

MISCONCEPTION OF THE WEST TOWARDS THE EAST IN PAUL BOWLES' *THE SHELTERING SKY*

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Abstraksi

Dalam artikel ini kami mengeksplorasi pertemuan antara barat dengan timur, Analisis kami menekankan pada pluralisasi dalam budaya dan kesalah pahaman pada kedua belah pihak antara Barat dengan Timur dengan menganalisa pertemuan antara Amerika, Perancis, Inggris, Aljazair, dan Maroko. didalamnya, identitas Amerika, Eropa dengan ideologinya dan posisinya dalam sistem kekuasaan di kaji ulang, terutama dalam kajian Kolonialisme. Artikel ini menggunakan perspektif Orientalist yang di usulkan oleh Edward Said. Setelah mengumpulkan data, kami mengkategorikan data berdasarkan topik diceritakan dalam kalimat oleh penulis dalam novel. Pada tahap ini kami membagi karakter dalam dua kelompok karakter yang didasarkan pada penjelasan Orientalismenya Said, Barat dan Timur. Data yang terkait dengan topik masyarakat barat tentang sikap menggambarkan pemikiran orientalis digunakan untuk menjawab pertanyaan pertama dan kedua. Data dari masyarakat setempat "Timur" terhadap karakter Barat yang digunakan untuk menjawab pertanyaan ketiga. Setelah mengelompokkan data yang diambil dari novel, data yang dianggap tidak penting atau tidak berhubungan dengan analisis tidak dipakai untuk membuat penjelasan singkat dan jelas.

Kata Kunci: *Poskolonialisme, Orientalisme, Stereotip, Kesalah pahaman.*

Abstract

In this in article, we try to explore the encounter between the west and the east in this novel *The Sheltering Sky*, Our analysis emphasize on the plurality of cultures and their mutual misconception in "The Orient" by analyzing the encounters between Americans, French, British, Algerians and Moroccan. As an American identity is being refashioned, European ideologies and positions of power, especially in regard to colonialism, are being dismantled. This article uses an Orientalist perspective proposed by Edward Said. It uses to reveal the discourse of colonialism depicted in *The Sheltering Sky*. After collecting the data, we categorize the data based on the topic told in the sentences by the narrators in the novel. Here we divided the characters in two classes of the characters based on the Said explanation about Orientalism; The western and The East (the local characters). The data which are related to the topic of western peoples attitude about depicting orientalist thought are used to answer the first and the second questions. The data from the local people "the East" towards the Western characters are used to answer the third question. After categorizing the data taken from the novel, the data which are considered unimportant or are not related to the analysis are deleted in order to make the explanations brief and clear.

Keywords: *Poscolonialism, Orientalism, Stereotype, Misconception.*

Introduction

Discussion on colonial discourse is always interesting for some people as we know that the world is not fully free from colonialism either on economy, education or culture, and it catches Said's attention to discuss it. He writes a book entitled *Orientalism* in 1979, as what Said (1979:1) states in his book that Orientalism is a way of coming to terms with the orient that is based on the Orient's special place in European Western experience.

Among the few major American writers who have attempted to negotiate the alterity of Morocco and the region

surrounding it through representation in works of fiction, Paul Bowles made the most concerted effort, living and working there from 1947 until his death in 1999. *The Sheltering Sky* is a novel written by Paul Bowles in 1949. It tells about the journey of three people, a husband and wife (Kit Moresby and Port Moresby) accompanied by their friend Tunner arrives in North Africa to escape the aftermath of the Second World War and begin their journey to Saharan desert. In their journey, these three people (American

travelers) encounter with various people such as the local authority (the French), the Lyles (the British), and also the local resident. These encounters lead them in various experiences which are good and bad.

In *The Sheltering sky* by Paul Bowles, The western characters analyzed in this article depict the orientalist attitude, as their attitude simply do not appreciate the existence of the eastern characters (local people). Our analysis emphasize on the plurality of cultures and their mutual misconception in *The Sheltering Sky* by analyzing the encounters between Americans, French, British, Algerians and Moroccan. As an American identity is being refashioned, European ideologies and positions of power, especially in regard to colonialism, are being dismantled.

The apparent reason why *The Sheltering Sky* is described as an Orientalist work is because the local characters such as Algerians, Arabs, and Touareg only play small parts in this novel. The depictions of orientalist thought is still clear. Their minor part in the narrative reflects a colonial attitude as the immediate attention focuses on the Western, particularly the American travellers. However, their crucial functions no matter how small and their specific characteristic undermine a purely orientalist point of view and invite us to recognize them as agents and doers to the same level as the American and European travellers. In other words, while we follow Port and Kit, the marginal characters here refuse to be placed as the recognizable characters in this novel. Thus, the focus of this article will be on the the style of thought of the characters that is still practising in old constructions (colonialism) that influence and determine their interactions with "the Orient".

Therefore, this article uses an Orientalist perspective proposed by Edward Said. To reveal the discourse of colonialism depicted in *The Sheltering Sky*. As it is noted by Said (2003:2) "Orientalism is a style of thought based upon an ontological and epistemological distinction made between "the Orient" and (most of the time) "the Occident".

Research Methodology

This article is conducted using the qualitative research method. The quotation above means that the data in this article are analyzed by using initial description to get the answer to the article questions. The data collected have meaning that must be analyzed rigorously first.

Qualitative research describes a phenomenon by analyzing supporting data. The data are in the form of written text in the research as quotations that can be direct and indirect quotations or paraphrasing. It is an open-ended conclusion and it is possible to explore more about the same topic in the next research. Qualitative research is used to explain and explore information; data and facts that can be used to strengthen the opinion based on the data collected.

The main source of the study is *The Sheltering Sky* written by Paul Bowles. The other supporting sources are taken from internet, essays, articles, magazine or any other text

that have strong relation to the novel. After collecting the data, we categorize the data based on the topic told in the sentences by the narrators in the novel. Here we divided the characters in two groups of the characters based on the Said's explanation about Orientalism; The western and The East (the local characters). The data which are related to the topic of western peoples attitude about depicting orientalist thought are used to answer how the western people practising their orientalist attitude and why they always view themselves as more inferior than the east. The data from the local people "the East" towards the Western characters are used to answer why the western people got into some troubles in dealing with the local characters. After categorizing the data taken from the novel, the data which are considered unimportant or are not related to the analysis are deleted in order to make the explanations brief and clear.

Result

After analyzing Paul Bowles' *The Sheltering Sky*, it can be concluded that eventhough there are not many evidences about how miserable the life of the local residents, this novel depicts how the West place themselves among the East as a more superior individual than the East.

Stereotypes and misconception in recognizing other custom often appears when the western people encounter the Eastern people. As the result, their judgements towards the East here in this novel depicted as a reason why the Western people have some difficulty in dealing with the local residents and the strange nature they have not been encounter before. The encounter between the west and the East offers us some misconceptions to recognize each other religions, identities, and cultures. The western characters here define themselves as a traveller which compare their custom to the former residents, have no guilt of being colonialist, and offer the local people (the East) in the idea of western capitalist. As the result of their attitude, the western characters here find themselves in trouble while practising their orientalist attitudes, they got rejected by the local because the eastern characters always view the west as opportunistic people who always look for the advantages from the local, and finally the death and being lost comes to the western people to complete the cause of practising orientalist attitudes.

Discussion

We analyze the American first because Bowles depicts the Americans as the main characters in his novel. The American tourists (Port, Kit, Tunner) signal the dawning era of neocolonialism, an economic wielding of power over other countries rather than a military occupation. As this new form of colonization is at the point of emerging in the 1950s, the United States does not show any guilt than his alliance, British and France, but rather feels superior to the corrupted and devastated Europe. The Americans are the saviours, the innocent and the brave as an image of national identity construction that pervades the main characters' motivations and actions throughout *The Sheltering Sky*. The official role of the United States as liberators of Europe and in

combination with the relative inefficiency of Great Britain, France and Russia to stop the spread of fascism that create an image of the United States as a powerful, courageous and unguilty nation, committed to democracy, and helpful to friends in need.

Port here is depicted as a complete American capitalist. The depiction of the Americans attitude to look for business in Algeria and to introduce a Western consumer culture mirrors Port's participation in spreading of American neocolonialism, which emerges most clearly in his interactions with the local people. In fact, Port's attitude towards locals and his transactions with them are determined by a consumer mentality. He sees them (the East) as laboring bodies which he can exploit in whatever he wants, whose services he can purchase with his dollar. When he and Kit try to get to El Ga'a before Tunner, whom they had ditched earlier, Port bribes a man in the bus station to arrange seats for him and Kit on the bus. The quotation below show that Port is fully conscious that he has robbed two people of their fare to El Ga'a and when Kit protests but Port wipes it away with stereotypes:

"This is ridiculous," she said crossly. "What'll our boys think?"

"They're too busy. You've turned your ankle. Come on. Drag a bit. Nothing simpler." He pulled her against him as they walked along.

"And what about the people whose seats we're usurping?"

"What's a week to them? Time doesn't exist for them.

(Bowles. 1949:2)

The quotation above show that for Port time is money and he just bought them another week and closer to their elusive goal. By using the pronoun "them", Port defines all Algerians together, orientaling them as one exotic and undistinguishable mass. Time, in Port's view equates money and progress, which reflects capitalistic attitudes. Service for Port is up for auction and goes to the highest bidder. The more he pays, the better services he deserves.

Port's capitalist ideology becomes even more apparent in his encounters with women. He is fascinated as being the exotic, the other, the mysterious. Port has not had any sexual relations with his wife in years but uses the first days to wander around the town and quickly agrees to visit a Moroccan dancer. When Smail invites him to see "a friend," Port immediately focuses on the transaction rather than the interaction. The quotation below shows that he does not think of sex, but of a body for sale:

"A girl?" he said. "You mean a whore."

Smail was mildly indignant. "A whore? Ah, my friend, you don't know me. I wouldn't introduce you to that. C'est de la saloperie, ca! This is a friend of mine, very elegant, very nice. When you meet her, you'll see."

(Bowles. 1949:9)

It appears here when Port is still forcing his idea about that girl as a complete prostitute, but again Smail give him another reason to Port that this girl is not as what as he

thinks she is. The quotation below shows how Port is forcing his idea about prostitute to Smail:

Smail leaned over the table towards him and said with a great show of patience: "Listen, Jean. She's a dancer. She only arrived from her bled in the desert a few weeks ago. How can she be a whore if she's not registered and doesn't live in the quartier? Eh? Tell me! You pay her because you take up her time. She dances in the quartier, but she has no room, no bed there. She's not a whore.

(Bowles. 1949:9)

The quotation above shows that even though they are both talking about a girl, Port vulgarizes the transaction and dehumanizes the Moroccan girl, as if she were a prostitute. On the other hand, Smail praises her as an individual with qualities that go beyond the body and services she can offer. This shows that Port as an American has a stereotyping concept about an eastern girl. It corresponds to what Said's says about Orientalism.

During his encounter with the Lyles (the British), he unintentionally lost his passport in the hotel of Bou Noura. And Port easily brought a charge of the lost of his passport to the proprietor of the hotel he stays. The quotation below show how Port has argument with Lieutenant d'Armagnac (the local authority) about how he easily accuses the east as a thief and without hesitating:

"Yes, I accuse him," Port said stubbornly, nettled by the lieutenant's voice. "I accuse him because logic indicates him as the only possible thief. He's absolutely the only native who had access to the passport, the only one for whom it would have been physically possible."....

Apart from the fact that no one else had the opportunity to take it, isn't it the sort of thing that would naturally turn out to have been done by a native-charming as they may be?"

"No, monsieur. To me it seems just the kind of thing that would not have been done by a native."

(Bowles. 1949:59)

The phrase "as the only possible thief" indicates Port that he is making an Eastern stereotype. In Port's mind, The local characters are all the same, they thievish, cunning, evil, robber. Misconception appears here when his passport is found in Messad as Eric Lyles (the British) is the thief of the lost passport, Port doesn't realize that he unintentionally depicted the orientalist point of view about the east. He doesn't think further that his fellow traveller would steal his Passport. The quotation below show the discovery of the passport:

But I have news, and that's what I wanted to tell you. There's not much doubt that Eric Lyle stole my passport." He told her about the passport market for legionnaires at Messad. In the bus coming from Ain Krorfa he had already informed her of Mohammed's discovery.

(Bowles. 1949:61)

Moreover, the end of Port's life in this novel is when after he leaves the tea house where he desired the Moroccan girl which leads him to fatal illness. Eventhough he did not

actually sleep with her, his previous adventure with a prostitute and his desire for the Moroccan girl seem to lead himself in the fever he will eventually die from. His death actually happened when he desired to act like any other Orientalist, Port's capitalist ideology appears when the lust for possession has entered him, the possession to have sex which he didn't get from his wife for many years. His failed encounter with the other has contaminated and condemned him. In his intention of buying the people's help, he actually excludes himself from their society and substitutes interactions with transactions.

If Port here stands as a critique of American consumer and acts like any other orientalist, then Tunner exemplifies the "positive" image of American abroad, the good hearted human being. Bowles succeed in creating this character, because we see this character as an image that exporting American values of traditions and introducing a new frontier of colonialism to the development countries. A political message to them as an American comes with package in a non-threatening and exciting the ideology American consumer. It is this image in particular, as we see the United States as entertainers and good hearted nations, well friendly actors on the world stage that Tunner depicts in this novel.

Kit, unlike Port, recognizes herself and her role. She is not confused about her status as an American rich female tourist. By recognizing her body as a class, racial, she can recognize others. At the beginning of Kit's interaction with the local is when Kit is shocked and shaken when she sees the people in the fourth class carriage and shows awareness of the image they must have of her, which she confuses and unconsciously depicts the orientalist attitude. The image of Islamic extremist which do horrible things to non moeslem is making her more afraid. The quotation below shows that she is fully aware of her alcoholic odor she has.

The idea occurred to her that these were Moslems, and that the odor of alcohol on her breath would scandalize them almost as much as if she were suddenly to remove all her clothing. Stumbling over the crouched figures, she worked her way to one side of the windowless wall and leaned against it while she took out a small bottle of perfume from her bag and rubbed it over her face and neck, hoping it would counteract, or at least blend with, whatever alcoholic odor there might be about her. (Bowles, 1949:41)

The quotation above shows how Kit can easily judge that the local would do horrible things to her just because of the alcohol odor she has. He did not realize that not all the Muslim can not be friend with non Muslim. And that she fails to recognize the local custom. It is reasonable because as what Said states in his book *Orientalism*:

Today, bookstores in the US are filled with shabby screeds bearing screaming headlines about Islam and terror, Islam exposed, the Arab threat and the Muslim menace, all of them written by political polemicists pretending to knowledge imparted to them and others by experts who have supposedly penetrated to the heart of these strange Oriental peoples over there who

have been such a terrible thorn in "our" flesh. (Said, 1979: xv)

After discussing the American, we will try to discuss the British characters (Eric Lyle and Mrs. Lyle) as they represent colonialism at its worst and show the least interest and empathy for others. The Lyles are a mother and her son who travel through North Africa in their white Mercedes and the purpose they come to the East is to write a guide book for the tourist of their home land. We see this image as a depiction of colonialism. The use of their vehicle denotes their privileged position in Algeria, as they have enough money to travel around the world, and they can get any comfortable and luxurious things in wherever they go. As they traverse desert towns in their white luxurious car, they immediately stick out as foreigners. No matter how well they know the road and landscape in Algeria, they do not belong to it. They remain outside of the culture they are visiting as they make no attempt to learn or understand Algeria and its people. their interest is restricted to the roads, hotels, and sites. The quotation below shows that Mrs. Lyle creates a stereotype to the Arab as uneducated, uncivilized, filthy and backwards, and shows how racist she is to the local:

"I do hope you don't go near them."
 "Arabs, you mean? I don't know any personally. But it's rather hard not to go near them, since they're all over the place."
 "Oh, I'm talking about social contact with them. Eric's an absolute fool. He wouldn't be ill today if it hadn't been for those filthy people."

(Bowles. 1949:32)

The quotation above shows that rather than communicating with the people they encounter, the Lyles have already judged them (as inferior) and write back to people in their own home land (to write about their encounter with the Orient). Their observations in the Algerian serves only to support and propagate prejudgement of earlier idea of Eastern stereotypes rather than introducing new ideas about the politeness of "the Orient". The quotation below show that they can impose their disagreement on everything and everyone, that the local do not have some civilized services about what civilized people as they are need. In fact, they complain to Port about their lack of safety among Arabs and Mrs. Lyle's opinions of Arabs could not be clearer.

"But who? Who does all this? And why?"
 "The Arabs!" cried Mrs. Lyle. "They're a stinking, low race of people with nothing to do in life but spy on others. How else do you think they live?"
 "It seems incredible," Port ventured timidly, hoping in this way to call forth more of the same, for it amused him.

(Bowles. 1949:25)

The quotation above shows how Mrs. Lyle can easily put some negative label to the Arab he never encounters, She believes in her superiority as the oldest frontier of colonial

and easily define the Arab as a lower class who do not know about the standard need of civilized people.

While the Lyles serve to illustrate traditional colonialism and orientalist attitudes, the narrative exposes them as being annoying and dishonest. It is only the mother and her son who believe in their supposed superiority over others. Their actions and interactions with others reveal their base characters, their moral corruption, and their pathetic lives. Mrs. Lyles's overbearing others and her whining son with horrible attitudes make them disagreeable characters. More than that, however, they are thieves as the episode reveals when Eric visits Port in his room in order to borrow some money. While Port try to find his wallet through his suitcase to retrieve the bills, Eric steals his passport, which he then sells in Messad, a town with a booming black market for foreign people. The quotation below show that Eric got caught by the local authority in messad:

But I have news, and that's what I wanted to tell you. There's not much doubt that Eric Lyle stole my passport." He told her about the passport market for legionnaires at Messad. In the bus coming from Ain Krorfa he had already informed her of Mohammed's discovery.

(Bowles, 1949:61)

The theft of other's resources of course resonates immediately with colonialism and empire, as it takes possession of others' lands and governs them. The fact that Eric elicits sympathy from Port with a phony story in order to steal his passport, which he sells for money, moreover, exposes the selfish motivations of the colonizer. In an attempt to justify the rule of others, imperial powers have presented their colonial endeavours as moral obligations to their inferior brothers and sisters in the colonies. Even though the Lyles make no effort at a humanitarian act here, their deviousness and pure self advancement mirror the ugliest sides of colonialism.

The Lyles are caricatures of typical orientalist because in their arrogant and isolationist attitude they only hurt themselves. They constantly fight with each other, face financial problems and hint at health complications. All of these problems are symbolized in their incestuous relationship. Tunner, the friend travelling with the American couple Port and Kit, discovers that Eric and Mrs. Lyle have sexual relations with each other. The quotation below show the fact about the relationship between Eric and his mother that port got informed by the servant of the hotel

(Bowles, 1949:61)

The Lyles hate the locals because they view them as inferior and corrupt; they despise the French because they are in control, and they look down on the American because they think of them as naive and as being a newbie in the world of imperialism. As the Lyles serve as symbols for colonial corruption, however, their power and influence remains limited. The passport they steal is retrieved and Tunner personally brings it to Bou Noura and then El Ga'a.

Their project of the guide books seems to come to nothing in the end, and overall they experience a very sad picture. Wandering from one place to the other, trusting no one, loving and hating each other, the Lyles are out of place. Great Britain has won World War 2, but only with the help of the United States and other allies, and its colonies are clamouring for independence. The British have been beaten severely and they can never recover their empire. They still clings to old fantasies of power and wealth, but have nothing to show for it but debt and corruption. No longer the colonial masters, they are not welcome as visitors either. No longer in power, their continued presence in the former colonies only inspires pity and hatred.

In contrast to the liberal and independent American travellers in the novel, Lieutenant d'Armagnac, the commander of the military post in Bou Noura emerges as the excellence colonizer. The following quotation from the novel shows the British characters as the lazy, racist colonial, and annoying.

As commander of the military post of Bou Noura, Lieutenant d'Armagnac found the life there full if somewhat unvaried. At first there had been the novelty of his house; his books and furniture had been sent down from Bordeaux by his family, The lieutenant's true enthusiasm for the natives had lasted three years. About the time he had grown tired of his half-dozen or so Ouled Na'YI mistresses, the period of his great devotion to the Arabs came to an end.

(Bowles, 1949:55)

This quotation above shows to all stereotypes above which associates with the colonial official that are openly racist, surrounded by his own "superior" culture and "exotic" and exciting local mistresses. These stereotypes not only apply to the colonial official, but also echo stereotypes about the French, a people that considers its theories and language highly superior to anyone else's. He prefers spending their time in the company of women and a good wine instead of going to work.

In relation with the initial description of d'Armagnac, the lieutenant's imagination of Port is full with stereotypes. When he hears that an American has accused a local influential man of theft, d'Armagnac feel a bit guilty with Port's complain as he is the official authority in this land. And he unconsciously gives Port some kind a bad impression:

"Why must it be an American?" With a Frenchman he would have known how to go about persuading him to do it without any unpleasantness. But with an American! Already he could see him: a gorilla-like brute with a fierce frown on his face,... English in any case, that they had a patois which only they could understand among themselves.

(Bowles, 1949:58)

The quotation above notice how the lieutenant not only has a wrong impression about Americans, but demotes

Americans to savage brutes with "gorilla-like faces" who cannot even speak a civilized language. In fact the crude stereotypes emerging in this passage not only mirror the earlier French stereotype but point to the misconception between cultures in general. One stereotype they both share is their assumed superiority over the other. Port thinks of d'Armagnac as a morally corrupt and inefficient official, while the lieutenant imagines Port as an uneducated brute.

Nowhere is the transformation of their roles in *The Sheltering Sky* that both of them are sharing the idea of orientalist meaning. Port, who sees himself as the traveller who glides easily from one culture into the other without prejudice, and who by intimation with the local, thinks the French lieutenant as a racist, exposes his own racism and outsider status. When Port discovers that his passport is missing, he immediately concludes that a native must have stolen it and says as much to the lieutenant :

Lieutenant d'Armagnac raised himself a little higher in bed. "And why precisely do you demand it be a native?"

Port smiled faintly. "Isn't it reasonable to suppose it was a native? Apart from the fact that no one else had the opportunity to take it, isn't it the sort of thing that would naturally turn out to have been done by a native-charming as they may be?"

"No, monsieur. To me it seems just the kind of thing that would not have been done by a native."

Port was taken aback. "Ah, really?" he said. "Why? Why do you say that?"

The lieutenant said: "I have been with the Arabs a good many years. Of course they steal. And Frenchmen steal. And in America you have gangsters, I believe?" He smiled archly. Port was impassive: "That was a long time ago, the era of gangsters," he said. But the lieutenant was not discouraged. "Yes, everywhere people steal. And here as well. However, the native here," he spoke more slowly, emphasizing his words, "takes only money or an object he wants for himself. He would never take anything so complicated as a passport."

(Bowles. 1949:59)

The quotation above shows how the lieutenant has knowledge of the local population and humanizes them as he equates Arab in terms of stealing with French and Americans. He exposes the hypocrisy in Port's passport accusations. In fact, it is the Lyles who stole Port's and Tunner's passports. But, he does not credit the Local with the capabilities for a complex crime. It is western stereotype that only western people are capable to do such complex crime. It is the foreigner that in the form of the tourist, the traveller, and the colonizer who are able to do the complex crimes. the ones that manipulate others and sell identities for the highest price.

The effect of stereotyping and misconception about other culture sometimes happen with horrible things. As what Said said about misrepresentation in (1979: xii) his boos about representations of "the Orient" lends itself to increasing

misrepresentation and misinterpretation. in this novel, the western character got some troubles in wandering the local landscape. the novel depicts death, being lost, arrested, broken heart. In this article we will also try to dismantle the Western characters in encountering with the Eastern characters that lead them in various experiences, especially for the American. the American here plays as the new ruler of the world and they don't have the experiences in dealing with the east as much as their allies (British and French).

The first effect of mis-recognizing the local culture appears when Port got deal with Smail about the blind dancer. he simply does not want to see a dancing but vulgarize the deal with only the need to have sex with the local girl. He finally disappointed after he know that the dancer he would to get sex with is blind. The quotation below show he finally decided to run with fear from the deal he has with Smail after he knows that the girl is blind:

With his wallet still in his hand he rushed out, turned sharply to the left and began to run toward the wall. He fell twice, once against a rock and once because the ground sloped unexpectedly down.At the top he turned, and seizing a boulder he could not lift, he did lift it, and hurled it down the staircase. Then he breathed deeply and began to run along the parapet.

(Bowles. 1949:77)

It is this dehumanization of others and the focus on things that in the end lead us and helps us to understand Port's death. Ironically, in his last hours he depends on the good will of strangers and no money can heal him until he finally find himself dead. Kit and Captain Broussard have to arrange for his sick body, sheltering it, feeding it, and nursing it, while Port is unconscious for most of the time he lies in the fort at El Ga'a. His actions lead nowhere but to a small room in a fort where he will die in a slow. Ironically, the room is being made available by the French colonials, which makes his last resting place a Western conclave. The quotation below shows that Port got rejected by the local people when he try to find a hotel because he is sick:

There was a short silence. Then the woman, speaking with a Corsican or Italian accent, began a voluble entreaty: "Ah, madame, allez vous en, je vous en supplie!..."

"But where?" screamed Kit. "Where can I go?"

The woman already had started back through the garden. She stopped to cry:

"Away from El Ga'a! Leave the city! You cannot expect me to let you in. So far we are free of the epidemic, here in the hotel."

(Bowles. 1949:73)

These phrase above shows that for the Eastern people does not believe anymore about the West, the Eastern judgements about the west probably means that they come here with only purpose which is to colonize and also the phrase "we are free of the epidemic" probably means that the island of the West is the birth of disease, they carry dangerous disease wherever they go and they are are too afraid to let in the sick in their hotel.

The effect of Port's die also be fall upon his wife Kit, which she finally realize that his attitude being so rude to her husband make her feel guilt, the affair with his husband best friend's also make her in complete sorrow. she got mad of herself, until she is being cast away in the dessert and got caught by the leader of the caravan. The quotation below shows that the sorrow has clouded their mind until she got mad by herself finally got lost in the dessert:

She felt a strange intensity being born within her. As she looked about the quiet garden she had the impression that for the first time since her childhood s...: "I shall never be hysterical again." That kind of tension, that degree of caring about herself, she felt she would never attain them any more in her life.

(Bowles. 1949:96)

The quotation above show that Kit's disappearance in the end after his husband dead signals the complexity in structuring and negotiating with local culture. No compromise seems possible for kit. She cannot navigate both cultures, but has to disappear in order to emerge more completely.

Conclusion

Stereotypes and misconception in recognizing other custom often appears when the western people encounter with the Eastern people. Their judgements towards the East here in this novel depicted as a reason why the Western people have some difficulty in dealing with the local residents and the strange nature they have not encountered before. And also the encounter between the west and the East offers us some misconceptions to recognize each other religion, identities, and culture. the American characters here define themselves as a traveller which is compare their custom with the former residents, have no guilt of being colonialist, and offer us in the idea of American capitalist.

we conclude that the Western people use their rational and intellect to put them in superior position than the Eastern people. The Eastern people who are tolerant, welcome, warm, cultural, spiritual, norms, and adaptive, is exploited by the Western people. The Western people have high self-esteem to explore their ambition to get a lot of benefit from the East.

The consequence of Western characters in creating the Eastern stereotype make the west got into some troubles with the local, their interaction with both nature and people lead them in various experience. The local here seems to make general assumptions about the West that make the Western characters are misrecognizing the local custom.

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