon, Inc. The three travelogues selected are:

- i. *Warrior Poets: Guns, Movie-making and the Wild West of Pakistan* (2013) by Benjamin Gilmour (Australia)
- ii. *Listening to Pakistan: A Woman's Voice in a Veiled Land* (2013) by Denise B. Dailey (America)
- iii. *From the Lion's Mouth: A Journey Along the Indus* (2019) by Iain Campbell (Scotland)

1.12 Organization of Study

Following this introduction, the second chapter introduces the works of various researchers and scholars on the explanation of the key terms and their emergence, as well as various theories focusing on stereotypes, and interpretation of literature written using the theory of Imagology. The third chapter provides a detailed explanation of methodology, research design and theoretical framework, as well as the analytical categories that have been used for analysis, data collection sources, and techniques. The fourth chapter gives the data analysis of the selected travelogues, including lexical, discourse and conceptual analyses. In other words it attempts to address the research questions. The fifth and final chapter includes the research findings, in addition to the study's limits, implications, and suggestions for future research.

CHAPTER 2

LITERATURE REVIEW

Travelogues and the national stereotypes within them are being researched since a very long time. Many scholars have studied travelogues in the ancient times and compared them with those being written in the contemporary era. However, there are also some scholars who have worked on guidebooks which portray the national characteristics of a certain nation. This chapter provides an exhaustive overview of literature related to travel writing, travelogues as representation of a culture, stereotypes in travelogues, mutual gaze, self-stereotype, and auto/hetero stereotypes.

2.1 Travel Literature

Youngs gives the review of a number of well-known travel writings beginning from the medieval period and culminating in the twenty first century. He argues, with evidence from these narratives and their literary critique, that the themes and motifs of a number of genres have been used to create a distinct new genre. Even though the quest motif is not new, and it is central to the travel narrative. It is probably the single most important organizing principle of travel writing. Most journeys involve a quest of some kind (Youngs, 2013). He examines other common motifs in travel writing, such as the inner journey of the writer which progresses with this physical journey, that allow writers to not only give commentary on the said issue, but also allow them to present new concepts in this regard that may be alien to the people who are the audience of the travelogue.

When analyzing travel writing, two aspects of the writing should be examined. The first is the narrative and the second is the discourse. Studies carried out to examine both have resulted in the conclusion that the narrative side of the travel writing is one that will start and affect the pre-tour perception of a traveler. This has been examined by Brunner and Edward (2005) who come to the conclusion that perceptions of a tourist are formed even before the tour starts. They give the example of Bali and show that in the Western narrative Bali is an Island Paradise and there is no mention of any other aspect of Bali. Anyone who is going to travel to Bali, and then write a travelogue will be influenced by this narrative and his/her selective perception will remain in play

during the tour. This may allow the tourist to ignore certain aspects of the culture, that they may have noticed and written about, had their pre-tour perception not been formed as Bali being only an Island Paradise where tourists go for fun. They further argue that these narratives not only influence the perceptions of the tourist but also of the people that they are going to visit. They argue that “Agents in the destination societies construct their own narratives of themselves for foreign consumption” (Bruner, 2005). This can either be “corrective” where they try to make sure that the negative perceptions that may be carried by the foreign travelers are dispelled when they visit, or it can be “staging” where the perceptions of the travel writer are reinforced by the local population acting out what is expected from them.

This kind of perception that is created before the traveler even travels to the destination, being the result of their consumption of travel writing, makes their knowledge second hand if they do not make any observations free from the perceptions that have been created. However, some scholars have the opinion that a person who travels to a well-known destination may not be affected by the travel writings of the previous travelers alone. Well-read travelers, especially western travelers, will be affected by a number of other narrative sources that will influence their perception of the travel destination. According to Aktulum & Kubilay (2017) a western traveler will have his/her perception formed by travel writings and travelogues, but they will not be the only source of his stereotypes. They include scholastic and academic discourse, museum visits in their own country and location, paintings, works of art and oral stories among the various forms of discourse that may shape a person’s perception about a travel destination and the local population. Eventually they come to the conclusion that “The travel narrative largely draws its materials from other works or repeats images already known to the public.” (Aktulum, 2017).

As we are discussing travelogues, one of the most important books is a collection of fifteen essays written by highly acclaimed academics that has been published by Cambridge under the title *The Cambridge Companion to Travel Writing*. The book consists of three distinct parts: the first one is titled Surveys and it primarily deals with essays that can be called as a survey of the travel literature that has been published from 1500 AD to date. These are the works that deal more with the content than with literary critique of the content. The second section of the book deals with similar essays as the first but they are focused on certain geographical regions, e.g. we have essays on the

region of the Arabian Peninsula grouped together for easy reading, as well as those on Scotland and other such travel worthy locations.

The most important section of the book is the third one which deals with the critique of travel literature (Hulme P. , 2002). This section gives details on various theories that have been put forward by critics and certain discussions on ethnography. Authors also agree with the assessment that there are certain genres of writing that share common elements with the travelogue. They point out that two particular modes of writing, forgery and its respectable cousin, parody, have especially close, even parasitic, relationships with travel writing, since the lone traveler bearing farfetched facts from remote climes offers the perfect alibi for the forger and a tempting target for the parodist (Hulme P. D., 2002). They conclude by alluding to the genre of novel and saying that the relationship between the genres remains close and often troubling. Many readers still hope for a literal truthfulness from travel writing that they would not expect to find in the novel though each form has taken inspiration from the conventions of the other (Hulme P. D., 2002). An important aspect of this book is that it contains works that freely cross reference each other, that is why there are no stand-alone essays in the books per se, as each one compliments the others. The only shortcoming of the book is that it gives a large space to English authors, but it can be argued that this is due to the fact that it is published by Cambridge as an essentially British book. Although there is some discussion of non-English writers as well, just not enough of it is there to make this a truly international book on the subject (Hulme P. D., 2002).

If we are to understand the key concepts that are used in travel writing, then a seminal work in this regard has been published by Anthem Press titled *Keywords for Travel Writing Studies: A Critical Glossary*. The book mainly focuses on travelogue as an experience. The writers argue that travel writing can serve as a complex and a comprehensive repository of reflections on such empirical experiences, capturing the journey with spontaneity in the field, or processing it retrospectively and at a distance on the author's return (Fordick, Kinsley, & Walchester, 2019). Here readers should not be concerned at the word "keyword" as it has not been used in the literal sense, rather it is used as theorized by Raymond Williams in *Keywords: A Vocabulary of Culture and Society*.

All in all, there are more than one hundred unique concepts that have been elaborated upon in this book, and each concept has been given the title of a keyword. It

draws upon the debates that occur regularly in our society, ranging from the impact of travel writing on the individual and on the community, to the importance of travel writing for the society as a whole. The book also gives a context-based study of travel writing which became a significant subject for academics and literary critics during the past few years and how it became an essential part of Arts and Humanities critical study. The book also details on how certain words, such as Diaspora and Tourism have gained traction in the society and are now significant in their own regard, having social and geopolitical implications. It must be noted that although the book has been published as an encyclopedic volume, based on word titles as in a dictionary, the tone of writing has more in common with an essay than with an encyclopedia. This may have to do with the fact that all three of the book's writers are currently teaching, Charles Forsdick teaches French at the Liverpool University in the United Kingdom, Zoe Kinsley lectures in English at the Liverpool Hope University in Britain and Kathryn Walchester is a professor in the Department of English and Cultural history at the Liverpool John Moores University. Instead of making efforts to create something that will only be used as a reference book, they have strived to create a book that can be used by the everyday reader to understand travel writing keywords and concepts.

2.1.1 Travel Literature from the East

A number of books have been included in the review that have been written with the sole purpose of making sure that the travel writing which was overlooked by western scholars is given its proper place in history. One such book, *Reversing the Colonial Gaze: Persian travelers Abroad* (2020), has been written by Hamid Dabashi, a renowned scholar of Iranian studies at the University of Columbia in the United States of America. The main purpose of the book, which he details in the foreword as well, is to examine the travel writings of Persian travelers and to cast out the neglect that has been heaped upon them. The writer himself says that he seeks to right the wrong of terrible epistemic violence that has been historically perpetrated on these travelers and their travelogues (Dabashi, 2020). If one forgoes the introduction of the book and overlooks it somehow, the rest of the book is nothing more than an exceptional effort in detailing the travel writings of early Persian travelers and an impressive critique of travel writing in Persia, in general.

It can be said that this book attempts to do for travel writing what Edward Said's *Orientalism* (1978) did for perceptions of the east in western literature. Said did not

attempt to take a particular niche and delve into it, so Orientalism is a broad work with very general themes. On the other hand, *Reversing the Colonial gaze* attempts a niche critique, therefore it is more focused. Edward Said rightly said in his book that every single empire in its official discourse has said that it is not like theirs, that its circumstances are special, that it has a mission to enlighten....and it uses force only as a last resort (Said, 1978). This is especially true about western treatment of eastern, especially Persian travel writing. It has been a cruel twist of fate that when English travelers, started traveling the world, the most opulent and mystifying part of the globe was the orient. But the travelogues that have been written by travelers of the Orient, traveling to other exotic locales, have been looked over and disregarded by many literary critics. This has dealt untold damage to the literary society in Iran.

Therefore, Hamid Dabashi has taken it upon him to examine and critique the seminal works from Iranian travel writing. Even though the book has been written to stem the tide of systemic neglect of Persian travelers, the tone is not that of a person who has an agenda.

Eastern stereotypes are further discussed in *The Constructions of the East in Western Travel Narratives, 1200 CE to 1800 CE* by Radhika Seshan. Seshan argues that stereotypes were created in part due to the mythological aspect of travel writing at the time. It must be kept in mind that the history of travel writing shows that during the early and formative years of western travel writing there was a great deal of mystery connected with the east, in particular India, Persia and China. This fueled a desire that almost “required” travel writing to touch on the fantastical and give accounts of fabled cities as the people “wanted” them to look. Seshan presents critique of Prester John’s travel writing and shows that many stereotypes that have been created in his writings have been those that were common at the time, so instead of saying that he created stereotypes by visiting the east and being influenced by the orient, we can posit that he carried his stereotypes with him to the east and they were reinforced there by what he saw and perceived as strange. Seshan also gives critique of Marco Polo, Johannes Plano de Carpini and Friar Odoric of Pordenone as well as William of Rubruquis.

All the works that are examined by the writer tend to be those that have a certain “following”. This is why there is a lack of works that are considered niche in this regard. It can be argued that this is not an overly comprehensive book, but Seshan more than makes up for it by giving them a mention in the passing. There are many works that use

only the popular travelogues, and Seshan is no exception, however what they do mention many other works in passing and to make a point, especially if they have similar traits as the main work being mentioned. Seshan's study is unique in its nature due to a highly studious juxtaposition of popular travel narratives with those that are highly niche and may not have been critiqued by scholars (Seshan, 2019).

2.1.2 Travel Literature from South Asia

If we are to examine the critique and collection of travelogues from Pakistan, the best collection so far, that provides a critique is *Hybrid Tapestries: The Development of Pakistani Literature in English*. This book, which is the effort of Muneeza Shamsie, is in the same vein as her previous works such as *And the World Changed: Contemporary Stories by Pakistani Women*. She says that each of the writers included in the book "broadened the canons of traditional English Literature and gave it a new voice." (Shamsie, 2007). This is especially true for travel writing for Pakistani Literature in English is not replete with travel writing, and the best work that the book has to offer are the travelogues of Salman Rashid. The book does do them justice though and there is detailed discussion on each item.

When we discuss the critique of writing style as well as the content, one of the prominent works in the context of South Asian travelogues is *Indian Writing in English in the Wake of Travelogues*, in which Meena (2018) argues that anyone who writes a travelogue has a special job to perform that requires more from them than just being the observers and reporters as is widely believed. She argues, with extensive examples from the South Asian and other travelogues, that the best writers are those who style their content in such a way that the reader is transported to the locale that they have visited and they are able to take the reader on the journey with them. She says that the main job of the writer is not that of the traveler, rather they are writers. Hence, they should be literary writers than being mere travelers (Meena, 2018). This means that it should not be enough for them that they have just captured their travels in a report form, rather the style of writing should put them in the same category as literary writers. This is especially true for South Asian writers, and Pakistani writers in particular, for there are many travelers who have gained fame with their travels, but the ones who have had the ability to pick up the pen and write something about their travels that can be classed as a literary narrative are very few.

2.2 Travelogues as representation of a culture

We now move to the actual content of the travelogues. There is a consensus among critics that anyone who writes a travelogue is leaving an imprint on general public. It can be argued that due to the high volume of tourism on the world stage, travel writing is more widely consumed than any other kind of niche literature. Not only that, but there is a real chance that travel writing has a real impact on the people who read the works. Suzuki & Wakabayashi argue that “Travelogues are one of the most widely used media for traveling anywhere outside one’s familiar place, containing multiple representational styles such as maps, photos and linguistic descriptions.” (p.147) (Suzuki K., 2005)

Their study of various tourist travelogues brings to light the fact that many people who read them take them as the last word on the destination they are traveling to. This finding can then be used to argue that if there are any hints of any stereotypes in the writing of the travelogue, then the people who read them will carry those with them when they travel to the said destination, so it is quite possible that any stereotypes that have found their way into the content of travel writing will have real world consequences as people who read the work will think that the people who live at the said destination do actually have those traits, and they will carry this false information with them when they travel to the destination, or even if they do not travel to the location, anyone who is native to the location will face the stereotype when s/he meets the reader of one of these books.

According to Schulz-Forberg (2005), travel writing has always faced an uphill battle. They state that not all travelers with their fantastical tales of distant cultures were met with open arms, rather “Travel writers had a problem from the start; nobody believed them.... travelers were rumored to have a twisted relation with the truth.” They further argue that the actual narrative of a travel writer is not always the actual truth. They present various instances where this has been proven beyond a shadow of doubt. One particular problem they present is that many writers copy each other’s work. An example in this regard is Victor Tissot, who copied material from his contemporary Gustav Rasch’s *A Night in the Gangster World of Berlin* (1870), for his work *Voyage au pays des Millards*, subtitled as “*Notes of a travelling Frenchman*” (1874). However, they do provide many redeeming aspects of travel writing. According to their study, many travel writers, when describing cityscapes, scenery or any of the other visual

details of their travels, were apt to give descriptions based on other visual cues that the reader may have available. This means if a person were to describe a city, they will most probably try to describe it in terms of a well-known painting that they know most of their readers would have seen. They term this phenomenon “collective imagology” or “inter-visibility” (Schulz-Forberg, 2005).

In the same vein it has been argued in various other works that as these people who believe these narratives and take them as fact are not going to take a second opinion before visiting the destination. They are essentially being manipulated by the person who is writing the travelogue; thus they will have a skewed vision and they will visit only the sites that the writer has deemed to be good for them and they will stay away from the sites that were not according to the liking of the travel writer. McGregor and Zillinger both have the opinion that anyone who visits a destination based on the information contained in travelogues and guidebooks is essentially affected by the content of the travelogue and is therefore not making an independent decision (Zillinger, 2006) (McGregor, 2000). They argue that all decisions of the person who visits a destination based solely on the opinion of a travel writer are affected by the opinion of the travel writer, although some opinions may be more affected than others.

They further argue that even if the decision to visit a destination is made as an impartial decision, the sense that they make of the said destination will be affected by the opinion of the travel writer whose travelogue they have read before embarking on their journey. Although they make the decision of visiting a site independently, the writing style and the stereotypes that may have seeped into the travel writing will have an effect on what they take back from the said destination. Nishimura (2006) goes even further than this and argues that not only is the sense of the destination affected by the writing of the travel writer, but rather the entire experience is affected by the content of travelogues. If a writer has written about a destination with high praise, then the travelers will have high hopes about the destination.

On the other hand, if the person who is writing the travelogue has included certain stereotypes, then the opinion of the travelers will be affected negatively even before they have stepped foot on the destination and this may lead them to magnify the negative aspects of the destination and fail to appreciate the positive aspects. This is in line with the basic assumption of imagology which says that stereotypes that creep into writing lead to real world social effects (Nishimura, 2006).

2.3 Stereotypes in travelogues

We now move to the discussion of stereotypes that are included in travel writing. When discussing this topic, it must be kept in mind that these stereotypes may not be included by design, rather they are the inner workings of the writer's mind. Therefore, the normal definition of stereotypes, does not hold in this regard. We need a definition that takes into account the travel writer's process. One such definition has been put forward by Hinton (2000) who says that according to his opinion stereotypes are "simplified 'pictures in our heads' of people and events in the world" (Hinton, 2013). This is a better definition of stereotypes when we are considering the work of a travel writer, for it impresses upon the point that the travel writer may not necessarily be guilty of harboring a negative opinion about a person or a culture, rather their lack of knowledge about the way they do things, or talk, or even wear clothes, may have a lot to do with the kind of image that they create in their writing.

This is especially true of medieval travelogues where many people thought that their religion and their way of life was not only the one true thing under the sky, rather it was far superior to others, and such was its superiority in their opinion that other cultures and lifestyles did not even warrant a study. This has been pointed out by Joep Leerssen whose opinion about stereotypes can be further used to elaborate on Hinton's definition. He argues that a person's perception of other cultures can be discussed using the two "images". This is a common tool in imagology and has been discussed by various authors since 1945. Daniel Henri Pageaux and Hugo Dyserinck are considered to be pioneers in this regard, while Franz Stanzel is worthy of mention as well. However, Leerssen gives this method a new approach and argues in *Imagology: On Using Ethnicity to Make Sense of the World*, that the auto image/hetero image discussion can be used to explain stereotypes in travel literature. An explanation of the auto-image is that it is the image a person has of him/herself, his/her culture, or his/her nation. This can be called, in essence, the norm of a person.

So anything that matches this image will be considered as normal by that person and there will not be any stereotype associated with it. On the other hand, there is the hetero image. This is the image of the "other", the things that are not according to his/her normal. Therefore, if a person sees anything that does not match his/her perception of normal, s/he will consider it to be an aberration. So in essence, a person judges another nation based on his/her own, another society based on his/her own and another,

unknown culture based on his/her own. Anything that does not match his/her own, is considered to be base (Leerssen & Beller, 2007).

This argument is explained in another way by Wilson (2006). He argues that the perception of a certain stereotype is also affected by the nature of the person's auto-image, although he does not explicitly mention the word auto-image, rather he explains that a person of a particular social group will refer to a certain stereotype that is common, but they will interpret it according to the societal norms of their own group. He gives the example of the Swiss stereotype of punctuality and goes on to argue that a person who is born and bred in Germany will have a very different interpretation of this stereotype than a person from Spain. This is a further explanation of the auto-image playing a role once again in stereotyping. This means that an auto-image will have a dual role to play when it comes to stereotypes, the first will be during the creation of the stereotype as explained earlier, but the second role will be in interpretation of stereotypes that already exist.

According to Wilson (2006) this second role is distinct from the first, so one person may create a stereotypical image of a nation or a culture or an individual from another country based on his/her own auto-image, but when that image and that stereotype become prevalent, then other nations will interpret this stereotype based on their own individual auto-images and the auto-image of the person who created the stereotype will have no role to play in the actual interpretation of the stereotype (Wilson, 2006).

This allows us to explain the differences that sometimes occur in the descriptions of stereotypes in literature. So according to Leerssen (2007) the description of an Englishman based on the stereotype of "tea-drinking, respectable and with a 'stiff upper lip' or "robust, no-nonsense, nonconformist and easily offended" will depend entirely on the writer, and their own culture. The ones, who do not have a culture similar to the English Tea, will consider it to be an aberration (Leerssen & Beller, 2007).

Waldemar Zacharasiewicz, in his *Imagology Revisited* presents a similar opinion. He presents a history of stereotypes that has been created not by the perception of a person being against another person's humanity per se, but rather it is the result of a traveler thinking of his/her own home and own nation as the norm and anything else as the aberration. According to Zacharasiewicz, most of the stereotypes that have been

formed in the past century or so have been according to the perception of the traveler, but they are pre-formed according to the theory of climate. It may be argued that Zacharasiewicz presents the theory of climate as a subtle justification of the creation of stereotypes, but here the researcher shall digress. All in all, Zacharasiewicz's work can be concluded to stand on five pillars.

These are that stereotypes are always present, that certain stereotypes then seep into the narratives of people who travel to other destinations even if they do not do so by design, rather it is just the way they perceive things and people, therefore they do not consciously make the effort to stereotype, rather their perception of a nation or a society that is different to their own makes them think of the new people as an aberration. Several essays depict this phenomenon as being influenced by climes of different nations. This theory is called the climate theory. Even though this has been presented in the book, and some may argue that it has been presented in such a way that it may be used to justify stereotyping in travelogues, Zacharasiewicz does not make any explicit statements to the fact that all stereotyping can be explained by the climate theory (Zacharasiewicz, 2010).

Although most of stereotypes were directed towards the Orient, the Western Civilization was such that it had a highly fragmented structure. This structure continues to this day. Even though most travelers were eager to explore the Orient and unravel its mystery, there were many who explored the west. *Europe Observed: Multiple Gazes in Early Modern Encounters* edited by Kumkum Chatterjee, and Clement Hawes, is a comprehensive work that examines these travel narratives. Although the present research focuses on stereotypes created for the east, in particular Pakistan, but there should be something to compare to, therefore this study has been included in the review in order to provide a scale of comparison. According to Chatterjee et. al. (2008) there are many stereotypes that are unique to the west. The study focuses both on the inter-European travel as well as Muslim travelers who entered Europe during the medieval times. Hence, we have a chapter on Arabs traveling into Spain. Of particular importance in this regard is that one of the most common stereotypes that Muslims had of the Europeans in general was that they had a strange religion.

This can be easily juxtaposed with the European religious stereotypes of the Orient. In the chapter on Arab travelers to Spain they give the example of Al-Ghassani and his work "*The journey of the minister to ransom the captive*" (*Rihlat Al-Wazir fi*

Iftikak Al-Aseer) wherein Ghassani clearly carries this stereotype throughout the book, making various references to the Spaniards as a whole as being “worshippers of the cross”. Chatterjee notes that this stereotype cannot fall into the definition of the ones ingrained into a person, as labeled the “hetero image” by Leerssen. Rather they say that the anti-Christian invective in al-Ghassani was neither deeply ingrained nor inherent in Arab-Islamic culture and writings but a product of historical determinants- of European expulsion and exclusion of Muslims that was not forgotten either by the exiles or by their descendants (Chatterjee & Hawes, 2008).

National stereotypes are those that have been ingrained into the person’s mind by the society that they are living in. This view, prevalent in most of the texts that have discussed national stereotypes, is again echoed by Terracciano et al. (2005). They argue that even though there are many facets of stereotypes that are either false, or just mythological, there is always a small portion of truth in all stereotypes. If we were to peel away all the layers that have shrouded the stereotype, we will always be left with a truth. They argue that these small “kernels of truth” will “reflect the average emotional, interpersonal, experiential, attitudinal, and motivational styles of members of the culture” (Terracciano, Abdel-Khalek, Adam, & Adamovová, 2005). They also argue that stereotypes may not be formed by the definition of the hetero-image and auto-image alone, rather a plethora of sources come into play when a national stereotype is being created. That is why they argue that stereotypes are in fact over-generalizations of a national view of another nation and they are formed through education, history and even jokes.

Terracciano et al. (2005) opine that stereotype may be formed by three main routes. Either by “generalizations based on observations of the personality traits of individual culture members” which will of course be easy to spread in travel narratives, or they can be formed by the “inferences based on the national ethos, as revealed in socioeconomic conditions, history, customs, myths, legends, and values” (p.97) (Terracciano, Abdel-Khalek, Adam, & Adamovová, 2005). This is most similar to Leerssen’s auto-image, that will then lead to the formation of the hetero-image when a person travels to another location and finds that the other nation is significantly different from his own in all of these aspects. Or they can be formed by “comparisons or contrasts with geographically close or competing cultures.” This last opinion is also similar to the auto-image/hetero-image theory that stereotypes will be formed by a contrast of

one's own culture with the other culture and not by the simple impact of another culture on the traveler (Therkelsen, 2005).

We must keep in mind that even though there are broad stereotypes associated with nations and societies, they are not the product of a single travel narrative. Rather travel writing concentrates on stereotypes that are very narrow, so we will not find any narrative that will label all aspects of a nation, or even deal with all aspects of a nation or a society in a stereotypical manner. Moroz (2010) argues that stereotypes present in perception of travel destinations often pick out their specific parts, the food staples common there, elements of landscape, aspects of cultural heritage etc. It is further argued that it is actually the "self-stereotypes" of the person who is narrating the travelogue that leads them to form the perception of others (Moroz, 2010).

It can be, therefore, argued that due to the deep-seated perceptions involved in the creation of stereotypes and the role of a person's own society in interpreting them, and the fact that all stereotypes have something of a "kernel of truth" at their core, two things are evident. The first is that once stereotypes have been created, they have real world implications. Most of these are viewed as negative by scholars and Therkelsen (2005) opines that these can start from prejudice but lead to outright discrimination and in many severe cases persecution (Therkelsen, 2005). However, Wilson (2006) and Dann (2001) have provided at least some positive implications, but these must be taken with certain caveats. According to these two studies the positive implications of clichés and stereotypes are only limited to the memory of the traveler, hence, they argue that stereotypes created this way can lead to a memory being formed of the juxtaposition of a person's own culture with the new culture and this can be seen of as a "mental souvenir" which the traveler has taken from the journey and can then display to other people (Dann, 2001).

The second aspect of such deep-seated perceptions is that they are very difficult to erase. This is due to the fact that once stereotypes have been created the nation that has been the victim of such perceptions may do its utmost to erase the said image, but as long as other people view it as different from their own culture, they will continue to use that stereotype to describe the said nation. Case in point is the image of Switzerland as general and the Swiss people in particular. Dann (2001) has argued that even today many people identify Swiss people with the popular stereotypes that have been in vogue for the past century or so. This is despite the fact that Switzerland has launched

numerous campaigns to distance themselves from the traditional stereotypes as depicted in the popular story of Heidi and the typical association with chocolate and yodeling. Dann (2001) quotes one of the Swiss National Officials as saying that they have engaged in a campaign to rebrand Switzerland with new celebrity figures and the idea is to use these recognizable figures to get past the old clichés and illustrate that Switzerland is a varied and exciting place, modern and multicultural. However, they go on to argue that all these efforts have been to no avail, and many people will not even recognize Roger Federer as a Swiss national, or even if they do, they will not consider him to be a symbol of Switzerland (Dann, 2001).

Even though stereotypes are very difficult to erase, they can become, to some extent, “bearable” for the reader, and they may not be influenced by them that much. This occurs when the readers of the narrative realize, either from other sources who give accurate information, or from their own experience, that the travel writer is either exaggerating on purpose, or they are employing caricature. Can-Seng (2002) argue that with the proliferation of travel writing, the locals are also in possession of knowledge as to what kind of stereotypes will be associated with them. They make informed decisions as to how they are going to entertain their guests and they will to a certain extent, try to stage themselves, so that the pre-conceived notions of the traveler are fulfilled. According to research, locals will sometimes change themselves in order to make sure that they are in accordance to the traveler’s notion. This is most frequent in cultural tourism and not that common in mass tourism (Ooi, 2002).

Schulz-Forberg (2005) argue that this can have a certain dampening effect on the stereotypes. They examine travel writing that focuses on Europe in general and the idea of the European civilization in particular. They have come to opine that people are generally able to discern a stereotype from the actual fact, but as pointed out earlier, all stereotypes contain a nugget of true information, they are not completely false, rather they are exaggerations that border on the grotesque; therefore it is not easy to completely ignore them, especially when a person’s own opinion that has been formed by living in a society tells them that such and such people are strange because they are different. Due to this kind of attitude, not all stereotypes were believed and those that were, can become tolerable. However, this is not the case with all stereotypes, rather only some of them (Schulz-Forberg, 2005).

2.4 Mutual Gaze

Till now we have focused on the unilateral aspect of travel writing, i.e. the traveler is going to a distant and strange land and carrying with them certain stereotypes that have been ingrained in their memory, then coming back to their homeland and narrating what they saw, albeit through the lens of their stereotypical perception. This does not take into account the fact that when anyone travels to a distant land, they too are in fact an oddity and they too are not according to the perception of normal as fostered by society in the minds of the locals. As they gaze at the locals as a kind of “mad” and “behind the bar” entity, the locals too view them as such. With new research, there has been ongoing study regarding the perception of locals about the people who visit them. This led Darya Maoz to use the term mutual gaze and adapt it to a new definition in this context. According to them mutual gaze when used in the context of travel writing in general and stereotypes in travelogues in particular, is the gaze of the tourist reciprocated by the locals. In the post-colonial travels this can lead to “mutual avoidance, remoteness, and negative attitudes and behavior” (Maoz D. , 2006).

There are two approaches that can be used to discuss mutual gaze. The first one focuses on the amalgamation of the tourist, the host and their combined experience. According to some scholars this experience can lead to formation of new notions on part of both the host and the travelers. According to Banaszkievicz (2012)¹, this theory can be used to address a number of situations and it has a number of positive aspects. They argue that this kind of approach represents the well-known saying that ‘travel broadens the mind’, makes it possible to overcome negative preconceptions and encourages intercultural dialogue (Banaszkievicz, 2012). However, there is another theory which dictates that on the whole, the experience of a traveler is one that is shaped by the staging of the locals. All in all, it is not a “true experience” rather one in which both the traveler and the locals play a role that is suited for their best interest. Proponents of this view claim that as the locals and the traveler are both playing roles that are already stereotypical, they will both reinforce the already strong stereotypes that exist in each other’s mind. Therefore, the locals may have stereotypes about the traveler, but as the traveler is playing a role, they will only reinforce those stereotypes.

¹ Their work *Dialog międzykulturowy w turystyce. Przypadek polsko-rosyjski* has been included in this review as there is a distinct lack of works that examine contemporary Russian travel writing and tourism. The work is not in English and Google Translate has been used to render the text into English.

According to Banaszekiewicz (2012) due to the fact that the host's relation with the traveler in such a case, centers around staging and a certain lack of authenticity, it cannot be classed and categorized as a true encounter, rather it can be categorized as mere role playing this will lead to a further reinforcement of the stereotypical perception on both sides (Banaszekiewicz, 2012).

An important aspect of examining the mutual gaze is that it can lead to unforeseen consequences. According to some researchers there are certain stereotypes that can be positive, but they can play havoc with the hospitality that a traveler will have at a certain location. Tung (2019) has carried out research in this regard and has come to the conclusion that in a nutshell, positive stereotypes such as being self-sufficient, able to do one's own work, strength etc. can become negative attributes in a host-tourist relationship. The reason for this is that a person who is perceived as being able to do their own work and perfectly capable of taking care of themselves will not receive the same level of service from the local host as a traveler who is thought of as incompetent. It must be kept in mind that a person who is deemed incompetent will have a myriad of other problems to face, but they are not to be included here (Tung, 2019).

There has been a lot of research carried out on the western travel writers, and most of it generalizes the travel writer. When we discuss the perception of a male westerner, we are actually generalizing to a male, hetero sexual, white tourist, who gains a certain respect just by the dint of his being a white male (Pritchard & N, 2000). While on the other hand the locals are mostly from the third world countries. It must be kept in mind that when the phrase local gaze, or mutual gaze is being used, it does not mean a literal ocular gaze, rather it is basically a perception that can be from vocalization, mannerisms, from gossip attributed to the tourist, or some news of what they did. All in all, the local gaze, as opposed to the tourist gaze, is a perception of the foreigner, created in part by pre-existing notions in the society and in part by the mannerisms and the behavior of the tourists. This can often lead to the tourists being manipulated and staged by the locals. Cheong & Miller (2000) argue that as the locals are strangers to them, the tourists are also strangers to the locals, the only difference is that they are very visible and they stand out (Cheong, 2000) .

According to some researchers, the entire spectacle of traveling in general and tourism in particular, is staging. Tourists are manipulated and their spatial movements

are guided by the people who act as guides. However, not only the people but the locations that tourists visit are also staged to some extent, so it is for the benefit of the tourist gaze that the locals do this. According to Urry (2011), the tourist and the local are both involved in the final product. They also give statements by other researchers who point out that tourism can now be classed as a performance art with each actor having a certain set role to play in the final product. They are also of the view that tourists take their stereotypes with them to the locations and sites they visit, and these form expectations according to what they have read in narrations of travel writers. The locals, who already know of such perceptions and expectations, stage their locations according to what the tourist gaze expects and then they view the tourist through the local gaze as an actor who can be manipulated. They give the example of Bornholm, where working quarries that could have spoilt the view are fenced off and all other views from the balconies of tourist hotels and rooms are like framed pictures (Larsen & Urry, 2011).

The mutual gaze is not something that is spontaneous, rather it requires something from the tourist to become active. According to Maoz D. (2005) one such instance is the behavior of Israeli tourists in parts of India. They have taken over certain locales, such as some land in north and some parts of Goa beach. They are present there the year round; the only difference is that one tourist group is exchanged for another. In these “enclaves” they live life as they did in their own country and everything from food to their dress is as if it has been imported from Israel. This leads to them treating the locals who provide certain services as hospitality services and cleaning services, as their personal servants and maids (Maoz D. , 2005). Westerhausen (2002) provides a firsthand account of such behavior and says that locals who were even a small degree lower than the expected standard of service in the West were chided and many times cursed by the visiting Israelis (Westerhausen, 2002).

Another aspect of the mutual gaze is that it has a very significant effect on the local population if the tourist or the person who is the target of the gaze stays in the locale for a long period of time. It should be kept in mind that the impact of stereotypes that are in travel writing are not as easy to perceive as those of the mutual gaze. Anyone who is the target of the mutual gaze will feel the effects from the get go. While stereotypes in travel writing take many years to seep into the combined memory of the local population, the effect of the mutual gaze is immediate and sometimes intense.

According to studies in India the effect of the mutual gaze has been immediate in Indian population, with some locals refusing service to the Israelis, others demanding they pay in advance, and others still refusing to let them entertain guests in their rooms after a certain time in the day. They also point out that blunt signs have gone up around the enclaves that have been established. They point out that one should be respectful to locals if they want to be respected, and others give out ways in which local traditions can be respected. Although none of them mention any particular culture or any particular country by name, everyone is aware that they have been targeted towards the Israelis (Cheong, 2000) (Maoz D. , 2005).

Apart from these effects, there are certain aspects of the local gaze that can make travel difficult for certain tourists. There are certain societies in the world that are highly patriarchal, so if any female tourist were to visit these societies as a tourist, then the gender stereotypes ingrained in the local population will lead to a very hostile local gaze. In this case the local gaze will be the effect of the local perception of women, and not of anything that woman has done at that time. She will be subject to a hostile stereotype only because she exists and has traveled to that place. According to Moufakkir and Reisinger (2013) this kind of gaze is very common in Indian societies where men will be the ones offering certain services such as transport etc. in the local population, and any woman who visits the community will have to interact with these men. Such a sexualized type of local gaze will have a detrimental effect on any female tourists that visit and they will have to maneuver themselves to avoid any ill effects of these encounters with the local population (Reisinger & Moufakkir, 2013).

The reason for the mutual gaze being examined at this point in history is that in the past the person holding all the power was the tourist. While some nations thought of them as strange men, others went as far as to appoint many of them as their de facto rulers or even gods. However, in the post-colonial age there has been a shift of balance and the power that the tourists wielded as rulers has now gone. On top of this, the people who used to serve them free of charge, depending on them giving out what they could, now demand they pay them for the services rendered. In the post-colonial world, the relationship of the tourist and the local has changed drastically. Therefore, the locals now have the power to change the experience of the tourist. It must be kept in mind that although locals had the power to do this from the time the first tourist ever traveled the globe; they were restrained due to their inner perception of the tourist as someone who

was above them. Even now, they do not openly antagonize the tourists, rather they plan and strategize their response. According to studies, the best response is that they stage their acts, so if a particular tourist thinks that they will find a certain kind of behavior in the locals, then the locals may stage themselves according to the perceptions that have been created by the previous tourists and their narratives in travel writing (Maoz D. , 2006).

Another dilemma that is posed by the mutual gaze is that sometimes positive attributes are juxtaposed with the absence of others. For example, the positive attribute of “competent” may sometimes be taken to mean the absence of “civil”, meaning that a person who is a competent traveler is also aloof and uncivil, for they do not care much about the local hospitality and they would rather do their own work themselves (Judd, James-Hawkins, Yzerbyt, & Kashima, 2005). Another problem is that stereotypes are often exaggerated depictions of the kernel of truth that is present in the person. This plays its part if the stereotype is positive, and sometimes turns it into a negative when the locals gaze upon the traveler. For example, Lin et al. (2005) argue that being smart in one’s travels is a positive attribute, but when it is viewed through the prejudiced mutual gaze it can be perceived as being over smart, and this can lead to the perception that the traveler is being disrespectful. Another aspect of this kind of changing stereotype is that a traveler may be perceived to harbor certain stereotypes about the locals that they, in reality, do not. Working from the same example as before, a traveler that is being judged as being over smart, will automatically be perceived as harboring the stereotype of clumsiness and lack of intelligence about the local population (Cheung, Kwan, & Lin, 2005).

2.5 Self-stereotype

Another important aspect of stereotypes while traveling is that of the self-stereotype. This is the stereotype that a person has about their own selves. This is becoming more and more common in contemporary tourism, or rather it can be said that more and more studies are now being carried out to interpret the stereotypes carried by the traveler that affect their own selves. This is very important because just as the stereotypes of the “other” carried by the tourist will affect their behavior toward the local population, their self-stereotype will also affect their attitude towards the local population. It must be kept in mind that not all tourists carry self-stereotypes that will affect their attitude towards the locals, for there may be some whose self-stereotypes

are such that do not come to play in their day-to-day dealings with the local population. Self-stereotypes must be examined along with the mutual gaze if we are to investigate the development of tourist-host interactions. Woosnam et. al (2009) are of the view that due to these self-stereotypes, the tourist and the local are on the same page and they have some common ground. It is, therefore noteworthy that self-stereotypes on part of the tourist may influence a closer interaction with the locals (Ying, Norman, & Woosnam, 2009).

Stereotyping, in general, has a distinct effect on the conditions faced by a traveler when traveling to a particular place. This works both ways, so both the travelers gaze and the locals gaze come into play in this. Researchers have concluded that the conditions for tourism in particular locality can be affected by the mutual gaze. If travelers are perceived as being positive, then the locals will try to invite more and if there are negative stereotypes associated with travelers then, they will try to limit tourism. This concept is different from the concept of mass tourism as discussed by Maoz D. (2005) and Westerhausen (2002) in their example of Israeli tourists in India. In that case the tourism to a certain place is open, and no matter what the locals do, tourists will continue to arrive. The only thing that locals can do is try to make sure that they are safe, so basically the mutual gaze in that case is not balanced as the locals are at a disadvantage. However, in case of ethnic tourism, this is not the case, for locals control more aspects of tourism and they are able to have a direct impact on tourism. Maruyama and Woosnam (2015) have concluded from their research on ethnic tourism in Guam that locals were more encouraging of tourism if they perceived tourists to have positive attributes (Maruyama & Woosnam, 2015).

2.6 Auto and hetero-stereotypes

In a study of auto- and hetero-stereotypes about the Swiss culture and Switzerland, Bender et. al. (2013) examined guidebooks about Switzerland and then compared the stereotypes present in guidebooks of different languages. They came to the conclusion that each guidebook had a unique way of discussing Switzerland according to the auto-stereotype of that nation. So German and English guidebooks treated the same stereotypes of the Swiss nation in different ways according to the auto-stereotypes present in the German and English society. They concluded that as far as the Swiss nation was concerned, many of the guidebooks tend to view them through

the lens of their own “home culture”, “auto-image” or “in-group” (Fisher, Gidlow, & Bender, 2013).

Sofia D. Kamalova (2020) carried out an extensive linguistic analysis of nine multicultural novels about the Israeli-Palestinian conflict written in English. The study consisted of singling out two degrees of estrangement between the auto- and the hetero-image, with alienation and the image of an *alius* making an accent on differences and misunderstanding, and alterity together with the image of an *alter*, on similarities and propinquity. Lexico-semantic and stylistic analyses of the novels, carried out in the article, revealed linguistic tools which are employed to represent the hetero-image as either an *alius* or an *alter* (Kamalova, 2020).

Heijns (2021) conducted an imagological study on Dutch travel literature to examine the image of Hong Kong in travelogues written by Dutch travelers. It has been found in the analysis of the travelogues that there is a deep influence on Dutch writers of British colonialism and that what they describe in their travelogues about Hong Kong is mainly through the colonial eyes (Heijns, 2021).

In conclusion, as far as stereotypes are concerned, scholars have researched the various types of stereotypes that are common in travel writings throughout the world. Scholars have also conducted studies on how stereotypes came into being and what impact they have on the locals as well as the travelers. Scholars have also examined the impact of stereotyped travel writing on the people who are going to travel. These travelers-to-be, are influenced by the stereotypes present in the literature they read and therefore, carry perceptions that may not be true. Studies have also been carried out on what the locals perceive when a traveler meets them for the first time and after that what they perceive of travelers who are stereotypical. This phenomenon, which has been given the name of mutual gaze affects not only the attitude of locals towards the travelers and tourists, it may sometimes reinforce the very perceptions and stereotypes that led to the locals looking down upon the travelers in the first place. Contemporary research has also been highlighted which argues that due to mass tourism, the tourist-host relation can no longer be viewed as real interaction, rather there is much staging/performance involved and both of them play a role. At the end research works that highlight certain aspects of self-stereotyping and the effects of stereotypes on the overall tourism at a place have also been included. There is extensive research that has been conducted on the role of stereotypes, both hetero and auto, and their effects on

tourists and the locals, but research that tackles stereotyping in Travel Literature on Pakistan is lacking.

The literature review also demonstrates that national stereotypes are (still) used widely, and it becomes evident that travelogues also play an important part in their formation, perpetuation and use. The literature review confirms that travelogues contribute much to the formation of destination images. They convey images of people and countries which ultimately can influence a tourist's decision to visit or not to visit a destination. In addition, travelogues are often considered as independent, credible and trustworthy information sources and tourist 'markers', telling people what sights to gaze at. They portray a foreign country and offer stereotyped insights about the 'home' culture of the travelogue. It would appear that travelogues provide abundant research material for linguistic analysis in the field of linguistics. The present research aims to add in the field of discourse analysis of travelogues on Pakistan, that have not yet been explored, via lingvoimagological insight.

CHAPTER 3

RESEARCH METHODOLOGY

In the previous chapters, I have discussed the origin of travel writing, its impact on the perceptions of the reader, the auto- and hetero-stereotypes in travel writing and the concept of mutual gaze. Furthermore, I have also discussed the key terms and their origins and cited works that employed the theory of imagology. The purpose was to generate a research gap and now this chapter explains the methodological framework for this study.

3.1 Research Design

The research design adopted for this study is review and analytical in nature, which undertakes a discourse analysis of the selected texts. Review and analytical research design is thought appropriate for this study as it seeks to review the travelogues and analyze them for identifying auto- and hetero-stereotypes in the chosen travelogues. The study is qualitative in nature. There are a number of approaches and methods that can be employed to analyze qualitative data. The aim of a qualitative study is to collect and deduce meanings from a wide range of available data. Holliday (2015) argues that the researcher's influence on the interpretation of the collected data cannot be denied. It is important to stress here that qualitative approach does not seek to prove or disprove anything but the purpose is to compel us to ponder upon the ongoing issues of this world (Holliday, 2015). Holliday has also indicated that the data collection and interpretation are two closely-knit processes. The data of this study has been categorized by employing Holliday's approach. The study is grounded in the theory of imagology in which the concepts of auto- and hetero-stereotypes have been explored in the texts.

The books were read in their entirety and important sections were highlighted. The process of analysis, the techniques such as coding, determining themes and constructing an argument had been followed as per Holiday's approach. In travelogues there are various topics that recur and are touched upon by almost all writers. These include culture, nightlife, cuisine, gender, language, security, religion and landscape of a country. By examining the lexical choices in each travelogue and assimilating them as single category, codes were developed and topics came about. The frequently

occurring codes that held a significance to the study's aims were put together in tabulated form for the generation of themes. An argument was then elaborated via imagological discourse analysis of each excerpt.

In other words, in the fourth chapter, data have been analyzed in two stages; firstly, a discourse analysis of the selected excerpts from each travelogue was conducted while identifying the stereotypes existing in the language of the travelogues and secondly, imagological analyses of the identified stereotypes have been executed. This analysis is then augmented by synthesizing the views of all three authors and their respective perceptions about Pakistan and its people.

D. H. Pageaux was one of the first prominent imagologist who laid emphasis upon the role of the linguistic aspect of the research conducted for identifying hetero-stereotypes especially at the lexical level. He stressed on the need to analyze the semantic fields which are made up of lexical units that are employed to describe the image of "the other", and also the use of loanwords to show the different realities of a foreign culture. The first thing to consider through lexico-semantic means is the character representation, while the second thing is the focus on the frequency and etymology of loanwords because that can locate the role of a symbol associated to the character. The study has focused on the linguistic aspect of imagology which focuses on the lexical items used in the representation of the hetero-images and also their correlation with the auto-images.

3.2 Method

The method chosen for examining the language of selected travelogues is critical discourse analysis. It is a qualitative research method. Through critical discourse analysis the dominant discursive practices can be challenged that are being used in discourses like travelogues. This is achieved when the disciplinary boundaries are fragmented; thus, it opens up the possibility for different ways of getting to know and understand travel literature and the opposing images present in them. These images are placed within their socio-historical context.

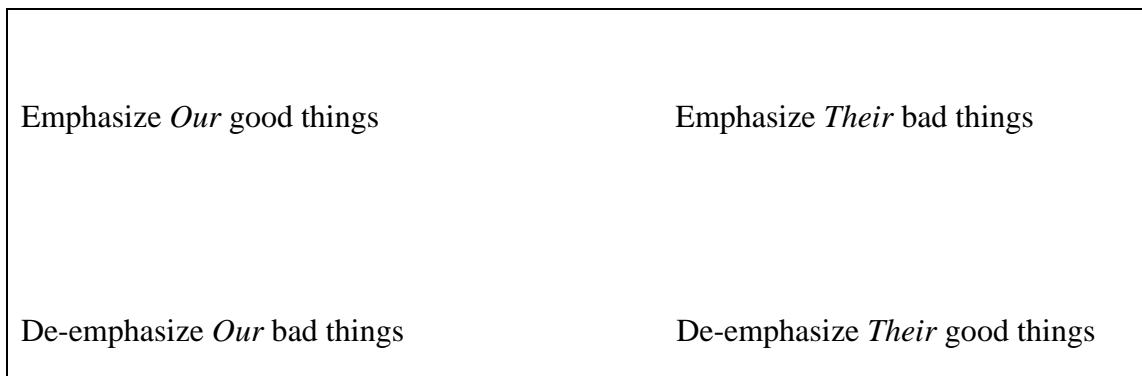
Discourse analysis is a way to examine the patterns of language expended across discourses. Another consideration given by discourse analysis is the different ways of using language which result in differing world views and understandings. It also explores to what extent the use of language is influenced by the relationship between

participants involved in that discourse. It also examines the effect of use of language on social identity and relation. Finally, it also paves way to analyze how the different world views and social identities are constructed through the use of discourse (Paltridge, 2012).

Critical discourse analysis, in the light of above-mentioned features, has been chosen for analyzing the travelogues providing language as a unit of analysis. Van Dijk's ideological square model has been chosen for analyzing the language of the discourse. His work focuses mainly on prejudices i.e. how they are produced and reproduced in discourse. This approach known as the Socio-cognitive approach is one of Van Dijk's most influential works in the field of discourse analysis. The human mind is considered to play a significant role in discourse according to socio-cognitive approach. Van Dijk places importance on social representations (SR) such as values, attitudes, beliefs, and stereotypes held by society as a whole (Dijk, 2011). These widely held beliefs are social representations (SR) and it has been argued by Van Dijk (2011) that they are acquired, used and changed through text and talk. The approach to CDA taken by Van Dijk consists of three dimensions: social analysis, cognitive analysis and discourse analysis. Discourse, here, means a communicative event which may include talks, conversations, written texts along with the associated paralinguistic features as gestures, typographical layout, images and other such signifiers. Cognition refers to not only personal but also social cognition, beliefs, values, goals, emotions, evaluations including other mental or memory structures, representations, or processes that make up a discourse or interaction. Within Society the microstructures of situated face-to-face conversations as well as the macro-level structures which can be global, societal or political are included. These structures are usually defined as groups varying in their ideas and beliefs or more specifically as institutions, movements, organizations, social processes, political systems and more abstract properties of societies and cultures. According to Van Dijk (2011):

Prejudice is not merely a characteristic of individual belief or emotions about social groups, but a shared form of social representation in group members, acquired during processes of socialization and transformed and enacted in social communication and interaction, such ethnic attitudes have social functions, e.g. to protect the interest of the in-group. Their cognitive structures and the strategies of their use reflect these social functions. (p.13) (Dijk, 2011)

One of the significant and overall strategy of ideological discourse control is the way in which Group Relations are manifested in discourse. It is the way in which in-groups and out-groups are presented in any discourse such as text or talk. These are prototypically represented using the ideological pronouns *Us* and *Them*. Such presentation for self and the other varies considerably if language is analyzed by employing the ideological square (Dijk, 2011).



The Ideological Square (Dijk, 2011)

We learn from the complex meta-strategies of the ideological square that for their own group the members tend to talk or write positively while for other groups their presentations and representations tend to be negative in text or talk. These other groups are those which are considered as opponents, enemies or competitors, just because they are different. In the present study the out-group or other is the one that the traveler has interacted with during his or her journey and that is Pakistan. The properties attributed to the in-group describe the traveler's own country and nation. As travelogues are also important discourses which are replete with the writer's perceptions, attitudes, and beliefs about a particular nation and country, this method of analyzing data is the one that can help highlight the stereotypes, if any, in the texts. As the present study aims to highlight the auto (*Us*) and hetero (*Other*) stereotypes/images, this method of analysis has been preferred.

It is through critical discourse analysis that a variety of questions related to the constructive and/or destructive effects of the language used in the travelogues can be asked. It, in addition, also aids in exploring the way in which these socially produced ideas in the books that constitute "reality" in travel literature are created and maintained.

3.3 Theoretical Framework

The study is grounded in the theory of Imagology. The term ‘imagology’ pertains to the study of mental images of a foreign nation in literature. Ton Hoenselaars and Joep Leerssen (2009) define imagology as:

“Imagology is based on, but not limited to, the inventory and typology of how nations are typified, represented, and/or caricatured in a given tradition or corpus of cultural articulations. On the basis of the analysis of texts or cultural artefacts, it raises questions about the mechanism of national/ethnic ‘othering’ and its underlying self-images. Questions raised concern the relation between ‘character’ and ‘identity’; historical variability; genre, canonicity, and irony; and intermediality” (p. 251).

The knowledge of most foreign cultures and much of our own culture comes through reputation mostly. Often times what we know about a certain nation is an “image” rather than a result of an actual interaction with a person of that nation. This also leads to the understanding that we have little idea of how “typical” these people are as representatives of their nation. Still it is the case that we don’t find it difficult when we have to recognize some temperamental attributes as being “typical” for particular nations. For example, the Scots as being stingy, the Belgians’ reputation for stupidity and the Spaniard’s reputation for pride are known to such an extent that we enjoy jokes and stories which are founded on the knowledge of these attributes (Leerssen J. , 2003).

Image studies or Imagology is not concerned about the truth of such stereotypes about certain nations rather it seeks to identify the patterns through which these stereotypes become recognizable. The objective information value of such commonplaces is not the pressing matter for an imagologist because the emphasis is on the amount of suffering that such prejudices have brought upon those who become the target of such representation. We can quote here the unjust treatment of Jews throughout history and of the so-called primitive natives in various European colonies. So an imagologist is not wary of the wrongness or rightfulness of such beliefs but of the historically real repercussions of a large population who vested in these beliefs. It may be implied that such beliefs are irrational, still their impact is drastically real. Due to these reasons an imagologist keeps a safe distance from the debates about the degree of objective “validity” of such beliefs (Leerssen J. , 2003).

Images are not examined in terms of their truthfulness and as items of information about reality but as properties of their context. If we read somewhere that the British are individualists, the initial query is not: “is that true?” rather, the inquiry is solely related to context, e.g.: Who is the person saying this? What is the target audience of the author? Why does the author think this point is significant to make? What is the political scenario when this text was produced? What is the way through which the author attempts to make the reader believe a certain claim? How does this image of British individualism fit into the text as a whole—What kind of a text is it anyway: an essay, a novel, poem, or travel narrative? These questions help in addressing the national stereotypes in their textuality, intertextuality and context (Leerssen J. , 2003).

When analyzing national stereotypes, the referential signification doesn't occur between text and reality rather text and text. National stereotypes are constructs that have an already existing textual tradition before them from which they have emerged. Their historical force is more closely related to their recognition value than their so-called truth value. A familiar thing is confused with something valid. This representation of national characteristics follows some default rules when they are seen as textual traditions and does not depend much on the political and social circumstances of that time. That is why, there are structural similarities found in the representation of different countries (Leerssen J. , 2003).

The most common cliché that can be said about any country is that it is “full of contrasts”. One author would claim that country A has X attribute while author B would claim another attribute Y to be present in the same country. Which of these opposing attributes is then given emphasis depends entirely on the political attitude of the author and on the type of claim he/she is trying to make (Leerssen J. , 2003).

Stereotypes can have either positive or negative connotations depending on the political reality. This means that countries which have the potential to pose a threat due to economic or political enmity are mostly described using negative terms, resulting in xenophobia; on the other hand, countries which do not pose such threats are described in “cute” terms, which results in exoticism or “xenophilia”. All of this discussion implies that an imagologist not only studies the image of a nation under study but also the context and more importantly the attitude of the author. The attitude of the author is important because texts written by authors of different nationalities will carry their

own biases and value judgements about a particular nation. That is how the distinction of auto and hetero-images came to be realized where auto-image is the image of self, attitude towards one's own cultural values and hetero-image is the attitude towards the other. Authors go through a cultural confrontation when they are involved in the process of cultural representation, so their own assumptions and biases are, undoubtedly, going to influence this confrontation. Thus, there is presence of subjectivity to quite an extent in the representation of another culture. An "image" and objective information are distinguished on the basis of this unavoidable subjectivity (Leerssen J. , 2003).

In conclusion, it can be said that nobody is in a position to describe a cultural identity. What is said about a culture is a difference; the way in which a nation is thought of as being different from the rest. This implies that across nations common cultural values are taken for granted and this kind of representation is governed by the theoretical assumption that a nation will be most itself in the aspects in which it differs from the other nation. This presupposition becomes the basis for a mindset which views identity as being particular, different and exotic and stops us from realizing that all our identities are created to make us a part of humanity as a whole (Leerssen J. , 2003).

However, the title of my research has the term 'a Lingvoimagological study', which means the study of the image of one country or its people in the eyes of another people and country. Prof. L. P. Ivanova (2016) argues that image of a country or its people is always verbalized that is why there is sufficient ground for the formation of linguistic imagology.

3.4 Data Collection

Purposive sampling technique was used to collect data for the study because travelogues specifically about Pakistan were focused. The data (books) had been purchased from an international online store Amazon, Inc. Its best seller travel literature section on Pakistan was explored. The books had to be ordered online from USA and it took 3-4 months for the books to arrive in Pakistan. It should be noted here that there is an abundance of travel writings on the internet. However, the site (Amazon.Inc) used to identify these travel writings has a plethora of travel guides but a limited number of travelogues. Since the objective of this study was to analyze travelogues, so the selected travelogues were chosen from the best-sellers category. The aim of the research is to

study and analyze travelogues that have been written on Pakistan by foreign writers, so the gender of the authors was not a necessary concern to the research.

Substantial data was provided by the books on auto- and hetero-stereotypes by the authors of various nationalities. The three travelogues selected are: *Warrior Poets: Guns, Movie-making and the Wild West of Pakistan* (2013) by Benjamin Gilmour (Australia), *Listening to Pakistan: A Woman's Voice in a Veiled Land* (2012) by Denise B. Dailey (America) and *From the Lion's Mouth: A Journey Along the Indus* (2019) by Iain Campbell (Scotland). The study used excerpts from the aforementioned travelogues.

CHAPTER 4

DATA ANALYSIS

The data has been analyzed using Van Dijk's ideological square model (1998). A pattern-seeking approach was employed while reading the data and analyzing it afterwards. It is a task that offers the researcher more flexibility and objectivity than a pattern-imposing approach. After repetitive readings, the data was coded and this yielded the themes for the analysis.

The analysis is presented under three headings as the travelogues have been separately coded for themes and then analysis was conducted. However, a comparison has been generated after the analysis of the three travelogues.

4.1 Listening to Pakistan: A Woman's Voice in a Veiled Land (Denise B. Dailey)

The author of this travelogue is an American woman who visited Pakistan along with her husband and a group of friends. The following themes were generated after reading the text:

4.1.1 Women in Pakistan

The writer came across very few women in Pakistan and even fewer with whom she could actually have a conversation. This is evident through the selected sentences that have been quoted below. In the whole course of her writing, several references are made to the absence of women which are given hereunder.

Example 1	The lobby was full of Pakistani and Chinese businessmen, but no women or other tourists. (Dailey, 2012, p.15)
Example 2	No women loitered in the lobby. (p.27)
Example 3	... the underlying themes of a hidden society played in my mind: hidden women, hidden values, hidden risks. (p.28)
Example 4	But there were no other women in view. (p.42)

Example 5	There are no women visible. (p.49)
Example 6	The handful of women we saw were architectural triangles completely covered in brown or black burqas. (p.44)
Example 7	It serves as a bar for non-Muslims and its need to be from easy viewing was clear in the Sunni town. Here I saw my first unaccompanied Pakistani woman in public, and a Swedish couple I had not noticed before. (p.164)

Figure 1

- **Discourse Analysis**

Dailey saw “no women” when she was in Pearl Continental Hotel, Rawalpindi, a seven-star hotel of Pakistan. When she is out on the streets of Rawalpindi, a busy metropolis, there are still “no other women in view” (p.42). Here “no women” is a strong claim and observation made by the writer. She also quotes a passage from a guidebook by Lonely Planet about Darra Adam Khel in Pakistan where the absence of women i.e. “no women are visible” (p.49) is reiterated. Moving on, the women that Dailey actually saw were a “handful” and are described as “architectural triangles completely covered in burqas” which reinforces her claim of seeing hardly any women when she visited Pakistan. The observation made by Dailey that she could neither find women in Pakistan’s metropolitan cities and their hotels nor out on the streets or in the impoverished region of Pakistan is an exaggeration. Careful examination of language reveals that through the use of hyperbole, the writer has claimed an absence of women in Pakistan. One of the postulates of Van Dijk’s ideological square model is that the people from the outside (foreigners) tend to put emphasis on the negative other-presentation through the use of language in discourse which is a product of a writer’s personal biases and ideology (Dijk, 2011).

As Leerssen (2007) pointed out in his theory of imagology that an author when describing a foreign nation goes through a cultural confrontation. This means that they are not able to identify with an anomaly in the destination country because of their lack of awareness about that nation and this undoubtedly leads them to form images that alienate the target country and its people from the rest of the world; more specifically

from their own. Dailey has depicted the same lack of awareness as pointed out by imagology.

4.1.2 Landscape/cityscape

The following table enlists the lexical choices of the author when she describes the landscape of the places she visited in Pakistan.

Flat landscape (Dailey, 2012, p.19)	Grey, disorganized street (p.24)	Camel-colored landscape (p.46)
Gritty surroundings (p.18)	Unpaved streets (p.25)	Rigorous geography (p.47)
Oriental plane trees (p.20)	Unpaved and murderously pock-marked road (p.25)	Passage through the airport proved to be a chaotic ballet of ill-choreographed pirouettes, collisions and collapses (p.76)
A pink Baptist church stood as a cheery, if incongruous landmark (p.15)	Landscape arid, inhospitable (p.34)	Blanched and uncompromising landscape (p.108)
Tone was grey. (p.15)	Beige-toned town of Landi Kotal (p.34)	Paradisical world (p.117)
Imposing buildings... coldness (p.22)	Roads ... incomprehensibly perilous, and subject to detours (p.38)	Land of fairy-tale beauty (p.123)
Old Rawalpindi Creased and jumbled (p.23)	An occasional jacaranda tree offered its periwinkle-blue blossoms	Bleakness, desolation, narrowness, unevenness and demolition of some

	as a gift to this otherwise sere landscape (p.39)	portions of the road... (p.137-38)
Dusty road (p.24)	Stony, dusty territory (45)	Narrow, roller-coaster, verge-less roads (p.139)
The mighty Indus.... Swerved in an ill- tempered rush (p.146)	Dramatic geography (p.146)	Murderous rivers, grueling gritty winds, in torrid summers (p.146)
Breath-stopping cold of winter (p.146)	The dull mauve-pewter Indus (p.147)	A large cricket field of grey dust (p.150)
Scruffy, dust-filled, far- from-beautiful but oh-so- vibrant town... (p.160)	The Indus growled below... and the village mourned at our side (p.169)	... conservative Dassu and its ugly twin across the river... (p.171)
... the river's pace and turmoil.... (p.173)	Turbulent Indus (p.194)	Always smoking region (p.35)

Figure 2

- **Discourse Analysis**

Landscapes and cityscapes are an important factor in any destination that a person would want to visit. A travelogue is thus replete with descriptions of the different cities, hill stations and beaches that the author visits during their tour. As enlisted in Figure 2, Dailey has described the landscape of different areas of Pakistan as being “flat”, “rigorous”, “dramatic”. The “dusty” and “grey” Rawalpindi is also mentioned by the author. While traveling to the northern areas, Dailey is particularly concerned about the “murderous, perilous, unpaved roads” and has claimed through use of such adjectives a dangerous and non-vibrant landscape of Pakistan. Also, the adjectives used to describe The Indus River are “mighty”, “turbulent” and “murderous”. Such claims are fear-invoking and almost equate the river to a beast which has a murderous, growling, and raging nature. According to Van Dijk, another strategy to represent the

negative of the Other is when *their* negative properties are described in precise detail. This strategy is known as granularity (Dijk, 2011).

Although Dailey mentions something colorful i.e. “the pink Baptist church stood as a cheery if incongruous landmark” (p.15) which is a familiar landmark for the author, so it stands out and is described as something odd or strange by calling it “incongruous”. This can be compared with the description of other buildings that Bailey saw in Islamabad and described them as “imposing buildings” and “static monuments to power”. The degree to which language is manipulated to describe familiar and unfamiliar landmarks is also considerably high.

From the above analysis it can be concluded that authors will present entities that are similar to their own culture in a favorable manner while those that are dissimilar are presented in an unfavorable light. This confirms the basic assumption of the theory of imagology which proposes that what is described by the travel writer or any author about a foreign nation is always a difference, in order to emphasize upon their dissimilarities (Leerssen & Beller, 2007).

4.1.3 Fear and Insecurity

Even though it's a traveler's independent decision to travel to any place and most of the times they are aware of the dangers that they might encounter in that particular place. Having said that, in this travelogue there were quite many instances where the author felt an unknown fear which is evident from the following extracts:

Example 1	With apologies and a hope that one of the sidewalk guards wouldn't turn his rifle in our unobliging direction, we left the ladies' side of the road and hop-scotched over the potholes to join the men. (Dailey, 2012, p.25)
Example 2	She was nervous that any one of the multiple steps through the airport, customs, and bookings for a small band of North Americans in this unpredictable part of the world might go amiss. (p.74)

Example 3	As we were stuck in traffic, it seemed hard to know where an assault might come from, but we were happy he was surveilling for trouble on our behalf. (p.42-43)
Example 4	... this region that seems so very exotic and which I am loving so passionately, but which seems to harbor dangers around every corner. (p.136)
Example 5	Shafiq reminded us that Gilgit, long a center of warring factions, especially after Partition, had been the site of revolutionary fervor the summer before with riots between Shias and Sunnis. In the slow crowded traffic, I wondered what would prevent anyone, or group, from setting off a bomb as we passed in the middle of the bustling bazaar. My conclusion: nothing. (p.140)

Figure 3

- **Discourse Analysis**

Dailey visited Pakistan in 2004 when General Musharraf was in power and the country was hit with an unfortunate wave of terrorism. However, Dailey is completely aware of the situation and also gets called out “crazy” by her friends who come to know about her plans to visit Pakistan. When Dailey writes “... a hope that one of the sidewalk guards wouldn’t turn his rifle in our unobliging direction, ...” (p.25) she was in one of the marketplaces in Rawalpindi. Furthermore, when she says “...what in this unpredictable part of the world might go amiss.” (p.74) she is at the airport of Islamabad. The unknown fear and sense of insecurity is further given emphasis when Dailey claims her likeness for Pakistan but in the same breath she retorts back to the fear and states that Pakistan “harbors dangers around every corner”. According to Van Dijk, a strategy of negative-other presentation is to describe a threat or insecurity that the writer feels about that nation. This strategy is termed as negative topic (Dijk, 2011).

Throughout the course of the travelogue, through such use of language it is claimed that Pakistan is an unsafe country replete with uncertainties, no matter if you are in a bazaar, at the airport or even in a metropolis. When Dailey in example 6 wonders that “what would prevent anyone, or group, from setting off a bomb as we passed in the middle of the bustling bazaar. My conclusion: nothing.” (p.140), she is

again emphasizing on the notion that there's absolutely no hope left of one's safety in a country like Pakistan. She seems anxious and worried during her entire travel and this is surprising given that she doesn't mention any of her fears coming to reality. The examples show that the writer has equated Pakistan with a region that holds dangers, fear for one's life and a sense of insecurity.

According to Leerssen (2007), the attitude of the author towards the target country is of significance. The imagological framework informs on this bias that authors reveal through their language around which the discourse is generated. It is important in the sense that even if the writer did not face any difficult situation in the target country, why was it deemed appropriate to mention every fear that she felt. The reader is most likely to take this fear with them when they travel to the destination country.

4.1.4 The 'only' tourists/ Lack of tourists

During her visit Dailey seems to have been in a constant struggle to find tourists like her in Pakistan. She verbalizes her concern in the following lines:

Example 1	The lobby was full of Pakistani and Chinese businessmen, but no women or other tourists. (Dailey, 2012, p.15)
Example 2	We were the curiosities, the only visible tourists. (p.23)
Example 3	We were the only tourist group they had seen for a while and didn't quite believe our casual travel. (p.47)
Example 4	In the center were the banquet tables where we, again, were, the only tourists. (p.59)

Figure 4

- **Discourse Analysis**

According to Van Dijk, when a specific property is given special focus, it is usually done for the purpose of negative-other presentation (Dijk, 2011).

In the above examples, the focus is on "the only tourists" or "no visible tourists" which is a strong claim because it depicts the country as hosting no tourists at all. This is also told by Van Dijk that people belonging to a specific group or nation tend to speak/write

negatively about those nations which they have defined as the Other. We can see how this notion is strengthened in the above examples.

One of the questions asked when doing an imagological analysis is: why is a writer saying this about a foreign country and its people? In the above examples we can see how the stress is laid on the absence of tourists in Pakistan. The writer reinforces another assumption of the theory of imagology that when authors mention a lack or absence of something in a target country, they are indirectly implying the presence of that thing in their own country, even though they do not verbalize it directly.

4.1.5 Self Vs Other

Example 1	Suddenly it was permissible for the local people to really stare at us, and for us to cast glances in the direction of some adults, too. ... (Dailey, 2012, p.142)
Example 2	When news emerged in May of 2011 that Osama bin Laden (OBL) had been hiding in Abbottabad for six years, it did not seem so surprising. For someone reputed to need dialysis, obscurity and intelligence cover, he had found the perfect spot. Of course, the fact that ultimately, he was killed there by a team of American SEALs took us all by surprise. (p.67)

Writers use specific verbs to show solidarity with their own group and/or to distance themselves from other nations which are different (Dijk, 2011). In the above sentence it can be seen how the author has used language to create polarization of in and out-group. The use of the verb “stare” for the local people and “cast glances” for herself is an indicator of how the writer is ‘othering’ the Pakistani locals by describing their looking at a group of foreigners as equal to a stare which has nothing positive about it.

In the second example, we can see how the presence of OBL in a city of Pakistan didn’t surprise Dailey rather her country killing OBL did. Dailey uses the phrase “the perfect spot” but only in terms of a hiding place for terrorists like OBL. She states her non-surprise at a terrorist hiding in Pakistan but is equally disturbed by the fact that her own country’s forces killed him. According to Van Dijk (2011), writers tend to de-

emphasize the negative about their own nation or country by highlighting the negative about the ‘other’ through use of language as we have seen in the above examples (Dijk, 2011).

One of the most common comparisons that comes out after an imagological analysis is that of the self vs the other. Here we can see that how Dailey is stereotyping Pakistan as a hide-out for terrorists while creating a soft image for her own country.

4.1.6 English language

Dailey has been expressive regarding her appreciation of the English language as spoken by the locals. She describes her feelings in the following manner:

Example 1	... a very elegant fellow with an arm in a cast came over to introduce himself. In King’s English, he welcomed us to the game. (Dailey, 2012) (p.142)
Example 2	Our ticket bought us entrance and a lecture by a well-educated, English-speaking Hunzakut custodian who showed us the dungeon. (p.131)
Example 3	“Please would you like to visit our school?” she asked in perfect English. (p.112)
Example 4	... were greeted most amiably in King’s English by the son of the proprietor, a former Mir (head) of the region. Not for the first time was I impressed by the fact that our sad lack of basic Urdu was covered over by someone, who even in small villages could speak some English. The British legacy lived on. (p.108)
Example 5	English, thank heavens for us, remains the second official language. (p.37)

Figure 6

- **Discourse Analysis**

The commentary on the spoken English of people that Dailey met is worth noticing. In Examples 1 & 4, the use of “King’s English” and those who speak it are presented as “elegant” and it is impressive for the writer. According to Van Dijk (2011), words that have positive meanings about ‘us’ are usually foregrounded, so that a positive image can be created for a characteristic of one’s own nation, which in this case is the English language (Dijk, 2011).

Moving on, in example 2 Dailey calls a man “well-educated” because he spoke fluently in English. She is again using a positive lexical choice to present her own language.

In the 5th example, it is actually a sign of relief for Dailey that her language is one of the official languages in the country. This is also a technique used to highlight the positive about another nation because it is beneficial or similar to his/her own nation (Dijk, 2011).

Leerssen (2007) also argues on this positive treatment of the locals on the basis of a similarity within his imagological study. Such selectively positive behavior points to the fact that a foreign nation will only be seen and acknowledged when they try and reach up to the level of the tourists which in this case is the knowledge of English language.

4.2 Warrior Poets: Guns, Movie-making and the Wild West of Pakistan (Benjamin Gilmour)

4.2.1 Women in Pakistan

Benjamin Gilmour visited Islamabad, Lahore, Kohat and Darra Adam Khel. He went to the bazaars, hotels and the streets of these places. The way he has verbalized the presence or absence of women is given in the following table:

Example 1	... Indeed, local women floating down the streets of Kohat in their white burqas did look like apparitions... (Gilmour, 2013, p.226)
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Example 2	I caught delightful glimpses of femininity too: the swish of a ghostly burqa, the whites of excited eyes, even the brief glittering flash of crimson, silver and sky-blue sequined skirts. Could it be these Afghan women wore sequins behind the mud walls, like showgirls at a go-go club? (p.336)
Example 3	... the women mysterious figures floating along in their silken burqas and fancy shoes. (p.34)
Example 4	The most mysterious thing about this man's world was its faceless women. Who were they? What were they like? And what, on earth, did they look like? I squinted into the shadows, desperate to see more, but whenever I looked harder, they were gone. (p.336)
Example 5	It was all the work of unseen womenfolk. I asked Niaz to thank those responsible. (p.268)

Figure 7

- **Discourse analysis**

Gilmour presented the women he came across as “mysterious figures” because they wore burqas. He reinforces this notion by calling the women “faceless” and “unseen”. There is also a glamorization of women through the use of language. Gilmour paints an exotic and fantastical picture of his encounters with women even though they were scarce. He creates an intriguing view “the swish of a ghostly burqa, the whites of excited eyes, even the brief glittering flash of crimson, silver and sky-blue sequined skirts.” although he is in an impoverished and rural area of Pakistan i.e. the refugee camps. According to Van Dijk (2011), such superstructures in discourse where a captivating narration is told by the writer is another way to present the ‘other’ as someone different and exotic (Dijk, 2011). By using the words “ghostly” and “apparitions” the claim made by the writer is that of women in Pakistan as something imaginary and thus non-existent. Thus, he portrays the feminine world as something that has an air of fantasy, evokes sensuousness and creates a mysterious air around this brief encounter.

Within the scope of imagology the exoticization of the target country stands as something critical. It is a way to create a sense of difference with the destination country and its people. Gilmour has clearly exoticized the women by painting them as some mysterious, fantastical creatures that seem almost unreal. Because in his own country women are seen in abundance in the public, he uses the absence of them in Pakistan to create a difference from his own country.

4.2.2 Landscape/cityscape

The description of landscapes in travelogues is also significant on two levels; what is the frequency of the landscapes being mentioned in the text? Secondly, what are the lexical choices employed by the writer to describe the places he visited? The following table enlists the various choices made by the writer to depict the landscape of Pakistan.

Crumbling concrete office, crumbling Pakistan immigration office (Gilmour, 2013, p.26)	Plaza... strange bubble of modernity (p.258)	Jagged back of a lizard (p.392)
Soulless expanse of official buildings (p.195)	Sultry summer evenings (p.123)	Increasingly volatile west of Pakistan (p.125)
A non-descript modern two-storey concrete building (p.177)	Flaming mountains Medieval markets (p.30)	Wild west of Pakistan (p.135)
Primeval streets (p.258)	Rough and volatile neighborhood (p.156)	Rugged beauty (p.16)

Figure 8

- **Discourse Analysis**

Gilmour presents the buildings he saw in Islamabad as “crumbling” which gives out a notion of damage and destruction. Also, we see buildings crumbling as a result of

war. He reinforces this idea by calling the series of buildings he came across as “soulless” and “non-descript”. When Gilmour finally comes across a plaza, he renders it as something “strange” which reinforces his fixed idea of the destination as belonging to the “eleventh century”.

“Primeval” and “medieval” is another significant choice of descriptive adjectives as it coincides with the view of author that he claimed about Pakistan right when he landed i.e. “a land and culture seemingly unchanged since the eleventh century”. It is noteworthy here that the writer is stating his observations about streets and markets in the capital city of Islamabad.

Moving on to the North Frontier region the choice of vocabulary of Gilmour changes to “volatile” and “wild” which communicates a sense of lawlessness and fear about that region. He further describes the beauty of that region as “rugged” and the mountains as “flaming”. Both descriptions tend to create an unpleasant picture in the mind of the reader. The diverse landscapes of a country are one of the reasons why people travel there and Gilmour has presented the landscape of Pakistan as something harsh, unappealing and hence, unworthy of visiting. Through such use of language, a disinterest is evoked about the destination. According to Van Dijk (2011), use of such lexis is also a way to highlight the negative about the ‘other’ (Dijk, 2011).

The verbalization of a writer’s opinion about the landscape/cityscape is that which is stereotypical. Here the writer has stereotyped the North Frontier region of Pakistan as “wild” and “volatile” which strengthens Leerssen’s view that what is emphasized in the descriptions of a foreign country is always a difference because that is apparently understood to be the most relevant point to make by the writer.

4.2.3 Fear and Insecurity

Benjamin’s expression of fear and insecurity is one that is packed with thrill and adventure. In the following extracts he tells us the different ways in which he felt about the land which “he had not been able to take his mind off from since he had first heard about it”:

Example 1	I had made the journey between Peshawar and Kohat a number of times over the past few months. And every time the sense that I was part of a riveting adventure, a dangerous mission, never ceased to
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	tantalise my sympathetic nervous system and exhilarate me. (Gilmour, 2013, p.493)
Example 2	Gunshots cracked somewhere close and I heard the thuck thuck of bullets ricocheting off nearby rocks. I wondered for a moment if I might be the unsuspecting target of a cliff-top sniper. (p.495)
Example 3	It was the unseen enemy, or like being on the outskirts of a war zone where everything seems normal but for the slowly approaching sound of explosions. (p.498)
Example 4	An enormous weight lifted from my shoulders. (p.512)
Example 5	I breathed the Indian air as though I'd reached paradise after a perilous, hundred-year voyage. (p.512)
Example 6	The only solution would be to do the unthinkable, a thing that made me nauseous just imagining it. I would need to go back. The journey was a déjà vu with double the nervousness. Once successfully out of the lion's mouth, what fool would willingly go back in? (p.516)
Example 7	Finally escaping the country the same way I had at the end of my last shoot, for the second time I carried completed tapes past the India Pakistan border like a drug mule. (p.528)

Figure 9

- **Discourse Analysis**

In the first example we see that Gilmour is describing his trip to Peshawar and calling it as “dangerous mission” which only emphasizes the sense of fear that he may have felt and is seen to conceal it by giving it an adventurous touch.

In example 2 & 3 when he reaches Darra, it is described as an uncomfortable experience as he is again fearing for his life lest he was shot at by some sniper. He further reinforces this claim by calling it a “war zone” where the possibility of an “unseen enemy” suddenly becomes a major concern. All such images formed through

lexical choices are evident when examined under Van Dijk's conception of topic, where a negative of the 'other' is highlighted by a particularized use of language (Dijk, 2011).

In examples 4 & 5, the writer feels immense relief as he is leaving Pakistan and enters India. Such statements have implications which are often negative and, in this case, it is this sense of relief that the writer feels when he is leaving Pakistan (Dijk, 2011). This implies that during his whole time in Pakistan, he had been under extreme fear for his life.

In example 6 & 7 the writer is feeling "nauseous" at the thought of going back to Pakistan as it is equal to going back in a "lion's mouth". Such kind of imagery reinforces the negative presentation that he had just done earlier. Finally, Gilmour is able to 'escape' the country alive. The writer has used the technique of hyperbole, firstly to indirectly call Pakistan "lion's mouth" and secondly by terming his leaving the country as "escaping". It is interesting to note here that why would someone who has done nothing wrong would be in constant fear or feel nervous in any country for that matter. Indeed, Gilmour is "escaping" because he had illegally made a film in the restricted region of Pakistan and therefore, much of his fears have taken birth due to this breach of law that he had committed.

Leerssen (2007) has emphasized on the attitude of the author with regards to presenting a foreign nation and country. In the above examples it can be seen how the writer has used the lexical choices which pertain to danger and also equates Pakistan to "a lion's mouth". By doing this he has reinforced the stereotype about Pakistan as a dangerous country but has been unable to give the actual reason of such a claim. Gilmour was illegally filming in a restricted area of Pakistan which comes with its dangers but he has completely undermined this breaking of the law which is actually making him feel scared, nervous and nauseous at the thought of going back to Pakistan.

4.2.4 Self Vs Other

Writers tend to compare and contrast their own nation with the one that they are writing about and so Gilmour has attempted that at various points in the travelogue.

Example 1	The age-old culture that India was so willing to leave behind in its quest for modernity seemed to be entirely preserved and celebrating in Pakistan. With the thud of passports stamp, we
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	found ourselves in a land and culture seemingly unchanged since the eleventh century. (Gilmour, 2013, p.29)
Example 2	High visibility contributes to safety in Western cities but in Lahore it makes one a target. (p.23)
Example 3	Countries like Pakistan where the police, law courts and government itself can rarely be trusted, regulations often exist merely to serve the corrupt. (p.172)
Example 4	For a start, I know that problems are never fixed so easily in this part of the world, even brief and simple contact with government departments being a major undertaking. (p.214)
Example 5	Somehow, I had come to be holding the Smith & Wesson, unsmiling, as the picture was taken. When I later mailed this photo home, my own father did not recognize me and showed the photo to my mother saying, 'Look at the mob Ben's hanging out with, I've never seen such a dangerous bunch of people.' (p.298)
Example 6	Pakistan is not a secular nation and the frontier in particular is not an environment in which a non-believer could comfortably make their doubts known. (p.366)
Example 7	Comparatively, back home in Australia we are free to do, and be, whatever we choose; it's something I take for granted. (p.282)
Example 8	I was beginning to realize that the conditions under which I was working seemed incompatible with even the most basic Western filmmaking demands. (p.433)
Example 9	For a country thought to be crammed with those who hate the West, the friendliness from complete strangers was overwhelming. (p.86)

Example 10	... Coming from a safety-obsessed society, it was unsettling to witness this unrestricted, unrestrained firing of live rounds in the main street of a busy town and our adrenalin pumped continuously. (39)
Example 11	Safety seemed barely regarded in many locations I traveled to, ... (p.136)
Example 12	Here I was in al-Qaeda country, ... (p.264)
Example 13	Yet as a foreigner sneaking through al-Qaeda country, I didn't exactly need heads swiveling in my direction. (p.161)

Figure 10

- **Discourse Analysis**

The writer visited Pakistan in 2004, a time when the country was already undergoing socio-economic developments. It is hard to know what the writer had been expecting when he planned on visiting Pakistan but when he finally reached, he claimed Pakistan “a land and culture seemingly unchanged since the eleventh century.” Writers tend to present the target nation as different from them by using hyperboles (Dijk, 2011). The use of “eleventh century” when the writer had just landed in the capital city of Islamabad is an exaggeration.

Comparisons are also generated in discourses in order to highlight the positive about ‘us’ and negative about ‘them’ (Dijk, 2011). The writer compares the idea of “high visibility” in the West and the subcontinent where he attributes “safety” to Western surroundings and being a “target” in cities like Lahore. In the same vein we can see in example 7 how the writer is claiming the freedom to do anything in his own country, thereby insinuating a lack of it in Pakistan. It is important to make this fact known here that the writer was on a mission to make a film in Darra Adam Khel which was illegal at that time but other than some minor obstacles, he did not face much difficulty in following his heart’s desires.

Another strategy to present the negative about the other is through implications (Dijk, 2011). Here in example 3 & 4, the discourse built around Pakistan and its various governmental institutions is not without implications. It presents the target country as

a place where no institution could be trusted as they are not faithful to their own citizens and “regulations often exist merely to serve the corrupt.” (p.172). Also the writer presents Pakistan as a country with an inefficient system where no problem can “easily be fixed”. These examples have implications of reinforcing the image of Pakistan as a difficult country without any regulations that actually work in favor of the masses.

In example 9 the writer comes forth with a surprise at the hospitality that he received in Pakistan. The positive of the ‘other’ is also presented by using such language which tones it down rather than emphasizing it (Dijk, 2011).

In examples 12 & 13 Gilmour calls Pakistan an “Al-Qaeda” country which is problematic as it sends out a negative image of the country. We all know that Al-Qaeda is a terrorist organization, so by using this as a modifier/descriptive adjective for Pakistan the writer has equated the target country as a terrorist country. This poses serious problems regarding the image-creation by the author.

Imagology addresses the downside of presenting ‘the other’ as so different that the readers are going to believe that it’s real. It has been done by Gilmour by reinforcing again and again the inefficiency of government offices in Pakistan. It almost seems effortless for Gilmour to present Pakistan as an “Al-Qaeda country”. He fails to mention any authentic or reliable source which may have cited Pakistan as that and uses it to denote the country. As it has been discussed in the DA, the presentation of Pakistan in such terms is problematic and pose a serious concern on the credibility of the writer who has taken upon themselves the job of presenting a foreign nation.

4.2.5 Pashtuns and their image

Gilmour particularly visited places in the North Frontier and was hosted by a Pashtun named Hayat. Throughout the text I found many instances where the writer is giving descriptions about the Pashtuns through which the reader may think of this race as violent and wild. The following table enlists the adjectives used to describe a Pashtun:

Fearless (Gilmour, 2013, p.98)	Turbaned (p.98)	vicious fighters (p.98)
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Untouchable (p.38)	Superior race (p.230)	inherently rebellious (p.98)
Warriors (p.99)	Fierce (p.99)	Wild (p.98)
Desert-hardened (p.38)	Gangsters (p.192)	Ungovernable (p.98)
Bearded (p.38)	the most feared races on earth (p.98)	Rebellious by nature (p.282)

Figure 11

- **Discourse Analysis**

Specific lexical categories are also used as a way to emphasize ‘their’ negative (Dijk, 2011). The table above enlists the nouns and descriptive adjectives for describing a Pashtun are those that convey an extremist view of this race. The travelogue is replete with the image of the Pashtuns as “fearless”, “warriors” and “rebellious”.

Example 1	I recalled the lesson Hayat had taught me once about eating like a Pashtun - without rules. (Gilmour, 2012, p.523)
Example 2	Hameed was frightened, Punjabis were frightened, all of them at least a little of Pashtuns. (p.98)
Example 3	Most Pashtun males resemble the generic image we have come to associate with terrorism-the flowing pajama-like shalwar kameez, topi skullcap or turban, and of course the iconic beard. (p.92)
Example 4	To them the army and police and khasadars were traitors, and I was a guest. I could have been American and the Pashtuns would probably still have hated their army and police more. (p.228)
Example 5	He seemed eager to present me as a Pashtun, not just because it would be safer, but he, like most Pashtuns, believe they belong to a superior race. (p.230)

Example 6	Most young men in the Punjab dream of being the all-singing, all-fighting, all-loving 'hero' in films. But here in Darra Adam Khel, it seemed to be the opposite. They aspired to be the gangsters and would have felt right at home with Khawasar's fellow henchmen. (p.192)
Example 7	Vasif added, 'No one likes the army here we are Pashtuns; we are not ones to respect government authority. (p.165)
Example 8	<p>“Benjamin, you must be wild if you want to appear like you are Pashtun. Be wild with everything except the yoghurt.” Hayat lectured between mouthfuls, “I always teach Niaz to make sure he has no manners at the table. You know that wrestler Eddie Guerrero? Eddie said, "I lie, I cheat, I steal, because being civilized is unnatural!" Well, manners are unnatural, cutlery is unnatural. You come from an artificial society.”</p> <p>It was rather liberating actually, as though I was connecting with the real man inside me, the dormant beast I'd neatly bottled for conventional Western society. (p.318)</p>

Figure 11(a)

- **Discourse Analysis**

In his travelogue, Gilmour talks extensively about Pashtuns and informs his readers on their culture and practices. It is noticeable that the writer has portrayed Pashtuns as different and standing out from other cultures that exist in Pakistan. Mainly because he spent most of his time with the Pashtuns and also needed their assistance for making his movie *The Bullet Boy*. The strategy through which a specific participant in a discourse gets attention is called focus (Dijk, 2011).

In example 1 & 8 the eating habits of Pashtuns gets special focus and it is termed as something “without rules”. In example 8, the writer quotes his host Hayat explaining the way a Pashtun eats and it is equated by him as being “uncivilized”. It is significant as to why the writer felt the need to make this conversation a part of his travelogue.

Similarly, example 7 also shows a Pashtun denying the authority of government and the reason is his being a Pashtun which makes them “inherently rebellious”.

Furthermore, the writer presents Pashtuns as hating army and police in example 4 by using the technique of comparison between himself and the army plus police. He reinforces this idea by stating himself a “guest” while the army and police as “traitors”. Although it is through one of his hosts that Gilmour comes to know about this viewpoint of Pashtuns about their army, but when he himself comes forward with this claim that he, a foreigner, was more welcome and appreciated than the fellow citizens, i.e. the army and police, it is an image that he is portraying based on his encounter with only a fraction of Pashtuns.

The image of Pashtuns is one that is severely stereotypical. As Gilmour has talked about Pashtuns as a whole while completely overlooking the fact the Pashtuns that he met with were mostly from tribal areas with a non-existent educational background. He does not for once mention this key factor which may have contributed towards a Pashtun saying something or acting out in a strange manner. Also, as Leerssen (2007), argues that cultural confrontation is a necessary outcome of such interactions and for Gilmour it almost seems incumbent to present the foreign nation as different and exotic as possible.

4.2.6 English Language

Gilmour made some comments about the English language spoken by the locals in Pakistan in the following manner:

Example 1	A wide smile split his beard and he surprised me with superb English, introducing himself as Saif Mohammed, no terrorist at all but a humble high school teacher from a remote village north of Turk Ismail Khel. (Gilmour, 2013, p.459)
Example 2	The English language is a symbol of status, like the latest Mercedes, the diamonds and facelifts of the Indian elite, and is spoken as loudly as possible to attract optimum attention. (p.482)

Example 3	Judging by his diagrams and the English-language technical terms, he used, it seemed he knew exactly what he was talking about. (p.60)
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Figure 12

- **Discourse Analysis**

In the first example, Gilmour is narrating his encounter with Saif Mohammed, who spoke “superb English” which ultimately leads him to being “no terrorist at all” rather “a humble, teacher”. We see that the writer has first made value judgement on Saif’s English, but it is not evident that what was the need to include “no terrorist at all” in his introduction first and then informing the reader about his real job. Likewise, in the 3rd example we see that Gilmour is impressed by an individual on account of his using English vocabulary to explain something related to cinematography.

Writers use the technique of foregrounding to highlight the positive about “us” (Dijk, 2011). Here in this example after being introduced with a person who spoke good English, Gilmour links it with his education thereby making it a positive representation of his own language. Similarly, Gilmour evaluates a person’s knowledge on the basis of how well he knows English.

In the second example, Gilmour again reinforces the positive image of his own language by stating it as being a “symbol of status”. This technique of foregrounding the positive about “self” is another way in which writers manipulate language to achieve their ends i.e. positive self-presentation (Dijk, 2011).

The theory of imagology informs that, similar traits are often given less space in the text as the writer thinks them not that significant. This is why the focus shifts more towards highlighting the differences.

4.2.7 Religion

Religion is one of the most sensitive and undoubtedly, a complex aspect of any country. Nevertheless, the religious differences when met with tolerance, also need to be respected and understood.

Example 1	What a delight it was to discover that the most devout of all Muslims in Pakistan are, in fact, spiritual hippie types who enjoy nothing more
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	than to hang out in nature, sing songs, sprout poetry and wear colorful beads. (Gilmour, 2013, p. 123)
Example 2	Not only a popular place to sing and dance, but also where one could get thoroughly stoned on hashish-and acceptably so, because it was a holy endeavour in honour of the Sufi saints and was thought to bring one closer to God. (p.126)

Figure 13

- **Discourse analysis**

Gilmour visited a shrine in Lahore where he witnessed the Sufi elements in motion. He is, indeed, delighted to see such people who are in his view “spiritual hippies” engaged in different activities. He calls them the most “devout Muslims”.

In example 2 given above, we see how the author has made a proposition about a religious matter. He links “getting stoned” with getting “closer to God”. He also portrays it as an acceptable and a completely normal thing even though his claim is about drugs being unproblematic and this is where the misunderstanding arises. Writers make such propositions which are not true in order to highlight the negative about the ‘other’ (Dijk, 2011).

The cultural confrontation as argued by Leerssen (2007) is a necessary outcome of inter-cultural interactions. The conception of a “devout Muslim” as presented by Gilmour is highly problematic and also insensitive. The linking of drug use as being acceptable in Islam is a serious misconception that the writer brings in his travel narrative about Pakistan.

4.3 From the Lion’s Mouth: A Journey Along the Indus (Iain Campbell)

4.3.1 Women in Pakistan

Campbell visited many places like Karachi, Keti Bandar, and Gilgit Baltistan in his journey throughout Pakistan. The instances where women are mentioned by him are enlisted in the table below:

Example 1	Now it was festival day and the shore dazzled with a chaotic sea of veils and hats. The women’s dupattas sparkled with mirrored fringes which matched the reflective bindis between their eyes and the curling arabesques of sequins running from their brows round to their cheekbones. ... Their wide, black eyes were lined with kohl ... but they quickly turned away from strange men. (Campbell, 2019, p.48-49)
Example 2	During the climb up there had only been women at home and if they were working outside, they turned away as we passed, hastily pulling their veils around their heads. (p.113)
Example 3	Women in brightly coloured headscarves and wide skirts moved between the trees. (p.157)

Figure 14

- **Discourse Analysis**

The writer made these observations about women in Example 1 when he was attending a Hindu religious festival in Sukkur. The descriptions of women’s overall look and attire is kept as less glamorizing and sensual as possible. Through the use of such language, the writer has portrayed an image which does not seem other-worldly or evoke curiosity. Also, the writer is consistent with mentioning the “turning away” of women in front of “strange men”. We can see how the special focus is given to the clothing of women and this is one of the strategies to emphasize what is different about the other nation (Dijk, 2011).

Campbell has not exoticized the women of Pakistan and the only difference he talks about is in terms of the clothing of the women.

4.3.2 Fear and Insecurity

The writer Iain Campbell has made several references to the law-and-order situation in Pakistan. The following table comprises of some examples from the text.

Example 1	While these shrines suggested tolerance and the memory of overlapping religions, in other ways Sindh was scarred with divisions. (Campbell, 2019, p.22)
Example 2	It was a Shia Mosque, so Karachi Shias were out in force stoning police vans, smashing up Sunni shops and shouting for revenge. (p.22)
Example 3	Riots and unrest are a frequent feature of the uncontrolled sprawl of Pakistan's largest city. (p.23)
Example 4	Karachi's cycles of violence spun on. (p.23)
Example 5	My Pakistani friends had always been keen to impress on me how safe their country was, but they warned me to be careful in two places, Karachi and Swat. Karachi, as the huge lawless and often violent metropolis where bad people go to hide, and Swat, as the patchily autonomous area neighbouring on the porous Afghan borderlands, were both areas where anti-West sentiment was more strongly felt and where the law had less control. (p.78)
Example 6	In many ways Pakistan remains a difficult country to travel in. While foreign business people can now make their way fairly easily to the commercial centre of Karachi and stay in the sorts of hotels they are used to, large portions of the country remain on the Foreign Office travel blacklist. (p.211)

Figure 15

- **Discourse Analysis**

When visiting Pakistan, Campbell frequented the holy shrines and religious spots in several areas of Sindh. But during his stay in Karachi, there were some mishaps that happened between the religious sects. In example 2, the writer is referring to that incident. Moving on to example 3, we see that the writer has normalized “riots and unrest” by stating them as “frequent feature” of Karachi. Here it is also noticeable that

the writer has called the masses “uncontrolled” which is another way of presenting the negative of the ‘other’ nation by employing such lexical choices (Dijk, 2011).

There are three references made to Karachi as the danger zone i.e. in example 3,4, and 5. By associating “violence” and “lawlessness” with Karachi, the writer conveyed a sense of fear and insecurity regarding the largest metropolitan city of Pakistan.

Most significantly, in example 6 the writer gives a kind of verdict about Pakistan based on his own observation. He calls Pakistan a “difficult country” where traveling is not easy. This is a strong claim made by the writer given that none of the what was happening around him affected him directly. He found people who were ready to accompany him wherever he needed to go. It is not once mentioned that the writer had to face any kind of major difficulty in getting things done in Pakistan. This example is important in its placement too as it comes near the end of the writer’s journey in Pakistan. One reason of calling Pakistan a “difficult country” might be to invoke a traveler’s interest or disinterest. By stating that something is “difficult”, it is less likely that more people would attempt it. The lexicalization of different activities or properties of the target nation is meant to emphasize either the positive or negative of that nation or country (Dijk, 2011).

Leerssen (2007) states that image of a destination country reflects the writer’s own ideology as well. Even though Campbell himself did not have to face any physical difficulty, instead he mentions that he was facilitated greatly by the locals, but his treatment of Pakistan is problematic. This characterization of Pakistan as ‘a difficult country’ creates a sense of danger for the reader and they are unlikely to visit a country with the descriptions as provided by Campbell.

4.3.3 Landscape/cityscape

Campbell journeyed throughout the vast lands of Pakistan, primarily Sindh, and its different cities, also, his pursuit of Nanga Parbat made him visit different places in Baltistan too.

Example 1	Their powdered leaves made them seem ghostly and not quite alive. (Campbell, 2019, p.6)
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Example 2	... a fly-infested teahouse... stinking pools of green water fringed with litter and scum. (p.4)
Example 3	There was something apocalyptic about the very end of Pakistan. The river was finishing; the land was too wet to hold a road. Everything was dissolving and collapsing back on itself in the flat white heat. It felt prehistoric. Here there were no continents; earth and water had not yet become separated from the primeval soup, and the world was not yet ready for life. (p.7)
Example 4	Pakistan without the Indus would be nothing. ... the river had no energy left and soon it would die. Perhaps it was already dead- there was a sluggish current, but maybe that was like fingernails on a corpse. (p.10)
Example 5	The capacity of the Indus to incubate mythology, the scope for a river to give birth to gods. (p.13)
Example 6	... sprawling coastal metropolis of Karachi... (p.16)
Example 7	On my first visit, the river shore at Sukkur had looked drab and melancholy. The sand was dark and held scum-rimmed pools of forgotten river. ... The predominant color was grey. (p.48)
Example 8	The river is much more deeply part of the cities and shrines and the personality of this country. It is worshipped and it is used as a sewer. It created a civilisation and destroyed it. Without the Indus there would be no Pakistan, but the Indus enters the country from the arch-enemy, India. (p.57)
Example 9	During the day the shops were quiet and the rubbish heaps around the clock tower stank in the sun. (p.58)
Example 10	I wondered if the name Naked Mountain was accurate. The summit is naked in the sense that it is not covered by snow but it is protectively flanked by the surrounding tops and ridges, the

	peak only visible from one side, and then only just. Not like the self-assured pyramid of K2 or the rambling but obviously summited Rakaposhi. Rather than being naked, Nanga Parbat looked to me like a Hidden Mountain, a mountain in purdah. (p.143)
Example 11	Early European climbers called it the 'Killer Mountain', because of its terrible reputation for disastrous expeditions. (p.125)

Figure 16

- **Discourse Analysis**

Another idea tied with the Indus River is that of it possessing a character of something mythological. Inspired by the different ancient stories regarding the Indus, Campbell seems completely convinced and also reproduces this in the text for audience consumption. In example 8, the writer used the technique of juxtaposition when he placed together two opposing ideas. Firstly, the writer claims the river is “worshipped” which heightens the status of the river but at the same time he contrasts it with a “sewer” which takes away the status that was introduced earlier. The verbs used for the river are “created” and “destroyed” which again is a juxtaposing of two different thoughts. In examples 1, 2, 6 & 7, the writer conjures up images of the different landscapes that he visits which are described as ‘ghostly’, ‘not alive’, ‘stinking pools’, ‘sprawling’, ‘drab’, ‘melancholy’, and ‘grey’. Use of such lexical items is one of the ways through which a writer highlights the negative about the ‘other’ (Dijk, 2011).

In example 3, Campbell paints another gloomy picture about Pakistan where he is faced with an ‘apocalyptic’ feeling when he reached the end of Pakistan. It was “prehistoric” and “primeval”. Campbell visualized it as a land devoid of life, where nothing flourished and was still in its earliest stages of development. Such a primordial picture presented through lexical choices is one used by writers to emphasize on the negative of the ‘other’.

In examples 4, 5 & 8 the writer is talking about the Indus River. Here the writer is making predictions about the river and its importance regarding the sustenance of the country. Campbell equates the Indus River with a “corpse” in order to reinforce his

claim of the river being “dead”. Such presuppositions are also significant as they tend to present the target country in a state of doom and destruction (Dijk, 2011).

In example 10 the writer has made an attempt at redefining the peak Nanga Parbat according to his own observation. He disagrees with the idea of calling it the “Naked Mountain” rather suggests “Hidden Mountain” for it. Through this writer has given the mountain his own meaning which he thinks is the right one.

The theory of imagology tells us that writers choose consciously to present a country and its nation in a particular way. We can see in the above examples how Campbell has exoticized Pakistan and its landscape/cityscape. The picture that he painted is one that is gloomy, dark and hopeless.

4.3.4 Religion

Iain Campbell has a keen interest in exploring different religions and he does not miss the opportunity when he visits Pakistan. He frequented quite a lot of famous shrines and temples while he was journeying through the Sindh region.

Example 1	They did not seem to be particularly pious pilgrims. I imagined the reality was that these men were Karachi bachelors (or escaping husbands) who came to the dusty field by Abdullah Shah Ghazi's shrine to cut loose. They came to get stoned and dance. (Campbell, 2019, p.20)
Example 2	Extraordinarily, it remains a holy Hindu site, right in the middle of Pakistan. I needed to get a special permit to visit, as it is seen as a potential target for Muslim extremists. (p.45)
Example 3	Elsewhere in Pakistan, the Hindu temples I had seen were dirty and crumbling as though they had not been cared for since the Hindus left over fifty years ago. It was strange to see Hindu temples that were so alive. (p.49)
Example 4	This made sadhubela feel so much stranger; Hinduism and its buildings were unexpectedly alive here. (p.50)

Example 5	This had happened to so many of the carvings in the valley. Graven images, particularly of gods, are anathema to hard-line Muslims and they defaced statues. It was the same impulse or justification that led the Taliban to train their guns on the giant Buddhas at Bamyán in Afghanistan a few hundred miles west of here. They blew them up with dynamite when their guns proved too slow. (p.92)
Example 6	When Mirza asked me if I believed that fairies didn't answer him clearly. Weeks later, back in town, I laughed of there being fairies and recited rational explanations had happened. But on the mountain imagination and reality blurred.... At that point, slumped exhausted against the wall of the abandoned house, I thought it very likely that a fairy had thrown that rock at me, although a few days later back down in the hotel I could hardly believe that I had thought such a thing. (p.145)

Figure 17

- **Discourse Analysis**

In example 1, Campbell is at a famous shrine and makes observation about the population that has come there. The point to note here is that the writer presents his observation as a reality and claims that the locals have come here only to get drugged and “cut loose”. This observation has a negative implication about it and writers use such a technique to present the negative image of the ‘other’ (Dijk, 2011).

In example 2, 3 & 4, it is “strange” for Campbell to see the Hindu religion “alive” in Pakistan. The kind of surprise he feels is one that gives out an image of uncertainty regarding Pakistan.

In example 5, the writer is narrating his visit to an ancient religious site where he found some relics in a state of ruin. He claimed that this destruction has been brought by Muslims who are essentially intolerant towards the idols. He then gives a reference to Taliban and their extremist ways of dealing with the Hindu statues. This comparison is made to distance ‘us’ from ‘them’ and hence ‘othering’ the destination country and its people.

In example 6, the writer reflected on one incident which had left him wondering about his rationality and sanity. When he was with the locals on the mountain and spent the night there, he strongly felt the presence of a supernatural being or ‘fairy’. In contrast, when he was all alone by himself, he laughed at himself for even thinking that a thing like this could even exist. This is how he distinguished himself from the locals by claiming that it was a ridiculous thought and he was surprised how he could think like that.

The aspect of religion is one where the writers tend to display a cultural confrontation. This has been argued upon by Leerssen who is of the view that while describing a nation, a writer is continuously involved in a cultural confrontation. There are things that are not easily understood by the writers in a foreign land due to their lack of knowledge about that particular aspect of the target nation. So what happens is a simplified view or stereotyping of sensitive topics like religion.

4.3.5 Language

Example 1	Nadir explained this complex saint to me in English saying each sentence in three different ways, using different words for pronouncing each one differently. His vocabulary was complex and his use of tenses conscientious. But the strain of speaking in a foreign language seemed to affect his short-term memory so that he would forget where he was in a story and revert to something that he had already said. (Campbell, 2019, p.25)
Example 2	When I tried to speak to him in Urdu he smiled as if this was a bit of a joke, something that was rather sweet of me to try but not really worth pursuing. (p.26)
Example 3	He asked me questions and laughed at my Urdu, repeating it back to me in exaggerated way. (p.27)
Example 4	When I first met Ajmal I began by speaking to him in Urdu but he asked me to speak in English. (p.82)

Figure 18

- **Discourse Analysis**

In the first example, the writer is commenting on the English used by Nadir, a person he met at a shrine. We can see how the focus is on the deficiencies in his English language. This is how a negative about the ‘other’ gets focus in such discourses (Dijk, 2011).

In examples 2,3 & 4, Campbell cites three incidents where his effort to speak in Urdu was declined by the locals and they made value judgements on his Urdu. This portrays a reproachful attitude of Pakistanis towards a foreigner speaking Urdu. Again the focus here is on the negative presentation of the ‘other’ (Dijk, 2011).

4.4 Auto and Hetero-stereotypes

These are the images created by the author for the Self (auto) and the Other (hetero). The critical discourse analysis of the excerpts has helped in singling out these images regarding different aspects of a destination i.e. Pakistan. According to Leerssen (2003), attributes given to a nation are evident in the language i.e. lexical choices employed by authors (Leerssen J. , 2003). Now that the lexical choices have been extracted and analysed, we move towards categorizing them under auto- and hetero-stereotypes, followed by a comparison of the writers’ perspective about Pakistani nation in those aspects.

- **Women in Pakistan**

Dailey presented women in Pakistan as hidden, unapproachable, domesticated, suppressed and non-existent (especially in outdoor settings). Gilmour, on the other hand presented an image which portrays women as mysterious, unapproachable, hidden and suppressed. Campbell rarely mentions women in his travelogue, so the only image that we can conjure up is that of women as unapproachable and domesticated as the writers couldn’t find a way to talk or interact with them. Therefore, the image created by all three authors coincides and they have portrayed Pakistani women as distant, unseen and extinct. However, a difference lies in the exoticization and sensualization of women which has been done by Gilmour only.

Dailey presents her fellow women travelers as liberated and confident by making several references to them as “attractive blonds with masses of free-flowing hair” and also approachable in the sense that they didn’t decline the request of young men to be pictured with them. This is because Dailey’s focus regarding Pakistani women was also on appearances and she described their attires too. It was only natural that when she talked about her fellow female travelers, she mentioned them as being veil less and approachable. This is an auto-image that she has created for her own fellow women. Gilmour also presented the women of Australia as liberal, non-submissive and opinionated, as he wondered “As much I loved Kass and Western women in general, I wondered if any man from a patriarchal society like Pakistan could put up with the contemporary females I knew.” (p.329). He presented the women of his country as a contrast to Pakistani women, who in his point of view are suppressed and submissive. In Campbell’s travelogue no women from his country make an appearance, so there’s nothing to say about it as well. Overall it can be implied that Dailey and Gilmour created auto- images side by side with the hetero-images while Campbell only mentions Pakistani women in his travelogue. Leerssen (2007) has discussed the importance of these images as being an explanation for the occurrence of stereotypes in travel literature. In his conception of Imagology anything that appears dissimilar to the travel writer from his/her own culture will be presented as an anomaly. This can be seen from the aforementioned comparisons of images as created by the authors.

- **Landscape**

Within landscapes several things are focused i.e. the buildings, streets, marketplaces, roads and natural beauty. For Dailey the landscape of Pakistan was flat, rigorous, unfriendly with grey tones all over. The image of the Indus River is emulated with that of a mighty beast always raging. The buildings are unappealing and non-modern. Gilmour portrays the buildings as non-attractive on the verge of collapsing while the streets and bazaars of Pakistan are shown to be primitive and outdated. Also, he calls the North Frontier (now: KP) region as unstable and “the wild west of Pakistan”. Campbell portrays the Indus River as dead and a mythic entity while the streets and bazaars are described as unclean and unattractive. There is similarity in the representation by the three

authors regarding the landscape of Pakistan. However, a difference can be traced within the descriptions of Indus River which according to Dailey is like a “raging beast” that implies it is very much alive but Campbell claimed it to be dead. No comparisons are drawn between the landscape of home vs destination country, so no auto-images could be found. This could be explained in terms of the basic assumption of theory of imagology that the similar aspects are often ignored, mostly never mentioned and taken for granted (Leerssen & Beller, 2007).

As Leerssen (2007) argues that travel writers will almost always present something as a norm if it is a norm in their country, we can observe in the above examples how the three writers have chosen to not describe their own country’s landscape. This is significant because the study on Imagology reveals that such stereotypes are a result of a deep-seated perceptions which are almost impossible to erase (Dann, 2001).

- **Fear and insecurity**

All the three writers claimed Pakistan to be an unsafe, volatile and dangerous country where one can expect an attack from anywhere, no matter one is on the streets, roaming in the bazaars, or in the traffic.

A travel writer has his/her own bias when describing a nation, argues Leerssen (2007). A nation which doesn’t present a potential economic threat will be described in ‘cute’ terms but from the above examples we can clearly see how that assumption doesn’t hold true in this aspect.

One of the aims of an imagological study is to single out images that have been presented in a stereotypical manner. Such images are going to affect negatively on the readers of those travelogues. This is also in line with the basic assumption of imagology which says that stereotypes that creep into writing lead to real world social affects (Nishimura, 2006).

- **Self vs other**

Countries which are lower in economic status tend to be presented in cute terms, however it is not the case in the present study. Dailey presented her seeing at the locals as “glance” while the way locals saw her group was termed

as “stare”. Gilmour stereotypes Pakistan as “eleventh century” and its government as “inefficient and incompetent”. Hence, there is a self-glorification and other-degradation done through the self vs other distinctions.

This is in line with the description of Leerssen (2007) who argues that imagology works on the difference principle. Something different in a target country is going to end up being described as an aberration. This is what Leerssen termed as hetero-image or stereotype.

- **English language**

The people who spoke English were portrayed in a favorable light by Dailey and Gilmour. Both writers described such people as educated with an elegance about them. On the other hand, Campbell had reservations about the spoken English of a local.

Here a difference can be drawn between the opinions of the writers regarding English language. Dailey and Gilmour are satisfied with the English being spoken by the natives while Campbell found it difficult to overlook the errors that were made by the natives he came in contact with.

- **Religion**

Gilmour and Campbell both present the religion of Pakistan i.e. Islam in highly simplistic terms. Both link drug use with attaining spirituality. On the other hand, Dailey made no such observations.

The above findings have been drawn on by employing the theory of imagology which studies the images of a foreign nation as told by travel writers. The lexical choices yielded the auto- and hetero-images/stereotypes found in the texts about Pakistan and its nation. The findings are elaborated in the next chapter.

CHAPTER 5

CONCLUSION

Travelogues are not written in isolation. They are informed by their particular political ideologies and social contexts while influencing the language choices in them. The discourse of travelogues about a destination is described by an author-oriented language site that includes his/her experiences, along with the evidences of author's pre-conceived ideological notions. These notions about the destination and its people are nurtured during an author's visit there. The author writes about them repeatedly in one way or the other, thus, augmenting stereotypes pertaining to a nation's character.

Much of what they know has been gathered through discourses like electronic, print and social media, and other travelogues as well. The present research focused on how three different writers from three different countries varied in their perspectives about Pakistani nation and her national character. The findings verify the notion that travelogues are sites where stereotypes are generated, reproduced and contribute in the representation of a nation's national character.

5.1 Findings

The study posed two questions regarding the constructed stereotypes in the travelogues on Pakistan and respective author-based ideologies in them. The answers to the questions are surmised hereunder.

1. The selected travelogues are replete with stereotypes about Pakistani nation. This can be said to be in congruity with Leerssen's view which states that such travel writers form images of a foreign nation based on the characteristics that they find different from their own nation. The analysis of the excerpts from the travelogues has revealed that all the writers stereotype many aspects of the Pakistani nation and it is in line with the basic assumption of the theory of imagology as conceptualized by Joep Leerssen.
2. The strongest and most similar stereotype about Pakistan is regarding women. All three writers have presented Pakistani women as either non-existing or oppressed entities. The writers expected to find women in every nook and corner

of Pakistan but could not find many even in the marketplaces of a metropolis like Rawalpindi. However, wherever they could spot women, it was met with indifference and ‘turning away’. The inability of writers to comprehend this ‘turning away’ as a cultural and religious thing has caused them to present women as distant and unwelcoming. This has serious implications as Suzuki & Wakabayashi (2005) have confirmed in their study of various travelogues that people take them (travelogues) as the last word on the destination they are traveling to. Consequently, the readers of the travelogues in this study will be influenced by the writer’s opinion and if there are hints of stereotype within the narrative, they are most probably going to carry it with them (Suzuki K., 2005).

3. All three writers felt unsafe in Pakistan even though they have not mentioned any mishap that they faced during their visit to Pakistan. They visited Pakistan in 2004-5. It is interesting to note here that the travelogues were published much later i.e. 2012, 2013 and 2019. The sense of insecurity has preoccupied the minds of the writers. While Bailey is frightened to the core about being shot at by a street guard, Gilmour is excited to be in the ‘wild’; a dream come true for him. The feelings of anxiousness, restlessness, apprehension, anticipation of what life-threatening event may befall, and constant worry about one’s safety are mutual apprehensions among the three writers which become even more evident when Campbell terms Pakistan a ‘difficult country’. It is also worth noting here that Dailey visited at a time when there was an air of resentment between Pakistan and America and she feared that her being an American might create problems for her. This also depicts that most of her fear is rooted in this resentment and she presumes that she may not be welcomed as she is an American. However, not even a single event is mentioned by the writer which depicts that her American citizenship created any problems for her. Instead, her travel was smooth and without any unnecessary trouble. Similarly, as mentioned in the fourth chapter, Gilmour felt a “burden was lifted off my shoulders” (p.512) when he left Pakistan, even though he did not face any trouble in getting his way through the remotest and most restricted places of Pakistan. His actual fear was that of getting caught by the police on account of making a film in a place where it is not permitted. This illegal activity contributed to much of the fear and anxiety he felt while in Pakistan. It leads to his transgression of a rule

in Pakistan which he would have never dared to commit in Australia. As the theory of imagology does not only inform on the recognition of stereotypes but also on their real world social, political and economic effects, this sense of fear and insecurity is going to result in the reinforcement of the already prevalent negative images about a country which in this case is Pakistan. Stereotypes that make way into literature have a deep effect on the readers and they have some truth in them as well. That being acknowledged by the theory of imagology, it is not suitable for writers to exaggerate the reality they might have had experienced while visiting a foreign country. The above descriptions about Pakistan make it seem like a lawless country with no hope for one's safety which has created undeniably serious reputation issues regarding the image of Pakistan.

4. Another stereotype that emerged from data analysis is that of the 'self' vs 'other' distinction. Self-images are constantly in contrast with hetero-images. Dailey shows sympathy and feels this urge to aid the ailing people of Pakistan. Gilmour is deeply fascinated by the Pashtuns and exoticizes them as wild, uncouth and non-governable for which they can easily be taken to be understood as brutes. He also has this urge to present the soft image of Pakistan through his film "Son of a Lion". He makes the reader feel as if he is doing a noble work of presenting a different image of Pakistan from the extremist view that existed at that time. But the fact of the matter is that he used and exploited the resources however he could manage when he was filming for this movie. At the end of the travelogue, he claims that his movie was acclaimed and appreciated in all circles. At the same time he never mentions paying the people who worked for him any amount of money. It is important to note here that Gilmour is frequently bashing the Pakistani government and officials for being inefficient and corrupt. His own actions are not aligned with the same principles though; he does not pay for the services of all of the people who went out of their way to provide assistance and facilitation to Gilmour for his 'illegal' film for they put their lives at stake for him. Also, Gilmour lied about his ability to teach the subject of Film in Pakistan and did not think it was a big deal rather he thought he can bluff his way through a course like this. But he justifies it all in the name of the film that he was making in order to send out a positive image of Pakistan.

5. The study found that stereotypes are deeply ingrained in the minds of the travel writers and are informed by their respective ideologies. These ideologies are reflected in the language choices of the writers and their level of description of particular instances and entities during their travel. What is described as odd or strange is most of the times only a cultural difference and familiar or similar things rarely get a mention in the travelogues.
6. The research informs us about the significance of writer's personal preferences while traveling and later on in describing a country. All the three writers described the landscape/cityscape of Pakistan as one that is harsh, inhospitable, perilous, wild, primeval, volatile and apocalyptic in nature. Writers have created a sense of thrill mixed with danger for the readers and portrayed Pakistan as a place with 'dramatic geography'. A 'normal geography' would have not been equally exciting or fascinating for the reader about the destination: Pakistan.
7. Religion is one of the misunderstood aspects in the travelogues. The writers, Gilmour and Campbell, tend to associate the use of drugs with attaining spirituality. This conception is highly problematic and writers have willingly or unwillingly (as it appears) ignored to check the authenticity of such claims. In the texts under study, Gilmour and Campbell have presented drug use as a normal activity that happens at shrines of Pakistan and is a means to get closer to God.

Travelogues about Pakistan are engaged in the process of image construction informed mainly by the ideologies of their respective writers. The writers only describe and include those aspects that give readers a sense of thrill, a sense of strangeness and a sense of 'otherness' about the destination country and its people. Hence, the presence of hetero-images/stereotypes remain on a higher scale. The intricacies of a nation's religious/cultural beliefs, if not dealt with seriousness, can result into dissemination of misconceptions about that religion/culture. It is true that every single religion has within it differences of opinion but writers of travelogue tend to present a misconstrued idea as symbolic of the whole religion generically. This is problematic as writers have immense responsibility to not generalize aspects of a country, especially when it comes to a topic as sensitive as religion. The first research question regarding the stereotypes

in travelogues can be answered in the following manner. There were several stereotypes that were found in all the three texts however the ratio of hetero-stereotypes was higher than that of auto-stereotypes. This can be explained in terms of the basic assumption of imagology which states that similar aspects of a nation are often less mentioned and taken for granted.

The second research question of this study aimed at examining the extent of differences in the perspective of the authors regarding Pakistani nation. For instance, the portrayal of women by all the authors bears no significant difference in the sense that Dailey puts emphasis on the absence of women by stating “no women” several times in her writing. Similarly, Gilmour is also quite intrigued by the Pakistani women but shares no actual interaction or encounter with any woman at all. Lastly, Campbell mentions women the least in his travelogue and those who get a place in his writing “turned away” and put “veils across their face”. The only difference lies in the sensuousness created by Gilmour when he is creating fake, sensual scenarios in his head about how he imagined a Pakistani woman to be.

Also, the law-and-order situation of Pakistan is shown to be volatile and unpredictable. The writers are unanimous in their opinion to call Pakistan a dangerous, hard and insecure country for anyone to visit. While Dailey is fearing for her life, Gilmour feels as light as a feather when he finally “escapes” the country and Campbell is of the view that Pakistan is a “difficult country”. It is noticeable here that none of the writers faced any serious trouble during their time in Pakistan but the fear Dailey feels is a psychological one while Gilmour’s fear is of getting caught on making a film illegally in the restricted region of Pakistan.

Consequently, it can be said that as Leerssen (2007) emphasized on the need to be more and more connected than disconnected, the theory of imagology is a basically an attempt to bring people closer. Its basic aim is to spread the message that all the people in the world are connected by one common trait which is their humanity. So the writers across the world should work to bridge the gap that extreme nationalism has brought within the relations of different countries. Unfortunately, what was observed during this study was the furthering of that gap and writers playing their part willfully in doing so. It is important to realize that such discourses as travelogues are not written in isolation rather, they are meaningful in the context of other such discourses. It is therefore, needed to bring about a change in the way people present nations and countries that are

different from them; focusing more on the similarities while also bringing in aspects that make a nation unique.

5.2 Recommendations

Apart from an urge to transform the biased hetero-stereotypes against our motherland that this research endeavours in hindsight, the study focused on finding the auto- and hetero-stereotypes in travel writings on Pakistan. Future researchers can expand and bring variation in the work in the ways suggested below:

1. As travelogues are replete with pictures, so future research can focus on a multimodal analysis which will bring even more information about the respective ideologies and preferences of the writers.
2. As this study focused on a discourse analysis of the travelogues, a content analysis can also be conducted to explicate the text in different aspects especially themes arising from these travelogues.
3. A diachronic study can be conducted on travelogues written through several years. It will be significant to know how the image of a country has changed, or not through time and what affected that change, if any.
4. Another discourse analysis may be executed to focus on delineating historicity and power structures in these travelogues on Pakistan

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