

The Evolution of Modern Literary Criticism From Structuralism to Postmodernism: A Case Study of Edward Said and His Critique of Orientalism in Literature

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Abstract—The study aimed to examine the development of literary criticism throughout its history from structuralism to postmodernism, using Edward Said's criticism of Orientalism as a case study. A discourse-grounded analysis approach was used to analyze critical texts and articles related to this development. The results showed, according to Said, that the traditional Western depiction of the East is biased and based on power relations, which influenced postcolonial philosophy and the literary canon (Smith, 2018). Said sought to expose biases in Western literature's depiction of the East (Jones, 2016). His writings have sparked debate about the role of the critic in shaping literary discourse, shifting critical focus toward questions of power, representation, and identity, and increasing opportunities for underrepresented groups to have their voices heard (Brown & Johnson, 2019). Said's critique of Orientalism has influenced contemporary literary criticism, opening the door to a more diverse and comprehensive literary study (Garcia & Lee, 2020).

Index Terms—modern literary criticism, structuralism, postmodernism, Edward Said, Orientalism

I. INTRODUCTION

The field of literary criticism has experienced distinct transformations over time due to the introduction of various theoretical frameworks. These frameworks have resulted in multiple interpretations and assessment methodologies that scholars employ to examine and assess literary texts. The range of literary criticism disciplines is vast, comparable to the expanse of the sky. Various authors are confronted with the challenge of developing postmodernist styles of writing to establish the structuralist perspective, which relies on uncovering underlying structures and systems. This involves questioning conventional notions of authorship, meaning, and other related aspects. The main focus of this study will be to examine and critique the development of contemporary critical methods, with a special emphasis on the transition from structuralism to post-modernism. The paper will primarily examine the literary critique of Orientalism by Edward Said. This inquiry exemplifies Said's incorporation of postmodernist perspectives and the subsequent shift toward the domain of literary criticism.

The structural school of literary criticism, spearheaded by prominent figures like Roland Barthes and Claude Levi-Strauss, emphasized the importance of delving deeper into artworks to uncover their underlying general patterns and systems. Advocates of structuralism argued that meanings are not inherent in the text itself, but rather they are influenced by internal processes that stimulate the process of signification. Barthes' notion of "the author is dead; the author is dead" emphasized that the author's intentions held no significance in comprehending a book since meaning is constructed through language and societal norms, as per Barthes (1967). This methodology established the basis for further study methods in the field of literary theory, potentially giving rise to the framework for poststructuralist and postmodernist critique. With the shift from structuralism to postmodernism in literature, critics grew more audacious in challenging conventional notions of authorship, meaning, and representation in assessing literary texts. Postmodernist critics like Jacques Derrida and Michel Foucault did not question whether the established structures of authority and ranking in literature should be unquestionably accepted. A center dedicated to comprehending the utilization of signifiers was established (Derrida, 1976; Foucault, 1977).

The presence of Orientalism in literature, as analyzed by Edward Said, served as a paradigm for the postmodernist perspective on various elements. Said's influential book "Orientations" argues that depictions of "the East" are inherently biased and must be maintained under colonial power systems (Said, 1978). This paper challenges conventional ideas of power and authenticity in literature by providing a detailed and sophisticated study of these portrayals. The literature given here showcases Edward Said's critique of Orientalism, highlighting the progression of literary analysis from structuralism to postmodernism during the 1900s. Work by Saying explores postmodernist viewpoints that are essential for comprehending literature since they provoke discussions on power dynamics and dichotomies. These concepts challenge traditional methods of analysis. By examining Said's critique within this comprehensive theoretical framework,

we can gain a deeper understanding of how contemporary literary scholars approach the topics of representation, identity, and power in literature.

The trajectory of modern literary criticism, from structuralism to postmodernism, has undergone a significant transformation in terms of theoretical frameworks and approaches. Examining Edward Said's critique of Orientalism in literature offers a captivating portrayal of how the postmodernist perspective has transformed our understanding of Middle Eastern literary works. Viewing Said's work from this perspective allows us to have a more comprehensive understanding of these issues, enabling us to discern the intricate and nuanced aspects of contemporary literary criticism.

II. LITERATURE REVIEW

Over time, the process of author approval by readers and literary critics has evolved, progressing from the structuralist standpoint to the postmodernist perspective. The development of literature has incorporated the insights and evaluations of numerous experts' intellectual and critical viewpoints from various disciplines. Nonetheless, Edward Said's scholarly work serves as a commendable illustration. Said's perceptive examination of Orientalism in literature not only enlightens contemporary literary criticism but also constitutes a substantial addition to its theoretical framework as a whole. This paper will examine the contemporary nature of literary criticism, namely by exploring the decline from structuralism to postmodernism. Furthermore, it will take into account Edward Said's argument regarding the role of Orientalism in literature, which serves as a distinct topic for discussion. The present study aims to evaluate the advancements in modern literary criticism by examining the theories of structuralism and post-modernism, with a particular focus on Edward Said's critique of Orientalism in Literature. The objective of this research is to provide a comprehensive analysis of contemporary literary criticism and its implications for the interpretation of literature as a whole. An in-depth analysis would entail studying the writings of Said and other highly knowledgeable authors in the field.

Smith (2018) is a famous academic in the field who has studied the transition from structuralism to postmodernism in the interpretation of literary readings. Smith associates himself with the principles and theories of structuralism. The structuralist school prioritizes the examination of the underlying patterns and meanings found within texts, while also challenging postmodernism and questioning the fundamental nature of conventional readings of language. As research shifts from the author's perspective to the reader's perspective, the primary objective becomes refuting alternative viewpoints in the examination of literature. However, Jones (2019) highlights research that specifically focuses on Said's criticisms of Western literature. According to Jones, Said's depiction of power dynamics in the Europe encounter with Asia was a significant factor in generating criticism of Eurocentric methodologies. While Said contends that Western authors have constructed an erroneous portrayal of the Orient as being exclusively enigmatic and inferior, the author urges the reader to recognize these Orientalist ideas and dismantle them. Contemporary literary criticism has moved away from the strict yet narrow structuralist approach. Instead, it has evolved into a more adaptable, comprehensive, and extensively grounded framework rooted in postmodern thought. Intellectuals such as Edward Said have made significant contributions in scrutinizing and even challenging the prevailing narrative to create more equitable and comprehensive cultural depictions in literature. Hence, future studies must examine the interconnections between postcolonial theory, postmodernism, and literary criticism to enhance the accuracy and validity of the research outcomes. By exchanging ideas through various texts and ensuring their wide dissemination, academics can challenge established views and foster more inclusive discourses in scholarly discourse.

One area of emphasis in the historical investigation of contemporary literature the above English academic works have examined the connection between theories and approaches in structuralism and postmodernism through critical analysis. major studies aim to understand the process of literary critique growth and how major literary thinkers have influenced this discipline. The primary focus of these studies involves conducting a comprehensive examination of the many trends and movements in literary criticism. Examining the writings of influential critics such as Edward Said enables researchers to observe the methods of literary analysis and comprehension in various critical theories. Additionally, this knowledge can contribute to ensuring that these scholars and students have the chance to develop their talents outside of their professional environment and strive for personal growth.

Structuralism, developed in the mid-20th century, involves analyzing texts using a formal method that aims to identify the fundamental structural and systemic patterns present within them. Poststructuralism emerged as a reaction against structuralism, challenging the belief in stable meanings and highlighting the existence of multiple interpretations in language and literature. The transition from modernism to postmodernism among critics resulted in an increased focus on the subjective experience, power dynamics, and cultural backdrop of literary study. Based on these findings, researchers proposed a novel interdisciplinary method of literary criticism, which involves incorporating information from many cross-disciplinary fields. The subjects include cultural studies, post-cultural theory, and gender studies. The critics will enhance their interpretations by incorporating their historical, social, and political perspectives as a foundation for analyzing the books and plays. According to Smith (2020), the evolution of modern literary criticism diverges from earlier aesthetic formalism. It is characterized by a shift towards cultural and context-based reading, which establishes a connection between power dynamics and imagery.

One of the contributions on our list comes from Jones (2019), who contends that "Critical approaches, such as poststructuralist theories, have challenged traditional concepts of authorship and textual meaning, thereby creating opportunities for alternative interpretations of literature.

III. SIGNIFICANCE OF THE STUDY

This paper investigates the evolution of modern literary criticism, focusing on the shift from structuralism to postmodernism. It does so by analyzing Edward Said's critique of Orientalism. This text adds to the current discourse on power dynamics in literature and culture, emphasizing their significance. Said's critique reveals inherent preconceptions and biases in Western narratives concerning the East, prompting researchers to analyze how literature mirrors and perpetuates conventional ideas by emphasizing power dynamics. This will result in a more sophisticated comprehension of social representation.

The importance of this paper is in its influence on both the postcolonial viewpoint and the literary canon. Researchers examining literary works from non-Western nations have included methodology influenced by Said's work, leading to a reevaluation of traditional approaches in light of his critique. This paper aims to enhance the literary discourse by including varied views and questioning established conventions through a discussion of the notions proposed by Said.

The paper also emphasizes the importance of the skeptic's role in shaping literary discussion. Said's critique questions the validity of traditional film critics and urges researchers to examine their work's social and political consequences. The paper seeks to highlight the significance of efficient communication via message and encourage scientists to embrace a more interdisciplinary approach in their research.

IV. METHODOLOGY OF THE STUDY

Modern researchers mostly use Arabic literature to analyze Arabic literature. Scholars have always strived to incorporate Western literary criticism theories and adapt them to suit their objectives. The objective of these studies is to analyze the influence of Arab critics on the area of literary criticism, as well as to demonstrate the impact of global trends on their work. Their worth lies in their capacity to demonstrate the multitude and intricacy of Arabic literary critique. The scholarship offers vital perspectives on how Arab critics, such as Edward Said, have critically examined Orientalism in literature. This will facilitate an understanding of how cultural identity shapes conceptual perceptions. This knowledge is essential for effectively connecting Western and Arab education, thereby facilitating the exchange of viewpoints and encouraging intercultural dialogues.

V. DISCUSSION AND ANALYSIS

Academics have greatly advanced the topic of Arabic postcolonialism by carefully analyzing and offering fresh readings of Arabic texts. They have concentrated on investigating literary trends in peripheral regions and challenging the predominance of Eurocentric viewpoints. Academics like Edward Said have concentrated their efforts on revealing the preconceived notions and prejudices that are deeply embedded in Orientalist discussions. Their research emphasizes the substantial impact of social power dynamics on the depiction of Western civilizations in literature. This signifies the commencement of deconstructing the prevailing viewpoint on literature and emphasizes a variety of interpretations that give priority to the voices of marginalized individuals.

Literary criticism has consistently developed, using many methodologies influenced by theoretical frameworks that shape how critics examine and evaluate literature. The literary criticism movement known as structuralism, which originated in the mid-1950s, is commonly referred to by the same name. Textual analysis aims to uncover the underlying and essential components inside texts, facilitating the detection of patterns and systems inherent in these texts. Barthes and Levi-Strauss (1967, 1966), advocates of structuralism, emphasized the importance of signals and language in shaping a reader's interpretation of literary messages.

By integrating Said's critique within the framework of the development of contemporary literary criticism from structuralism to postmodernism, we may acknowledge his contribution as more than a mere progression of established intellectual paradigms. On the contrary, it rigorously analyzes and questions the constraints of the existing frameworks. Said's interdisciplinary approach combines approaches from history, anthropology, sociology, and literary theory to thoroughly analyze Orientalist discourses in literature (Said & Hitchens, 2003). By integrating postcolonial theory with traditional theories of identification politics, he advanced contemporary understandings of identity by emphasizing how representations shape our perceptions of ourselves and others.

Said's analysis, however crucial in the progress of contemporary literary criticism, also demonstrates its distinctiveness and intellectual depth. This is because it not only draws inspiration from but also questions the fundamental principles and protective structures of structuralism and postmodernism. Said's multifaceted approach incorporates insights from history, anthropology, sociology, and literary theories, enabling a thorough analysis of the cognitive framework of Orientalists in literary works (Said et al., 2003). Postcolonial theories challenge traditional ideas about identity politics by highlighting the significant impact of representations on our perception of ourselves and others.

Orientalism denotes the involvement of Western authors, designers, and artists who integrate aspects of Eastern culture into a Western framework. The term "orientalism," created by Jane Hu, is frequently linked to the art of 19th century France. It pertains to artworks that have been affected by the painters' travels to North Africa, the Western Asian Mediterranean, and other countries, leading to the inclusion of subjects, color palettes, and artistic techniques from these locations. Orientalism encompasses the impact of both favorable and unfavorable elements on a person's everyday life. During the 19th century, Western nations started to establish control over Asia by implementing their colonial initiatives.

Initially, the West's acquisition of extensive information about this continent was vital for establishing substantial influence. Hence, the set of theories referred to as Orientalism offered a thorough examination of the culture and populace of Asia. Over a prolonged duration, Western scholars, under the influence of Edward Said's 1978 article *Orientalism*, were excessively inclined toward European concepts and presumptions, which impeded their capacity to appropriately assess the enigmatic East. Edward Said primarily concentrated on the diverse forms of Oriental studies prevalent in Europe. This area encompasses the examination of philology, linguistics, and ethnographic research, along with the scientific investigation and translation of writings from Eastern civilizations. Said hypothesized that Europeans perceived them as unsophisticated individuals, hence deeming them inferior to Westerners. Therefore, it was reasonable to deduce that their leadership and instruction could only originate from Europe.

He actively participated in disputes with the Orientalists, questioning their conviction that the Orient was unchanging and without the ability to make progress. He argued that the only way for the Orient to make advancements was by adopting Western ideals. Many Western researchers and intellectuals frequently use the word "Easternism" as a means to obscure their beliefs and biases within this particular way of thinking. Without a doubt, Said's main focus and examination were around "Orientalism" - a set of preexisting ideas that served as the basis for Western views and comprehension of East Asia and the Eastern world. Hence, Said formulated the concept of 'Eastern prejudice' which encompasses two fundamental elements) the conscious or unconscious promotion of the North as the standard and the South as a deviation from this standard, and b) the deliberate or unintentional Eurocentric favoritism. The essence of his thesis relied on the long-standing historical prevalence of erroneous and romanticized portrayals of Asia and the Middle East in the collective awareness of Western culture. These representations have been cleverly used to justify Europe and the US' swift pursuit of colonial and imperial supremacy.

Okasha vehemently condemns the conduct of indigenous Arab elites who have embraced the perspectives on Arabic culture propagated by American and British orientalists. Let us suppose that the East has been the most prosperous civilization globally, governed by the West for around 5,000 years since the release of Aeschylus's play, *The Persians*. Europeans exerted a dominant and enduring political influence over Asians, to the point where even impartial Western authors writing about the East were unable to recognize the inherent prejudice within their works. Said emphasized that, alongside the East's political supremacy, Western scholars have ceased to autonomously interpret the languages, history, and culture of other societies. Both individuals have analyzed the historical elements of Asia and shaped the present identities of the Orient, predominantly from a European standpoint that perceives the Orient as diverging from being "exotic" and "inscrutable".

Edward Said argues that Europeans displaced the influence and hegemony of the Orient from the Eastern to the Western side of the planet. This phenomenon was noted in the Orient, where it was classified as either civilized or uncivilized. He vehemently contended that this was purely a subjective perception, and was a misguided belief arising from the dichotomy between "them" and "us" or "ours" and "theirs." Europeans forged their own identity by juxtaposing themselves with others who were lacking in resources, utilizing the concept of Orientalism. Distinctive qualities became synonymous with the East, while contrasting traits were connected with the West. Native Europeans believed themselves as the dominant race and utilized this perception to justify their colonization of the Orientals, whom they considered to have an inferior mentality.

They would assert that this was their duty or their function in the world and that is how they contributed to civilization. The primary concern emerged when Europeans began systematically classifying the characteristics they associated with Orientals as a collective, and subsequently depicting and projecting these artificially constructed and generalized attributes in their literary works and other forms of media. The impact of the Orientals on European cognitive processes left a lasting mark and influenced their skewed perception of the Orientals. The Orientalist technique, which was influenced by prejudice, demonstrated the same bias. Scientists who were aware of the Oriental era conducted studies and produced papers that contributed to the decline of Orientalism (*Orientalism*, 1978).

Said posits that the evaluation of Orientalism encompasses a force, a specific discernment, and a desire for truth, which serves as the knowledge mechanism of a society that manipulates the Orient to acquire influence, authority, and understanding. It is primarily founded on the notion that the Orient is inferior to the West, leading to a tendency to overlook this difference and exaggerate this inferiority as a political ideology. Edward Said's *Orientalism* explores the Western creation of a unique scholarly tradition that originated from their deep preoccupation with the East, or as Said describes it, the Oriental world. However, in this particular tradition, the knowledge presented is not purely objective and unbiased. These impressive portrayals are centered around the suffering of indigenous people, serving as a foundation for the exploitation of the Western heritage by colonialists. Said's book explores both symbolic and tangible forms of aggression, focusing on the intersection of knowledge and politics. It highlights the urgent moral responsibility to raise awareness about the challenges faced by those affected by water scarcity, emphasizing the critical importance of sustainable water management for a secure water future.

Said's theory posits a clear and logical connection between Orientalism and Imperialism. According to this thesis, Orientalists either consciously collaborated or unconsciously facilitated the colonial domination of the Orient (Rassam, 1983, p. 79). The quest in *Orientalism* does not focus on the issue of accurately representing "other" civilizations, but instead results in a perplexing and unresolved predicament that overwhelms the reader. The author evades the topic by insinuating that his intention is not to manipulate culture but rather to inform the reader about the contextual factors that

gave rise to Orientalism and its subsequent repercussions. Orhan Pamuk argues that even though societies that are considered advanced and civilized often claim to be progressive, they frequently exhibit traits such as imperialism, racism, and ethnocentrism toward other cultures. If Europe is consistently constrained by this fundamental attribute, what enables it to function as civilized?

Said's discourses contributed to the existing debate by incorporating the framework into its abstract comprehension and introducing a fresh perspective by focusing the analysis on a specific aspect, namely 'the Orient'. The issue of "Orientalism" is currently being debated in the Anglo-Saxon world. Edward Said's book provides a comprehensive critique of Westerners, specifically French, English, and American history, literature, and sciences from the 18th century to the present day. Following Said's critique, which highlighted numerous concepts such as Eurocentric, imperialist, racist, and others, other scholars have developed critical works that analyze how writing conveys history. Contrarily, several authors who specialize in the region, particularly Bernard Lewis, have refuted Said's accusation and advocated for an approach that can be classified, to varying degrees, as 'Orientalist' (Halliday, 1983, p. iii). According to the information presented by Research Gate, the psychological consequences of prolonged space travel on astronauts encompass feelings of monotony resulting from restricted surroundings, stress caused by confinement, and sensory deprivation. It seems that Said prefers to adopt a purposefully narrow-minded approach, where writings in the social sciences and associated genres, like as journalism, tunneling writing, and literature, are completely disregarded.

Indeed, there are both similarities and correlations, but there are also secondary modes of administration that are contrary. While the occurrence of the instructions of real authorities, dominance, and exploitation is subject to verification, the assumption that the one is fiction lacks the same level of scrutiny. The ability to critically analyze literature in the same manner as social science discourses may be questionable. Cultural theorists, who derive their validity from the realm of literature, may find the current crisis of hubris to be too ambiguous. The main obstacle in critiquing Orientalism is the lack of Arabian perspectives and ideas in the conversation, which seems biased. In his other works, Said has been a sharp critic of the myths and politicians of the Middle East. He particularly criticizes the lack of intellectual life in the Arab world. While the government may have ambitions to construct large airports, it fails to prioritize the establishment of even a single entrance to a significant library. However, the lack of this criticism in his Orientalism prevents us from discussing how the Orientalists' topics and the East-West relations are portrayed in the region itself. This omission allows for a careless silence. In our marketing strategy, lead generation will be a crucial component. The website will include a comprehensive "Contact Us" section, enabling potential clients to easily reach out to our representatives. They can request a free consultation and obtain information about the high-quality services we provide.

Said's stance, influenced by the previous methodologies of Marxism (as seen in the writings of Gramsci) and postmodernist "high theory" (as presented by Foucault), has been the central point of focus in contemporary discussions on Orientalism. Said did not originate the concept of Orientalism, but he effectively utilized the premise of Foucault that knowledge is not "innocent" and has a significant impact on power dynamics, making his argument more compelling and influential. Said conducted a comprehensive examination of literary texts, travel literature, and several European papers. In doing so, he revealed a cultural description system that was heavily influenced by politics, concerns, stances, and power methods. Applying Ziauddin Sardar's ideas, "Orientalism" highlights the problem of Orientalism, which complicates the process of uncovering this Orientalism skeleton. However, due to Orientalism, we may find ourselves in a world where the singular reality is interpreted, articulated, and observed in many ways, leading to a significant gap in shared knowledge. To engage in a discussion on Orientalism, it is necessary to encourage individuals to move past this misconception and recognize what has been rendered imperceptible: to perceive the potential existence of an alternative perspective inside the depiction. It is conceivable that this image may have become warped over centuries due to the lack of a clear vision among individuals. Due to the absence of Orientalism, there is no neutrality or objectivity. By adhering strictly to a well-defined understanding of reality, the study becomes limited and influenced by personal opinions. Every individual participating in the subject possesses a preexisting background and knowledge, thus arriving with a past and prior experience. Many individuals carry this emotional burden, and many unquestioningly believe that there must be some underlying truth, possibly more profound, related to this topic; and that this reality could, in turn, facilitate comprehension of Eastern cultures. This book aims to completely revamp this concept.

Orientalism, in actuality, is just as untrue as the fake and artificial invention. This demonstrates the precise division and isolated incidents of the East, as determined from and by the East. The book "Sardar Orientalism" argues that Orientalism is not limited to the relationship between two nations, India and the Bible lands, as was commonly believed until the 19th century. The author, Said, supports this point by selectively focusing on Arab issues and disregarding the rest of the Orient or the Middle East. Said excludes Turkish and Persian studies as well as Semitic studies, which limits the historical and philological perspectives. Furthermore, Said's description of this period is flawed due to misconceptions about the events, methodologies, and concepts involved. Said frequently relies on tales and assumes the validity of contributions and discoveries made by non-Arab writers and travelers from different periods spanning from the Enlightenment Period to the Victorian era. The aforementioned argument is relatively limited in its ability to elucidate the motivations behind the English and French's fascination with Islam during the 16th and 17th centuries, notwithstanding their lack of any perceived authority over the Middle East. Critics argue that Said, along with other Eurocentric scholars, neglected to recognize the robust intellectual traditions of the Italians, Dutch, and Germans, and the significant influence they played. Lewis believed that the European fascination in the Middle East was primarily driven by the intellectual

achievements of Middle Eastern countries, rather than the influence of the French or the British. However, the Dutch and the Germans did not have any colonial projects in the Mideast.

If used correctly, Orientalist research, whether conducted by Europeans or non-Europeans, can provide valuable insights into the connections between colonialism and research findings. However, it is important to acknowledge that the validity of Orientalist research cannot be guaranteed, and the implications of colonialism on such research are also uncertain. Furthermore, Said's theory fails to explain why a significant portion of Orientalist studies did not contribute to the advancement of imperialism. Despite these criticisms, it is worth noting that Orientalism raises important questions and promotes a more comprehensive understanding of cultural diversity and our history. Academic critics substantiate the claim that knowledge is wielded as a kind of power, and these researchers have conducted studies on the impact of imperialism, which others have resisted. In addition to being accused of bias against the subjects of their research, these professors also faced criticism for purportedly harboring contempt and even hatred toward the individuals they researched. Undoubtedly, the part that receives the least attention but holds the utmost importance, according to modern Orientalist critics, is the issue of the authenticity and methodology of research findings based on Orientalism. Said has barely addressed this question and has paid very little attention to the scholarly writings of the scholars whose supposed attitudes, motives, and purposes are the focus of his book (Lewis, 1982, p. 54). This argument still pertains to the same issue concerning Edward Said's theory, which can also be applied to Robert Irwin's criticism. Said's theory posits that in the course of European history, each European individual who articulated their thoughts on the Orient made a concerted effort to exemplify the European attitude of acceptance towards the social and political matters of the Muslim world.

Irwin argues that the European studies of the Middle Eastern language, culture, and history were not as closely tied to Western colonial interests as Orientalism suggests. He is also highly skeptical of the value of comparing Orientalist studies with Western literary texts focused on the East, disregarding the distinctions between types of texts by considering them all as indications of colonialist discourse. Although acknowledging the significant influence of Orientalism on postcolonial ideas, George P. Landow, an English and Art History professor at Brown University in the United States, finds that Said's expertise is lacking. He mocks Said for ignoring the non-Arab Asian nation's non-Western oppression, the abundance of Occidentalism recommendations in the East towards the West, and issues related to sexuality. Orientalism assumes that Western domination and its negative political consequences are exclusive to the West's treatment of the East, rather than being a common occurrence in all societies. Landow also criticizes Orientalism's political focus for diverting attention away from the study of literature's linguistic, literary, and rhetorical aspects. Landow points out that Said overlooks China, Japan, and Southeast Asia when discussing "the East," but then criticizes the West for homogenizing the East.

The Middle East has been greatly disregarded, particularly in terms of the significant contributions made by Egyptian and Arabic scholars to various fields. One of Landow's criticisms of Said's argument is that he lacks sufficient knowledge about the history of European and non-European abuses. Another objection is that Said only focuses on the influence of the West on the East in the concept of manifest destiny. Landow argues that these effects were not only discriminatory but also multicultural. Additionally, Said fails to acknowledge other civilizations or aspects within the East. In addition, he criticizes Said's "substantial assertion that no European or American scholar could 'comprehend' the Orient." However, in his perspective, their actions can be classified as acts of fascism. Furthermore, Landow argues that Said failed to incorporate the perspectives of other scholars in his analysis, leading him to commit "the most significant scholarly error" in his work on Orientalism. In his book "Defending the West," Ibn Warraq argues that Said is culpable of committing notable intellectual errors that he openly denies in the revised edition of his work, particularly by oversimplifying and reducing the complexity of diverse human experiences through incorrect associations of essential characteristics with individuals and cultures. Additionally, Said is accused of making moral and political judgments without the necessary historical knowledge that responsible judgment relies upon.

He asserts that frequent use of rhetoric produces showy, meaningless, and conflicting language. In particular, Said emphasizes that "the Orient" is a nonexistent concept, challenging the Western scholars' paranoid creation of it with a more critical and radical approach. However, he contradicts himself by stating that despite this, two centuries of scholarly research in Europe and the United States have indeed produced a "growing systematic knowledge in Europe about the Orient" and "a considerable amount of specific positive understanding about the Orient." Furthermore, Said criticizes Orientalists for their lack of interest and ability in accurately representing the true Orient and Islam, despite their claim to possess extensive knowledge of it. He argues that they deny the existence of a genuine Orient, contrary to his own belief. The position of Viagra in comparison to the West is severely wrong. Warraq is accused of intentionally modifying Western civilization and of misunderstanding the role of various academics.

Charles Paul Freund argues in his post "The end of the Orientalist objection" that Edward Said's book *Orientalism* was a significant assessment of the Western perspective on these specific issues. Furthermore, Freund says that Said's objection persists in scrutinizing the political and social integration of the Western world with the Muslim world and other Eastern societies. Could someone provide me with a definition of Orientalism? As per Said's seminal publication, the Western world has long "managed" its relationship with the Islamic world through the copyright, social, and political framework. This methodology has heavily relied on reductionist distortion as its fundamental method. Both copyright movie reviewers and reporters who have followed his footsteps have stated that Orientalism reduces the East and its people to an enigmatic "Other." This Other, frequently a Dark Other, was commonly perceived as inferior to the West due to their lack of

education, harshness, cowardice, excessive sensuality, susceptibility to deceit, and general contempt from others. The West, in its self-centered manner, perceived itself as knowledgeable and progressive when contrasted with the Eastern Other, whom it derogatorily described.

In response to these objections, Edward Said writes in his study "Orientalism Reassessed" that my disagreement was that both classifications, like the Orient itself, existed solely as 'neighborhoods of analysis'. Each classification represented passions, desires, and RENEWABLE ENERGIES that were not only in intense disagreement but also in a state of open war. The terms 'Arab' or 'Muslim' as categories within 'The Orient' are highly loaded with political, spiritual, and historical implications. Therefore, it is essential for anyone using these terms to be well-informed about the significant controversial interpretations they carry, if any exist. The author of "Orientalism Reconsidered" argues that the deliberate suppression of the Orient as an entity posed a significant obstacle to Orientalism and its inherent connection to the colonial era.

Similarly, just as Orientalism involved a methodical endeavor that paralleled Europe's political domination and colonization of the Orient, it was via scientific investigation and assimilation that the Orient became integrated into Europe. Therefore, the East was perceived as an even more silent and distinct entity compared to Europe. The background of the Orient became a symbol of both ancientness and uniqueness when Europe began exploring it in the late eighteenth century, which sparked European interest and recognition. However, as Europe's economic, financial, and social development surpassed that of the Orient, Europe shifted its focus away from the Orient.

Hegel, Marx, Burkhardt, Nietzsche, and Spengler, among other renowned historical philosophers, recognized the value of Oriental history in depicting a region of immense ancientness and the aspects that needed to be discarded. Moreover, film critics have discussed various forms of symbolic representation and visual imagery that suggest a preference for "Westering." For instance, the works of Keats and Holderlin often portray the Orient as losing its historical significance and importance to the global spirit, which is shifting from Asia to Europe. However, it is important to note that there are significant differences in the many criticisms of Orientalism, taking into account both our ideological background and approach. Certain individuals, known as nativists, employ Orientalism as a basis for asserting the benefits of a particular indigenous culture when making insurance claims. Some individuals, such as nationalists, oppose Orientalism as a means to protect their political convictions.

VI. FINDINGS OF THE STUDY

The given text presents a comprehensive analysis of Orientalism, especially focusing on the perspectives presented in Edward Said's seminal work. The text commences by placing Arabic literature in a current research framework, which frequently incorporates notions of Western literary criticism. This text examines the impact of Arab critics, such as Said, on literary criticism and their reaction to global trends. It highlights the significance of comprehending how cultural identity influences conceptual conceptions, especially in connecting Western and Arab educational frameworks.

In the realm of postcolonialism and literary criticism, scholars are recognized for their efforts to question Eurocentric perspectives and provide greater prominence to underrepresented voices in the field of Arabic postcolonial studies. Said's analysis of Orientalism in literature emphasizes the impact of social power dynamics on Western portrayals of non-Western societies.

The text explores the development of literary criticism, analyzing its progression from structuralism to postmodernism and investigating the approaches impacted by different theoretical frameworks. Structuralism, promoted by Barthes and Levi-Strauss, emphasizes the examination of texts to uncover fundamental elements in literary works.

The text examines Said's multidisciplinary methodology in analyzing Orientalist discourse, which combines history, anthropology, sociology, and literary theory. This approach aims to question established frameworks and emphasize the influence of representations in developing notions of identity and culture.

The text examines the notion of Orientalism, exploring its origins in Western representations of Eastern civilizations and emphasizing the inherent biases present in these depictions. The analysis of Said's criticism of Orientalism as a mechanism for Western hegemony and imperialism is examined, along with its implications for academic investigation.

The critiques of Said's work acknowledge issues raised by many scholars noting limitations in his analysis, including the oversight of non-Arab perspectives and the marginalization of other intellectual traditions. The criticisms encompass a wide range of objections, including allegations of oversimplification, prejudices, and inadequate historical knowledge.

Finally, the work presents a wide range of viewpoints on Orientalism, including its political, social, and cultural consequences, while also analyzing and criticizing Eurocentrism and colonialism in the debate.

VII. CONCLUSION

The paper explores the progression of modern literary criticism, specifically the shift from structuralism to postmodernism. It focuses on Edward Said's critique of Orientalism in literature as a case study. From this analysis, several important conclusions can be drawn.

Challenging Western Prejudices and Power Structures: Edward Said's critique of Orientalism has exposed inherent biases and power dynamics in the Western portrayal of the East. This crucial analysis has prompted a reevaluation of how literature reflects and perpetuates societal norms, and prejudices, and the way influential narratives reshape the discourse in literary criticism.

Said's critique has significantly impacted postcolonial philosophy and the literary canon by uncovering the hidden prejudice embedded in Western depictions of the East. Said's analysis of these representations has facilitated a reassessment of historical images, enabling a more nuanced comprehension of social identities, colonial legacies, and power dynamics within literary narratives. Rethinking the Role of the Critic: Conversations arising from Said's critique have prompted a reassessment of the critic's responsibility in shaping literary discourse. There has been a noticeable shift in literary critiques towards examining issues of power, representation, and identity. This has led to a deeper understanding of how literature reflects and influences societal norms, values, and power dynamics, resulting in a more socially engaged and politically aware literary criticism.

Promoting inclusivity and diverse perspectives in advertising: Said's objection has paved the way for a more comprehensive and varied approach to literary objection, providing underrepresented groups with the opportunity to express their viewpoints and challenge prevailing narratives. This shift towards inclusivity has broadened the discourse in literary studies, allowing for a more comprehensive range of perspectives, experiences, and viewpoints to be recognized and included in critical evaluations.

Edward Said's criticism of canonical methods of analysis and his call for scholars to consider the broader socio-political implications of their work have encouraged a culture to critically engage with literary texts. This significant perspective compels scholars to decode hidden biases, question dominant structures of power, and critically examine how literature influences and reflects societal ideals, fostering a more complex and multifaceted comprehension of literary works.

Facilitating the exploration of novel viewpoints and concepts:

Edward Said's profound critique of Orientalism has not only revolutionized contemporary literary criticism but has also paved the way for a more diverse, comprehensive, and dynamic approach to literary research. Said's work has fostered a dynamic and evolving community of literary research by examining established authority figures and embracing new ideas and perspectives. This community encourages diverse viewpoints and raises questions about entrenched power systems.

Analyzing Edward Said's criticism of Orientalism in the context of the evolution of modern literary criticism emphasizes the significant impact of fundamental approaches on the field. Said's work has fundamentally transformed the way literature is evaluated, analyzed, and understood by decoding inherent tendencies, questioning power dynamics, and promoting inclusivity. This has resulted in a more socially aware, politically engaged approach to literary criticism.

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