



Orientalism Revisited: A Critique of Western Discourses of Non-Western Development through the Post-colonial, Subaltern and Marxist Frames

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Abstract

This paper critically examines the intersection of Edward Said's Orientalism and Western perceptions of development in Asia, the Middle East, and North Africa (MENA). Through a qualitative textual analysis of seminal literature on orientalism and development studies, this research deconstructs the dominant discourses that perpetuate Western-centric views of development in these regions. Drawing on Said's seminal work, *Orientalism* (1978), this study identifies and interrogates the power dynamics, stereotypes, as well as cultural essentialisms that underpin Western representations of development in Asia and MENA. This research employs a critical discourse analysis (CDA) approach to examine a corpus of texts, including academic articles, policy documents, and literary works, addressing the central arguments and key assumptions of Orientalism. The textual analysis focuses on narratives that reinforce Orientalist tropes, marginalize indigenous perspectives, and legitimize Western dominance in development discourse. By juxtaposing Western development narratives with counter-narratives, this study exposes the epistemological tensions and power asymmetries that shape development policies and perceptions. The findings of this study contribute to a nuanced understanding of the complex interplay between orientalism and Western development perceptions, highlighting the need for decolonial and inclusive approaches to development.

Keywords: Orientalism, marxism, subaltern perspectives, postcolonialism, development studies, critical discourse analysis.

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Introduction

It is common to divide the Near East from the Far East. The Far East is shown as a location with a high level of civilizational advancement. This Western-based contextualization holds that ancient literary, religious, and cultural achievements were concentrated in the Far East (Hao, 2019); (Han, 2022). Along with developing their own writing systems and intellectual framework, they also produced intricate forms of popular culture and classical literature. This is similar to the near East, where the split is the subject of the research. For this area close to the East, the name "Orient" is usually employed. In many literary works, it is usually contrasted with the Occident, which represents the historical and cultural progress of Europe. In contemporary descriptions, the Islamic world versus the Western world, or European Christendom, has been included to the oriental versus occidental divide. Along with highlighting ethnic and cultural differences, the separation also draws attention to the conflict in worldviews (Altarriba & Basnight-Brown, 2022); (McKenzie et al., 2023).

(Wahid, 2025); (Mohamed, 2023), shows that beginning in the 19th century, the West began to affect a sizable section of the Islamic world (the Orient). For instance, the Islamic world was exposed to European modernity and westernization through Christian occupiers and European trade. The Ottoman Empire's fall in the early 1900s exacerbated the significant shift in power that resulted from this. Christian Europe began to question their own morals and social mores as a result of gaining political authority over a larger segment of the Islamic world. Because they felt that western lifestyles were superior to their own indigenous inventions, many people consequently accepted and adapted to them. While some armed themselves against European intrusion, others chose to follow Islamic modernism (Ali, 2022).

Instead of condemning Western inroads into the Middle East and other Islamic territories, Islamic modernism was predicated on the belief that the Islamic world should become more dynamic and embark on a path of positive evolution. While acknowledging the role of western imperialism in the decline of the Islamic world, Islamic modernism firmly supported progressive expansion in the Islamic world outside of the western model. To compensate for the centuries-long backwardness that the Islamic world experienced as a result of western persecution, for improvements in the domains of science, law, and education in addition to a sort of Islamic renaissance. The primary objective of this study is to review the body of literature on the analytical framework of orientalism. The primary objective of the study is to draw logical conclusions on significant distinctions between Eastern and Western viewpoints on growth over a number of centuries. The key question here is whether or not to accept Edward Said's thesis of orientalism. Admitting that Western depictions of the East (the Arab World, Middle East, and North Africa) as primitive are largely emotional and untrue is a necessary step in accepting Edward Said's orientalism. Disproving Said's thesis, on the other hand, would mean acknowledging that Easterners are in fact less evolved than Westerners and that Western narratives about the Middle East are not biased but rather reflect the plain facts. This paper critically examines the intersection of Edward Said's Orientalism and Western perceptions of development in Asia, the Middle East, and North Africa (MENA).

Methodology

This research is a qualitative research with a literature study or systematic review approach. This approach was chosen because the main objective is to analyze and critique existing discourse in the literature, not to collect new empirical data.

Data Sources:

1. The main data sources in this study are:
Edward Said's Main Work on Orientalism: The book "Orientalism" (1978) will be the central text that is analyzed in depth.
2. Secondary Literature on Orientalism: Journal articles, books, and book chapters that critically discuss, apply, or develop the concept of Orientalism.
3. Postcolonial Theory Literature: The works of key figures such as Homi K. Bhabha, Gayatri Chakravorty Spivak, and Frantz Fanon that are relevant to the critique of development discourse.
4. Subaltern Theory Literature: Writings that discuss the concepts of subalternity, representation, and marginalized voices, especially those related to the context of development.
5. Literature on Marxist Theory: Classical Marxist and neo-Marxist works relevant to the analysis of power, capitalism, and its impact on non-Western countries in the context of development.
6. Literature on Development Discourse: Articles and books that discuss and critique development discourse from a Western perspective on non-Western countries.

Data Collection Techniques:

The data collection technique in this study is document study or textual analysis. The steps include:

1. Identification of Relevant Literature: Conducting a systematic search through academic databases (such as JSTOR, Scopus, Web of Science, Google Scholar), library catalogs, and other relevant sources with keywords such as "Orientalism," "postcolonial," "subaltern," "Marxism," "development discourse," "developing countries," "development critique," and combinations of these keywords.
2. Literature Selection: Filtering the literature found based on relevance to the research topic and academic quality. Selection criteria may include a primary focus on Orientalism and development, use of relevant theoretical frameworks, and the reputation of the author or publisher.
3. In-depth Reading: Carefully reading the selected literature to understand the main arguments, key concepts, and how the authors relate them to Orientalism and development discourse.
4. Data Recording and Organizing: Making systematic notes of important points, relevant quotations, and the authors' analysis of the topic discussed. Data can be organized based on key themes that emerge in the literature and are relevant to the research question.

Data Analysis Techniques:

The data analysis in this study will be interpretive and critical. The steps include:

1. Conceptual analysis: Outlining and comparing definitions and understandings of Orientalism, postcolonialism, subalternity, and Marxism as explained in the literature reviewed.
2. Discourse identification: Analyzing how Western discourses on non-Western development are represented in the literature, focusing on underlying assumptions, stereotypes, and hierarchies of power.
3. Critique through theoretical frameworks: Applying postcolonial, subaltern, and Marxist theoretical frameworks to critique the development discourse. This involves:
 - a. Postcolonial Perspective: Analyzing how the legacies of colonialism continue to influence the representation and development of non-Western countries.

- b. Subaltern Perspective: Considering how the voices and experiences of marginalized groups in the context of development are often ignored or misrepresented by Western discourse.
- c. Marxist Perspective: Analyzing the role of global capitalism and economic power structures in shaping development discourse and its impact on non-Western countries.
4. Synthesis and Interpretation: Integrating the findings of the analysis to produce a comprehensive understanding of how Orientalism is manifested in development discourse and how the theoretical frameworks used can provide relevant critiques.
5. Drawing Conclusions: Formulating conclusions based on the analysis that has been conducted, which answer the research questions regarding how Orientalism continues to be relevant in shaping development discourse and how postcolonial, subaltern, and Marxist perspectives can provide alternative understandings.

Results and Disscusion

Historical Context of Orientalism

Orientalism, a term coined by Edward Said in his seminal work, "Orientalism: Western Conceptions of the Orient" (1978), refers to the Western world's historical and ongoing fascination with, and misrepresentation of, the Eastern world, particularly the Middle East and Asia. To understand Orientalism's complexities, it is important to examine its historical context. Accordingly, early interactions between East and West date back to ancient civilizations, with cultural exchange and trade flourishing along the Silk Road. However, the foundation for Orientalism was laid during the Middle Ages. During the Crusades (1095-1291), Christian-Muslim conflicts fueled negative stereotypes and misconceptions about Islam and the Orient. In the period of Renaissance and Enlightenment, European scholars, such as Dante Alighieri and Voltaire, perpetuated Orientalist tropes, portraying the East as exotic, mysterious, and inferior. During the age of Colonialism and Imperialism (18th-20th centuries), as European powers expanded their empires, Orientalism became a tool for domination, in which case, British colonialism in India and the Middle East established Orientalist attitudes, solidifying Western superiority. However, the weakening of the Ottoman Empire allowed Western powers to intervene, reinforcing Orientalist stereotypes.

From 1830-1962, France's conquest of Algeria exemplified Orientalist policies, imposing Western values and institutions. In the post-World War II and Cold War Era, the global landscape shifted, but Orientalism persisted. Newly independent nations faced ongoing Western influence and Orientalist attitudes. The United States and Soviet Union competed for influence in the Middle East and Asia, reinforcing Orientalist narratives. In spite of the end of the Cold War, Orientalism remains embedded in Western discourse. Stereotypes persist in films, literature, and news coverage. In foreign policy, orientalist assumptions inform Western decisions on Middle Eastern and Asian affairs. In view of globalization, economic and cultural exchanges still perpetuate power imbalances. By and large, orientalism's historical context reveals a complex web of power dynamics, cultural exchange, and misrepresentation.

The Thesis of Edward Said

Edward Said was a Palestinian scholar, activist, and politician. Said's writing focuses on the societal impact of literature. In his essays, Edward Said also addressed topics of liberty, emancipation, and cultural criticism. After becoming a professor of comparative literature at Columbia University in the United States, Edward Said published *Orientalism* (1978), his best-known and most frequently read book. The central claim of Said's writings is that Western narratives and projections of life in the Islamic world, specifically, the Arabian Peninsula,

Middle East, and North Africa, are based on a deliberate exploration of “otherness”. The idea that the Islamic world was less evolved than their Western counterparts facilitated Western domination and colonialism of different parts of the non-Western world (Arneil, 2024).

The view that anything outside of its territorial enclave is useless has long been advocated by the West, symbolized by superpowers in Europe and America. This was also a significant issue in the discussion on African history for a long time, and it also reflected European views of the East. For instance, Hegel said that although Africa is shown on the world map, it has been stagnant for a very long time and was not a part of the historical world. The chauvinism that accompanies such assertions stems from the widespread perception that people outside of Europe are less rational and more archaic, as Lewis (1982) and Lockman (2010, p. 34) point out. "On the other hand, the Western world claims they are better than the East, and this belief can be attributed to a number of views and biases held about affairs in the East," (Storm et al., 2023).

The Western perspective on governance and society in Asia, the Middle East, and North Africa (MENA) clashes with records of the remarkable progress accomplished in these regions during the era of ancient civilizations before to the arrival of the West. For instance, important advances in science and technology in the Arab world have led to new understandings of human anatomy and physiology. In North Africa, writing standards and architectural models from ancient Egypt were discovered; these were similar to the different infrastructure and architectural models in the New World (America) and Western European countries (Lanz & Pendlebury, 2022). According to (Sabic-El-Rayess, 2020), by making up tales about the advancements of the Islamic world, it is presented as though it has not changed and is not a part of the past or the present. Therefore, in contrast to some Western writers' demeaning portrayals of the Islamic world, Edward Said uses Orientalism as an eye-opener into the Easter/Western divide.

How tenable is Edward Said's thesis?

In his seminal work (Sabic-El-Rayess, 2020), Edward Said demonstrated the complex mechanics of Western dominance over non-Western civilizations, particularly in the Middle East and Asia. The harmful impacts of imperialism on international relations are emphasized in Said's writings, as is the need to decolonize knowledge production and adopt a range of epistemological stances in response. (Fentahun, 2023), supports Said's claim that the Islamic world has been devalued by Western dominance in Islamic countries as a result of years of colonization and neo-interventions. This opinion is supported by extensive evidence and facts that are present throughout Said's writing. Sahin, (2018), further contended that certain Arab civilizations were prevented from thriving by the Islamic world's experience with Western imperialism and the Crusades. Admitting that the Islamic world is primitive is the same as admitting that their interactions with the hegemonic interventions of the West were a significant contributing element to this primitiveness. Edward Said that reality changes throughout time. Nonetheless, Lewis mentions the evolving reality of Western power in the Middle East, where the US has continued to meddle in domestic affairs using a mix of peaceful and coercive means. In contrast, however, to previously cited opinion, Warraq (2007) identifies systematic problems in Edward Said's writing. Creation of orientalism is not an empirically solid theory but rather an advocacy towards upholding the notion of “otherness”, which Edward Said set out to undermine, but in this case, to make the West the other. By depicting the East as a victim of the West, Edward Said was trying to create a mindset that set Easterners against Westerners, which is a form of counter-otherness (Ruth, 2020). The importance of Said's contribution to knowledge cannot be overstated, but Warraq concluded that his method significantly limits what can be understood.

Edward said ignored a structural analysis of both civilizations and instead viewed Eastern and Western culture as static historical phenomena, as though they were a timeless and continuous entity. This contradicts the Foucauldian logic and Gramscian dialectic that Said talked about in great detail. This study contends that, despite the aforementioned issues raised by (Colmekcioglu et al., 2022), the work's intentional limits do not actually hinder understanding of the main idea that Edward Said sought to express. Therefore, rather of concentrating on what Said hasn't achieved, it is imperative that efforts be made to evaluate his major point using current research and real-world case studies after acknowledging his limitations. Orientalism would have to be enhanced when its claims are backed up by recent, practical examples.

Is there really an essentialism of the West over the East?

Edward contested the idea of essentialism in his writing. The notion of essentialism promotes that "among attributes of a thing, some are essential, others are merely accidental". The assumption that the West is superior in terms of language, literature, administration, and technology has been upheld by essentialism. Said's contest against essentialism is theoretically grounded in the philosophies of Michael Foucault and Antonio Gramsci. In light of Foucauldian theory, it can be argued that Said's orientalism follows a discursive framework that purposefully and unintentionally instills knowledge of their superiority through a multitude of channels and societal institutions in an attempt to dominate and exert control.

To answer the question caption for this section, three elements will be looked at: the idea of government, economic dominance, and public opinion. In the realm of administration, it is commonly said that because Islamic countries have historically been authoritarian, democracy is necessary for them to enjoy freedom and advancement. Islamic nations were seen by Western adversaries as being unduly conservative and limiting the rights, liberties, and dignity of their people. While the Islamic world has had periods of despotism throughout its history, (Jackson & Peters, 2020) argued that the Western world has not always been democratic. Among other aspects, enlightened despotism throughout the European era of empire necessitated European revolutions.

Additionally, recent Western, especially American, attempts to establish democracy in the Middle East have been a complete failure. For instance, Libya's current problems with livelihood in its democratic quest are worse than those that existed prior to the country's democratic campaign. While this does not totally condemn the West, it does illustrate the inadequacy of the Western concept of freedom in a context that lacks a framework for it. Going back to the essentialism issue, it is important to keep in mind that democracy and other elements of Western-style governance have not always been implemented in a fully democratic manner. The use of force in most situations and intimidation through interventions certainly enhance the superiority that Edward Said talks about in his book *Orientalism*. In the recent disputes concerning Islamic governance versus the imposition of Western-style administration, the subject of growing anti-Americanism versus anti-Islamism concretizes the issue of orientalism. Anti-Americanism is a broad analytical term used in this study to characterize the way the Arab world is viewed in contrast to the West. A 2018 Pew Research Center survey found that the United States and other Western countries' engagement in Middle Eastern affairs has been one of the primary drivers of anti-Americanism. The US war in Iraq, US economic hegemony in the Arab world, and the alleged strong US support for Zionism have all contributed to the rise in anti-American sentiment. A growing awareness of the growing otherness and the divide between Eastern and Western culture has led to an increase in anti-American sentiment.

The examples of Jordan and Lebanon lend credence to the aforementioned (Lenner & Turner, 2019). Even if Middle Eastern countries have stated their desire for democracy, their citizens are starting to understand that democracy may be developed without US unilateralism on the

international scene. It is clear that US goals are driven more by US agendas than by the well-being or universal interests of all democracies. Usually, the US's role in the Israeli-Palestinian conflict serves as an example of this idea. According to the (Bakir, 2023), nearly 90% of people in Arab and Muslim countries think that the US is against the interests of the Islamic world because it backs Israel. Supporting Israel is thought to be an extension of essentialism, albeit a different one.

The Positionality of Post-colonialism in Orientalism

Post-colonial theoretical frameworks, offer a critical lens through which to examine the enduring impact of colonialism on contemporary development discourse. In development studies, post-colonial theory challenges the dominant Western paradigm, which often positions Western knowledge and expertise as universal and superior. Post-colonial scholars argue that development discourse has been shaped by colonialism, perpetuating unequal power relations and marginalizing indigenous knowledge systems.

Specifically, however, in the context of Orientalism and Western perceptions of development, post-colonial theory provides a nuanced understanding of the power dynamics, cultural essentialisms, and knowledge production that perpetuate Western-centric views of development. The groundwork for post-colonial critiques of Western dominance in knowledge production. Said argued that Orientalism, as a discourse, constructs the "Orient" as a homogenous, essentialized, and inferior entity, reinforcing Western superiority. This discourse has been perpetuated through literature, art, and academia, shaping Western perceptions of the "Orient" and informing development policies. Post-colonial scholars, such as Gayatri Chakravorty Spivak and Homi Bhabha, have expanded on Said's work, highlighting the complexities of colonial power relations and the subaltern's agency. Spivak's concept of "subalternity" emphasizes the need to center marginalized voices and challenge dominant narratives.

Notion of "hybridity" underscores the complex, ambivalent nature of colonial encounters. Post-colonial theory emphasizes on epistemological violence of the West against other parts of the world, which is characterized strongly by the erasure or marginalization of indigenous knowledge systems. There is also the feature of cultural imperialism which reflects the imposition of Western cultural values and norms. These issues and problems reflect on the complex, ambivalent nature of colonial encounters in the Middle East, Asia and North Africa, and inform critical analyses of Western development narratives and their impact on Asia, the Middle East, and North Africa. By applying post-colonial theoretical frameworks, researchers have been able to expose the power dynamics underlying Western development discourse, challenge dominant narratives and promote counter-narratives, highlight the agency and resistance of marginalized groups as well as inform decolonial and inclusive approaches to development (Omodan & Dastile, 2023).

In the context of Asia, the Middle East, and North Africa, post-colonial theory challenges Orientalist representations of the "Orient" as backward or inferior, highlights the complexities of colonial and post-colonial experiences and emphasizes the importance of indigenous knowledge systems and cultural contexts. The submission of post-colonial theorists is that development would only take place in the orient with readiness to complete dismantling of colonial legacies vis-à-vis the promotion of indigenous knowledge systems. Yet, it is worthy of note to highlight some key issues with post-colonial theory and its contribution to orientalism. Post-colonial theory oversimplifies complex historical and cultural contexts by relying on binary oppositions (e.g., East/West, colonizer/colonized). Ahmad contends that this approach neglects internal contradictions and diversity within colonized societies. Thus, the problems of development in the Orient should not be mainly confined to Western perception, there is need to understand the internal contradictions that make the developmental metrics of

the Orient subpar to the West. This is where the lack of adequate awareness and promotion of indigenous knowledge systems come into play.

That post-colonial theory overlooks economic factors in development, focusing too heavily on cultural and discursive aspects. Easterly advocates for a more nuanced understanding of economic development. Furthermore, Post-colonial theory prioritizes discourse analysis over material conditions and everyday practices. They emphasize the need for ethnographic research and attention to local contexts. That post-colonial theory can reinforce cultural essentialism and nationalism, potentially leading to exclusionary politics and neglect of universal human rights. By and large, some scholars argue that post-colonial theory, despite its critique of Western dominance, remains a Western discourse that neglects non-Western intellectual traditions and universal values. This means that it is not a fool-proof remedial framework to rescue orientalism from Western chauvinism.

The limitations inherent in post-colonialism itself and the dissenting voices against the remedial narratives of post-colonialism call for a more nuanced understanding of Orientalism and development. It is the submission of this study that attention should be devoted to exploring deeply the complexities of Islamic and Middle Eastern histories, beyond the simplistic Orientalist narratives. There is equally a need to foster a more critical engagement with modernity, integrating Islamic values and local knowledge systems. The mainstream contextualization of development which is Westernized should be abandoned and instead focus should be on local, progressive and sustainable alternatives to measuring advancements (Ziai, 2025). The development of the Orient would require leveraging on historical narratives that transcends Eurocentric perspectives. It will equally address the binary confusion inherent in the assumption of Western superiority and non-Western inferiority or measuring non-Western societies against Western standards. Instead, there will be nuanced understanding of cultural relativism which holds that all cultures have unique values, strengths, and contributions. There will also be a development of multiple modernity, acknowledging diverse paths to modernization.

The Intersection between Orientalist and Subaltern Perspectives

Coined by Antonio Gramsci, "subaltern" describes those social groups relegated to the margins of society, lacking access to power, resources, and representation. The subaltern movement was a scholarly one that emerged in the 1980s, focusing on recovering marginalized voices, challenging dominant narratives, and analyzing power dynamics, exploring alternative histories. The key features of subaltern perspectives are marginality (the view that subaltern groups exist on the periphery of dominant societies); powerlessness (subalterns lack agency, voice, and influence); resistance (subalterns often engage in subtle, everyday forms of resistance) and alternative perspectives (subalterns offer distinct views on history, culture, and politics). Subaltern perspectives set out to de-center Western dominance, highlight internal critiques and resistances, emphasize agency and self-representation and complicate notions of cultural authenticity. Thus, there is a worthy synergy between Orientalism and Subaltern perspectives. This is apparent from the shared critique of Western dominance, emphasis on power dynamics and representation, interest in marginalized voices and experiences, and commitment to challenging dominant discourses. Subaltern studies emphasize everyday forms of resistance, challenging dominant narratives. Their perspectives reveal complexities within non-Western societies, moving beyond Orientalism's binary oppositions. By incorporating subaltern perspectives, scholars can refine Orientalism's critique of Western dominance, develop more nuanced understandings of non-Western societies, highlight marginalized voices and resistances and foster decolonial rather than just post-colonial thought.

Marxist Deconstruction of Orientalism

A Marxist critique of Edward Said's Orientalism argues that Said's work, while critical of Western representations of the East, falls into its own essentialist trap. Warraq (2007) notes that Edward Said's discourse of Orientalism is based on an essentialist view of the West, assuming that knowledge produced in the West is inherently tainted by Orientalism. This perspective overlooks the complexities of Marxist thought, particularly historical materialism, which radically departs from idealist views of history. Karl Marx's early writings on colonialism and colonized nations did exhibit Eurocentric tendencies, over time as Marx and Engels developed a more nuanced understanding of non-European societies. For instance, Marx's critique of British colonialism in India evolved significantly, recognizing the destructive impact of colonialism on indigenous societies.

A neo-Marxist epistemology can indeed fault Said's Orientalism on several grounds. First is on geographical essentialism in which case Said assumed that Western knowledge is inherently Orientalist overlooks the diversity of Western thought. Edward Said could also be faulted for idealist interpretations where Said's reliance on Foucault and Gramsci leads to an emphasis on discourse and ideology at the expense of the evident bearing of material conditions on the historical dynamics of the Global South. Ultimately, a Marxist critique of Orientalism emphasizes the need for a nuanced understanding of cultural forms, grounded in historical materialism and sensitive to the complexities of colonialism and imperialism.

Colonialism and imperialism imposed severe constraints on the development of the Orient, perpetuating disparities with the West. Key complexities found over time are apparent in economic exploitation, drain of resources (colonial powers extracted natural resources, stifling local industries), unequal trade (imperialism imposed unfavorable trade terms, hindering economic growth), the dependence on Western capital (most nations in the Orient still rely on Western investment, limiting autonomy), cultural suppression, witnessing the erasure of indigenous cultures whilst undermining local identities.

Additionally, there is the problem of linguistic imperialism (Western languages replaced native tongues, limiting expression as well as adoption of Western norms, stifling originality). Local governance which predated colonial modernity was replaced by rigid control systems, in states demarcated by artificial borders, dismantled native orderliness, within arbitrary boundaries, fueling conflicts. Imperialism entrenched racial hierarchies, perpetuating discrimination, class divisions, economic disparities, creating elite dependencies. India's textile industry was dismantled by British colonialism, African nations' agricultural sectors were reshaped for Western export and Middle Eastern oil reserves were exploited by Western powers.

Where do we go from here?

In a post-pandemic world, Said's thesis remains remarkably relevant, offering critical insights into global power dynamics, cultural representation, knowledge production and hybrid imperialism. The pandemic saw a resurgence of Orientalist tropes, with Western media essentializing Asian cultures as "mysterious" or "backward", perpetuating Islamophobic narratives and ignoring non-Western contributions to pandemic responses Said's critique of Orientalism reminds us that cultural representation matters in shaping global perceptions and non-Western voices must be centered in global discourse. On its own part, the pandemic underscored the importance of global knowledge sharing. The pandemic exposed ongoing imperialist dynamics, including vaccine nationalism and unequal access, economic exploitation of Global South nations.

The Orient has significant development prospects beginning with the economic dynamics. Asia's economies, particularly China and India, are growing rapidly Countries like South Korea, Taiwan, and Singapore have industrialized successfully and the natural resources across the Middle East, Africa, and Asia are vast. Politically, decolonization has yielded

independence for many nations. Gradual democratic reforms and regional cooperation through organizations like ASEAN, GCC, and AU promote stability. South-South cooperation among Oriental nations further strengthens solidarity.

There are also social and cultural prospects. There is demographic dividend with increasing population of young agile and innovative people in many Oriental countries. There is increased access to education, with adoption of digital technologies, and volume of South-South cooperation between Oriental nations and other countries in the Global South. Yet, there is need to vehemently address persistent economic, social, and cultural imperialism, the issues of social injustice and corruption as well as the dilemma of regional tensions, terrorism, refugee crises, climate change, pollution, and resource depletion. To overcome these hurdles, regional economic integration, human capital investments, infrastructure development, technological innovation, and sustainable resource management are crucial. Key strategies for development include import substitution industrialization, export-oriented growth, human capital development, infrastructure investments, technological transfer, regional cooperation, and sustainable practices. Effective implementation requires collaboration among governments, international organizations, the private sector, and civil society.

Conclusion

In conclusion, this study has examined the analytical framework of orientalism through the lens of Edward Said. This study supports Edward Said's central claim that the Western world long regarded itself as the only essential, while the Islamic or Orient world was viewed as superfluous. This concept, which he refers to as essentialism, was fundamental to the dominance of Western civilization over Eastern civilization in most of their narratives and formed the basis for many aspects of East-West interaction. Edward Said set out to deconstruct western narratives about the Islamic world as falsified proof and deliberate bias in order to invalidate anything that is not Western. The arguments put forward by Edward Said's demonstrate some validity, particularly when one reflects on the activities of the United States in the Middle East, which are quite characteristic of dominance and essentialism of Western imperialism that Edward Said grappled with in his orientalist thesis. Conclusively, however, Western essentialism cannot be entirely blamed for the primitivism of the other worlds. The positions of pos-colonial theorists were also flawed in this paper, especially as they ignore many aspects of the material conditions and internal contradictions in the Global South. The conclusions of this paper emphasize the need to tackle ongoing imperialism, embracing decolonial and inclusive approaches to development. Amid the "dark clouds" of Orientalist stereotypes in non-Western regions of the world, this study is convinced of a "silver lining" of prospects. This is realizable with regional economic integration, human capital investments, infrastructure development, technological innovation, and sustainable resource management.

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