Intercultural Communication in the Perspective of Orientalism and Colonialism Against Islamophobia

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Abstract

So far, Islamophobia has been understood primarily as a contemporary phenomenon and from a Western perspective. This fact is exacerbated by misunderstanding Islam's presence in the West. Islamophobia is not a new phenomenon. It has integrated into Western society and has its dynamics. The era of colonialism and the emergence of orientalism played an important role in intellectual discourse that is rarely expressed today. This article will go over two important topics: The first is to demonstrate the historical presence of Muslims in the West. Second, understand it from a colonial and Orientalist standpoint.

Keywords: Islamophobia, Colonialism, historical perspective, orientalism, west perspective

1. Introduction

1.1 The Background of the Study

Myths about Islam in the twenty-first century are historical but based on distorted or selective interpretations of the past (Kumar, 2012). Islamophobia, like other forms of racism, is a multifaceted phenomenon influenced and propagated by a wide range of interests (Waikar, 2018; Kunnummal, 2022). Understanding its underlying causes necessitates familiarity with the key components in the social production of race (Nasution, 2023). Islamophobia is best understood as a racist project, one that distributes resources to marginalized groups based on race (Abdelaal, 2020). As previously stated, Islamophobia is a relatively new term (emerging in the late 1980s in America, though others have traced it back to the early twentieth century). However, it refers to a much longer history of hatred and suspicion of Muslims and a more recent intensification of this phenomenon from the 1980s onwards (Dauda, 2020).

Many people in the West, according to Thomas F. Madden (2015), are concerned that their actions resemble those of medieval crusaders. Significant military forces from the United States and Europe, for example, remain stationed in the Middle East. Furthermore, Israel, which enjoys widespread Western support, was built on the ruins of a medieval crusader empire. Western diplomats and politicians were careful not to bring up the medieval crusades in front of Muslim leaders, lest they appear insensitive or evoke memories of the harm caused by the medieval holy wars. Throughout the Middle Ages and beyond, Christian, and Muslim religions inspired or justified military conquest. Unfortunately, this sentiment and approach are exacerbated by a need for more understanding of the actual crusades or the medieval world in which they developed. As a result, decisions sometimes tragic are made based on deeply flawed historical concepts.

1.2 The Problem of the Study

This paper will show how important the understanding of orientalism and colonialism is in Islamophobia by looking at intercultural communication. This understanding is important, because it reveals the roots of Islamophobia in the West. The explanation is divided into three parts. The first part describes the Muslim context in the West. Second, explaining the history of colonialism and orientalism. Third, the conclusion describes our understanding of the two issues above in a comprehensive yet solid manner.

1.3 Relevant Studies

Intercultural communication employs a range of ways to conceptualize "culture" and to comprehend the intercultural ties formed by individuals in social interactions during "intercultural encounters" (Young, 2021). As such, diverse interpretations of culture investigate the process of interception and cultural absorption, as well as the function of cultural determinants in intercultural dialogue (Pruskus, 2013). Throughout history, various forms of intercultural communication have been employed and abused in various socioeconomic circumstances. A case study from South Africa reveals the legitimacy of the field's opposite intention: racial segregation rather than intercultural understanding (Tomaselli, 2020).

Meanwhile, Alahmed demonstrates how internalized orientalism reflects the development of Western knowledge about Islamic governments, which works to reproduce neocolonial authority. Thus, internalized orientalism provides a prism to understand the politics of representation and knowledge production in Egypt (Alahmed, 2020). Furthermore, Pruss investigates the impact of Orientalist and Eurocentric perspectives on perceptions of Islamic traditions and contributes to the more considerable debate (Pruss, 2022). Wilson also points out that images of the East are as old as colonialism: military and topographical imperatives preceded true 'Orientalism' (Wilson, 2017). Sadeh also depicts an educational model for al-Manar intellectuals and a gathering ground for Mashriqi Islamic modernists, European orientalists, and British colonial officials (Sadeh, 2018).

2. Method

This study employs qualitative research with a historical method approach. This study seeks to comprehend intercultural communication from the standpoint of orientalism and colonialism toward Islamophobia, which is said to stem from social and political difficulties (Creswell, 2016). The approach to examining research phenomena is based on Edward Said's orientalism theory. This technique helps examine intercultural communication in the context of the history of Muslim presence in the West. Furthermore, how to approach Islamophobia from a colonial and orientalist standpoint. Data was gathered from books, journals, and the internet. Data analysis techniques include data reduction, data display, and making conclusions (Ridder, 2014).

Our goal is to identify the literature on orientalism and colonialism perspectives on Islamophobia and to suggest future research directions. Systematic literature reviews are an effective tool for achieving this goal because they are commonly used in historical research (Simanjuntak, 2022). As a result, previously obtained data and information are carefully managed to generate the necessary information to draw study conclusions (Ridho et.al., 2023).

3. Results And Discussion

3.1 The Presence of Muslims in The West

Since historical Islamic times, Muslims may have lived in one or more parts of the European continent. Merchants and diplomats have been a constant presence in many places for centuries, especially in central and southern Europe. However, there are three distinct periods of the established Muslim community. The first period has already been documented in history: Islamic Spain and Muslim rule in Sicily and southern Italy. The latter was ended by the Normans in the eleventh century, and the last Muslim foothold in Spain was finally ended by the Spanish conquest in 1492. That period's significant contributions to all aspects of European culture are what remain (Knutson, 2021).

The following two phases, on the other hand, resulted in the establishment of a permanent community. The second is a result of the deployment of the Mongol army in the thirteenth century. After only a few generations, their successor states were Muslim. The Khanate of the Golden Horde, which was centered in the Volga River basin north of the Caspian and Black Seas, left a permanent Muslim population of various Tatar groups stretching from the Volga to the Caucasus and Crimea. Many of these groups later traveled as merchants and soldiers throughout the Russian empire, establishing colonies in Finland and areas that now straddle the border between Poland and Ukraine. The Ottoman invasion of the Balkans and Central Europe is the third stage. This is the setting for the survival of the Turkish population in Bulgaria, the former Yugoslavia, Romania, the Republic of Macedonia, and Greece. Many Ottomans converted to Islam, and Albania, as well as Slavic groups in Bosnia and Herzegovina and parts of Bulgaria, became Muslim-majority countries (Christian, 2018).

The establishment of the Muslim community in Western Europe is in its fourth phase, which is still relatively new. This is commonly thought to be a feature of the post-World War II boom in immigration, but the groundwork was laid much earlier. Because of their central European location, the German states had a distinct Islamic experience during the Ottoman Turkish expansion through the Balkans in the sixteenth and seventeenth centuries. It's a conflict-filled history that culminated in two sieges of Vienna, in 1529 and 1683, events that helped cement the concept of the "Turkish danger" in German minds. The second siege sheds light on the circumstances that led to Muslims becoming permanent residents for the first time in Germany. As a result of the Vienna relief and the Ottoman retreat, many stragglers and prisoners were among the Ottoman soldiers and camp followers (Pewresearch.org, 2017).

Several centuries after the expulsion of Muslims and the erasure of most traces of Islam from South and Middle Eastern Europe, Islam continues to play a significant role in this relationship. The carefully crafted portrayal of Islam in Spain as a "temporary exception, a momentary lapse in a predominantly and historically Catholic country"; the neglect of the vestiges of the Islamic past scattered throughout Southern and Southeastern Europe and obscured by the power of organized oblivion; and the unsettling realization after the Cold War that, despite past tyranny, the majority of Muslims call several European nations home However, one of the most contentious issues that has sparked heated debate is Europe's relationship with its large Muslim minority, which is primarily made up of migrants from the Middle East, North Africa, Southeast Asia, Turkey, and elsewhere, as well as a large number of fraudsters. Europe's meticulous construction of self-representation was 'cleansed' of the presence of Islam after centuries of systematic demarcation of the borders separating Europe and the Muslim world. Society must arrive with physically and mentally breached barriers separating them from everything in Islam (Sofos & Tsagarousianou, 2013).

Today, the region's importance in contemporary international politics is fueled by the growing European Union in the north and the ongoing wave of political Islam in the south. Historians recognize the historical significance of the Mediterranean civilization that preceded the rise of Islam and Islamism today: The Roman Empire saw the Mediterranean as the nostril of our dreams. This understanding is called into question when the foundations of Islam exist not only as a religion, but also as a competing civilization. The new monotheistic message of Prophet Mohammed (610-32) changed the Mediterranean. The subsequent rise of the Islamic empire was based on Islam's expansion, with the goal of charting the globe into al-Islam and transferring the Mediterranean to the Islamic world. This is the first Islamic globalization model in history (Tibi, 2014).

The report attempts to maintain two tensions: antipathy toward Islam as an ideology and set of religious practices, and discrimination against Muslims. It tries to capture a new reality' - the rise of explicitly anti-Muslim sentiment in the UK and elsewhere in the decade leading up to publication. The two are inextricably linked, according to the report, with "fear and hatred of Islam" leading to "fear or dislike of all or most Muslims". In the eight definitions of the difference between 'open' and 'closed' views that define Islamophobia, there is an equal balance of 'Islam' and 'Muslim,' and Islamophobia and anti-Muslim prejudice are used interchangeably throughout, linking ideology and people, thoughts, and actions in important matters (Runnymede Trust, 1997).

Islamophobia did not emerge overnight in the aftermath of 9/11, according to John L. Esposito. It, like anti-Semitism and xenophobia, has deep historical roots. The late-twentieth-century influx of Muslims into the West, the Iranian revolution, hijackings, hostage-taking, and other acts of wrongdoing in the 1980s and 1990s, the September 11, 2001, attacks on the World Trade Center and the Pentagon, and the next terrorist attack in Europe have all contributed to its modern revival. Without a doubt, John L. Esposito wants to emphasize that Islamophobia is not a new phenomenon. It is a historical product that continues to evolve and become a part of society by connecting previously unconnected events. However, the best way to reconsider what Joh L. Esposito said is to express it historically (George & Medek, 2013; Schwartz, 2016).

3.2 History of Colonialism and Orientalism

To understand how Islamophobia works and, more importantly, why it exists, it is important to know its history and other similar religious-cultural strategies. Racism theory could help explain why Islamophobia is so strong and popular right now by looking at how racism has been useful to human society at different times in history. Even though this approach has benefits, there are still reasons to be careful. First, if Islamophobia is seen as a form of racism, it may lose its specificity and become part of broader, more general explanations. When Islamophobia is seen as just another kind of racism, it's hard to see what it's for and how it works. As the discussion of the historical roots of Islamophobia showed, specific histories and contexts must be considered to understand the common themes that are used to express Islamophobia today (Babacan, 2022). Several scholars have pointed out how imperial, colonial, and orientalist discourses have been re-articulated to fit the social and political needs of the present time. As a result, Islam and Muslims are now seen as the main opponents of European and Western identities, and their role in the foreground is based on these discourses. Europe has a long history of fighting with political Islam, which is different from the rest of the world. This has changed Europe's views on Islam over time. While not denying that far-off events influence how people talk (Tayob, 2018).

Jean-Paul Sartre wrote in 2001 that colonization is not a series of accidents or the result of thousands of separate actions. This system was set up in the middle of the 1800s, reached its peak around 1880, started to fall apart after World War I, and is now being used against colonial countries. Jean-Paul Sartre showed that colonialism is a way of thinking. Connectivity or achieving goals that work together is the key. Like Europe, the American colonies were always an important part of the British Empire and, by extension, the Atlantic trading community (Sartre, 2001). The colonies sent wood, tobacco, and other farm products back to the mother country. Mercantilism, which was the most popular

economic theory at the time, told them how to buy goods made by other people. But America is also breaking away from trade patterns that have been around for a long time. Even though England and France were at war, there was a lot of illegal trade between New England and New York and French Canada. They also made money by trading with the Dutch and French colonies in the West Indies. They sold food and other necessities and bought sugar from those colonies at a lower price than the British West Indies. The Americans got a lot out of the British mercantilist Acts of Navigation, but they fought against attempts to limit their trade with other European colonies. They were strong supporters of free trade before the Revolution (Herring, 2008).

The American colonies were part of the "international" community that was based on Europe. At the Peace of Westphalia in 1648, a new system was put in place to try to end years of bloody religious fighting by making the nation-state stronger. Westphalia set up rules like the sovereign equality of states, the territorial integrity of states, and the idea that no single state should get involved in other countries' affairs. These rules were partly based on ideas that Hugo Grotius, a Dutch political theorist and the "father of international law," had come up with. In the international system of the eighteenth century, France, Great Britain, Austria, Prussia, and Russia rose, while Spain, Holland, and Sweden went down. England and France were bitter enemies who fought five major wars between 1689 and 1776. Most territories became mixed up with the American colonies (Christenson, 2012). As European countries grew in the 1800s, it makes sense that Europeans became more interested in learning the language, history, culture, and religion of the people they were colonizing. More research is needed to figure out where orientalism came from, especially its focus on history and Islamic languages. In the late 1600s, the Arabic language and the study of Islam became more important in the academic world. In the 1600s, Arabic started to be taught regularly. The College of France was started in Paris in 1587. In 1613, the Dutch University of Leiden set up a chair for Arabic studies. Cambridge and Oxford did the same for English studies (Green, 2015).

So, Ramon Grosfoguel (2012) research shows that Islamophobia is the subalternation and interiorization of Islam caused by the Christian-centered religious hierarchy of the world system since the late 15th century. 1492 is a key year for understanding how the current system works. This year, the Christian Monarchy of Spain took back Islamic Spain. They did this by kicking Jews and Arabs off the Spanish Peninsula, "discovering" America, and settling the people who lived there. The last Arabs and Jews who lived on the Iberian Peninsula were forced to become Christians. At the time, people who had become Christians were called Marranos if they had become Jews or Moriscos if they had become Muslims. The Moriscos and the enslaved native and African people of the Americas were persecuted on the Iberian Peninsula for the whole of the 16th century, until the last Morisco was sent away in 1609. These "internal" and "external" conquered territories and peoples make up a core and periphery international capitalist division of labor that overlaps with the international ethno/racial division of labor between Western and non-Western but also with internal and external imagined boundaries.

Since the 15th century, when the Moors and Jews were kicked out of Spain while America was discovered, causing both internal and external European religious and racial "others" of the New World to clash with (and, in the end, be ruled over by) Europeans, the imperialist view of Islam has shaped European identity (Geisser 2010). In this political setting, the identity of European Christians became more and more defined by their opposition to other cultures, especially the Islamic empires of the East (Jackson, 2018). Christie (2014) says that when Europeans took over Muslim lands, the empire stopped seeing Muslims as religious and political rivals and started seeing Islam as a dying civilization that needed to be replaced by secular European nationalism by imposing Western control. The colonial government's plan was based on the idea that Islam was the basis of this population's life. They tried to control the rebels and keep order by using religious authority. Some scholars say that Islamophobia is a neo-colonial discourse because this way of thinking is only useful for a short time. Tariq Ramadan says that colonial literature is clear about how it divides Muslims into "good" Muslims who work with the colonial enterprise and "bad" Muslims who fight against it (Ramadan, 2012). This is a division that lives on today through state funding or sanctions, especially theological tradition. Imperialism and colonialism have a lot in common with orientalism.

Edward Said defined "orientalism" in 1978 as "a cultural discourse on power that pits a united "West" against an imagined "East" that is dehumanized and sensualized as exotic, barbaric, and despotic." Orientalism makes it okay for the West to be in charge by making Islam look like it doesn't change and isn't open to logic. Some scholars have called Islamophobia "neo-Orientalism," pointing out that images of barbarism, primitive violence, and basic threats have become a mainstay of modern Islamophobic discourse (Silalahi, 2018). Edward Said says (1978) that orientalism is not just a political issue or a mental field that is passively reflected by culture, scholarship, or institutions. It is also not a large collection of texts about the East, nor is it a sign of some evil "Western" plans to take over the "Eastern" world. It is more of a; it is an elaboration not only of basic geographical differences (the world is split into two unequal parts, East and West), but also of the whole series of "importances" that, through scientific discovery, philological reconstruction, psychological analysis, landscape and sociological description, not only creates but also maintains them;

it does not express a specific desire or intention to understand or, in some cases, to control or manipulate.

Edward Said says that Orientalism is also a way to make peace with the East. He says this is because the East has a unique place in the history of Western Europe. The East is not only the border of Europe, but it is also where Europe's largest, richest, and oldest colony is located. It is also where Europe's civilization and language come from, as well as its cultural rivals and one of the most enduring images of the Other. Also, the East has helped define Europe (or the West) because it has different images, ideas, personalities, and experiences. Still, none of these Eastern people are just creative. The Orient has always been an important part of European culture, both in terms of ideas and things. As a way of talking, Orientalism shows and represents that part of the world's culture and ideas. It does this with the help of institutions, language, scholarship, images, doctrine, and even colonial bureaucracy and style. In contrast, Americans seem to know less about the East, even though their experiences in Japan, Korea, and Indochina have made them more sober and realistic about the "Eastern" world. Also, America's political and economic role in the Near East (Middle East) is growing quickly, which makes it important that we know a lot about that area (Clines, 2020).

The idea that Muslims are most shaped by their (eternal) Islamic identity comes from the idea that people's politics can be read from their religion and that people often look to the Qur'an to understand current political and social struggles. This idea is at the heart of Samuel Huntington (1993) "clash of civilizations" story, which brings Orientalism back to the forefront of international relations by showing Muslim societies (or "civilizations," in Huntington's words) as weak and backward and in need of help from the West. Islam's ability to easily change from a religious rival to a threat to an empire to a rival to a superpower has made it an external enemy that can be changed and distorted to fit social realities and the needs of any given time in history. Anti-Muhammadism brought people together in a war-torn Europe in the Middle Ages, while the religious threat that Islam posed in the 15th century was reframed as a political threat. Understanding Islamophobia as a continuation of this discourse shows how important imperial, colonial, and Orientalist worldviews have been in making the Muslim the opposite of the Western subject and legitimizing the Western subject's power over the Muslim (Huntington, 2000).

Stephanie Wright (2016) says that "Islamophobia" is a way of talking that shapes the way Westerners think about Islam and Muslims and gives them permission to do so. owes a lot to Edward Said's seminal work on Orientalism, which came out in his 1978 book with the same name. The theory of Orientalism by Said In two ways, Orientalism, which he defines as "the spread of (Western) geopolitical consciousness into different textual and cultural forms," questions the authority and objectivity of science. During the colonial era, Orientalism changed to be more focused on geography and politics. Orientalism: anti-Muslim speech now has a new purpose and a need to show that Muslims and Islam are irrational, violent, confusing, and behind the times (and thus their need to be "civilized" and "enlightened"). Ernest Renan's famous "Islam and Science" lecture at the Sorbonne in 1883, in which he says that Islam is the opposite of reason, progress, creativity, and reform, is an early example of this kind of attitude. In the postcolonial era, postmodernism has had conflicting and confusing results. It has supported the "underdog," which makes gender, sexuality, and race more equal and (at least in theory) gives a voice to oppressed and disadvantaged minorities.

Due to global inequality, Muslims may be seen as a minority both in the West and around the world. Muslims who are being mistreated have hope because human rights talk is so popular. But it can also make people think of Islam as being politically harsh and intolerant (continuing the colonialist theme of the despotic rulers of the East). Increasing pluralism is also good for minorities, but it doesn't do much to change a secular mindset that doesn't like the religious worldview and sees religion as, among other things, old and patriarchal (Ma'sa, 2021). First, it shows that Western ideas about the "East" have less to do with geographical and cultural entities outside of the West called "Orients" and more to do with Western interests and situations that shape these ideas. Second, it shows how important "Oriental" representation is in how "Occidental" people see themselves. Occidentalism makes Western hegemony's epistemic privilege and identity politics to judge and learn about the "Other."

According to Said (1979), Orientalism can be talked about and analyzed as a corporate institution that deals with the East by making statements about it, approving its views, describing it, teaching it, solving it, and ruling it: Orientalism is a way for the West to control, change, and oversee the East. So, Orientalism is more than just a political subject or field that is passively reflected by culture, scholarship, or institutions. It is also more than a large collection of texts about the East, and it is not a sign of evil "Western" imperialist plans to control the "Oriental" world. It's more about how geographical knowledge is spread across texts in the arts, sciences, economics, sociology, history, and philology. It's not just a list of basic geographical differences. But it is also part of a series of "interests" that, through things like scientific discovery, philological reconstruction, psychological analysis, and sociological descriptions of landscapes, not only create but also maintain it; it is, rather than expressing, a particular desire.

Said is interested in the history of this dynamic in French and British colonialism, but Orientalism gives a much broader view of how the representation of the "Other" is both a reflection and a construction of the consciousness that makes it.

Because of this, since 1978, a lot of academic literature has been written about the history of Orientalism and, more recently, Islamophobia. This way of thinking has been very helpful in fleshing out and expanding Said's early thesis by looking at it in different historical and geographical contexts. However, the dualistic tendencies that often underpin its analytical framework have made it less effective at debunking anti-Islamic stereotypes in academic and popular discourse. On the one hand, people tend to classify how the West talks about Islam as "positive" or "negative." This way of putting things isn't just bad because it reflects the dichotomous normativity of the Orientalist and Islamophobic accounts we're talking about, but also because it's just bad in general. Also, the clear difference between evaluative and explanatory analysis in terms of positive and negative representations doesn't help us learn much about how positive or negative views of Islam start or stay around (Meer, 2014).

The second trend in the literature is that people are interested in whether what the West says about Islam is true. It is important to fight stereotypes about Islam and show how they are wrong, but there are problems with how this is done in some popular and academic works. Trying to refute false claims with counterfactual "truths" can make it seem like Islam is unchangeable and all the same. Also, this method implies that "correct" (positive) information is the best way to deal with "incorrect" (negative) information. But this idea goes against the most important argument in Orientalist theory: Western ideas about the "East" are shaped less by the "East" itself and more by Western texts, biases, and societal interests. When you put the two pairs of positive/negative and accurate/inaccurate together, you get a teleology whose black-and-white simplicity belies the complexity and diversity of the object it claims to represent, Islam. The answers that come out of this analytical framework often raise more questions than they answer, such as how to explain why inaccurate and negative views of Islam still exist in the modern world when accurate and positive views of Islam can be found in historical records.

Let's say that Orientalism is seen to understand and explain the "Muslim world," which grew out of European colonialism in the late 18th and early 19th centuries. Only a small number of people are thought to be good candidates for studying continuity or change with this colonial past. But Leonie B. Jackson (2018) says that only seeing modern Islamophobia as a "neo" version of this kind of talk hides important details. In contrast to the historical discourse about imperial or colonial subjects that we talked about above, which was mostly about people who lived far away, European Islamophobia today is mostly about European Muslims or European citizens. Some people have said that this discourse should be compared to Islamophobia, which they say is an assimilationist state discourse that tries to control and manage the Muslim population inside the country. It's also not clear how useful Orientalism is for understanding this thing.

Deepa Kumar (2017) says that the setting is the successful decolonization struggle from India to Algeria after World War II. Even though Orientalism by Said has gotten the most attention and is one of the most ambitious and far-reaching critiques, it is no longer the only one. Scholars have said that the orientalist way of studying the Middle East was driven by ideology and served several royal goals. If this way of attacking Orientalism helps us learn more about people who were once colonized, especially Said's work, which led to the field of postcolonial studies, then Orientalism (via the "clash of civilizations") and Islamophobia have come back in a few ways since the 1970s. The rise of neoconservatism and the right wing, the strengthening of neoliberalism, the corporatization of universities, the backlash against progressive social movements, and the strengthening of neoliberalism have all changed the way knowledge is made.

Sets modern anti-Muslim racism in the context of the empire's history of war and competition, from the Crusades to the War on Terror. Even though modern racism differs from the xenophobic attitudes and prejudices that were common in medieval Europe, in part because modern nation-states have been able to institutionalize racist practices in ways that earlier societies were unable to, there are examples of Muslims being seen as enemies in the past, demonstrating that modern Islamophobia is part of a much longer, if sometimes contradictory, historical lineage. The idea that Islam is inherently violent dates back to the Crusades and was particularly effective during the War on Terror.

Discusses the relationship between the "West" and the "Muslim world" to explain the geopolitical roots of anti-Muslim ideas, particularly from the height of colonialism to the current War on Terror. It attempts to disprove the idea of a "clash of civilizations" that goes back in time using a historical materialist approach. According to scholarly research, particularly the work of Maxime Rodison, the relationships between European powers and those in the Middle East and North Africa are motivated by political and economic interests rather than deep-seated hatred. I also demonstrate that the relationship between the "West" and the "East" is complex and contradictory, with attitudes toward the East ranging from friendly to hostile over time and space. Deepa Kumar (2017) examines how orientalists and orientalism critics homogenize the West.

Tobias Hübinette says that this is because classical orientalism has lived on as post-orientalism in the geopolitics of security politics and as re-orientalism in its original form from nationalism and fundamentalism in Asia. On the other

hand, Orientalism is no longer talked about in science. Except for some small countries like Sweden, almost all academic institutions in the West have forgotten about it. However, popular orientalism, a kind of romanticism in Western culture, has kept it alive. Samuel P. Huntington (1997) political theory, which he calls "the clash of civilizations," is based on differences and opposites (Huntington, 2000).

According to Huntington (1997), the West, which used to rule the world, is now seen as the most important power in the world, and its culture is slowly falling apart. According to Huntington, the main threat to the West comes from the East in the form of a nightmare alliance between Islamic civilization and Confucianism, so the West must prepare for defense by rearming rather than disarming, by maintaining military bases in both West Asia and East Asia, and by integrating Eastern Europe and Latin America to compensate for the demographic disadvantage against Arabs and East Asians. Orientalism was also resurrected as fundamentalism and nationalism in newly independent former Asian colonies. Fundamentalism, particularly its Islamic variant, can be viewed as a type of localist orientation in which people who experience it re-orient themselves.

On the other hand, as stated by Edward Said (1993) in Culture and Imperialism, the emergence of modern European imperialism was emphasized. Modern European imperialism fundamentally differs from all previous forms of foreign domination (Said, 2012). Scale and scope are only two of the differences, though neither Byzantium, Rome, Athens, Baghdad, nor Spain and Portugal controlled anywhere near the territory controlled by the English and French in the 15th and 16th centuries. The nineteenth century. The more significant differences are long-term differences in power and, second, the great organization of power, which influences the details and broad strokes of life. By the early nineteenth century, Europe's economy had begun an industrial transformation, with Britain leading the way; feudal and traditional land tenure structures were changing; new mercantilist patterns of foreign trade, naval power, and colonialist settlements were emerging; and the bourgeois revolution is reaching its zenith. Because of these changes, Europe has more control over its offshore holdings, which makes for an impressive and scary force profile. At the start of World War I, Europe and America controlled large swaths of the globe through colonial conquest. During the decades of imperial expansion, unwavering and unrelenting Eurocentrism was at the heart of European culture.

4. Conclusion

The history described in this article also demonstrates that the "West" has not always held a negative view of Islam. During times of conflict, political elites used Islamophobia to advance their larger agenda, whether it was papal supremacy over Europe or former pensions of Christian rulers' ambitions. Islamic raids have long been used in power politics. The demonization of Islam and Muslims persisted in the centuries that followed during modern colonialism. However, it was given new legitimacy in the academy and was transformed into a science this time. The publication of Orientalism signaled a paradigm shift in thinking about Western-Non-Western relations. Said combines his critique of European discourse on the Middle East with broader issues of representation, arguing that Western discourse on the Middle East is power-driven, trades in racist stereotypes, and constantly reproduces itself. Despite significant accomplishments, criticism of colonial representation frequently appears abstract and disconnected from its history and the specific colonial history it seeks to explain.

This passage incites Islamophobia but is not a scientific discipline like oriental studies. Rather, it is a racist ideology linked to a practice that is part of the US-led global imperialism project. Whereas this type of racism draws on earlier orientalist stereotypes and generates (reproduces) contemporary articulations of Orientalism, such as the 'clash of civilizations' framework, it is also the result of historical confluences shaped by various national contexts in the global War on Terror. They used a set of ideas known as "Orientalism" to justify the colonization process. Throughout the nineteenth century, various European countries established centers for studying the East, from which a large amount of orientalist scholarship emerged, critical to imperialism and colonization. However, its true strength is colonialism and Orientalism, which gripped the politics of ideological dominance with astonishing moral and intellectual vigor, identifying firsthand who and what the players were in transforming pathological fear of Muslims into the foundation of imperial hegemony.

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