Reimagining Orientalism for Global Peace in the Changing Context

Niranjan Ojha[1]
Tribhuvan University, Kathmandu, Nepal[1]
Email: ojhaniranjan@gmail.com

Abstract

Orientalism is still relevant today, even in its changing manifestations, in a world defined by globalization, technological innovation, and altering geopolitical environments. Orientalism was first used by Edward Said to criticize how the West saw the East, but term has since expanded to include a wider range of power relationships, cultural narratives, and perspectives. This article seeks to reinterpret orientalism in the context of world peace by examining its ramifications, difficulties, and potential benefits for promoting mutual understanding and collaboration amongst various cultural and societal groups. Utilizing multidisciplinary viewpoints from postcolonial studies, international relations, and cultural theory, this piece puts forth a nuanced interpretation of orientalism that recognizes its complicated past while arguing for its transformative capacity to foster communication, compassion, and unity in a globalized society. The study employs qualitative approaches such as in-depth interviews, discussions with historians, scholars, and university instructors, as well as library research.

Keywords: Orientalism- Global Peace-Post-colonialism - Cultural Representation-Interdisciplinary Perspectives

INTRODUCTION

A key idea for comprehending the power dynamics in Western depictions of the East is orientalism, which dates back to the European Enlightenment. It evolved as a way to refute Western conceptions of the East, especially during colonial interactions. It has, nonetheless, developed to incorporate diasporic, indigenous, and hybrid viewpoints (Said, 2001). Orientalism has become a worldwide phenomenon as a result of the growth of digital media and globalization. The study, portrayal, and interpretation of Eastern cultures is known as "Orientalism," and it became increasingly popular in the late 19th and early 20th centuries as Western nations used Orientalist narratives to support their imperial aspirations (Said, 1980). These stories frequently portrayed Eastern civilizations as backward and in need of help from the West. The effects of orientalism are extensive and have many facets. They have aided in the spread of misinformation, biases, and preconceptions regarding Eastern cultures, which has

resulted in social injustice, marginalization, and discrimination. Orientalism has also influenced Western operations, policies, and perceptions of the Middle East, Asia, and other regions, shaping geopolitical dynamics (Said, 1980).

Scholars, activists, and artists from both Eastern and Western backgrounds have criticized and opposed orientalism throughout the 20th and 21st centuries. Orientalism has been critiqued by academics such as Edward Said as a kind of cultural imperialism, which has led to critical thinking about the power relations present in Western portrayals of the East. But orientalism has also encountered criticism and opposition, opening the door for more complex, inclusive perceptions of Eastern nations and cultures (Paneru, 2022).

There may be a feeling of pessimism and incompleteness among younger generations if they feel that significant concerns regarding human life have not been adequately addressed in modern schooling. There has been no improvement in the nature, character, or behavior of modern man despite the proliferation of material comforts (Mishra, 2023).

About 800,000 people commit suicide each year, with depression being the top cause in high-income countries. Suicides at times of crisis are frequently spontaneous and are associated with conflict, tragedy, violence, abuse, or loss (Budhathoki, 2022). They are caused by lack of spiritual peace and perpetual serenity. Modern science has yet to demolish the fundamental principles of Oriental Culture, which remain eternal truths. The Eastern school has given material culture its due place and used it to empower man to progress in terms of material prosperity and spiritual attainment. However, today's educated class is growing indifferent towards this Eastern school, devoted to Oriental knowledge, pure love, and Karma Yoga through appropriate action. This ignorance and love for a materialistic culture have led to a decline in pride in our country and culture. The Maternal Mortality and Morbidity study by the Nepalese Family Health Division in 2009 discovered suicide to be the greatest cause of mortality among women of reproductive age (15-49) as modern society adopts Western culture in terms of modernization (Bhattarai, 2020).

Renowned 17th-century philosopher Baruch Spinoza described peace as a virtue and mental condition that emphasizes confidence, compassion, and justice. Human interactions that are marked by justice, respect, and kindness can also be referred to as peaceful (Brussell, 1970)..
Jawaharlal Nehru and Johan Gultung (Gultung,1995) both stress the value of peace in society

and the idea that society should strive for the absence of violence. Through social and cultural implications, the Atharva Veda (Atharva Veda ,19. 15. 6. ND) promotes the value of friendship and the growth of kindness, understanding, and harmony among people from different nations. D.A. More expands on the definition of peace to include the absence of conflict and promotes a new, optimistic idea that acknowledges an organic, linked cosmos (Kunwar, 2012).

Numerous national and international publications have made an effort to discuss different facets of western principles, orientalism, and peace. The purpose of this study is to explore the significance of reestablishing world peace from a busy and materialistic society applying orientalism in the society. This article addresses the following queries:

What effects does the contemporary resurgence of Orientalism have on global views and power dynamics?

Why does orientalism advance global peace and understanding across cultures?.

RESEARCH METHODS

This study is based on a qualitative analysis. This study takes an explanatory, descriptive, and analytical approach. This study is based on primary sources of information. An informal interview was conducted utilizing an open-ended questionnaire to obtain personal understanding of the subject. The entire topic stated above has been organized for more general discussions. Conversations with scholars, historians, and university Professors have been scheduled. Conversation was the major data collection approach. There were both formal and informal consultations with the relevant persons. Although historical references are included when appropriate, the majority of the information in this study is derived from current data. Secondary information is typically gathered through library research.

Books, journal papers, websites, and related sources have all been used appropriately. For this study, all of the data obtained was classified, condensed and reviewed. This article covers only on the historical study. The social, political, legal, and economic aspects of orientalism, westernization, and global peace are not addressed in this article..

RESULT AND DISCUSSION

Orientalism and Global Peace

Although orientalism has frequently been linked to the spread of biases and stereotypes, it may also act as a catalyst to advance world peace. By deconstructing essentialized narratives and challenging hegemonic discourses, Orientalism can facilitate dialogue, empathy, and mutual recognition among diverse communities. Furthermore, acknowledging the existence of various Orientalism, such as non-Western viewpoints, highlights the diversity of experiences and opinions in the international debate. Orientalism may help break down boundaries between cultures and promote a feeling of humanity via projects like joint creative undertakings, educational curriculum reform, and cultural exchange programs (Mishra,2023).

Western principles for global peace are based on liberal democratic values, human rights, and international cooperation. These principles aim to promote stability, justice, and cooperation among nations. Key Western principles include democracy and the rule of law, which are essential for political stability, protecting human rights, and peaceful conflict resolution. Human rights and dignity are prioritized, regardless of race, ethnicity, religion, gender, or other identities (Ojha,2023). Western countries support diplomacy and negotiation, using diplomatic channels, regional organizations, and multilateral institutions like the United Nations as forums for amicable dispute settlement and conflict avoidance. Additionally stressed are multilateralism and international collaboration, with joint initiatives fostering shared prosperity and collective security on matters such as global health, terrorism, climate change, and nuclear proliferation (Mishra,2023).

With investments in diplomatic interventions, peacekeeping operations, development aid, and capacity-building programs, conflict prevention and peacebuilding are also given top priority. It is also acknowledged that advancing economic growth, trade, and investment are crucial for fostering stability and peace. Economic policies that are open, equitable, and inclusive help to reduce poverty and promote prosperity and social inclusion—all of which are critical for averting war and promoting international collaboration. In order to foster tolerance, respect, and understanding amongst individuals from diverse origins and cultures, Western countries fund educational initiatives and cultural exchange programs. Through adherence to these values and cooperative efforts with other countries and stakeholders, Western nations want to construct a more equitable, all-encompassing, and harmonious worldwide society (Mishra,2023).

Cultural backgrounds, epistemological underpinnings, approaches to conflict resolution, philosophical underpinnings, conceptualizations of power, and involvement with nature are

shared by Eastern and Western ideas towards world peace. Western principles are grounded in human rights, liberalism, utilitarianism, and humanism; Western philosophical traditions, including humanism, liberalism, and utilitarianism, provide normative principles for promoting peace, justice, and human dignity; and Oriental principles emphasize harmony, balance, and interconnectedness. Western conceptions of power may place a strong emphasis on democratic institutions, the separation of powers to prevent abuse of authority, and a sustainable future for all. A fundamental component of both western and eastern philosophies is interaction with nature. Oriental philosophical perspectives underscore the interdependence of humans and the natural world, as well as the necessity of ecological balance for enduring peace (Paneru,2022). To solve global environmental concerns, Western viewpoints may place a higher priority on scientific research, technological innovation, and environmental conservation. Acknowledging and interacting with these varied viewpoints might enhance endeavors to construct a more tranquil and Oriental concepts, like yin and yang in Taoism or the interconnectedness of all beings in Buddhism, frequently center on relational and holistic modes of knowing. In order to handle global difficulties, Western approaches are often more analytical and rationalistic, depending on actual data, legal frameworks, and scientific techniques(Ojha,2023). While Western methods to conflict resolution may entail diplomatic conversations, legal procedures, and peacekeeping operations, Eastern philosophies place a higher priority on mediation, reconciliation, and nonviolent communication (Ojha,2023).

Challenges and Controversies

Despite the fact that it has the ability to alter, orientalism is not without its difficulties and disagreements. Essentializing identities and solidifying hierarchies continue to be risky, especially in environments where there are geopolitical tensions and cultural disputes. Furthermore, the global market's monetization of Orientalist images frequently reinforces sensationalistic, superficial portrayals that obfuscate nuanced reality (Mishra,2023). Furthermore, a critical interaction with Orientalist discourses is required due to the ethical ramifications of cultural appropriation and the power dynamics present in the process of producing knowledge (Ojha,2023).

Towards a Reimagined Orientalism

Rethinking Orientalism for world peace necessitates a complex strategy that goes beyond dichotomies of East and West, as well as self and other. This means giving voice to those who

are marginalized, opposing dominant narratives, and encouraging real cross-cultural dialogue. In a world growing more divided by the day, a redesigned Orientalism that embraces complexity, ambiguity, and hybridity may be a place of creative resistance and togetherness. Orientalism may aid in bridging gaps and imagining other futures based on fairness and cohabitation by encouraging cultural humility, empathy, and mutual respect.

CONCLUSION

In today's debate, orientalism is still a powerful and contentious idea that presents chances for achieving world peace. We may leverage the transformational power of Orientalist discourses to promote discussion, understanding, and reconciliation across many cultures and communities by critically engaging with them and developing inclusive, equitable representations. Recognizing the complexity of the twenty-first century and reinterpreting Orientalism provides a way forward for creating a more peaceful, inclusive society for both the current and next generation.

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