Orientalism is a way of seeing that it imagines, emphasizes, exaggerates, and distorts the differences between Arab and other cultures compared to Europe and the US. It is often the case that we consider Arab cultures to be exotic, unfamiliar, and distant, and therefore we tend to conflate our perceptions or stereotypes about cultural differences between Arab and Western societies. Edward Said defined it as accepting the basic assumptions about Orient and West as a given point for understanding, as any society, as any intellectual inquiry, as any cultural and political discourse. The Orient, the people, the customs, the mode of life, are not seen as cultural and political subjectivities, but as cultural and political objects.

In the field of epistemological studies, Orientalism is an extended discourse that defines an empirical and theoretical framework for understanding the Oriental world. Orientalism is not just a catalogue of Western prejudices and misrepresentations of the Orient. Said argued that the Orient is a creation of the West, and that the Western world is the result of Orientalism.

Talal Assad said that the book Orientalism is: not just a catalogue of Western prejudices and misrepresentations of the Orient. The Orient is not something that exists outside of Western discourse. Sealed, the Orient is a product of Western discourse, a creation of the West that is used to justify Western dominance and control over the Orient.

The historical context of Orientalism is one of the most important aspects of understanding the discourse. Orientalism began to emerge in the 19th century as a result of European colonial expansion and the desire to justify and legitimize the exercise of power over non-European peoples. The Western world came to dominate the Oriental world through a series of political, economic, and cultural strategies.

One of the most significant strategies employed by the Western world was the use of Orientalism as a means of justifying and consolidating its political power. By reinforcing the idea of a divide between the Orient and the Occident, the Western world was able to justify the need for intervention and control over the Orient.

European literature carried, implemented and propelled Orientalist ideas forward and we can see the effects of these ideas in popular culture today. Orientalism is still present in mass culture, literature, and politics today. Orientalist stereotypes are still prevalent, and the Orient is still seen as exotic, backdeer, uncivilized and, at times, dangerous.

Edward Said's book, Orientalism, is a critique of these Orientalist stereotypes and the ways in which they have been used to justify Western domination over the Orient. Said argues that Orientalism is a form of cultural imperialism, and that the Orient is a creation of Western discourse, a product of Western power and control.

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Washington: Washington Institute for Near East Policy, 2001, pp. 27-43. Andre Gingrich, Frontier Orientalism, Camp Intersection, (2000). Anytime, anywhere! Discourse of Orientalist transnationalism under construction. Some students have expressed concern over the use of certain terms and phrases in the text. For example, the term "Orientalist" has been criticized for perpetuating stereotypes and for being a pejorative term. The document acknowledges the importance of cultural relativism and the need for greater understanding and respect for diverse cultural practices. However, it also highlights the ways in which Orientalism has been used to justify colonialism and imperialism, and the document critiques the ways in which Orientalist theories have been employed in academic and political discourses. The document concludes with a call for greater critical engagement with the ideas of Edward Said and other scholars who have sought to challenge and deconstruct the legacy of Orientalism. The document also highlights the ways in which Orientalism has been used to medicalize and dehumanize certain cultures and peoples, and the need for greater recognition of cultural diversity and human dignity. The document concludes with a call for greater critical engagement with the ideas of Edward Said and other scholars who have sought to challenge and deconstruct the legacy of Orientalism.