

A Postcolonial Analysis in DrDoritosMD's Novel Summoning America

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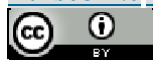
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ABSTRACT

This study examines how *Summoning America* by DrDoritosMD reproduces colonial discourse through the “Summoning Modern Nations” trope using a postcolonial framework derived from Edward Said. Employing qualitative close reading, thirty textual excerpts were purposely selected and analyzed according to four interrelated categories: Orientalism, Othering, Latent Orientalism, and Manifest Orientalism. The findings reveal a structured hierarchy of representation in which Othering constitutes the dominant mechanism (40.00%), producing epistemological and civilizational difference through systematic misrecognition, followed by Latent Orientalism (23.33%), which naturalizes American epistemological superiority through scientific rationality and universalized knowledge systems. Orientalism (20.00%) reinforces this hierarchy by constructing a binary opposition between modern America and the pre-modern fantasy world, while Manifest Orientalism (16.67%) translates these assumptions into explicit institutional practices of governance and control. The study argues that the narrative does not depict a neutral encounter between worlds but constructs a neo-colonial fantasy of civilizational dominance, in which American knowledge defines reality, American technology defines progress, and American institutions define order. By demonstrating how contemporary fanfiction reproduces and rearticulates colonial power through epistemological and institutional frameworks, this study contributes to postcolonial literary scholarship and expands critical inquiry into underexamined forms of digital narrative production

INTRODUCTION

Literature has long functioned as a means for humans to interpret and understand the world, not only as entertainment but also as a medium for social critique, cultural negotiation, and ideological reflection. One important approach in literary studies is postcolonial criticism, which examines how narratives reproduce, challenge, or naturalize power relationships between colonizers and colonized peoples. Edward Said's seminal work "Orientalism" (1978) established that Western representations of the "Orient" function not as neutral descriptions but as systematic knowledge production that serves colonial domination. With the rise of digital platforms, literary production has expanded beyond traditional publishing, giving rise to new forms such as fanfiction that require postcolonial scrutiny.

The novel had already become one of the most influential literary forms for representing social reality, political ideology, and cultural conflict. Novels frequently reflect the historical and ideological conditions of their production, including colonial expansion, nationalism, and modernity. Through narrative structure, characterization, and world-building, novels often construct distinctions between civilization and barbarism, progress and backwardness, or Self and Other. Postcolonial critics therefore view the novel not as a neutral artistic form, but as a site where power relations are negotiated and reproduced. Many colonial and imperial ideologies were historically embedded within literary narratives, shaping how readers understood foreign cultures and legitimizing Western dominance. Consequently, the study of novels through postcolonial theory becomes essential for revealing how literature participates in the production of cultural hierarchy and epistemological authority. Fanfiction, in particular, has evolved into a significant global phenomenon where writers reinterpret existing fictional worlds to create new narratives. Platforms like Archive of Our Own, FanFiction.net, and Wattpad host vast numbers of such works, highlighting the productivity of participatory culture. Within this landscape, a notable sub-genre has emerged: narratives inspired by isekai fiction in which entire modern nations rather than individuals are transported into alternate worlds. This sub-genre foregrounds themes of geopolitics, national identity, and power relations that can be productively analyzed through Said's postcolonial framework, particularly his concepts of Orientalism, Othering, Latent Orientalism, and Manifest Orientalism.

One prominent example is *Summoning America* by DrDoritosMD, a fanfiction based on *Nihonkoku Shoukan* by Minorou. Unlike its source material, which focuses on Japan, this adaptation places the United States in a similar scenario, exploring how a modern superpower navigates a pre-modern fantasy world. The work expands significantly on the original premise, offering complex narratives involving diplomacy, military strategy, and ethical dilemmas, and thus represents a key example of what this study terms the "Summoning Modern Nations" trope a narrative formation that reproduces colonial encounter dynamics in fantasy settings. Despite its growing popularity, this trope remains largely unexplored in academic research through a postcolonial lens. Existing studies on isekai tend to focus on individual protagonists and personal

transformation, leaving nation-centered narratives underexamined. However, this sub-genre presents distinct characteristics that align remarkably with Said's conceptualization of colonial power dynamics: the displacement of collective identity, the emphasis on institutional response, the construction of civilizational superiority, and the systematic Othering of pre-modern fantasy inhabitants. Therefore, it provides valuable material for postcolonial analysis and contributes to broader discussions in fanfiction and literary studies.

To illustrate these characteristics through Said's theoretical framework, one key excerpt from *Summoning America* is analyzed:

"Sir, NASA just discovered a large storm developing over Hawaii! It's like nothing we've ever seen... this storm has a growth rate far surpassing our worst recorded disasters... The storm will soon cover a significant percentage of the globe... We expect to lose contact with Hawaii... It's still following our mathematical models for now, so we can track and predict its path."

This excerpt exemplifies multiple dimensions of Said's Orientalism when applied to the modern-fantasy encounter. First, the passage demonstrates Latent Orientalism through its establishment of epistemological superiority: the scientific and empirical framework ("NASA," "mathematical models," "track and predict") positions American knowledge systems as inherently rational and universal, capable of domesticating even unprecedented phenomena through systematic observation. This latent assumption of Western scientific supremacy mirrors Said's observation that Orientalism operates through the construction of the West as the bearer of reason and modernity. The excerpt also establishes the groundwork for Manifest Orientalism through its institutional response mechanism. The bureaucratic language ("protocols," "national emergency declaration," "FAA," "National Guard") reveals how American power will be deployed in the new world not through individual heroism but through systematic institutional dominance. This foreshadows the narrative's construction of the fantasy world as a space requiring American intervention and organization, much as colonial powers viewed the Orient as requiring Western governance and modernization. Third, the passage initiates the process of Othering by framing the displacement as a scientific anomaly rather than a magical event. By refusing to acknowledge the fantasy world on its own terms (magic, divine intervention), the text implicitly positions American rationality as the only legitimate interpretive framework. The fantasy world becomes the "Other" that exists outside rational explanation, that which must be studied, categorized, and ultimately controlled through Western epistemology. The repeated emphasis on prediction and tracking reveals the colonizer's need to render the unknown knowable through their own systems of knowledge, denying the colonized world its own explanatory frameworks. Finally, this excerpt establishes what Said terms Orientalism as discourse: a systematic way of knowing and representing the Other that serves power. The storm representative of the fantasy world's intrusion into American reality is immediately subjected to American scientific discourse, measured in categories ("Category 2"), compared to Western disasters ("Sandy to Katrina"), and processed through American institutional channels. This discursive colonization

precedes physical displacement, establishing that even before America enters the fantasy world, it has already begun the process of cognitive imperialism interpreting the fantasy realm exclusively through Western frames of reference, denying it epistemological sovereignty.

Previous studies in postcolonial and decolonial studies has increasingly examined how power operates through knowledge systems, representation, and institutional structures. Ali et al. (2025), in *Acts from the Cracks: Representations and Positions of the Decolonial in the Geopolitical (De)construction of Power-Entangled Knowledge*, argue that contemporary geopolitical knowledge is shaped by “power-entangled” epistemologies that privilege dominant perspectives while marginalizing alternative ways of knowing. Similarly, Hu (2025), in *Postcolonial Technoscience Revisited*, revisits postcolonial technoscience, emphasizing that scientific rationality often functions as a universalizing framework that reproduces colonial hierarchies under the guise of objectivity. In the context of digital and technological systems, Mohamed et al. (2020), in *Decolonial AI: Decolonial Theory as Sociotechnical Foresight in Artificial Intelligence*, demonstrate how artificial intelligence embeds colonial assumptions within its design, reinforcing epistemological dominance through technical infrastructures. Expanding this critique, McCoy and Kapilashrami (2024), in *Developing an Agenda for the Decolonization of Global Health*, highlight how institutional systems particularly in global health—normalize unequal power relations by framing Western governance as necessary and rational. Meanwhile, Ma (2023), in *Racialization, Colonialism, and Imperialism: A Critical Autoethnography on the Intersection of Forced Displacement and Race in a Settler Colonial Context*, examines how processes of racialization and displacement construct the “Other” as epistemologically and socially inferior, reinforcing colonial distinctions through lived and structural experience.

While these studies provide critical insights into how colonial power persists through knowledge, technology, and institutions, they differ significantly in scope and object of analysis. Most focus on real-world systems such as geopolitics, healthcare, and technological infrastructures, rather than literary or narrative forms. Even when representation is addressed, the emphasis remains on material or sociological contexts rather than fictional or fan-produced texts. In contrast, this study applies similar theoretical concerns to a literary domain, specifically a fanfiction narrative within the “Summoning Modern Nations” trope. Unlike existing studies, which analyze how colonial discourse operates in institutional or technological settings, this research examines how such discourse is reproduced, normalized, and reimagined within narrative structures, particularly through the interaction between modern nation-states and fantasy worlds.

This difference reveals a clear research gap. Despite the expansion of postcolonial and decolonial scholarship into various contemporary domains, fanfiction especially nation-centered isekai narratives—remains largely unexamined through a postcolonial lens. Existing studies have not addressed how collective entities such as nation-states, rather than individual protagonists, function as agents of colonial discourse within fictional settings. Moreover, there

is a lack of research that systematically applies Edward Said's framework to analyze how epistemological hierarchy, Othering, and institutional dominance are constructed in digital literary production. The novelty of this study lies in its integration of postcolonial theory with fanfiction genre analysis, specifically through the examination of the "Summoning Modern Nations" trope as a form of neo-colonial narrative. By focusing on a nation-state as the central subject of displacement, this research moves beyond individual-centered isekai frameworks and demonstrates how colonial discourse operates at a collective, institutional, and epistemological level. Furthermore, by quantifying and categorizing textual evidence into Orientalism, Othering, Latent Orientalism, and Manifest Orientalism, the study provides a structured analytical model for examining similar narratives. In doing so, it not only extends postcolonial inquiry into an underexplored literary domain but also reveals how contemporary digital narratives continue to reproduce and normalize hierarchies of power, knowledge, and civilization.

LITERATURE REVIEW

Postcolonial Theory and Edward Said's Framework

Any serious postcolonial analysis must begin by establishing the theoretical foundations of Edward Said's Orientalism (1978) and its central analytical concepts. Said argues that Orientalism is not simply prejudice or misrepresentation but a comprehensive discursive system through which the West has produced knowledge about and thereby exercised power over the East. This framework is particularly productive for studying the "Summoning Modern Nations" trope because it reveals how narratives of modern nations encountering pre-modern fantasy worlds reproduce colonial power dynamics even within seemingly escapist fiction. Said's framework comprises four interconnected concepts: Orientalism as systematic knowledge production, Othering as identity construction through opposition, Latent Orientalism as unconscious epistemological assumptions, and Manifest Orientalism as explicit political and cultural practices.

Orientalism

Said defines Orientalism as "a way of coming to terms with the Orient that is based on the Orient's special place in European Western experience" and "a Western style for dominating, restructuring, and having authority over the Orient" (Said, 1978, p. 3). Orientalism functions as a discourse—a system of statements, beliefs, and practices that construct the Orient as an object of knowledge. Crucially, this knowledge is not neutral or objective; it serves colonial power by rendering the Orient knowable, controllable, and inferior to the West. Orientalism operates through binary oppositions: rational West versus irrational East, modern West versus traditional East, progressive West versus static East.

Literary Example: Joseph Conrad's Heart of Darkness (1899) provides a canonical example of Orientalist discourse. When Marlow describes Africa as "a blank space of delightful mystery – a white patch for a boy to dream upon,"

He constructs Africa as epistemologically empty – existing primarily as a site for European imagination and exploration rather than as a space with its own histories, cultures, and civilizations. The continent is rendered as "blank" and awaiting Western inscription, denying African peoples their own knowledge systems and historical agency.

This is precisely the mechanism at work in *Summoning America*, where the fantasy world of Elysia is similarly constructed as epistemologically vacant until American scientific rationality arrives to map, categorize, and interpret it. When American characters encounter Elysian geography, politics, and magic systems, they immediately subject them to American frameworks of understanding – scientific classification, strategic analysis, diplomatic categorization – rendering Elysia knowable only through Western epistemology. The fantasy world exists as an object to be studied and understood, not as a legitimate alternative civilization with its own valid ways of knowing.

Othering

Othering is the process through which the colonizing subject constructs its own identity by defining what it is not. Said argues that the West defines itself as rational, modern, and civilized precisely by constructing the Orient as irrational, traditional, and barbaric. Othering is not merely description but a fundamental mechanism of power: by rendering the colonized as categorically different and inferior, the colonizer naturalizes domination as necessary, beneficial, and even inevitable. The Other is simultaneously fascinating and threatening, requiring both study and control.

Literary Example: Charlotte Brontë's Jane Eyre (1847) demonstrates Othering through the character of Bertha Mason, the "mad Creole woman"

locked in Rochester's attic. Brontë constructs Bertha through racialized and animalistic imagery she is described as having a "purple face," "bloated features," and behaving like "a clothed hyena." Bertha is denied language (she produces only "snarls" and "growls" rather than speech) and rationality (she attempts to burn down Thornfield, attacking civilization itself). Through this Othering, Brontë positions Bertha's Jamaican/Creole heritage as monstrous, bestial, and requiring containment within English domestic space. Jane's pure English femininity is constructed in opposition to Bertha's racialized savagery.

In *Summoning America*, Othering operates through the construction of Elysian inhabitants as fundamentally different from Americans. When fantasy world characters interpret American technology through magical frameworks calling jets "iron dragons" and missiles "homing light arrows" the text constructs them as epistemologically primitive, unable to comprehend scientific rationality. Their magical worldview is rendered as superstition rather than as an alternative but equally valid knowledge system. American characters consistently describe

Elysian political systems as "feudal," "backward," and "medieval," constructing temporal distance that positions America as modernity and Elysia as the past a classic Othering mechanism that naturalizes American superiority.

Latent Orientalism

Said distinguishes between Manifest Orientalism (explicit statements and policies) and Latent Orientalism the unconscious, unexamined assumptions that structure how the West perceives the East. Latent Orientalism consists of the

deep epistemological foundations that are taken for granted: the assumption that Western knowledge systems are universally applicable, that Western political forms are superior, that Western rationality is the only legitimate mode of thought. Latent Orientalism is more powerful than Manifest Orientalism precisely because it operates below the level of conscious ideology, shaping perception itself.

Literary Example: E.M. Forster's A Passage to India (1924) reveals Latent Orientalism through its British characters' unexamined assumptions about India.

When Mrs. Moore experiences "the echo" in the Marabar Caves that reduces all meaning to "boum," Forster illustrates how India exceeds and threatens British rational comprehension. However, the British characters do not respond by questioning the universality of their own epistemology; instead, they intensify their efforts at classification and control. The novel's courtroom scene demonstrates Latent Orientalism most clearly: British legal procedures "evidence," "testimony," "cross-examination" are positioned as the only legitimate framework for establishing truth, while Indian perspectives are rendered as "emotional," "unreliable," or "superstitious." The assumption that British law is universally valid goes unquestioned and unexamined.

In *Summoning America*, Latent Orientalism appears in the text's fundamental premise and narrative structure. The assumption that American displacement into Elysia represents an opportunity rather than a tragedy reveals deep colonial logic: encountering a less technologically advanced civilization is framed as a chance for America to exercise its civilizational superiority without the constraints of real-world international competition. The text never questions whether American institutions, values, or knowledge systems are appropriate for Elysia; it assumes their universal applicability. When American characters make decisions about Elysian political arrangements, military strategies, and diplomatic protocols, they do so from an unexamined position of epistemic authority. American expertise is self-evidently superior, requiring no justification.

Manifest Orientalism

Manifest Orientalism consists of the explicit statements, policies, and practices through which colonial power is exercised and justified. This includes colonial laws, administrative systems, educational curricula, and the explicit rhetoric of civilizing missions. Manifest Orientalism is the visible, articulated dimension of colonial discourse the conscious ideological justifications for domination. While Latent Orientalism operates as an unconscious assumption, Manifest Orientalism operates as deliberate policy.

Literary Example: Rudyard Kipling's poem "The White Man's Burden" (1899) provides the quintessential expression of Manifest Orientalism.

The poem explicitly frames colonialism as civilizational duty: "Take up the White Man's burden / Send forth the best ye breed / Go bind your sons to exile / To serve your captives' need; / To wait in heavy harness, / On fluttered folk and wild / Your new-caught, sullen peoples, / Half-devil and half-child." Kipling constructs colonized peoples as "half-devil and half-child" simultaneously dangerous and infantile, requiring Western governance for their

own benefit. The colonial project is positioned not as exploitation but as sacrifice ("burden") and service. This is Manifest Orientalism in its purest form: explicit ideological justification for colonial domination presented as moral obligation.

In *Summoning America*, Manifest Orientalism appears in scenes where American institutional power is explicitly framed as beneficial intervention. When American characters implement democratic reforms, introduce technological innovations, or reorganize Elysian military structures, these actions are presented as civilizing improvements rather than as cultural imperialism. The text explicitly positions American values democracy, scientific rationality, institutional governance as universally superior to Elysian systems, justifying American intervention as progress. The fantasy world's monarchies and feudal systems are not merely different but explicitly inferior, requiring American-style governance for Elysia to advance. This mirrors the colonial civilizing mission: the colonizer's burden is to bring modernity to the primitive.

METHODOLOGY

This study employs a qualitative research design grounded in postcolonial literary criticism as its primary methodological framework. Specifically, it draws on Edward Said's theoretical concepts of Orientalism, Othering, Latent Orientalism, and Manifest Orientalism to examine how the "Summoning Modern Nations" trope operates as a neo-colonial narrative formation within fanfiction. The primary data source is *Summoning America* by DrDoritosMD, from which thirty textual excerpts were purposely selected to represent the narrative's key structural phases and their postcolonial dimensions.

The analytical procedure follows a close-reading methodology informed by Said's frameworks to identify how the text constructs knowledge hierarchies between American and Elysian epistemologies. By analyzing how the narrative positions American institutions as superior to fantasy political systems and employs temporal distancing to naturalize civilizational inequality, the study synthesizes how *Summoning America* reproduces colonial discourse through its world-building strategies. While limited by its specific sample, this approach establishes the foundational groundwork for examining the postcolonial dimensions of nation-centered isekai narratives across digital platforms.

RESULTS

Table 1. Distribution of Postcolonial Categories

No.	Postcolonial Category	Number of Excerpts	Percent age (%)	Analytical Function
1	Orientalism	6	20.00%	Constructs binary opposition between modern America and the fantasy world, framing the latter as exotic, irrational, and inferior
2	Othering	12	40.00%	Produces difference through epistemological gaps, misrecognition, and civilizational distance

3	Latent Orientalism	7	23.33%	Embeds implicit assumptions of Western superiority through scientific rationality and universal standards
4	Manifest Orientalism	5	16.67%	Expresses explicit dominance via institutional control, governance systems, and strategic rationality
Total	—	30	100%	—

The distribution of postcolonial categories in Table 1 reveals a clear hierarchy in the narrative's discursive construction. Othering emerges as the dominant category at 40.00% (12 excerpts), indicating that the primary mechanism through which the text operates is the production of difference through epistemological asymmetry and misrecognition. This suggests that the narrative's central strategy is not immediate domination, but the systematic positioning of the fantasy world as incapable of fully comprehending modern American knowledge systems. This is followed by Latent Orientalism at 23.33% (7 excerpts), which demonstrates how assumptions of Western superiority are embedded at the level of scientific rationality and presented as universal truth, rather than contested ideology. Meanwhile, Orientalism accounts for 20.00% (6 excerpts), reinforcing the binary opposition between a rational, modern America and an irrational, pre-modern fantasy world, thereby stabilizing the hierarchical framework established by Othering and latent assumptions. Finally, Manifest Orientalism represents 16.67% (5 excerpts), reflecting the translation of these epistemological hierarchies into explicit institutional practices of governance, control, and strategic intervention.

DISCUSSION

This section analyzes how Summoning America constructs a discourse of civilizational hierarchy through four postcolonial categories: Orientalism, Othering, Latent Orientalism, and Manifest Orientalism. Rather than functioning independently, these categories operate as interlocking mechanisms that organize knowledge, perception, and power. Drawing on Edward Said, the analysis demonstrates that the narrative does not merely depict a meeting between worlds, but actively produces a hierarchy in which American modernity becomes epistemologically and institutionally dominant.

Orientalism

One representative excerpt illustrating Orientalism occurs when Elysian observers first encounter American aircraft:

"The scout's voice trembled as he delivered his report to the council. 'My lords, what I witnessed defies all understanding. An immense, winged creature descended from the clouds – yet it bore no feathers, no scales, only a strange metallic sheen that caught the sunlight.' Upon its flanks were unfamiliar symbols, painted in red, white, and blue. 'It moved with purpose, cutting through the air faster than any wyvern I have ever seen, yet it made a sound like rolling thunder.' The council members exchanged uneasy glances. High Magister Arandel leaned forward. 'Did you sense any magical emanations? Any

trace of enchantment?' The scout shook his head. 'None, my lord. That is what troubles me most.'"

This passage reveals how the narrative constructs a civilizational binary through perception itself. The fantasy observer attempts to interpret modern American objects but lacks the conceptual framework to do so accurately. The aircraft is described as a "winged creature," collapsing advanced technology into a pre-modern category of understanding. The scout compares it to familiar referents—wyverns, thunder—because he possesses no vocabulary for jet propulsion or aeronautical engineering. The absence of "magical emanations" troubles him precisely because his epistemological framework assumes all extraordinary phenomena must be magical in origin. This is not a neutral misunderstanding; it systematically positions the fantasy world as epistemologically limited. Through Said's framework, this reflects Orientalism as a representational system that defines the Other as irrational, mysterious, and incapable of self-knowledge. The American object does not need to explain itself; its superiority is demonstrated through the failure of the Other to comprehend it. As Postcolonial Studies scholars Lee and Park (2025) argue, such discursive structures reproduce dominance by controlling how reality itself is interpreted. The key point you should not ignore: the fantasy world is not simply different, it is constructed as cognitively inadequate, ensuring that American modernity appears naturally superior.

Othering

A key excerpt demonstrating Othering occurs during an Elysian military briefing after witnessing American missile strikes:

"General Varik slammed his fist on the war table, scattering the wooden tokens representing troop positions. 'Homing light arrows? Arrows that fly without archers, that pursue their targets across leagues, that strike with the force of a hundred fire mages?' He turned to his assembled officers, his face pale. 'Is this even possible without magic? Our enchantments require ritual, incantation, the focusing of mana through prepared channels. Yet these... these weapons of the newcomers show no trace of the arcane. How can such power exist outside the fundamental laws we have known since the Age of Awakening?' Court Wizard Melanis, who had observed the strike through his scrying orb, spoke quietly: 'Perhaps, General, the fundamental laws we know are not as fundamental as we believed.'"

This passage exposes how difference is actively produced through epistemological conflict. The fantasy observer interprets modern weaponry through a magical framework, revealing an inability to conceptualize technology outside pre-existing beliefs. General Varik's incredulity—"Is this even possible without magic?"—demonstrates how deeply magical thinking structures Elysian reality. He cannot process guided missiles through any framework except the one available to him: enchanted projectiles requiring "ritual, incantation, the focusing of mana." The comparison to "a hundred fire mages" attempts to translate American technology into Elysian equivalents, but fails because the conceptual categories are incommensurable. This creates a one-directional interpretive gap: the fantasy world misreads America, while America consistently interprets the fantasy world through scientific logic. Melanis's concluding observation—"Perhaps the fundamental laws we know are not as fundamental as we

believed" – reveals the destabilizing effect of encountering American technology. The Elysian worldview is rendered contingent and parochial, while American scientific knowledge is positioned as accessing deeper, more universal truths. This asymmetry aligns with Ma (2023), who emphasizes that Othering operates by constructing the colonized subject as incapable of fully accessing dominant knowledge systems. Similarly, Mohamed et al. (2020) show how technological systems reinforce hierarchical distinctions by embedding assumptions of superiority within their operation. The critical mechanism here is not difference alone, but structured misrecognition. The fantasy world is written to misunderstand, and that misunderstanding becomes evidence of its inferiority. This ensures that American knowledge appears not as one perspective, but as the only valid one. If you're honest about it, the text rigs the interaction from the start – the Other is designed to fail.

Latent Orientalism

A representative excerpt for Latent Orientalism occurs during the initial displacement event, as American scientists attempt to comprehend what is happening:

"Dr. Rebecca Chen stared at the data streaming across multiple monitors in NASA's Severe Weather Operations Center. 'Director, the storm... it spontaneously appeared over the Pacific approximately forty-seven minutes ago. No atmospheric precursors, no thermal anomalies, no seismic activity. Nothing.' She pulled up a satellite composite showing a massive spiral system now covering half the visible hemisphere. 'Growth rate far surpassing our worst recorded disasters – we're talking Sandy to Katrina scale progression in under thirty minutes.' The Director leaned over her shoulder. 'Models?' 'That's the strange part, sir. It's still following our mathematical models for cyclonic development. Pressure gradients, Coriolis effects, moisture distribution – all normal. Just... impossibly accelerated.' She highlighted a projected path cutting directly through Hawaii. 'If it maintains this trajectory and expansion rate, we're looking at a genuinely unprecedented meteorological event.'"

This passage demonstrates how superiority is embedded at the level of assumption rather than assertion. The narrative immediately frames an unprecedented phenomenon within scientific discourse, relying on measurement, comparison, and prediction. Dr. Chen processes the displacement through familiar scientific categories: "atmospheric precursors," "thermal anomalies," "seismic activity," "Coriolis effects." Even when confronting something that "spontaneously appeared" – suggesting non-natural origins – the response is to verify that it "still follows our mathematical models." There is no serious engagement with alternative explanations; the event is absorbed into a rationalist framework without resistance. The passage's rhetorical structure privileges empirical observation and quantification: "forty-seven minutes," "Sandy to Katrina scale," "pressure gradients." These markers of scientific precision function to domesticate the anomalous. The storm is "unprecedented" but not incomprehensible; it remains within the boundaries of what American scientific instruments can track, measure, and predict. This reflects what Postcolonial Technoscience scholar Hu (2025) identifies as postcolonial technoscience, where Western scientific methods are treated as universally

applicable, even in contexts that challenge their limits. Similarly, Wispelwey et al. (2023) argue that colonial power persists precisely because it becomes naturalized—appearing as objective truth rather than ideological positioning. The important point here is that the text does not argue for American epistemological dominance—it assumes it as default reality. This is what makes latent Orientalism effective: it operates invisibly, shaping interpretation without appearing to do so. You should recognize the implication: the narrative eliminates the possibility of epistemological plurality before the encounter even begins. Magic, divine intervention, or alternative explanatory frameworks are never seriously entertained because American scientific rationality is positioned as the only legitimate way of knowing.

Manifest Orientalism

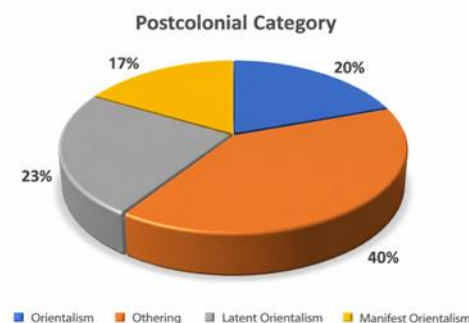
A key excerpt illustrating Manifest Orientalism occurs during the immediate governmental response to the displacement:

"Within the White House Situation Room, National Security Advisor Katherine Brandt addressed the assembled principals. 'Mr. President, FEMA has been notified and is coordinating with state authorities. FAA has issued a nationwide ground stop. Coast Guard and Navy assets are repositioning to maintain perimeter security around our new borders.' She glanced at her briefing notes. 'NSA and Cyber Command are establishing new protocols given the complete loss of satellite infrastructure. Most critically, sir, Defense is recommending we initiate national emergency protocols and begin preparations for a potential first contact scenario.' The President nodded grimly. 'Rules of engagement?' 'Defensive posture only, Mr. President. We don't know what we're dealing with yet. We don't want to provoke anyone. But we need to be ready.'"

This passage demonstrates how power is explicitly organized and deployed through institutional structures. Unlike latent Orientalism, which operates through assumptions, manifest Orientalism is visible in bureaucratic action, strategic planning, and governance systems. The Situation Room scene foregrounds American institutional capacity: FEMA, FAA, Coast Guard, Navy, NSA, Cyber Command, Defense Department—each entity immediately mobilizing according to established protocols. The language of coordination and control—"notified," "coordinating," "repositioning," "establishing protocols," "initiate national emergency protocols"—constructs American governance as rational, systematic, and comprehensive. The passage's final exchange reveals how dominance is moralized through the rhetoric of restraint. The recommendation for "defensive posture only" and the statement "we don't want to provoke anyone" frame American military readiness as responsible caution rather than imperial preparation. This discursive move positions America as the rational actor exercising appropriate prudence, even as it prepares to project power into an unknown world. The phrase "we don't know what we're dealing with yet" implicitly positions America as the subject who will come to know, while the fantasy world remains the object to be known. The language of protocols, coordination, and control reflects what McCoy and Kapilashrami (2024) describe as the institutionalization of power within global systems. Similarly, Ali et al. (2025) argue that modern governance frameworks often reproduce colonial hierarchies by presenting control as rational management rather than domination. The key contradiction you need to notice is this: the

narrative frames American power as responsible and restrained, yet this framing itself legitimizes dominance. The statement "we don't want to provoke anyone" positions America as a rational actor, even as it prepares to control and manage the new world. This is not neutrality—it is moralized authority. Power is exercised, but it is presented as necessary, logical, and even benevolent. Across all four categories, the findings reveal a consistent pattern: Summoning America constructs a hierarchy in which American modernity is positioned as epistemologically superior, technologically advanced, and institutionally competent, while the fantasy world is rendered as inferior, misinformed, and in need of interpretation. What ties these categories together is not just representation, but control over knowledge. The text does not simply describe two worlds meeting; it ensures that one world defines reality for both. This aligns with broader decolonial critiques (Kwachou et al., 2025; Andreotti et al., 2020), which emphasize that colonial power persists not only through domination but through the ability to determine what counts as knowledge, reason, and legitimacy.

CONCLUSIONS AND RECOMMENDATIONS



Picture 1

This study demonstrates that Summoning America systematically reproduces colonial discourse through four interrelated mechanisms grounded in the framework of Edward Said. The distribution of findings reveals that Othering dominates at 40.00%, functioning as the primary strategy through which the narrative constructs epistemological and civilizational difference. This is reinforced by Latent Orientalism (23.33%), where American superiority is embedded at the level of assumption through scientific rationality and universalized knowledge systems, and by Orientalism (20.00%), which stabilizes the binary opposition between a rational, modern America and an irrational, pre-modern fantasy world. Together, these mechanisms ensure that American epistemology is not presented as one perspective among many, but as the defining framework through which reality itself is interpreted.

At the level of explicit power, Manifest Orientalism (16.67%) translates this epistemological dominance into institutional action, framing American governance, bureaucracy, and strategic control as necessary and rational responses to the unfamiliar world. As a result, the narrative does not depict a

neutral encounter between civilizations, but constructs a neo-colonial fantasy of dominance in which American knowledge defines truth, American technology defines progress, and American institutions define order. These findings confirm that the “Summoning Modern Nations” trope operates as more than a narrative device; it functions as a discursive structure that naturalizes hierarchy and legitimizes control. Future research must expand beyond a single text to test whether this pattern persists across similar works, but the present study already establishes that such narratives do not simply entertain; they reproduce and normalize a worldview in which domination is structured as inevitable.

FURTHER STUDY

This research still has limitations, so it is necessary to conduct further research related to the topic of A Postcolonial Analysis in DrDoritosMD's Novel Summoning America in order to perfect this research and increase insight for readers.

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