

Orientalism and Its Contemporary Influence on Western Perceptions of the East: A Critical Analytical Study

Neelam Bano
Muhammad Ahmad Quadri
Sajjad Hussain
Superior University Lahore, Pakistan

Abstract

This paper charts how Orientalism continuously shapes Western views of the "East," mapping its journey from 18th- and 19th-century European scholarship to modern media and political arenas. It underscores the contributions of Silvestre de Sacy, Ernest Renan, and Richard Francis Burton, who launched "Oriental Studies" in Europe and established key models for Western depictions of Asia, North Africa, and the Middle East. Next, it analyzes Edward Said's vital critique in *Orientalism* (1978), which unmasks the colonial power networks that formed and sustained these narratives. Shifting beyond academia, the paper reveals how Orientalist tropes still pervade film, television, news, and online platforms, reinforcing stereotypes about Muslim-majority societies (Ekman, 2015; Shaheen, 2001). It also showcases postcolonial interventions—from diaspora filmmakers to scholars who promote decolonized curricula—that challenge inherited biases and encourage more nuanced portrayals. By emphasizing both the long-standing influence of Orientalist ideas and current efforts to overhaul them, this paper calls for equitable, culturally aware approaches in academia, media, and policymaking.

Keywords

Orientalism, Edward Said, Western perception, media representation, postcolonial critique, decolonization

Article History

Received on 25 January 2025

Accepted on 12 May 2025

Published on 25 June 2025

This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/).

Copyright @Author
Corresponding Author:
neelam.bano@superior.edu.pk

Introduction

Western scholars, artists, and policymakers have drawn on Orientalism for centuries to describe the "East," a broad term that often encompasses Asia, North Africa, and the Middle East (Said, 1978; Gani, 2022). This viewpoint guides academic research, cultural production, and policy formation, thereby shaping how Western audiences conceptualize non-Western societies. Although Edward Said's *Orientalism* remains pivotal in modern discourse, these notions emerged in the late 18th and 19th centuries (Said, 2023), when Silvestre de Sacy, Ernest Renan, and Richard Francis Burton introduced theories that solidified into the formal discipline of "Oriental Studies" (Lewis, 1982). Over time, Orientalist assumptions spread beyond universities and infiltrated popular culture, mass media, and political rhetoric (Ashcroft et al., 1989; Gani, 2022). Early European travel accounts classified distant peoples as intriguing curiosities, and modern media often replicates these conceptions. Although narratives of timelessness, barbarity, and exotic romanticism persist, they shift as colonial histories evolve and the global media environment expands. This paper traces how Orientalist thought developed from the foundational writings of de Sacy, Renan, and Burton to its present manifestations in film, television, news, and political speech.

Section 2 explores shifts in the late 18th and 19th centuries. Section 3 examines Edward Said's critique of *Orientalism* (1978) and its wide-ranging influence on postcolonial

How to Cite this Article:

Bano, N., Qaudri, M. A., & Hussain, S. (2025). Orientalism and its contemporary influence on Western perceptions of the East: A critical analytical study. *Journal of Contemporary Social Issues*, 1(1), 16–21.

scholarship (Bhabha, Spivak). Section 4 demonstrates how enduring Orientalist stereotypes shape current media and political debates, influencing how the West envisions the "East." The conclusion underscores the importance of recognizing Orientalism's roots and proposes steps to foster more balanced cultural dialogue (Kumar, [2012](#); Poole, [2002](#); Mufti, [2010](#)).

Early Orientalism: (18th–19th Centuries)

Intellectual Context:

In the 18th and 19th centuries, European scholars zeroed in on the languages, histories, and cultures of Asia, the Middle East, and North Africa (Renan, [1862](#); Shafik, [2022](#)). Although colonial ambitions ignited much of this interest, many researchers pursued learning out of genuine academic enthusiasm. As imperial power grew, universities in France, Britain, and Germany formed "Oriental Studies," casting the "East" as an official academic focus (Burton, [1855](#)). However, these pursuits frequently aligned with colonial agendas. By labeling particular communities "Oriental," scholars glorified the West as advanced and relegated the East to a stagnant, undeveloped status (Ashcroft et al., [1989](#); Ayas, [2024](#)).

Silvestre de Sacy (1758–1838):

Antoine Isaac Silvestre de Sacy reoriented European approaches to Middle Eastern linguistics. At the *École spéciale des langues orientales* (now the Institut national des langues et civilisations orientales) in Paris, they trained new experts in the use of systematic language-study methods (Lewis, [1982](#)). By writing grammar books and dictionaries in Arabic, Persian, and other Middle Eastern languages, de Sacy widened Europe's linguistic reach. However, by applying European academic views to Middle Eastern cultures, he advanced the notion that "Oriental" societies existed to be classified by the West (Hatina, [2021](#); Shaheen, [2001](#)).

Ernest Renan (1823–1892):

Ernest Renan, a French historian and philosopher, focused on religion and language, comparing Semitic and Indo-European linguistic families (Davis, [2022](#); Renan, [1862](#)). He embraced racialized ideas that framed "Semitic" (particularly Arab) peoples as static and "Aryan" (Indo-European) ones as progressive. Renan's work mirrored a larger 19th-century trend tying race to cultural hierarchy. Though he contributed to religious and language studies, he supported Eurocentric attitudes that helped justify colonial authority (Lewis, [1982](#)).

Richard Francis Burton: (1821–1890)

Richard Francis Burton, a British explorer and Orientalist, introduced European readers to vivid depictions of Africa and the Middle East. His translations of *The Arabian Nights* and the *Kama Sutra* (Burton, [1855](#); Randall, [2021](#)) brought sensational tales of "exotic" locales to the West. By merging ethnographic detail with dramatic narratives, Burton portrayed an "exotic Orient" that enraptured his Western audience. Observers note he often catered to Western appetites for the "barbaric," solidifying an image of the Orient as both mesmerizing and menacing (Ming & Pillai, [2025](#); Shaheen, [2001](#)).

Edward Said's Critique of Orientalism

Overview of Said's Argument in Orientalism:

Edward Said ([1978](#)) exposed how Western academia, government institutions, and cultural industries built and maintained myths about the Orient. He described Orientalism as a "Western style for dominating, restructuring, and having authority over the Orient," linking

scholarship to colonial power (Banat, [2023](#); Said, [1978](#)). Said argued that Orientalist discourse reduces diverse non-Western societies to narrow stereotypes, dividing the globe into a “modern” West and a “backward” East. This viewpoint encourages condescending attitudes in science, policy, and popular media, essentially erasing the perspectives of Eastern peoples (Poole, [2002](#)).

Impact on Academic:

Disciplines: Said's theories sparked intense debate among historians, anthropologists, literary critics, and Middle East experts. Traditional Orientalists accused him of politicizing research (Lewis, [1982](#)). However, his insights reshaped literary, historical, and social-science studies, inspiring academics such as Homi K. Bhabha and Gayatri Chakravorty Spivak to unearth the colonial power embedded in cultural narratives (Ashcroft et al., [1989](#)). By calling on Western academics to recognize their biases and power structures, Said ignited postcolonial studies. He clarified how colonial ways of thinking still underwrite modern academic frameworks.

Relevance to Contemporary Discussions:

Even though Orientalism appeared in the late 1970s, Said's arguments resonate today. Media outlets routinely adopt Orientalist language when covering Middle Eastern conflicts or terrorism, painting Muslim societies as inherently violent or illogical (Poole, [2002](#); Shaheen, [2001](#)). Films, marketing campaigns, and tourist images still rely on "exotic East" tropes for South and East Asia (Kumar, [2012](#)). Said's perspective echoes in current immigration and National Security discussions, which often default to "us-versus-them" reasoning—an enduring hallmark of Orientalist logic (Huntington, [1996](#)).

Orientalism in Modern Media and Political Discourse

The Legacy of Classical Orientalism in Popular Culture:

Modern media continues to tap into classical Orientalist motifs—mysticism, exoticism, and imagined backwardness. Hollywood consistently depicts Middle Eastern marketplaces as chaotic and threatening. Jack G. Shaheen ([2001](#)) outlines how many films define Arabs as “terrorists,” “oil-rich sheikhs,” or “veiled victims,” reinforcing negative cultural stereotypes. These portrayals shape collective attitudes, particularly among audiences with limited firsthand exposure. Media psychology shows that repeated, simplistic imagery strongly influences beliefs (Ekman, [2015](#); Shaheen, [2001](#)).

Orientalism in News Reporting and Political Rhetoric:

Mainstream news often depends on Orientalist frames when discussing the Middle East, highlighting "tribal" dynamics or "ancient hatreds" (Hamrah, [2023](#); Kumar, [2012](#)). This lens obscures deeper colonial histories and global power plays. Politicians and media figures utilize these narratives to gain backing for immigration crackdowns or military policies. By equating terrorism with Islam, they promote the notion that Muslim communities inherently threaten Western Security (Kazmi, [2022](#); Poole, [2002](#)). Huntington ([1996](#)) embodied this approach in his "clash of civilizations," insisting on an irreconcilable divide between "the West" and "Islamic civilization" (Said, [2023](#)).

Modern Orientalist:

Tropes in Film and Television Movies and television repeat Orientalist depictions. Disney's *Aladdin* (1992) merges elements of the Middle East and South Asia into Agrabah, a frenetic city that only Western-accented protagonists can salvage (Christensen, [2022](#); Shaheen, [2001](#)). Meanwhile, political thrillers like *Homeland* (2011–2020) characterize Arab or

Muslim neighborhoods as hotbeds of terror. Semmerling (2006) demonstrates how Hollywood frequently positions Arabs as villains threatening Western safety.

Orientalism and the Digital Age:

Social media expedites Orientalist narratives, spreading stereotypes instantly (Ekman, 2015). Memes asserting “Islamization” often gain traction before fact-checkers respond. Although digital activists strive to counter such misinformation, viral posts easily overshadow nuanced discourse. Algorithms intensify these biases by presenting users with content that aligns with existing views, forming echo chambers. This system entrenches Orientalist tropes and makes them tougher to undermine (Ashcroft et al., 1989).

Ongoing Debates and Reflections

Challenges to Orientalist:

Discourse Postcolonial theorists and activists fight Orientalism by “writing back” (Ashcroft et al., 1989), focusing on the agency and diversity of colonized societies. Filmmakers and authors from diaspora communities replace reductive imagery with more authentic, complex portraits (Shaheen, 2001). Media producers increasingly employ cultural advisors and diverse production teams. However, many contend that representation alone cannot undo large-scale power disparities in global media (Kumar, 2012).

The Intersection with Islamophobia:

In a post-9/11 setting, Orientalism and Islamophobia often blend (Kumar, 2012). While classic Orientalist arguments encompassed a range of “Eastern” peoples, newer versions target Muslim communities in particular, branding them as extremist or hostile (Poole, 2002). These narratives spark hatred, justify laws that discriminate, and rationalize intrusive surveillance. Politicians invoke these fears to bolster restrictive Security protocols and anti-immigration stances (Ekman, 2015).

The Future of Orientalist Studies:

Debates persist over how to study non-Western societies without falling into Orientalist traps. Some scholars advocate “decolonizing” curricula, uplifting Global South perspectives and alternative epistemologies (Ashcroft et al., 1989). Others push interdisciplinary frameworks that move beyond standard area studies. Edward Said’s call to examine the overlap of power and knowledge remains key (Said, 1978). Confronting Orientalism involves directly acknowledging its influence and avoiding its pitfalls in new research, policy, and cultural production.

Conclusion From Silvestre de Sacy, Ernest Renan, and Richard

From Francis Burton in the 18th and 19th centuries to the global media sphere today, Orientalist discourse remains remarkably enduring (Lewis, 1982; Shaheen, 2001). Although early Orientalists broadened Western awareness of new languages and customs, they also cast non-Western societies as passive spaces for colonial exploitation (Renan, 1862). Edward Said’s Orientalism (1978) challenged these scholarly structures by revealing their ties to colonial domination. Yet, while people increasingly recognize Orientalist tropes, mainstream media—from big-budget productions to social media memes—still replicates many of these narratives (Ekman, 2015; Semmerling, 2006). Politicians also employ them to shape discussions around terrorism, immigration, and cross-cultural friction (Huntington, 1996; Poole, 2002). Meanwhile, activists, scholars, and creatives from former colonies revise and resist Orientalism.

By amplifying marginalized histories, crafting more accurate depictions, and demanding decolonized structures, they keep Orientalism contested (Ashcroft et al., 1989). Recognizing Orientalism's history and its present forms is vital for fostering more equitable and empathetic cross-cultural engagement. By examining how we depict "others," we can cultivate deeper mutual understanding and solidarity. In academia, media, and public policy, pursuing more nuanced and inclusive cultural visions can help us move beyond restrictive Orientalist mindsets (Kumar, 2012; Said, 1978).

References:

- Ashcroft, B., Griffiths, G., & Tiffin, H. (1989). *The empire writes back: Theory and practice in post-colonial literatures*. Routledge.
- Ayas, O. G. (2024). Self-Orientalist Representations of Turkish Classical Music in the Republican Era. *The World of Music*, 13(1), 167–208.
- Banat, S. (2023). Orientalist Constitutionalism: How Western Imperialism influenced the rise of the post-colonial state. *Jindal Global Law Review*, 14(1), 49–75.
- Burton, R. F. (1855). *Personal narrative of a pilgrimage to Al-Madinah and Meccah*. Longman, Brown, Green, and Longman.
- Christensen, A. C. (2022). *"The desert of the real": fictional Middle Eastern countries in American media* [Doctoral dissertation, University of British Columbia].
- Davis, K. E. (2022). Hierarchy, Religion and Race: Nineteenth Century Philology and the Search for the Origins of the Egyptian Language. *Journal of Egyptian History*, 15(2), 139–169.
- Ekman, M. (2015). Online Islamophobia and the politics of fear: Manufacturing the green scare. *Ethnic and Racial Studies*, 38(11), 1986–2002. <https://doi.org/10.1080/01419870.2015.1021264>
- Gani, J. K. (2022). From discourse to practice: Orientalism, western policy and the Arab uprisings. *International Affairs*, 98(1), 45–65. <https://doi.org/10.1093/ia/iab229>
- Hamrah, S. (Ed.). (2023). *Contextualizing sectarianism in the Middle East and South Asia: Identity, competition and conflict*. Routledge.
- Hatina, M. (2021). Islamic and Middle Eastern Lives: Beyond Conceptual Frameworks. *International Journal of Arts*, (2), 53–63.
- Huntington, S. P. (1996). *The clash of civilizations and the remaking of world order*. Simon & Schuster.
- Kazmi, Z. (2022). Radical islam in the western academy. *Review of International Studies*, 48(4), 725–747. <https://doi.org/10.1017/S0260210521000553>
- Kumar, D. (2012). *Islamophobia and the politics of empire*. Haymarket Books.
- Lewis, B. (1982). The question of orientalism. *New York Review of Books*, 29(11), 49–56.
- Ming, H., & Pillai, S. (2025). Foodscapes and the Resurgence of Sinologism: Chinese Dietary and Medicinal Practices in Peter Hessler's Works. *GEMA Online Journal of Language Studies*, 25(1), 176–192. <http://doi.org/10.17576/gema-2025-2501-10>
- Mufti, A. R. (2010). Orientalism and the institution of world literatures. *Critical Inquiry*, 36(3), 458–493.
- Poole, E. (2002). *Reporting Islam: Media representations of British Muslims*. I. B. Tauris.
- Randall, V. (2021). Orientalism, Islam, and Eroticism: Captain Sir Richard Francis Burton and the Arabian Nights. *Victorians: A Journal of Culture and Literature*, 139(139), 1–17. <https://doi.org/10.1353/vct.2021.0001>
- Renan, E. (1862). *Histoire générale et système comparé des langues sémitiques*. Imprimerie Impériale.

- Said, E. (2023). Introduction to orientalism. In P. H. Cain & M. Harrison (Eds.), *Imperialism* (pp. 30–52). Routledge.
- Said, E. W. (1978). *Orientalism*. Pantheon Books.
- Semmerling, T. J. (2006). *Evil Arabs in American popular film: Orientalist fear*. University of Texas Press.
- Shafik, V. (Ed.). (2022). *Documentary Filmmaking in the Middle East and North Africa*. American University in Cairo Press.
- Shaheen, J. G. (2001). *Reel bad Arabs: How Hollywood vilifies a people*. Interlink Publishing.