Science, Education and Innovations in the Context of Modern Problems

Isue 8, Vol. 11, 2025

RESEARCH ARTICLE

"Orientalism in the Age of Globalization and Technology": A Contemporary Critical Reading

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Abstract

This research paper seeks to present a critical reading of Orientalism in light of the transformations brought about by globalization and technological development, viewing Orientalism as a dynamic epistemological framework that interacts with global changes. The study explores the impact of globalization on reshaping Orientalist knowledge through openness to different cultures, the spread of digital communication, and the rapid flow of information, which have introduced new dimensions to the analysis of cultural and civilizational phenomena. It also focuses on the role of digital technology in reproducing Orientalist knowledge and developing research tools, while relying on modern critical methodologies that allow for a more objective understanding of Orientalism and help transcend stereotypical conceptions. Ultimately, the paper aims to highlight the opportunities offered by globalization and digital technologies to develop accurate and renewed readings of Orientalism as a tool for understanding cultural and civilizational interactions in the modern era.

Introduction :

In a world experiencing rapid cultural and technological changes, the need to reassess traditional conceptual and cognitive studies has become more urgent than ever most notably Orientalism. Throughout history, Orientalism has served as a framework for understanding Eastern cultures and as a means of interpreting cultural and civilizational differences. However, it has not been free from biases and stereotypical representations that limited its objectivity. With the emergence of globalization and the spread of digital technology, fundamental transformations have occurred in methods of communication and knowledge transmission, as well as in the speed of information and idea flow across borders. These developments have opened new opportunities to reconsider Orientalism and to reconstruct the knowledge associated with it in a more objective and modern way.

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This paper aims to present a critical reading of Orientalism within this contemporary context, focusing on the mutual influence between globalization and technology in reshaping Orientalist knowledge. It explores how Orientalist studies have benefited from openness to different cultures and from the spread of modern communication tools that have made access to sources and data easier and faster—adding new dimensions to the analysis of cultural and civilizational phenomena. The study also highlights the role of digital technology in developing research and analytical tools, enabling scholars to reproduce Orientalist knowledge with greater accuracy and objectivity, while making use of modern critical methodologies that allow for transcending traditional frameworks which often limited Orientalism's ability to interpret cultural and civilizational interactions.

Overall, this paper seeks to shed light on the opportunities and possibilities offered by globalization and digital technologies—not only to reassess Orientalism but also to develop renewed critical readings that help understand contemporary cultural and civilizational interactions, thus opening new horizons for academic and critical research in this vital field.

First: The Concept of Orientalism

Any study of Orientalism cannot begin in a vacuum; it requires defining its concept and identifying its intellectual and historical dimensions. Orientalism is not merely a neutral academic field—it is a complex epistemological phenomenon tied to specific political and civilizational circumstances. Since its inception, this field has served a dual purpose: on the one hand, it contributed to transmitting knowledge about the East and interpreting its cultures; on the other hand, it reinforced stereotypical images of Islam and Arabs.

Introducing a definition of Orientalism thus confronts us with the dilemma of "knowledge and power", where scientific inquiry intertwines with expansionist and political agendas.

As Rodinson notes, "Orientalism consists of in-depth studies that require specialists from various fields of knowledge to study the East comprehensively."

This quotation reveals that Orientalism was initially established within an institutional scientific framework that demanded specialization and precision in studying the East. Yet, this scientific character was not devoid of ulterior motives, as it often became intertwined with biases that undermined its objectivity. Hence, understanding Orientalism as a scientific field does not eliminate the need to question its underlying assumptions particularly since, for centuries, it remained influenced by Eurocentrism, which positioned itself as the ultimate standard of civilization and knowledge.

1. Definition of Orientalism and Its Historical and Intellectual Dimensions :

1.1 Definition of Orientalism :

Terminologically:

To determine the essence of this term, it is appropriate to begin with the perspectives of Orientalists themselves, for they are its founders. Among them is Rudi Paret, who states:

"Orientalism is a science that specializes primarily in philology. The term 'Orientalism' is derived from the word East, which means the place of sunrise ; therefore, Orientalism is the science of the East or the science of the Eastern world."

The French Orientalist Maxime Rodinson traces the emergence of these studies to the necessity of establishing a specialized academic field devoted to studying the East. He adds that:

"There was a pressing need for specialists to establish journals, societies, and academic departments... The concept of Orientalism refers to a deeper level of study. Scholars during this period realized that no study of the East could be undertaken without first examining original texts, which themselves required a profound knowledge of native languages. Specialists might have general ideas, but they must separate them as much as possible from their scholarly work, since they rarely had enough time to explore scientific trends beyond their specific field."

From this definition, we see that Rodinson viewed Orientalism as a set of in-depth studies that require experts from various fields of knowledge to engage in a comprehensive and specialized study of the East.

1.2 Historical and Intellectual Dimensions :

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Researchers differ in determining the exact beginnings of Orientalism or pinpointing a specific year for its emergence. Some scholars trace its origins to the early contact between the West and Arab civilization an active and influential exchange marked by the rise of the first Orientalists, most of whom were Western monks who traveled to al-Andalus** during its golden age. There, they studied in its schools, translated the Qur'an and Arabic books into their own languages, and learned under prominent Muslim scholars across various disciplines.

Among the earliest figures was John of Damascus, a monk whose family served in the Umayyad administration. His writings were among the first Western sources about the Qur'an and Islam, which influenced subsequent European studies.

Another early figure was the French monk Gerbert (938–1003), who traveled to al-Andalus, mastered Arabic, and studied Islamic sciences. He became one of the most distinguished graduates of the University of Córdoba, recognized for his extensive knowledge of Arabic, mathematics, and astronomy. When he became Pope Sylvester II in 999, he immediately established two Arabic schools one in Rome and the other in France. He was also credited with introducing the pendulum clock, Arabic numerals (including the digit zero), and with translating works on Euclidean geometryand other sciences.

Other notable figures include Gerard of Cremona (1114–1187) and Peter the Venerable (1092–1156), who called for the translation of the Qur'an into Latin to "understand it"though this was often followed by attempts to challenge its content.

The Crusades were among the most significant events shaping East-West relations in the 13th century. Many historians view them as the first genuine contact between Muslims and Christians, sparking Western curiosity to learn about Eastern culture. This contact greatly influenced both Orientalism and missionary movements, generating a vast number of books, studies, and analyses concerning the causes, outcomes, and impacts of the Crusades on political, military, cultural, and social levels. Both East and West affected one another profoundlyeach side interpreting these events through its own lens.

The true beginning of scientific Orientalism emerged from Europe's growing interest in overseas regions, coinciding with the 16th century and the advent of printing, which significantly advanced Oriental studies and increased book production.

In the 18th century, Napoleon Bonaparte's campaign in Egyptmarked a decisive turning point for Orientalism. He brought with him printing presses, scholars, and researchers. According to Maxime Rodinson, the first recorded use of the word Orientalism in England was in 1779, while in France, it was officially added to the French Academy Dictionary in 1838, receiving strong academic endorsement.

By the 19th century, the first Congress of Orientalists was held in 1873, marking the institutionalization of the field. During this period, Orientalism became more scientific and specialized, gradually moving away from purely religious motivations. However, with Europe's growing economic, technological, military, and political dominance in the latter half of the century, Western racial and Eurocentric attitudes became more evident manifesting in Orientalist studies that reflected the self-centered perspective of Western superiority.

In the 20th century, particularly during its first three to four decades, Orientalism remained deeply influenced by European centralism, grounded in the belief in the universality and superiority of the European civilizational model.

2- Traditional Criticisms of Orientalism:

Dealing with Orientalism as a subject of criticism is not a recent phenomenon, nor a new occurrence in the Arab intellectual scene. Rather, it dates back to the beginnings of the Arab Renaissance, when the first generation of reformist pioneers rose to confront Orientalist attitudes and respond to the claims of Orientalists. These pioneers, such as Sheikh Muhammad Abduh, Rashid Rida, and Muhammad Farid Wajdi, did not hesitate to engage in intellectual battles against the Orientalist portrayal of Islam. Indeed, every prominent Islamic thinker from the reformist generation to figures like Abbas Mahmoud al-Aqqad and Mahmoud Shakicontributed to this struggle at

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one point or another, offering varying degrees of rebuttals to Orientalist arguments as part of their efforts to defend Islam and clear its image both within and outside the Muslim world.[1]

This issue was not detached from the political-civilizational dimension that played a significant role in shaping attitudes toward Orientalism and Orientalists. In fact, one night argue that this political-civilizational aspect became the core of Orientalism criticism especially following the rise of Arab nationalism and the emergence of secular modernist thought during the mid-20th century, amid the enthusiasm that accompanied liberation movements across the Arab world.

Within this context, some researchers consider the critique of Orientalism to be part of the broader Arab and Islamic liberation movement. Ben Salem Himmich notes: "Just as Orientalism was a historical movement during Europe's peak power and the dominance of its center over the peripheries, so too is the critique of Orientalism a historical movement, completing the process of decolonization by freeing peripheral cultures from the dominance of the center's judgments, methodologies, concepts, and conclusions.[2]"

Edward Said's book Orientalism stands out as a decisive turning point in analyzing the relationship between power and knowledge, exposing how Western cultural and ideological formations contributed to maintaining colonial domination. Knowledge in Orientalist studies, Said argued, was harnessed to embody the power that the West sought to possess colonial power that could only achieve superiority through intellectual domination, or rather, through a knowledge of power that shapes its opponent and subdues them unconsciously. Escaping imperial colonialism despite the differences in its form, time, and agents remains an ongoing struggle.[3]

Such a description does not merely affirm the dominance of the Western cognitive and value system, but rather highlights the intensification of what Abdel Wahab El-Messiri called "cognitive dependency.[4]"

Second: The Impact of Globalization on Orientalism

With the advent of globalization, traditional forms of Orientalism were no longer sufficient to interpret the Eastern reality. Cultural openness, the rapid flow of ideas, and the intertwined nature of global economic and political systems began to pressure the structure of Orientalist knowledge. Globalization, with its constant flow of cultural and informational exchanges, contributed to reshaping Orientalismmaking it more closely tied to global political and economic trajectories. This raises a crucial question: Has globalization helped free Orientalism from its biases, or merely reproduced them with subtler tools?

"This stage represents one of the most important in the history of Orientalism, as it witnessed a shift in the Western interest in the East... when European colonialism replaced the Church in sponsoring and organizing Orientalist efforts."

1. How Cultural Openness Reshapes Orientalist Knowledge :

Although Orientalism began as a result of Western admiration for the moral and civilizational advancement of the Islamic nation prompting "the Church to sponsor efforts to learn Arabic and understand Islam," which later developed into the Orientalist movement this admiration gradually lost its essence of recognizing the Other. Instead, it evolved under new conditions and with different means but the same goal.

Here, modern (particularly British and American) Orientalism took the lead, embodying this new version. The United States, lacking its own Orientalist tradition, effectively adopted European especially British Orientalism, reshaping it with a distinct political and ideological focus on the Middle East and the broader world.

After World War II, the results and realities it imposed particularly on the Middle East transformed Orientalism into a more organized and institutionalized effort than ever before. Initially a collection of individual scholarly

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[1] Fuad Zakaria, Critique of Orientalism and the Crisis of Contemporary Arab Culture, Hindawi C.I.C. Foundation, United Kingdom, 2019, p. 7.

[2] Yin Salem Hamish, Arabs and Islam in the Vision of Orientalism, Dar Al-Shorouk, Egypt, 1st Edition, 2011, p. 270.

[3] Hakima Drissi, A Reading in the Critique of the Orientalist Discourse: Mazen Matbaqani as a Model, Dar Al-Bashir for Culture and Sciences, Egypt, 2020, p. 56.

[4] Abdelwahab Al-Misiri, Culture and Method, Dar Al-Fikr, Damascus, 2nd ed., 2010, p. 268.

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pursuits, largely motivated by intellectual curiosity, Orientalism became increasingly structured and guided by ideological and political agendas. As Dr. Mohamed Fathallah Al-Zayyadi noted, what were once spontaneous academic endeavors soon came under institutional control often under the auspices of the Church, which provided both material support and spiritual cover for these broader projects.

2. How the Speed of Information Flow Broadens Cultural Analysis :

In the past, societies reproduced their pasts through unified narratives preserved in collective memory across generations. However, the digital age has brought not merely a shift in tools, but a profound transformation in the very structure of human memory turning remembrance and forgetting into dynamic processes governed by algorithms, instantaneous flow, and the dominance of the "memory of the moment."

Thus, digital societies today experience a tension between an excess of preservation and an excess of forgetting. The technical capacity to store everything does not guarantee the survival of meaning or the cohesion of collective memory. In fact, this abundance may lead to a kind of "collective amnesia," where events drown in the flood of data, and societies lose their ability to construct unified narratives or critically and purposefully recall their past.

Third: Technology and Its Role in Reproducing Orientalist Knowledge

Digital technology has brought about a qualitative revolution in the ways knowledge is produced and circulated—including Orientalist knowledge. Whereas Orientalism once relied on manuscripts and translations, it now depends on digital databases and algorithms that control the flow of information. This transformation does not merely make access to knowledge easier; it also enables the reproduction of stereotypes in new and subtler forms, particularly through artificial intelligence and search engines. Hence arises the need to critique "digital Orientalism,"which infiltrates virtual spaces and reshapes collective consciousness about the East.

"Orientalist ideas today are no longer confined to travelers' books or researchers' articles; they now flow silently through algorithms, search engines, and recommendation systems."

1. The Impact of Digital Technologies on Orientalist Research and Analysis

1.1. The Development of Research Writing Software

Office and writing software have advanced dramatically, bringing about a qualitative leap in the formal aspects of producing and publishing scientific research. Whereas scholars once relied on typewriters, the use of computers has greatly simplified writing, allowing for easier correction of errors and revision of manuscripts before final publication something that was far less accessible in the pre-digital era.

Moreover, the impact of writing software extends beyond the visual and structural presentation of research; it now includes programs that help researchers manage and analyze data more effectively (Mignolo, 2011).

1.2. Enhancing Communication Opportunities Among Researchers

The use of digital technology especially the Internet, email, and social media networks has opened vast spaces for academic exchange. Researchers now have access to training programs, study opportunities, and diverse scientific events such as symposia, conferences, and workshops.

Social media platforms, in particular, have allowed scholars to create forums and groups dedicated to their fields of interest, facilitating the exchange of references, information, and expertise. They even serve as channels for distributing survey forms and field research tools, which has strengthened collaboration and broadened the scope of academic participation.

1.3. The Impact of Misusing Digital Technology on Research Credibility

One of the most negative consequences of misusing digital technology in research is the growing phenomenon of academic plagiarism, known in scholarly literature as "scientific theft." Dr. Sami Abdel Aziz defines it as:

"The use by a writer, author, or researcher of another person's words, ideas, insights, or expressions without attributing them to that person or acknowledging their contribution... Scientific plagiarism also occurs when someone claims as their own things they had no role in creating, presenting those ideas as original when they are not."

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This unethical practice undermines the credibility and integrity of scientific research, turning technology from a tool of progress into one of distortion and deceit.

2. Modern Tools for Advancing Studies and Achieving Objective Understanding

Orientalism has always employed the media and intellectual tools of its time to construct certain images of the East. Upon entering the digital era, it has reshaped itself using new technological instruments.

Thus, digital Orientalism is essentially a modern extension of classical Orientalism, since contemporary Orientalist ideas are no longer limited to travelers' accounts or academic writings they now flow silently through algorithms, search engines, recommendation systems, and even the outputs of artificial intelligence applications.

The old stereotypes propagated by the West about the East have now adopted the language of technology. They are unconsciously reproduced through our daily screens and digital platforms.

For example, in Western models like ChatGPT, Google Gemini, and Grok, there is a tendency to portray Islam through a narrow lens—associating it with violence or extremism and to define Arab identity in contexts of oil, conflict, and rigid traditions.

In contrast, the Chinese model "DeepSeek" appears more reserved, reflecting a centralized state cautious about issues of identity and religion. It tends to present a simplified and flattened image of Arabs and Muslims, especially when it comes to internal matters related to religious minorities.

This analysis reveals a new phase of Orientalism, where stereotypes are no longer visible only in written texts but are embedded within the very technical structure of knowledge. Algorithms, though seemingly neutral, carry within them cultural and epistemological biases that shape collective consciousness.

Therefore, Arab and Muslim researchers must develop critical tools to understand these digital biases and deconstruct their mechanisms lest digital Orientalism become an even more dangerous and pervasive version of classical Orientalism.

Fourth: The Modern Critical Method

Historically, Orientalism relied on diverse scholarly methodologies; however, they were never free from subjectivity and cultural bias. With the evolution of critical thought, there has arisen a pressing need to re-examine these methodologies, exposing their limitations and potential. The modern critical method does not simply describe Orientalism but rather questions its epistemological and ideological structure, revealing the link between power and knowledge that situates Orientalism within the broader project of Western dominance. Developing this approach is thus an essential step toward a more objective understanding of Orientalism (Foucault, 1980).

"Despite their variety, Orientalists rally around a subjective method disguised as an objective, inductive one."

1. Orientalist Methodologies in Arabic and Islamic Studies

Orientalist studies have built their analyses of Arabic and Islamic disciplines on specific methodologies, aiming to achieve particular goals that differ depending on the field of study. One Orientalist summarized their approach as follows:

"We do not study Islamic civilization to prove its weakness; rather, we do so out of appreciation for the world represented by Islam and its manifestations through Arabic literature. Naturally, we do not accept everything our sources report without critical scrutiny. We assign value only to what stands up to historical criticismor seems to do soapplying to Arabic sources the same critical criteria we apply to our own intellectual history."

This statement illustrates the ambivalence of the Orientalist method. While it claims objectivity, most Orientalists start from preconceived ideas they seek to confirm, often overlooking the accuracy of evidence as long as it supports their assumptions. As a result, they frequently derive sweeping generalizations from isolated incidents falling into contradictions that genuine scientific rigor would have prevented.

According to Ismail Ahmad Amayrah, who examined numerous Western works on Arabic sciences, the most prominent Orientalist methodologies include:

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The Normative Method: Focuses on textual analysis, aiming to understand a text through its internal criteria to uncover its intended meaning.

The Historical Method: Gives priority to written documentation and chronological development; it is one of the most widely used approaches in Orientalist studies.

The Comparative Method: Seeks linguistic or conceptual parallels across languages often used to question the originality of Arabic grammar by suggesting Greek or other influences (Hassan,1987).

The Positivist, Contrastive, Statistical, and Inductive Methods: Borrowed mainly from experimental sciences, these methods are less suited to the humanities yet are frequently applied in Orientalist research.

The Subjective Method: Perhaps the most prevalent, as many Orientalists bring their personal, religious, or cultural backgrounds into their analyses.

Although these methods vary, Orientalists generally hide subjectivity beneath an inductive or empirical façade. Yet, some have adopted genuinely scientific approaches objective, descriptive, and analytical guided by accuracy in transmission, authorship, and textual verification.

2. Mechanisms for a More Accurate and Objective Reading of Orientalism

Orientalist research has long been fascinated with Arabic linguistic and literary heritage, particularly classical texts that form the Arabs' intellectual and cultural memory. Many Orientalists focused their efforts on Arabic grammar, especially Sibawayh's Book, exploring its originality and alleged dependence on Greek linguistic theories.

Some, like Fischer and Jewish Orientalists such as Talmon and Revell, argued that early Arabic grammar had indeed been influenced by foreign traditions but that Sibawayh's work represented a stage of Arabization and maturity, free from such external borrowings. They claimed that the initial phase of Arabic grammar formation reflected external influence, whereas Sibawayh's phase embodied full Arabic originality.

To support their claims, they pointed to similarities between Sibawayh's divisions of speech (noun, verb, particle) and those found in Aristotelian Greek grammar, suggesting that the Arabs adopted Greek grammatical frameworks before encountering Greek culture directly.

"It is well known that there are many similarities between Arabic and Syriac grammar, particularly the tripartite division of words into nouns, verbs, and particles—a Greek-origin classification adopted by Sibawayh at a time when the Arabs had not yet been exposed to Greek culture."

While such studies enriched Western understanding of Arabic linguistics, they also reflected a persistent skepticism about Arab originality. Thus, even when Orientalists employ rigorous methods, bias and cultural assumptions often shape their interpretations.

The modern critical method seeks to deconstruct this embedded subjectivity, exposing the ideological underpinnings of Orientalist discourse and paving the way for more balanced and inclusive perspectives. The key challenge, however, remains:

How can one transcend centuries of epistemic bias without falling into intellectual dependency on the West or retreating into defensive, ideological readings?

Fifth: Opportunities and Challenges

The convergence of globalization and technology has opened unprecedented horizons for Orientalist research, while simultaneously posing new challenges concerning credibility, objectivity, and academic independence. Globalization fosters communication and knowledge exchange, whereas technology introduces advanced tools for analysis and interpretation. Yet, these opportunities coexist with the danger of reproducing intellectual and cultural domination through subtler forms.

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"Integrating globalization and technology into Orientalist research not only enhances analytical tools but also opens new epistemological horizons for understanding Orientalism as a lens for observing cultural and civilizational transformations."

1. How Globalization and Technology Can Advance Orientalist Studies

Technological progress serves as a driving force for improving productivity and living standards. However, knowledge and technology do not evolve uniformly across regions. The diffusion of technology thus becomes a critical factor in determining how global growth is generated and shared.

From 1995 to 2014, the United States, Japan, Germany, France, and the United Kingdom (the G5) produced nearly three-quarters of all global patents. More recently, China and South Korea have emerged as major contributors to global innovation, joining the top five in several sectors.

This shift signals that emerging economies are becoming important sources of new technologies, although the G5 nations still hold the largest share of recent innovations.

Studies tracing knowledge flows through patent citations reveal two key trends:

1. In 1995, the U.S., Europe, and Japan dominated global patent references, but China and Korea have since intensified their use of global knowledge networks.

2. The density of knowledge connections both regional and internationalhas increased steadily over time, facilitated by global trade and technological collaboration (Drissi, 2020).

The intensity of international trade with technology leaders serves as a proxy for the degree to which foreign knowledge becomes accessible to local economies.

2. The Role of These Transformations in Understanding Cultural and Civilizational Interactions

The growing density of global knowledge flows demonstrates the advantages of globalization. Emerging markets, in particular, have benefited greatly by incorporating foreign knowledge and technology to strengthen their innovative capacitiesand labor productivity.

For instance, technological diffusion from innovation leaders contributed approximately 0.7 percentage points to annual labor productivity growth in emerging economies between 2004 and 2014accounting for around 40% of total observed productivity gains during that period.

A key driver behind this progress is the integration of developing economies into global value chains, often through partnerships with multinational corporations. However, not all firms have benefited equally, as some multinational companies relocate their innovation activities to different segments of the global value chain, limiting local knowledge transfer.

In conclusion, the intersection of globalization, digital transformation, and critical methodologies offers both promise and peril for the future of Orientalist studies. The challenge for contemporary researchers is to leverage these global shiftsto produce independent, critical, and decolonized knowledge, capable of interpreting cultural and civilizational dynamics beyond the constraints of Western epistemological centrality.

Conclusion:

In conclusion, this research paper reveals that reassessing Orientalismin the context of globalization and technological development is not merely an academic option but an urgent epistemological necessity for a deeper understanding of contemporary cultural and civilizational interactions. The study has shown that Orientalism is no longer a rigid intellectual framework confined to traditional historical analyses; rather, it has become a dynamic epistemic tool that interacts with global transformations and is influenced by openness to diverse cultures, the expansion of digital communication, and the unprecedented flow of information and ideas.

These combined factors have reshaped Orientalist studies, adding new dimensionsto the analysis of cultural and civilizational phenomena, making them more capable of keeping pace with contemporary transformations and interpreting them with greater objectivity. Moreover, the paper highlights the central role of digital technology in

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reproducing Orientalist knowledge, by providing advanced research toolsthat enable scholars to document and interpret information with greater accuracy and comprehensiveness (Al-Zayyadi, 2011).

The adoption of modern critical methodologies proves to be an effective means of overcoming outdated stereotypical conceptions that once limited the analytical capacity of Orientalism, allowing for renewed critical readings that reflect contemporary cultural dynamics. The study also points out that integrating globalization and technology into Orientalist research not only enhances analytical tools but also opens new intellectual horizonsfor scholars to understand Orientalism as a framework for observing cultural and civilizational change and anticipating future transformations in intercultural relations.

From this perspective, Orientalism emerges as a vital tool for understanding the modern world, a foundation for enriching academic thought, and a means of enhancing researchers' ability to offer innovative and comprehensive perspectives. Recognizing these new possibilities allows for the reformulation of Orientalist knowledge in a more objective and dynamic way, transforming it from a historical intellectual legacy into an active analytical tool for understanding and improving interpretations of contemporary cultural and civilizational interactions.

Ultimately, it can be said that globalization and technology have become central forces in reconstructing Orientalist studies, broadening the horizons of critical inquiry, and opening new spaces for academic reflection and innovation thus enabling Orientalism to make real and meaningful intellectual contributions to understanding the modern cultural and civilizational landscape.

Ethical Considerations

This study is theoretical and analytical in nature and is based exclusively on the critical examination of published literature and publicly available academic sources. It does not involve human participants, personal data, interviews, surveys, or experimental procedures. Accordingly, ethical approval was not required. The authors affirm that the research adheres to accepted academic ethical standards, including originality, transparency, and proper acknowledgment of sources.

Author Contributions

- **Aroua Assma:** Conceptualization of the study, development of the theoretical framework, primary analysis, and drafting of the manuscript.

- **Siham Achour:** Methodological design, critical review of globalization and digital technology perspectives, literature analysis, and revision of the manuscript.

  Both authors read and approved the final version of the manuscript.

Conflict of Interest

The authors declare that there is no conflict of interest regarding the research, authorship, or publication of this article.

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"Orientalism in the Age of Globalization and Technology": A Contemporary Critical Reading
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