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## **A POSTCOLONIAL READING OF ZADIE SMITH'S *THE EMBASSY OF CAMBODIA***

**ZADIE SMİTH'İN KAMBOÇYA BÜYÜKELÇİLİĞİ ROMANININ  
POSTKOLONYAL OKUMASI**

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### **Abstract**

The aim of this paper is to provide a postcolonial analysis of Zadie Smith's novel *The Embassy of Cambodia* which merits interpretation through many perspectives. Postcolonial theory seems to be a well-used theoretical perspective that is opposite to understanding of the way in which otherness, multiculturalism, nationhood; cultural alienation, hybridity, individual, cultural and ethnic identity is constructed. Identity politics in her novels are generally construed through the frames based on cultural and racial perspective. *The Embassy of Cambodia* is not a short story but a novel shorter than anticipated, disengaged into twenty little parts, every one of which is a brief scene that encapsulates topics aforementioned. In *The Embassy of Cambodia*, Zadie Smith portrays the story of a woman called Fatou from Ivory Coast looking for fortune in England as a housemaid for an Asian family in Willesden in North West London. Fatou lives in a place where there are two isolate societies: the Asian culture and the white British culture. Individuals from both of these groups including Fatou live parallel yet partitioned lives with scarcely any association between the two. There is an amount migrant Muslim populace in the city town, yet neither the natives nor the migrants know each other. She is an unpaid housekeeper and her sufferings empower her to identify herself with individuals who are in conditions far more awful. Consequently, she was comforted herself by thinking that she was not a slave. Of the debates taking place in the novel, the multicultural nature of England is by all means the most critical one. On the one hand, immigrants want to preserve their traditional and cultural values, whereas on the other hand,

host countries see their secular values in jeopardy. Fatou has not been accepted by the family in which she is servant. As a migrant she has not completed the process of learning the new culture, acquisition of rights, nor has she achieved the accession to a new position and also has she no inclination of feeling and belonging and identification towards England.

**Key Words:** Zadie Smith, Otherness, Cambodia, Postcolonial Theory, Ambivalence

### Öz

Bu makalenin amacı, Zadie Smith'in *Kamboçya Büyükelçiliği* adlı romanını postkolonyal bir açıdan yorumlamaktır. Postkolonyal teori, ötekilik, çokkültürlülük, ulus, kültürel yabancılaşma, melezlik, bireysel, kültürel ve etnik kimliğin inşasını anlama açısından uygun bir teoridir. Smith'in romanlarındaki kimlik politikaları genellikle kültürel ve ırksal çerçevelere dayanan perspektifler aracılığıyla yorumlanmaktadır. Kısa olup yirmi bir kısıma ayrılanbu romanında Zadie Smith, Fildişi Sahili'nden Fatou adında bir kadının, İngiltere'de yaşamını sürdürmek için, Kuzey Batı Londra'da, Willesden'da bir Asya ailesi için hizmetçi olarak çalışmasını konu edinir. Fatou, birbirindeb tamamen farklı olan Asya Kültürü ve beyaz İngiliz kültürünün bir arada bulunduğu bir yerde yaşar. Kendisi de dahil bu grup üyeleri aralarında nerdeyse hiç bir iletişim olmayan, birbirine paralel fakat dağınık hayatlar yaşar. Maaş alamadan yatılı hizmetçilik yapan Fatou'nun çektiği sıkıntılar, ona, kendisini çok daha kötü durumda olanlarla özdeşleştirme cesareti verir. Nihayetinde bir köle olmadığını düşünerek kendini rahatlatır. Romanda yer alan tartışma konularından en önemlisi, şüphesiz İngiltere'nin çok kültürlü yapısıdır. Bir yandan göçmenler geleneksel ve kültürel değerlerini korumak isterken, diğer yandan ev sahibi ülkeler seküler değerlerini tehlikede görür. Fatou, hizmetçi olduğu aile tarafından benimsenmemiştir. Göçmen olarak, yeni kültürü öğrenme ve hak edinme sürecini tamamlamayamamış, ne yeni bir pozisyona edinmeyi başarmış ne de İngiltere'ye karşı duygu, aidiyet ve özdeşleşme eğilimi gösterebilmiştir.

**Anahtar Kelimeler:** Zadie Smith, Öteki, Kamboçya, Postkolonyal Teori, Bolcalama

### INTRODUCTION

Fatou is a character who fills in as a maid and caretaker for an affluent Asian family, the Derawals, in Willesden, North West London, endeavoring to carry on with a destroyed life. She is an unpaid housekeeper whose passport has been relocated here by employers. Her sufferings empower her to identify herself with individuals who are in conditions far more awful. Consequently she was comforted herself by thinking that she was not a slave possibility that no, on adjust she did not think she was a slave. In London, her accession is denied by the Derewals because she did not completed the process of learning the new culture. She was also regarded as unable to take her rights and get a new accession to any position and status except for servant. Also, she has no inclination

of feeling and belonging and identification towards England. Fatou is a young lady in a place of extraordinary hardship who does not have any hint of self centeredness or even tension, discreetly playing out her activity, appreciative for the little snapshots of selfhood she is permitted: She adores swimming and each Monday figures out how to take visitor goes from the Derawals to appreciate a couple of valuable hours at a nearby club. After her Sunday mornings church visit, she is taken to a Tunisian bistro with a Nigerian understudy, Andrew, whom she has met on a recreation center seat because of his endeavor to convert over her to Catholicism. Her friend, Andrew, with whom she discusses issues other than her life seems to be fruitful with a sound reason and experience. Fatou's conversations with Andrew serve to lift her from an

unpaid house cleaning servant into a free-thinking woman. Yet, she is not sure in the event that she appreciates Andrew for her husband: "some part of her rebelled against him, some unholy part." Their relationship is not intricately examined and no reasons are given for why Fatou thinks that it is hard to love him. In any case, that is a piece of the appeal of Smith's characterisation; her hero puts stock in independence and in this way thinks that it is difficult for her to think freely and independently. On her way to the club, she distinctly watches the unyielding development of sessions of badminton being played in the Embassy of Cambodia, situated on an indistinguishable street from the Derwals' home. Fatou, in Gayatri Spivak's words, can be defined as a subaltern without access to portrayal and unfit to 'talk' (Spivak, 1988: 66-111). Fatou goes swimming only thanks to the cards of the Derwals, the family which implies permission to swimming by the terms of reference of 'elite' history to involve the viewpoint of these who never taken into consideration. To Gayatri Spivak, a subaltern cannot know and speak (Spivak, 1988: 104).

Fatou's story is a pessimistic one which reveals in every page of *The Embassy of Cambodia*. The writer seems to make correlation between Fatou's fate and badminton. The last couple of lines come back to the session of badminton: "*we watched her watching the shuttlecock. Pock, smash. Pock, smash. As if one player could imagine only a violent conclusion and the other only a hopeful return*" (Smith, 2013: 69). As said before, the storyteller, speaking to the general concerned open, 'worrie[s] for [Fatou]' – thinking her future will no uncertainty have 'a fierce conclusion'; Fatou's good faith would appear to be reflected in the possibility of 'a cheerful return'. The badminton is apparently unending; there is, Smith seems to recommend, no decisive activity, no loser and no winner. Like the session of badminton – a purposely wrong and shaking allegory, given

badminton's relationship as a delicate, and sophisticated, center and high society relaxation interest – we can derive that new subjugation will not end in the close future.

Their shots, hard and delicate, allude to the amiable individuals on the one hand and the hard, unsympathetic individuals on the other hand... One player has the delicate mark while the rival has a rough crush. The two players likewise fairly speak to great and abhorrence as it were and both of them have the intention of being winner, so they have to play. The player smashes' identity fierce and you can tell that he puts all his exertion into his hits so one considers him to be malicious on account of his viciousness. Be that as it may, at that point there is the player who serenely hits the shuttlecock back after each distraught drive from his adversary. This player speaks to somebody who likes to keep peace and is great. The two players or powers never stop to quit playing and not one is by all accounts either winning or losing. At a certain point Fatou could not help thinking that the following throw would blow southward, sending the shuttlecock over the divider to arrive softly in her own hands. Rather the other player, with his horrible unwavering quality (Fatou had long prior chosen that the two players were men), gotten the shuttlecock as it floated and sent it back to his adversary another ghastly, descending crush. But Fatou prefers with swimming since she cannot access badminton because of some high barriers such as high walls behind which games of 'other' sorts are played into which she cannot penetrate. She prefers swimming to badminton which means instead of facing rivals she follows her own struggle as if one player could imagine only a violent conclusion and the other a hopeful return. Badminton also serves as a constructive tool: instead of being organized in traditional sections, sections are written between "0-1" and "0-21", like the 21 points that must be reached in the badminton game

(Pirker, 2016: 70). Fatou has not been given any detailed description about her legal situation in London which reminds that whether she can be appropriated as a subaltern who had been dismissed out of the records by conventions of historical accounts. As is also understood from Fatou's worse luck, all postcolonial societies and countries, in one way or another, are still somewhat dependent on the overt or subtle forms of new colonial domination, and independence has not solved this problem, although they have given their very long and exhausting bloody struggles for colonialism and have gained their independence (Aschcroft et al., 2006, p.2). As for the description of The Embassy of Cambodia in the novel, which is critically significant for comprehending Fatou's story, it is portrayed as a building based on a real building situated in a multicultural place enabling co-habitation people and cultures with various backgrounds:

The presence and appearance of the Embassy of Cambodia does not seem peculiar or weird as it has been located in along, wide road is remarkable for various inquisitive structures implying a multicultural country: There is a mansion called GARYLAND, with something else in Arabic engraved below garyland, and both the English and the Arabic text are inlaid in pink-and-green marble pillars that bookend a gigantic fence, far higher than the embassy's, better suited to a fortress. Dramatic golden gates open automatically to let vehicles in and out. At any one time, garyland has five to seven cars parked in its driveway. There is a house with a huge pink ele-

phant on the doorstep, apparently made of **mosaic** tiles. There is a Catholic nunnery with a single red Ford Focus parked in front. There is a Sikh institute. There is a faux-Tudor house with a pool that Mickey Rooney rented for a season, while he was performing in the West End fifteen summers ago. That house sits opposite a dingy retirement home, where one sometimes sees distressed souls, barely covered by their dressing gowns, standing on their tiny balconies, staring into the tops of the chestnut trees (Smith, 2013: 12-13).

Despite the fact that Embassy does not occur in the sorts of working environments that business students and researchers are probably going to oversee and investigate on their expert time, it raises precisely the sorts of issues of inequality and human rights that they may defy in an imbalanced worldwide economy as people and experts (Christopher, 2016: 197). There is a further incongruity in that embassies are institutions providing refugees with humanitarian aid and give assistance to outsiders segregated or in inconvenience inside a host nation. Be that as it may, in 'The Embassy of Cambodia', the government office walls are high and impervious, and the embassy is just connected with demise, misuse and the continuous session of badminton, which goes up against a more prominent importance as the story proceeds. In the novel the badminton game, The Embassy of Cambodia building itself, attracted the attention of multicultural Willesden residents. Heavily shaped by patterns of migration during the World War II, Willesden has been one of the most cosmopolitan areas in the United Kingdom. In that period, Willesden suffered extensive harm because of the heavy concentration

of industry, such as factories and railways in the area. Featured in such popular novels as *White Teeth* and "N-W" by Zadie Smith, Willesden was the basis of a subsequent TV series as well. The Embassy of Cambodia engages clearly with the issue of multiculturalism and attempts to offer a model of comparative debate on holocaust and Rwanda genocide. Therefore the discourse of multiculturalism provides us with the perspective to pluralize the notion of 'society' and suggests that the modern nation should accurately be identified as a combination of various cultural entities, each of which is engaged in negotiating the larger grouping that forms the nation. In *White Teeth*, Smith is also eager to consider these as combinations of different ethnicities and as an indication of the old categories of race which account for the ethnic diversity of modern England. "This has been the century of strangers, brown, yellow and white. This has been the century of the great immigrant experiment" (Smith, 2001: 326). In that sense, Smith's book starts out to probe the intricate interaction between diverse ethnicities that form modern British life and in doing so indicate conceptions of and attitudes towards multiculturalism and Englishness. "In Willesden, we are almost all New People, though some of us, like Fatou, were until recently, Old People, working the land in our various countries of origin" (Smith, 2013: 40). As construed from this statement, Willesden is a multicultural settlement and that the Khmer Rouge regime is characterized by people living in rural and urban areas, thus leading to class differentiation. The description is about Cambodian history and genocide (Smith, 2013: 20).

In fact, the story places the embassy of Cambodia, the Cambodian genocide history and the building at the center of Fatou's story as an immigrant and "slave" in contemporary London. The story, however, does not only refer to genocide in Cambodia, but also

to other genocides of the 20th century such as Rwanda, Hiroshima and the Holocaust. Although the embassies are located at the centre, the Embassy of Cambodia on the contrary is situated in the suburbs of London, suggesting that Cambodia is out of reach of Eurocentric World view. In the novel Fatou is not just oppressed simply because of having a dull skin yet extraordinary she confronts with social injuries, for example, Cambodian genocide amid which hundred of thousands individuals were executed and has not received enough attention in the West since it is not a case of European history.

The problems that Fatou comes across as an immigrant in England brings mind the question of how we should interact with 'others' or those 'strangers' in the global world? How would we perceive and react to "the necessities of outsiders"? A survivor – yet not a casualty – of enormous city lack of interest, ambitious Fatou appreciates the individuals who "make their own arrangements" (Smith, 2013: 21).

They made their own arrangements. (Whether back home or here, the key to surviving as a people, in Fatou's opinion, was to make your own arrangements) (Smith, 2013: 68). In this sense, the forlorn horde of this or some other globalized neighborhood will contemplate the inquiry that Smith, as the aggregate voice of Willesden, postures. Surely there is something to be said for drawing a circle around our attention and remaining within that circle. But how large should this circle be? (Smith, 2013: 24).

Since Descartes, singular cognizance had been taken as the favored beginning stage for

awareness, and 'alternate' shows up in these [post-Enlightenment] philosophies of insight as a decreased "other," as an epistemological inquiry. That is, in an idea of the human in which everything stems from the idea that 'I think, subsequently I am', the main worry with the other is to have the capacity to answer inquiries, for example, 'How might I know the other?', 'By what method can different personalities be known?' (Ashcroft et al., 2013: 12-13).

In Lacan's speculation, the other – with the little 'o' – doles out the other who resembles the self, which the baby finds when it looks in the mirror and winds up clearly aware of itself as an alternate being. Right when the baby, who is a clumsy mass of extremities and suppositions, sees its photo in the mirror, that photo must look to some degree, in any case it ought to in like manner be adequately separate to ground for a 'normal strength'; this fiction of specialist will transform into the introduce of the internal identity. This other is basic in describing the identity of the subject. In postcolonial speculation, it can allude to the colonized other individuals who are underestimated by majestic talk, recognized by their refinement from within and, perhaps basically, transform into the point of convergence of anticipated specialist by the sublime 'mental self view' (Ashcroft et al., 2013: 187). Fatou becomes a marginal person in England.

This Other can be appeared differently in relation to the preeminent concentration, colonial discourse, or the area itself, in two courses: In the first place, it gives the terms in which the colonized subject grabs a sentiment his or her lifestyle as by some signifies 'other', subordinate; second, it transforms into the 'altogether shaft of address', the ideological framework in which the colonized subject may come to grasp the world. In common sense, the subjectivity of the colonized is continually arranged in the look of the glorious Other, the stunning autre. Subjects may be interpellated by the theory of the ma-

ternal and managing limit of the colonizing power, concurring with portrayals, for instance, 'mother England' and 'Home'. The relationship between England and Zadie Smith might be evaluated within these terms.

The uncertainty of colonial discourse lies in the way that both these procedures of 'othering' take place in the meantime, the colonial subject being both a figure of debased subject of colonial discourse. The development of the prevailing royal Other happens in a similar procedure by which the strange others appear. Othering alludes to the social and in addition mental conduct by which one group avoids or minimizes another group. The other is the restricted or repressed subject made by the discussion of vitality. Othering delineates the diverse conduct by which frontier talk makes its subjects. In Spivak's elucidation, othering is a rationalistic system in light of the fact that the colonizing Other is set up meanwhile as its colonized others are conveyed as subjects. (Ashcroft et al., 2013: 188).

In a reading of Colonial Office dispatches between Captain Geoffrey Birch, his superior Major-General Ochterlony and his superior the Marquess of Hastings, Lord Moira, Spivak provides three examples of othering including worlding, debasement and the third one as the separation of native states and 'our (colonial) governments.' (Spivak, 1985: 247-272). The first is a procedure of worlding whereby Captain Birch, riding over the Indian farmland, can be seen to be 'solidifying the self of Europe', He is actually engaged in consolidating the self of Europe by obliging the native to cathect the space of the Other on his home ground. He [Captain Geoffrey Birch] is worlding *their own world*, which is far from mere unscripted earth, anew, by obliging *them* to domesticate the alien as Master (Spivak, 1985: 253).

The second is a case of degradation whereby the hill tribes are described by General Ochterlony in terms of 'depravity', 'treachery', 'brutality' and 'perfidy', and the surrender of their lands to the Crown an 'obliga-

tion'. He can be observed, says Spivak, in the act of creating the colonized 'other(s)' by making them the 'object[s] of imperialism' (Spivak, 1985: 189).

The third is an illustration of the detachment of local states and 'our (colonial) governments' in the reprove given the general by the Marquess of Hastings for enabling half-pay subalterns to present with normal troops in Native governments. Each of the three are occupied with delivering an 'other' content – the 'genuine' history of the local slope states – while they are building up the Otherness of Empire (Ashcroft et al., 2013: 189).

Fatou could read English – and speak a little Italian – and this girl in the paper could not read or speak anything except the language of her tribe. And nobody beat Fatou, although Mrs. Derawal had twice slapped her in the face, and the two older children spoke to her with no respect at all and thanked her for nothing. ...just like the girl in the newspaper, she had not seen her passport with her own eyes since she arrived at the Derawals', and she had been told from the start that her wages were to be retained by the Derawals to pay for the food and water and heat she would require during her stay, as well as to cover the rent for the room she slept in (Smith, 2013: 16).

As she in this way completes, "No, on balance she did not think she was a slave" (Smith, 2013: 18). Fatou convince herself with respect to her autonomy, and it is likely the peruser may accomplish another conclusion. Her enslavement may be portrayed as including

'complete control of one individual by another, violence and hazard used to keep up that control, money related manhandle, and no portion past subsidence' which would describe, by all accounts, to be a correct delineation of Fatou's position. Perhaps the greatest obstruction to Fatou's cooperation in the public eye is financial: Everything she gains from the Derawals they continue, think that it pays for her food and lodging. After reading a daily paper article about a slave of rich Londoners, Fatou quickly thinks about whether she is a slave. She thinks she is not, since she at any rate is not limited from going out where she works, yet her opportunity is constrained by her restricted resources: visitor goes to the wellbeing club, an Oyster Card given by her managers to empower her to run their errands, and a week by week postworship espresso and cake, paid for by her companion Andrew on the grounds that Fatou has no cash to spend.

The control of another's passport is additionally a characterizing highlight of modern slavery, as composed by Gupta:

Until the point when one's travel permit is in his own grasp, until the point when it has the right stamps on it, he is bound to stay at the mercy of the individuals who wave it before his eyes. [...]. That person is a non-individual or an 'unperson' (Rupha, 2007: 3). It was not the first time that Fatou had wondered if she herself was a slave, but this story, brief as it was, confirmed in her own mind that she was not. After all, it was her father, and not a kidnapper, who had taken her from Ivory Coast to Ghana, and when

they reached Accra they had both found employment in the same hotel. Two years later, when she was eighteen, it was her father again who had organized her difficult passage to Libya and then on to Italy—a not insignificant financial sacrifice on his part (Smith, 2013: 15-16). No, on balance she did not think she was a slave (Smith, 2013: 18). I went out and saw nine children washed up dead on the beach. Ten or eleven years old, boys and girls. [...]. Some people were crying, maybe two people. Everyone else just shook their heads and carried on walking to where they were going. After a long time, the police came (Smith, 2013: 47). After a while Fatou as witness narrates that: I saw a boy who was about fifteen years old knocked down on his bike. He was dead. People were screaming and crying in the street. Everybody crying. They were not his family. They were only strangers. The next day, it was in the paper (Smith, 2013: 48).

Andrew then replies by affirming that “A tap runs fast the first time you switch it on” (Smith, 2013: 47-48). The story shows that the two European and non-European societies demonstrate the different reactions and the conjectures of the two civilization about a traumatic experience and reveal their attitudes towards the perception of the other.

For non-Europeans, traumatic

events have been regarded as ordinary events while they are treated as serious events by the people at the highest level of sensitivity. These two different approaches show the existence of a great gap between the two communities in terms of perceptions of human life, way of life and other people as the other. “We are made to feel a sense of exile by our inadequacy and our irrelevance of function in a society whose future is beyond us. [...]. To be an exile is to be alive” (Lamming, 1960: 24).

Fatou as a servant and migrant girl from Caribbean feels not as a slave but exile or subordinate. When the exile is a man of colonial orientation and his chosen residence is the country which colonized his own history, then there are certain complications. For each exile has not only prove his worth to the other he has to win the approval of headquarters meaning in the case of West Indian writer, England. Fatou is a girl with colonial background and her preferred set is the country by which her own country and history was colonized. She had to convince the Others to her worth of being accepted and also prove that she was able to do. Fatou does not try to understand the English because the previous knowledge about the colonized people in the absence of the people at stake had already provided a background for the Englishman. Fatou does not feel the need to learn about the family she is in and vice a versa. They seem to be more prejudiced than they already have, and perhaps even the inability to shake Fatou's image in their minds is an obstacle to the emergence of the truth.

In addition, the Khmer Rouge slogan: “To keep you is no benefit. To destroy you is no loss”, is a common trait of both the Holocaust and Cambodian genocides, with many

other traumatizing examples of the twentieth century. Moreover, he assumes that all neighbors in Willesden have an automatic connection between Cambodia and the genocide, reinforcing the idea that traumatic pasts are part of our consciousness. This phrase also implies that generalization or abstraction in this context may in fact have dangerous consequences.

Nevertheless, the genocide in Cambodia is in no way, shape or form as critical as the impact of the Holocaust in the West. In spite of the fact that Cambodia has lost more lives in genocide, it does not possess a focal position and additionally other Western genocides. This recommends the Western world stays unconcerned with the genocides and injuries in the Eastern or African world. Keeping in mind the end goal to make a total comparison, which needs in the novel, it is smarter to endeavor to see how both Cambodian genocide and Holocaust are seen in the Eastern world and the non-European world. Smith's short story, along these lines, demonstrates imperfections in aggressive memory and furthermore indicates the potential disappointment of one-way memory.

Fatou is characterized by the De-rewals as, the dark or inferior race as thoroughly unregenerate, in need of suppression, unreliable, ignorant, severe rule, a sort of indefinite enslavement. The one thing that remains resistant to change, that is represented by Fatou, is the inferiority of the non-white. As can be construed through her being discriminated against on racial grounds, the uncommon status of racial hypothesis, in the novel, in which it was deductively demonstrated that the white man remained at the apex of advancement and progress, is an a valid example. The fact that Smith was subjected to discrimination and ill treatment due to the black color of Fatou reminds us of Stuart Hall's views on ethnicity. Hall suggests that the "Black" idea points to a situation beyond

racial difference. Hall maintains that "black" is actually a politically and culturally invented category, and that "the great diversity and divergence of the historical and cultural experience of blackness inevitably leads to the weakening or fading of the "race" concept (Hall, 1996: 443). As a housemaid or a slave, Fatou, became a commodity in the neoliberal and neo-colonial system. Smith's novel also emphasizes multiculturalism, national and individual levels of ethnicity. In this model, everyone has a multicultural, and multi-ethnic background. This is radically different from the multicultural model, which situates one of the European ethnicities in the center and the rest in the periphery, in accordance with a hierarchical superiority, which is prescribed as a consequence of the European viewpoint and historical prejudice.

Taking into consideration the tragic inequalities between the two worlds, the story can be counted as a manifestation of the desire to participate in the dialogue between the traumatic past that still cannot be heard on the other side, and the desire to be a part of history of the victims and those subalterns, in Gayatri Spivak's words, who were pushed out of history. It might likewise be that Fatou is just obsessed with her claim horrible past. Smith's story reflects parts of Fatou's trauma in different routes; for instance, parts of the account are non-direct and told through recollections of her life previously subjection. While swimming one day she was assaulted by a Russian vacationer while filling in as a maid-servant in Accra, which "made her swimming fast and angry, and for a while she easily lapped the young white man in the lane next to hers, the faster lane" (Smith, 2013: 45).

I went out and saw nine children washed up dead on the beach. Ten or eleven years old, boys and girls. [...]. Some people were crying, maybe two people. Everyo-

ne else just shook their heads and carried on walking to where they were going. After a long time, the police came. After a while Fatou as witness narrates that: I saw a boy who was about fifteen years old knocked down on his bike. He was dead. People were screaming and crying in the street. Everybody crying. They were not his family. They were only strangers. The next day, it was in the paper. Andrew then replies by affirming that A tap runs fast the first time you switch it on (Smith, 2013: 47-8).

The story shows that the two European and non-European societies demonstrate the different reactions and the conjectures of the two civilization about a traumatic experience and reveal their attitudes towards the perception of the other. For non-Europeans, traumatic events have been regarded as ordinary events while they are treated as serious events by the people at the highest level of sensitivity. These two different approaches show the existence of a great gap between the two communities in terms of perceptions of human life, way of life and other people as the other. Smith's Willesden situated in North London is a spatial "other". In her novels and essays, Willesden serves as a tool for general observations of the state of modern British society and of the cultural heritage influenced by the influx of immigrants. As Eva Ulrike Pirker observes:

The association of "NW" with the idea of the global northwest, a region which has dominated the world's economy, politics and culture throughout the phase of European colonialism and the 20th century, and which is now, too, experiencing the

effects of global capitalism whose seeds it has sown throughout this period. Regardless of the ambivalent meaning of the space suggested by the title NW (a particular local space, no space, a political power), it becomes evident that this space can be experienced as both a blessing and a curse by those moving in it (Pirker, 2016: 70).

On the other hand, along with The Embassy of Cambodia,<sup>1</sup> Willesden also markedly influences characters and even reflects their mental state:

In Willesden, we are almost all New People, though some of us, like Fatou, were until recently, Old People, working the land in our various countries of origin (Smith, 2013: 40). There is something to be said for drawing a circle around our attention. The "Embassy of the Cambrian" observes the Willesden people but the people of Willesden watches the Embassy of Cambodia from the top with a commanding expression (Smith, 2013: 24). As construed from this statement, Willesden is a multicultural settlement and that the Khmer Rouge regime is characterized by people living in rural and urban areas, thus leading to class differentiation. The description is about Cambodian history and genocide

<sup>1</sup> In 2007, the Royal Embassy of Cambodia moved from a representative building in St. John's Wood to a more modest one in Willesden Green, and is now the northernmost of London's embassies (Ibid,76).

(Smith, 2013: 20).

In addition, the Khmer Rouge slogan: "To keep you is no benefit. To destroy you is no loss" is a common trait of both the Holocaust and Cambodian genocides, with many other traumatizing examples of the twentieth century. Moreover, he assumes that all neighbors in Willesden have an automatic connection between Cambodia and the genocide, reinforcing the idea that traumatic pasts are part of our consciousness. This phrase also implies that generalization or abstraction in this context may in fact have dangerous consequences.

Smith has built up for the reader- and built up with impressive sensational impact - the difference between the non-European with lack of self-confidence and knowledge and arousing sentimentality, its extremes of indifference, and the English, with their predominant association, their trust in present day strategy, their sense to brush away the local varieties. We have indicated two totally extraordinary worlds existing next to each other, with neither truly understanding the other, and we have viewed the swaying of Fatou, as she goes forward and backward between them. In any case, the parallel lines never meet; the substituting attractions felt by Fatou never leads to a real conflict. The fiction of Smith, at that point, does not perform any essential clash since Smith could never confront one. Smith's relative failure is to demonstrate the role of huge social and political powers in genocides and in the partial treatment of the traumas in the World as in the case of Holocaust which was made well known whereas that of Cambodia which remains almost forgotten. It seems that because being based in Europe, having established a career in Britain, Smith deliberately evades to criticize Europeans' fingerprint in these genocides and their double standards attitude towards the genocides in the aftermath. In this sense, it is plausible to argue that Smith's

novel represents both the Europe and conscious legitimizations of it.

Race is a crucial fact of the British society which is used as one of the donibabmens of prejudice and discrimination in the Fatou's life. In the novel racial discrimination seems an unavoidable social fact that needs to be recognized as a cultural vcategory in modern individual and cultural perceptions and relations.

And nobody beat Fatou, although Mrs. Derawal had twice slapped her in the face, and the two older children spoke to her with no respect at all and thanked her for nothing. Sometimes she heard her name used as a term of abuse between them. You're as black as Fatou. Or You're as stupid as Fatou (Smith, 2013: 16).

The issues such as nationalism, religion and racism turn out to be the most debatable post-World War II in England. According to John Mcleod, British post-war migration has resulted in a new multicultural British population, and at the same time, the most important demonstration of legitimacy and belonging which is increasingly turning into race and heterosexuality (Rogers, 2004: 3). In the previous decade or so there has likewise been a so-called scientific discussion on the formation of 'whiteness', migrant groups and racial classes in the West, and this has had an enormous contribution in moulding the ideologies and movements of those migrant groups. The Parekh's reports in their distinctive routes expanded open mindfulness that Britain as a general public is both formed by gradual racism and progressive multiculturalism. An important reason for the power of the West was unquestioned axioms of the nineteenth-century European culture that the need for non-white inferior races to be governed by a

superior civilization, and that the Orientals, blacks, natives, primitives and women are not considered as important.

According to uncommon status of racial hypothesis, which was scientifically argued, the white man remained at the summit of civilization and development. In the Embassy of Cambodia, Zadie Smith suggests the thought that England and Englishness is at present sharing a time of transformation and together they point towards a moment of crisis in the concept of the nation (Bentley, 2007: 483).

Britishness, as much as Englishness, for instance, has systematic, largely unspoken, racial connotations. Whiteness nowhere features as an explicit condition of being British, but it is widely understood that Englishness, and therefore by extension Britishness, are racially coded (Solomos, 2003:14-15). Racialization is regarded as a path through which racial arrangement happens, and which is not as proportional to it. In racialization the procedure of race-making and race thinking has a priority and the ways that racial implications are variable and differentially connected. ...in spite of the fact that the theory of racial formation is characterized by biological human characteristics, determination of these specific human highlights for reasons for racial connotation is dependably and fundamentally a social and recorded process (Karim and Solomos, 2005: 22).

There are three consequences of this view as indicated by Winant. To start with, that is imbued with racial implications invade; se-

cond, it encourages us to get a handle on the development and strengthening of racial wonders in a globalizing world; and third, it delivers another and reconsidered origination of racial time and history. In some of his earlier work, Goldberg also appeared to see a connection between racial formation and racialization when he wrote that:

In using 'race' and the terms bearing racial significance, social subjects racialize the people and population groups whom they characterize and to whom they refer. [...]. Conceived in this way, the concept that has assumed wide currency in characterizing the process by which human groups are constituted as races is racial formation (or, more awkwardly, racialization). Racial formation involves the structural composition and determination of groups into racialized form, the imparting of racial significance and connotation at given socio structural sites to relationships previously lacking them (Goldberg, 1999: 375).

The most powerful companion of financial, social and political sovereignty had been the case of 'knowing' other cultures and peoples since 'knowing' implied colonial and imperial superiority and construed as the way through which colonized were gradually convinced that the colonials have the knowledge about themselves. In other words, they increasingly believed themselves as inferior or subordinate to the West. Fatou, in addition to her low social status, the lack of knowledge about the history, politics or even the basic US bombing of Hiroshima locates her as subordinate to Andrew. As a result of this possessing the knowledge is utilized as a means of exportation to colonized countries of Western language, culture, literature, and education under

the guise of civilization mission including the pressure of a great prosperity of native people's cultures among the influence of colonial dominance. The "negro" definition of Hegel clearly highlights and manifests the point:

The negro as already observed exhibits the natural man in his completely wild and untamed state. We must lay aside all thought of reverence and morality- all that we can feeling if we would rightly comprehend him. There is nothing harmonious with humanity to be found in this type of character (Hegel, 2007: 93).

Hegel, who presented one of the striking examples of the blacks' position in Europe's imagination. Black man exhibits the natural human being as completely wild and untamed. We cannot respect this human being, whose skin color is black, and we must stay away from the idea that we can appreciate morally. Hegel only treats human beings as an attribute only to white people. He denies even the humanity of blacks and gives advice and warnings other people as well when necessary. Accordingly, he advises that anyone who takes an approach to blacks should first give up his or her self-esteem and values. Because these values that are peculiar to man and cannot be generalize to the blacks who are not regarded as human being. It is also seen that this point of view includes clear examples of how Europe has legitimized imperialism and colonialism through racism.

When encountered with otherness as incomprehensible and multifaceted, the European man is conditioned to look at the other in two aspects: that is in terms of identity and difference. If he is convinced that the other it is identical to himself from the standpoint of identity, he discards or discerns the differences. But when he realizes that there is a gap

between the other and himself, he returns to what he feels safe again; from this point of view judges the other. However, in order to be able to understand the other, one must first bracket the attitudes of the judges of their own cultural values. As there is no doubt about the cultural superiority of the European colonizer in his own cultural, moral, scientific or even biological superiority, he will not try to comprehend the colonial as an insignificant other.

By oppressing the local the European native can compel the Other's acknowledgment of him and in the process enable his own character to end up profoundly reliant on his situation as an ace. This authorized acknowledgment from the Other in truth adds up to the European's narcissistic self-acknowledgment since the local who is considered excessively corrupted and brutal, making it impossible to be credited with a particular subjectivity is given a role as close to a beneficiary of the negative. All the detestable qualities innate in the race-in the 'blood' of the local, in its outrageous frame. This sort of trashing transmutes and determine contrast into an enchanted quintessence.

The energy of a specific type of correspondence to proportionate ethically and epistemologically disparate social gatherings lies at the core of liberal trusts in a peaceful equitable type of administer mindset (Povinelli, 2001: 326). Since Renaissance, great effort and store has been put openly reason as a methods for weakening the glue that ties individuals unreflectively to moral or epistemological commitments and, in the meantime, as a methods for combining, defusing and rejecting deontological and epistemological horizons. Public reason-a type of correspondence in which free and equivalent nationals introduce truth cases to other free and equivalent subjects who acknowledge or dismiss these cases based on their reality, genuineness, and authenticity has been allowed the energy of

refashioning social establishments by ceaselessly opening them to the present agreement about what constitutes the most real form(s) of public life.

In this view, the methods of reason and judgment are viewed as deciding social epistemologies and moral commitments, of connecting moral sensibilities and making them flexible; and, in this manner, making a common cultural and moral society.

Through public reason point of view progresses toward becoming perspectival; ethical commitment and its molding of flexibility opens to a more extensive good skyline, the I-you polarity to a we-horizon, most eminently the we-horizons of the country and the human, the national and the cosmopolitan, international and universal. One perspective, now broadly communicated in Europe, is that multicultural nations have progressed toward becoming 'excessively differing', and the migrants' clinging to values inconsistent with those of 'Western' common society undermine union. Situating supports to this horizon confines the social from the obligations of specific people and gatherings; it makes individuals more liberated. Universalizes chronicled reason and good commitments not by discovering some supernatural reference, but rather by recalibrating the extent of current accord. The main issue in question at that point is the means by which describe social restraint and social brutality coordinated right radical universes as advancing a peaceful shared horizon, as methods of public reason, as opposed to as fierce narrow mindedness, commonsense parts of correspondence. The likelihood for potential discourse amongst racial and social others has likewise remained an imperative part of the utilization of the word. Fatou's racist segregation can be interpreted as an expression of the obligation of the British empire at the end of the nineteenth century, the need for strategic, moral and economic prosperity, and at the same time subduing, repressing, violent rule, uncertainty as to the dark or subordinate races as not

completely renewed.

Edward Said contends in *Orientalism* and elsewhere provides a wonderful account of picture of how prevalent these perspectives were. According to him Macaulay, Carlyle, Arnold, Ruskin, J. A. Froude, John Robert Seeley, even John Stuart Mill, in addition to each great author, writer, logician, and student of history acknowledged as actuality the division, the distinction and the imbalance of the races. Additionally these perspectives were usually taken as confirmation for the attractive quality of European hegemony in underdeveloped areas of the world. Much a similar circumstance takes place in forefront European countries such as France, Belgium, Germany, Holland, and the United States. Although there were speculations about how the colonies were to be governed, or whether some of them ought to be surrendered. However nobody with any energy to impact open debate or approach disputed with regards to the essential prevalence of the white European male, who ought to dependably hold the high ground when managing locals (Said, 1987: 30). Concordantly, the view which is widely held in Europe is that the multicultural nations have moved toward becoming 'excessively different', and the existence of societies sticking to values inconsistent with those of 'Western' common society undermine attachment.

One perspective, now generally communicated in Europe, is that migration has prompted an 'abundance of alterity' with nations ending up 'excessively different' and the nearness of groups with esteems inconsistent with those of 'Western' mainstream society debilitating social union (Ralph, 2007: 980). Fatou's worry about European unwillingness towards, and absence of information about, the Rwandan genocide, however it might flag a progressive 'overlooking' about Rwanda in the period after 2004. As Andrew calls attention to in the story, we do not really have precise figures, since governments "hide the true numbers. [...] I call it "demonology."

Not “numerology” – “demonology” (Smith, 2003: 26).

Fatou's worries that non-European genocides are most certainly not recollected is additionally maybe countered by the storyteller's remark: 'I doubt there is a man or woman among us [...] who – upon passing the Embassy of Cambodia for the first time – did not immediately think: “genocide”. Later in the story the storyteller likewise remarks that, regardless of the blend of structures and their motivations, 'still we find the Embassy of Cambodia a little surprising. It is not the right sort of surprise, somehow', probably as a result of the relationship with genocide. The storyteller makes different remarks about Fatou's 'unconventional' enthusiasm for the international safe haven that appear to be pertinent in this specific situation, for instance:

No doubt there are those who will be critical of the narrow, essentially local scope of Fatou's interest in the Cambodian woman from the Embassy of Cambodia, but, have some sympathy with her attitude. The fact is if we followed the history of every little country in this world – in its dramatic as well as its quiet times – we would have no space left in which to live our own lives or to apply ourselves to our necessary tasks, never mind indulge in occasional pleasures, like swimming. Surely there is something to be said for drawing a circle around our attention and remaining within that circle. But how large should this circle be?

There are a few incongruities having an effect on everything here; the first being the assert that Cambodia, in south-east Asia, is 'hometown' of Fatou, who is from the Ivory Coast, proposing a conflation of what are regularly called 'Third World' interests. Or on the other hand, her advantage could be viewed as 'neighborhood' since she sees herself reflected in the Cambodian woman; she perceives in her an oppression that is, maybe, as

Fatou's. Another incongruity is that, while here the storyteller seems, by all accounts, to be alluding to Fatou, this minute echoes the remarks about the cutoff points of sensitivity and her feedback of British individuals' obliviousness furthermore, lack of engagement in non-European outrages.

Andrew contends that Chinese individuals have in reality endured and specifies Hiroshima, however Fatou has just heard the name and does not realize what it was. Here, Andrew's perplexity amongst China and Japan echoes the storyteller's clear conflation of the Ivory Coast and Cambodia. At the point when Andrew clarifies what Hiroshima was, the storyteller states: “[Fatou] felt the same vague impatience with it as she did with all the accounts of suffering in the distant past. For what could be done about the suffering of the distant past?” (Smith, 2013: 30).

This citation brings up significant issues about what can be done about the past and furthermore what can anyone do the verifiable weight of the past. Nearby this idea of the notion of history, there is the irony in Fatou's reaction of 'ambiguous anxiety', which emulates the response she guarantees British individuals have towards non-Western genocides, driving us to think about whether maybe she is liable of a similar nearsightedness. The way that 1945 is portrayed as a 'far off' past proposes that abominations are soon overlooked in a universe of continuous and numerous traumas.

Fatou lives in a place where there are two isolate societies. There is the Asian culture and the white British culture. Individuals from both of these groups including Fatou live parallel yet partitioned lives with scarcely any association between the two. There is an amount migrant Muslim populace in the city town, yet neither the natives nor the migrants know each other. They tend to work in discrete spots, associate in different places, and live in independent places inside the same build-

ding in a similar town. The way of life of the two groups are from the farthest restricting finishes of the range. In 1970, Prince Sihanouk was deposed in a military overthrow by General Lon Nol and after that aligned with the United States, and soon thereafter the Cambodian government was renamed the Khmer Republic. United States and South Vietnamese powers entered Cambodia to hinder a North Vietnamese invasion. Socialist rebellion, aided by the North Vietnamese, finished in 1975 in the ruin of the Khmer Republic and the ascent of the Communist Party of Kampuchea (CPK) and Pol Pot's Khmer Rouge administration. The CPK prompted the departure of urban populaces to the wide open to fill in as agriculturists. Past the merciless mass gatherings furthermore, executions of learned people, officials, agents, taught Cambodians, furthermore, Buddhist priests, many thousands passed on of starvation furthermore, malady. The aggregate loss of life in the vicinity of 1975 and 1979 has been evaluated 1–3 million.

At the 1948 UN Convention on Prevention and Punishment Genocide Crimes were defined as destroying a national, ethnic, racial or religious group is it in whole or in part with the intent to destroy it.

Quigley (as genocide researchers do) preferred to use the term "genocide" in Cambodia, the name given to Cambodian (Khmer) communists (rouge, French for red) and later the supporters of the Communist Party of Kampuchea in Cambodia who notoriously completed the Cambodian genocide, claim that there was no racial hostility behind the actions. Quigley revealed that Khmer Rouge's massacres were evaluated in this context because of the intentions of killing one or more of one or more people in the definition of genocide in the

massacres in which 1-3 million people lost their lives between 1975 and 1979. There are socio-economic and political realities, cosmopolitan and cultural differences between Israel and Cambodia (Kidron, 2012: 732).

In a comparison between the Holocaust and the Cambodian genocide, Fatou presents the world public as an example of a double standard on account of not to mention as much as the Jewish genocide which is known in every part of the world, from news to media, to cinema and literary Works: "But more people died in Rwanda," Fatou argued. "And nobody speaks about that! Nobody!" (Smith, 2013: 26). So in the novel, together with Fatou who is a postcolonial other, Cambodia is additionally portrayed as a spatial other. There are socio-economic and political realities, cosmopolitan and cultural differences between the genocide of Jews and the genocide of Cambodia. These differences led to the closure of the regime in Cambodia, with the establishment of a unilateral sociopolitical environment. Secondly, the Holocaust victims identified their defendants as religious and ethnically self-defending enemies before the massacre, and thus introduced them to the outside world.

Of the debates taking place in the novel, the multicultural nature of England is by all means the most critical one. On the one hand, immigrants want to preserve their traditional and cultural values, whereas on the other hand, host countries see their secular values in jeopardy. Fatou has not been accepted by the family in which she is servant. As a migrant she has not completed the process of learning the new culture, acquisition of rights, nor has she achieved the accession to a new position and also has she no inclination of feeling and belonging and identification towards England. For instance Fatou's using the cards belonging to the Derwals without their permission seems that she has not been

integrated as a migrant in England and her legal status has never been mentioned or acknowledged. For the West, Holocaust has become a functional instrument that has to confess to suppress the voice of its own conscience, and at the same time to undermine the massacres it has done in the rest of the world. During and after the genocide, the gap between the two victims of the two massacres is striking.

Victims of genocide who have migrated from Cambodia to Canada have had to maintain their lives under the more difficult and socioeconomically more difficult conditions than the Holocaust victims. Unlike victims of the Cambodian genocide who have lived their lives as a religious and ethnic minority in Canada, victims of the Holocaust have been able to overcome the economic bottlenecks and integrate with these communities over time, protected by the Jewish communities living heavily in Europe. Shortly after the support of their compatriots and relatives in these countries, they escaped trauma and got economic refuge. Nowadays, the stories of Holocaust victims still find the highest level of representations in national, international arena through written and visual media, art and cinema. No need to remind that anti-Semitism is accepted as a crime in the world. On the other hand, it is not possible to speak of a victimization of Cambodia in the international arena, even a representation of the diaspora of the geography. The way in which the genocide of Cambodia takes place in collective memory, Jewish and Buddhism also have differences in approaches to the phenomenon of events like history, culture, and culture. Here, too, there is a great difference between the two societies and cultures, despite the few similarities between the way in which social traumas caused by genocides have been experienced and how they are perceived by later generations (Kidron, 2012: 733).

One of the main differences between the two genocides can be found in the traces left by the individual and collective memory of both victims. Unlike the Jews, the Cambodians' very limited knowledge of themselves, their closest relatives, and genocides coming to the scene is a serious deficiency in the practice of giving. One of the reasons is the tendency of Cambodian victims to perceive and acknowledge death as a result of the effort to get rid of this traumatic situation, or to worry about antipathy in countries where they have come to the end of forced migration, and finally to a fatalistic understanding based on Buddhist teachings.

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