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## Unit 7 - Week 6

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## Week 6 Assignment

The due date for submitting this assignment has passed. **Due on 2016-09-08, 23:30 IST.**

### Submitted assignment

#### Orientalism

Edward Said's signature contribution to academic life is the book *Orientalism*. It has been influential in about half a dozen established disciplines, especially literary studies (English, comparative literature), history, anthropology, sociology, area studies (especially middle east studies), and comparative religion. However, as big as *Orientalism* was to academia, Said's thoughts on literature and art continued to evolve over time, and were encapsulated in *Culture and Imperialism* (1993), a book which appeared nearly 15 years after *Orientalism* (1978). Put highly reductively, the development of his thought can be understood as follows: Said's early work began with a gesture of refusal and rejection, and ended with a kind of ambivalent acceptance. If *Orientalism* questioned a pattern of misrepresentation of the non-western world, *Culture and Imperialism* explored with a less confrontational tone the complex and ongoing relationships between east and west, colonizer and colonized, white and black, and metropolitan and colonial societies. Said directly challenged what Euro-American scholars traditionally referred to as "Orientalism." Orientalism is an entrenched structure of thought, a pattern of making certain generalizations about the part of the world known as the 'East'. As Said puts it:

"Orientalism was ultimately a political vision of reality whose structure promoted the difference between the familiar (Europe, West, "us") and the strange (the Orient, the East, "them")." Said didn't invent the term 'Orientalism'; it was a term used especially by middle east specialists, Arabists, as well as many who studied both East Asia and the Indian subcontinent. The vastness alone of the part of the world that European and American scholars thought of as the "East" should, one imagines, have caused some one to think twice. But for the most part, that self-criticism didn't happen, and Said argues that the failure there — the blind spot of orientalist thinking — is a structural one. Said showed that the myth of the Oriental was possible because of European political dominance of the Middle East and Asia. In this aspect of his thought he was strongly influenced by the French philosopher Michel Foucault.

But there's more than that to imperialism. There was a commitment to imperialism over and above profit, a commitment in constant circulation and recirculation which on the one hand allowed decent men and women from England or France, from London or Paris, to accept the notion that distant territories and their native peoples should be subjugated and, on the other hand, replenished metropolitan energies so that these decent people could think of the empire as a protracted, almost metaphysical obligation to rule subordinate, inferior or less advanced peoples. We mustn't forget, and this is a very important aspect of my topic, that there was very little domestic resistance inside Britain and France. There was a kind of tremendous unanimity on the question of having an empire. There was very little domestic resistance to imperial expansion during the nineteenth century, although these empires were very frequently established and maintained under adverse and even disadvantageous conditions. Not only were immense hardships in the African wilds or wastes, the "dark continent," as it was called in the latter part of the nineteenth century, endured by the white colonizers, but there was always the tremendously risky physical disparity between a small number of Europeans at a very great distance from home and a much larger number of natives on their home territory. In India, for instance, by the 1930s, a mere 4,000 British civil servants, assisted by 60,000 soldiers and 90,000 civilians, had billeted themselves upon a country of 300,000,000 people. The will, self-confidence, even arrogance necessary to maintain such a state of affairs could only be guessed at. But as one can see in the texts of novels like Forster's *Passage to India* or Kipling's *Kim*, these attitudes are at least as significant as the number of people in the army or civil service or the millions of pounds that England derived from India. For the enterprise of empire depends upon the idea of having an empire, as Joseph Conrad so powerfully seems to have realized in *Heart of Darkness*. A final point, about postcolonial studies. The development of Said's ideas about literature and art paralleled those of the field of post-colonial criticism as a whole. It began in anger — Frantz Fanon, Aimé Césaire, Malcolm X. And it has ended up in a rather different place, embraced in the very academic settings that once might have laughed at the very notion of a canonical body of, say, African Literature.

Post-colonial criticism, which began under the combative spiritual aegis of [Frantz] Fanon and [Aimé] Césaire, went further than either of them in showing the existence of what in Culture and Imperialism I called 'overlapping territories' and 'intertwined histories'. Many of us who grew up in the colonial era were struck by the fact that even though a hard and fast line separated colonizer from colonized in matters of rule and authority (a native could never aspire to the condition of the white man), the experiences of ruler and ruled were not so easily disentangled. That means that nativism cannot be an effective answer to western hegemony (later he gets more specific: "Afrocentrism is as flawed as Eurocentrism"). There's no simple way to achieve decolonization, just as (in the more limited context of the United States), there's no simple way for anyone to disentangle him or herself from the effects of racism.

But it also means that, in many respects, colonialism is still with us. It was through the colonial system that most of the national borders in Africa and Asia were drawn up, in many cases arbitrarily. But more than that are the effects of colonial language, the colonial state bureaucracy, and especially colonial attitudes to things like economic development.

1) In which year was the book orientalism published ?

1 point

- a. 1978
- b. 1988
- c. 1998
- d. 2008

**No, the answer is incorrect.**

**Score: 0**

**Accepted Answers:**

*a. 1978*

2) Name the book which was published in the year 1993 ?

1 point

- a. Wuthering Heights
- b. Orientalism
- c. culture and imperialism
- d. Tale of Two Cities

**No, the answer is incorrect.**

**Score: 0**

**Accepted Answers:**

*c. culture and imperialism*

3) which part of the middle east often used the word orientalism ?

1 point

- a. Indians
- b. Africans
- c. Americans
- d. arabs

**No, the answer is incorrect.**

**Score: 0**

**Accepted Answers:**

*d. arabs*

4) Identify the country that dominated middle east and asia ?

1 point

- a. Sri Lanka
- b. Europe
- c. Hong Kong
- d. Afghanistan

**No, the answer is incorrect.**

**Score: 0**

**Accepted Answers:**

*b. Europe*

5) Name the person who was a big influence in the life of Edward Said ?

1 point

- a. Michel Foucault
- b. Aime Cesaire
- c. Frantz Fanon

- d. Jacques Derrida

**No, the answer is incorrect.**

**Score: 0**

**Accepted Answers:**

*Michel Foucault*

6) Identify the phrase that was associated with the wild parts of Africa in the 19th century ?

**1 point**

- a. Dark continent  
 b. Arabs  
 c. Asiatic  
 d. orients

**No, the answer is incorrect.**

**Score: 0**

**Accepted Answers:**

*a. Dark continent*

7) Name the book written by E M Forster ?

**1 point**

- a. A passage to India  
 b. Wuthering Heights  
 c. Oliver Twist  
 d. Culture and Imperialism

**No, the answer is incorrect.**

**Score: 0**

**Accepted Answers:**

*a. A passage to India*

8) Who is the author of the book " Heart of Darkness " ?

**1 point**

- a. Joseph Conrad  
 b. Aime Cesaire  
 c. Frantz Fanon  
 d. Edward Said

**No, the answer is incorrect.**

**Score: 0**

**Accepted Answers:**

*Joseph Conrad*

9) Identify the two thinkers with whom began the discourse of post colonial criticism ?

**1 point**

- a. Derrida and Lacan  
 b. Frantz Fanon and Aime Cesaire  
 c. Jacques Derrida and Edward Said  
 d. Aime Cesaire and Lacan

**No, the answer is incorrect.**

**Score: 0**

**Accepted Answers:**

*b. Frantz Fanon and Aime Cesaire*

10) Identify the form of dominance that still remains with us ?

**1 point**

- a. Culture  
 b. Religion  
 c. Ethics  
 d. colonialism

**No, the answer is incorrect.**

**Score: 0**

**Accepted Answers:**

*d. colonialism*

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