

## WESTERN IMPERIALISM: A DISCOURSE OF MARYAM JAMEELAH

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Imperialism is related to empire building. After the breakthrough of new routes, European voyagers, Europe established its colonies in the different parts of the world, including the East and the West. Later on the culmination of World War II, Western imperialism changed its pattern from the direct imperialism to indirect imperialism. Maryam Jameelah (1934-2012) produced a vast literature on the Western civilization. This research paper intends to present an analytical study of Jameelah's discourse on the Western Imperialism. The dynamics, mechanism and narratives adopted by the Western imperialist before and after the end of formal imperialism will be discussed in this research paper.

### **Introduction**

Imperialism often contains a negative connotation. It denotes the foreign policy of a state. Imperialism is a tool to broaden the power or dominion of a state to other areas through direct procurement of territory or by getting hold of political or economic control of other areas by the use of military or some other kind of force. Edward Said in "Culture and Imperialism" defines imperialism as such, "imperialism means thinking about, settling on, controlling land that you do not possess, that is distant, that is lived on and owned by others."<sup>1</sup> Maryam Jameelah says that the idea of imperialism is not new in the world, in the ancient times the world has experienced the Greece, Persian, Assyrians, and Roman imperialism.<sup>2</sup> While in the modern times, the imperialism has witnessed three different periods; between 15<sup>th</sup> century to the middle of the 18<sup>th</sup> century England, France, the Netherlands, Portugal, and Spain built empires in the Americas, India, and the East Indies. Afterward a century was spent in a peaceful manner due to the strong reaction against the imperialism. Then the period between the middle of the 19<sup>th</sup> century and World War I, was again regarded as the era of strong imperialistic policies. Russia, Italy, Germany, the United States, and Japan were added as newcomers among the imperialist states, and this time economic aspect was the preferred kind of imperialism. In 1931, Japan renewed its passion of imperialism by attacking on China, and then

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under the control of totalitarian states, Japan, Fascist Italy, Nazi Germany, and the Soviet Union, a new epoch of imperialism was initiated in the 1930s and 1940s.<sup>3</sup> In practice, imperialism happened, when a powerful state sought the control of a weaker state, and established its political, economic, and cultural hegemony. Imperialism is only the extension of power and wealth of powerful group by grabbing more and more territories. Whereas Imperialist powers not only seized the foreign countries, but also suppressed the indigenous population, and brought them under the work of slavery. In the current age, modern imperialism has disguised itself under the garb of capitalism, and the major capitalists of the world practice this imperialism through the international organizations, such as the WTO, World Bank, IMF, and UN.<sup>4</sup> This is the economic dimension of imperialism, which is prevalent in the modern era. Keith Perry in his book, "Modern World History" states that the most comprehensive explanation of imperialism consists of the "economic factor" of the imperialism. Similarly, he also believes that new imperialism is a venture of politicians who have pursued it for the sake of nationalism.<sup>5</sup> Western Imperialism assumed different guises throughout the modern history, beside the territorial absorption, it dominated the cultural and economic life of the imperial colonies. Maryam Jameelah has proposed the same thought regarding the imperialism, Jameelah is of the view that European Imperialism did not come to an end after the so called political independence of the Asian and African countries, rather it has modified only the tags and tactics.<sup>6</sup> The different patterns of western imperialism will be considered in the current section of this research field.

### **A Brief Sketch Of Imperialism**

The man since the time immemorial had the urge to enhance his power and domination by subjugating other territories. Thus, it can be said that history of imperialism is as old as the world. According to research, Hyksos established an empire which was encompassed the territory from the Euphrates to Nile. Thothmes III was the first empire builder of the world and considered the forerunner of Alexander. Historians have traced the signs of a Cretan empire in the eighteenth Egyptian dynasty. Athens too founded a short-lived empire. Roman Empire during the reign of Trajan consisted of 100 million population with an area of 2.5 million square miles.<sup>7</sup> In the ancient and medieval

times, the idea of an empire rested in a federation of states, under a hegemony, like the Roman Empire.<sup>8</sup> History presents the marks of several empires in the world at different period of time. John Morrissey says with the reference of Dan Clayton that there have been more than 70 empires in the history of the world. These empires were ancient, medieval, early modern and modern empires. Geographically, these empires consisted of the former Inca, Greek, Roman, Chinese, Ottoman, Spanish, British, Japanese and Soviet empires.<sup>9</sup> In the modern world following countries undertook the venture of imperialism:

- England, France, the Netherlands, Portugal, and Spain built empires in the Americas, India, and the East Indies between the periods of 15<sup>th</sup> century to 18<sup>th</sup> century.
- After this period, Russia, Italy, Germany, the United States, and Japan were added as new arrivals among the imperialist states and indirect, especially financial, control became a desired form of imperialism.
- Japan invaded upon China to fulfil its imperial designs in 1931.
- Fascist Italy, Nazi Germany, and the Soviet Union, a new period of imperialism was commenced in the 1930s and 1940s.<sup>10</sup>

Jameelah says that the interaction between the Europe and the rest of the world started with the fading of the medieval period, when five European countries, Portugal, Spain, Holland, France and Britain became unusually hostile and sent forth voyagers, traders, empire-builders and Christian proselytizers into the alleged “uncivilized” world. When nineteenth century began and Europe made rapid advancement in science and technology the interaction between Europe and the rest of the world became escalated.<sup>11</sup> In the posterior portion of twentieth century western imperialism assumed different attires apart from direct colonialism, which is however continuing in various shapes.

### **Mechanism of Imperialism**

The mechanism of European imperialism did not remain invariant, the imperialist power changed their mechanism and related narratives with the changing time. The mechanism of European imperialism before the political independence of the colonies was as such, white man’s burden, Christian missionaries

bringing light to the jungle, the excellent qualities of the Anglo Saxon race, and the European civilization mission. Nevertheless, the tags have been altered to the westernization, modernization, secularization, urbanization, industrialization, technological assistance to underdeveloped countries, foreign aid, economic development, and progress.<sup>12</sup> The world before the imperialism had a multi-cultural diversity, every nation or state had their own culture with which they were happy and contented, but imperialist powers instead of absorbing the diverse varieties of cultures tried to subdue their ingenuity with imperial designs. Jameelah is of the view that the civilizing mission of Europe has the particular aim to destroy the cultural diversity of the world and suppress into a perpetual lower position to all non-European nations, and non-white people, and to craft a worldwide white culture. The process of westernization in Asian and African countries has accelerated in the post-World War II world. Moreover, the European cultural and economic imperialism has become more potent.<sup>13</sup> The non-European world was assumed as barbaric and savages by the imperialists in the good faith or it was a mere pretense to hold them under permanent subjugation. Morrissey depicts the mechanism of imperialism almost in the same sense as described by Jameelah, he says the design of imperialism to civilize non-European nations were developed by the French in the nineteenth century. It was an ideological excuse of territorial extension, which was endorsed by the advanced technological power. The same notion of “civilizing mission” and superimposing European culture on the non-European world was the hallmark of British imperialism.<sup>14</sup> The dynamics of European imperialism left far reaching impacts on the non-European nations, a few of them will be discussed in the following pages.

### **Cultural Imperialism**

Cultural imperialism is the kind of indirect imperialism, whereon; imperial powers extend their influence by overpowering the cultural forms of weak states or nations. Jameelah says that at the beginning of the nineteenth century, imperial powers used coercive measures to convert the subjugated nation towards white man’s ways, in such endeavors countless cultures swiftly wiped out either their members were eliminated or because their culture were assimilated. Many are in the danger of extinction.<sup>15</sup> Cultural imperialism signifies a holistic manifestation of imperialism,

which includes technological, economic, education, and cultural dimensions. Matti Sarmela expresses that post-war epoch proved an era of the technological advancements, when western powers got the opportunity to establish their hegemony on the non-western world. The Western civilization by subduing the “nature” set the standards of technological advancements in the realm of material progress for the non-European world. The westerners introduced the idea of maximum efficiency by exploiting production, human performance and organizational productivity. International standards in industry, science, and arts were introduced by the imperial powers for the fabrication of metropolitan designs to introduce the Western culture in the guise of common international culture.<sup>16</sup> The discourse of cultural imperialism has various interpretations in the intellectual and academic realms. Ryan Dunch demonstrates that cultural imperialism in the academic uses contains the elements of particular cultural products like socially acceptable beliefs, ideologies, and entertainment merchandises have gained the position of ascendancy in the foreign culture through the process of forcible imposition. Hence, according to Dunch in the academic usage the term “cultural imperialism” has attained the construal of “effect on another culture” and the “coercive nature of the process” have become the central issues. He further adds that changes in the world, at the level of culture, politics, commerce and trade are related to the phenomenon of imperialism. The modern nation states, rationalism, science, secularism, constitutional government, and education have been closely connected to edifices of power and control, and above all to colonialism. However, Dunch considers to elaborate the cultural imperialism from epistemological and moral standpoint. He is of the view that youth fashion, medical definitions of death are all harvests of cultural imperialism, then from this angle, every definition is an exercise of power, and every change of mind set is a yielding to supremacy across all the cultures. In such condition, where does imposition comes to an end? Because, we all dwell in cultures, and accept in some degree the cultural products that come with them, in such condition, have we all been colonized? Thus, Dunch says that a standpoint which sees cultural change in multicultural interactions the result of outward impositions leads towards a notion of modern world history in which the West has manipulated a decisive impact on global culture, in which

modernity shrinks to Westernization, such a discourse of cultural imperialism, which is settled against the Western cultural supremacy may lead to an inference which is intensely Eurocentric in its denial of agency or independence to non-Western populations. He stresses upon the need of such dynamic and collaborative framework, which not only mentions the imposition, damage, and confrontation, but also the various prospects, fluid boundaries, and ingenious potential in cultural interface.<sup>17</sup> Hence, the standpoint of Dunch leads towards a broader understanding of cultural imperialism, which can molten the anti-Eurocentric discourse.

The world is full of diverse cultures and civilization. The imperial ambitions are not new in the history of the world. The difference between European pre-imperial period and post-imperial period lies in the fact that in the ante-imperial period the cross-cultural interaction would cause the positive exchanges among the cultures. The term of “cultural imperialism” is coined by the academicians of the late twentieth century to reveal the meaning of forceful subjugation of another culture or societal system by the imperial power. These conscious or unconscious efforts in the late nineteenth century were based upon the ethnocentrism and the demonstration of “social Darwinist movement”. Whereas cultural imperialism introduced some positive values like democracy and equal rights it also caused the death of some aboriginal cultures, languages, and provided the rationalization of the colonialism. It not only propagated the Christianity by the coercive measures, but also brought about European Economic values to the native cultures. The inception of western imperialism in the late nineteenth century pursued to duplicate their legal, political, and educational systems in their colonies. After the emergence of America as a sole world power, American culture sought to take over the world through the contrivances of cultural imperialism.<sup>18</sup> Science and technology are the main tools Western imperialism employed to dominate the non-Western world. The cultural imperialism came true only by the use of mass media, and education. Jameelah depicts the mechanism of cultural imperialism as such, “The most powerful weapons of Western cultural imperialism are its systems of education and the mass-media-radio, television, films and the popular press, against which the indigenous artistic and spiritual heritage of Asia is almost

defenseless.”<sup>19</sup> The dynamics of cultural imperialism are same everywhere, therefore, language and education played a vital role in the imposition of cultural imperialism.

*Education And Language---Cultural Imperialism*

Education and language are two important factors of humanization. Man is different from animals on the basis of his knowledge, education and language. Language has the centripetal force in the process of knowledge and education. Language depicts the conscience of a person and develops the conscience of a nation collectively. This standpoint is precisely summarized in Nicholas Dirks’ statement that:

It has not been sufficiently recognized that colonialism was itself a cultural project of control. Colonial knowledge both enabled conquest and was produced by it; in certain important ways, knowledge was what colonialism was all about. Cultural forms in societies newly classified as “traditional” were reconstructed and transformed by and through this knowledge, which created new categories and oppositions between colonizers and colonized, European and Asian, modern and traditional, West and East.<sup>20</sup>

The core changes in the curriculum and language help out to devise a new paradigm. European imperialists used education and language as the dynamic forces to change the epistemological background of the colonizers. Jameelah demonstrates the importance of language in the cultural imperialism as such, “Language is one of the most important elements in any culture or civilization and the European imperialists were never unmindful of this fact. Wherever the imperialists went, they did their best to impose their language.”<sup>21</sup> The native languages of the colonizers reached at the verge of extinction during imperial rule. Jameelah says that the vernacular languages of North America, South America, Australia, and Africa faced the danger of extinction during the five hundred years of European Imperialism. Although those languages were not inferior to European languages in any sense, they had a perfect grammatical structure, and a rich vocabulary which could depict the best shades of abstract ideas.<sup>22</sup> The annihilation of native literary legacy by the hands of the imperialists was another policy to estrange the posterity from their past. Jameelah states this condition in such words:

Where the imperialists were not able to exterminate the indigenous languages, the colonial administrators, their native collaborators and the Christian missionaries did their best to mutilate them beyond recognition and thus destroy the entire literary, cultural and religious heritage of non-European peoples and permanently alienate the rising generation from their historic past.<sup>23</sup>

Native languages were the core target of imperialists. The language serves as a bridge between human cognition and understanding. Language is the gate of knowledge, no knowledge can be imparted without the help of language. Language is the main and the most imperative means of historical development of human cognition, cultural ability and intellectual growth. The languages of Muslims are the means to develop their consciousness, while the European languages are the means to develop the world of nature. It was Lord Macaulay who attacked the native languages of India to develop a new consciousness. Macaulay's design to eliminate the native languages was too much powerful that still the native languages in India are in the state of danger. He did not reject the indigenous languages of India on the academic grounds rather he accused them of being rubbish.<sup>24</sup> Macaulay convinced the British government regarding the academic poverty of vernacular languages, he says, "That the dialects commonly spoken among the natives of this part of India, contain neither literary nor scientific information, and are, moreover, so poor and rude that until they are enriched from some other quarter, it will not be easy to translate any valuable work to them."<sup>25</sup> Macaulay admitted his ignorance of his direct approach to the vernaculars of India, even then he, announced his ignorant verdict upon the change of medium for education into English, he states, "I am quite ready to take the Oriental learning at the valuation of the Orientalists themselves. I have never found one among them who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabia."<sup>26</sup> It was a turning point in the history of India, when Macaulay succeeded in transforming the educational system of British India, and turned the course of education to fulfil the imperial ambitions. Bernard S. Cohn also depicts his views regarding the power of knowledge in the perspective of imperial experience, he says that conquest of India in the other words was the conquest of knowledge. Britons



solidified their imperial rule in India through the mastering of native languages. The period of 1770-1785 was a formative phase for the British officials in which they appropriated Indian languages to establish their rule. The production of grammars, dictionaries, treatises, class books, and translation was a tool of discursive development, epistemology and for the discourse of orientalism with an effect to convert Indian forms of knowledge into European objects.<sup>27</sup> British Imperialism not only acquired the knowledge of native Indian languages, but also shifted the paradigm of education in India from classical learning to the modern scientific and objectified learning based upon senses. The curriculum designed by the colonizers in India inculcated the superiority of white-man among the natives of India. Said describes it as such, "In the system of education designed for India, students were taught not only English literature but the inherent superiority of the English race."<sup>28</sup> Thus, education and language both were used as the tools of cultural imperialism in imperial colonies. The cultural imperialism has a strong association with the economic interests of the Imperialists, and the economic imperialism is the more evident form of imperialism which can be seen and studied in the discourse of imperialism.

### **Economic Imperialism**

Economic imperialism is inter-connected with political imperialism. The age of imperialism began at the time, when Europe discovered new sea routes to Africa and America.<sup>29</sup> Europe had vested economic interests in the colonies, where European imperialists invaded with their advance technology. The Asian, African and American natives could not defend their lands by the hands of European imperialists.

Since, economic imperialism is not an independent phenomenon, it is the part of the larger fabric of "imperialism" itself, and therefore, various interpretations of economic imperialism are available, it is considered as such: "The deliberate or implied policy in which one country makes another dependent upon the first country's resources. This effectively gives one country control over another."<sup>30</sup> American invasions upon Iraq can be understood in the context of this definition, David Harvey demonstrates the control of Iraq in such words: "whoever controls the Middle East controls the global oil spigot and whoever controls the global oil spigot can control the global economy, at least for

the near future.”<sup>31</sup> In the age of direct imperialism the exploitation of the resources of the colonized countries took place, but after the so-called political independence the method of exploitation of the resources have been changed by the employment of new method and techniques. Jameelah says that after the World War II European cultural and economic imperialism has become more powerful than before. It was the outcome of the economic imperialism that Muslim countries even after liberation from the colonial yoke were relying upon their colonial masters, which is aptly depicted by Jameelah that as far as Muslim countries are concerned, they are complete dependent upon America and Russia, economically and militarily.<sup>32</sup>

Economic imperialism or new imperialism made it possible for the imperial powers to maintain and gain their interests without formal political control. This new imperialism is described in the Encyclopedia of Britannica as such:

With the new trade strategy, under the impetus of freer trade and technical progress, came a broadening of the concept of empire. It was found that the commercial and financial advantages of formal empire could often be derived by informal means. The development of a worldwide trade network, the growth of overseas banking, the export of capital to less advanced regions, the leading position of London's money markets—all under the shield of a powerful and mobile navy—led to Great Britain's economic preeminence and influence in many parts of the world, even in the absence of political control.<sup>33</sup>

The loans have been used to intensify the dependency of Third World countries on the global financial institutions. They were assisted by the pretension of economic development, the heavy loans were given to them to improve their economic conditions. Nevertheless, the loans given to the Third World states increased their dependency on the creditors. The programs which were designed to help out the Third World states worsened the situation, and they announced their inability to return the debts. Steven Hiatt depicts this situation in such words:

What followed was a series of disguised, defaults, reschedulings, rolled-over loans, new loans, debt plans, and programs, all with the announced goal of helping the debtor countries get back on their feet. The results

of these programs were, however, the reverse of their advertised targets: Third World debt increased from \$130 billion in 1973 to \$612 billion in 1982 to \$3.2 trillion in 2006, as James S. Henry explains in “The Mirage of Debt Relief.”<sup>34</sup>

Thus, economic imperialism or the new imperialism is a means of extending the imperialistic ambitions of the first world countries towards the Third World countries. Loans, free trade agreements, exploiting the resources of the Third World countries are the tools of practicing the new imperialism. It is a paradigm shift in the imperialistic designs to exercise imperialism without formal imperialism.

### **Globalization and Imperialism**

Globalization is a multifaceted phenomenon in the modern world, it effects every sphere of modernized world. According to Encyclopedia of Britannica, globalization depicts such a life experience in day to day life which is shaped by the dissemination of commodities and ideas that reflect the standardization of the cultural manifestation across the world. And this idea of globalization is stimulated by the “efficiency or appeal of the wireless communication, electronic commerce, popular culture, and international travel” globalization has been seen as a development toward such uniformity which will make the human experience in the whole world the same.<sup>35</sup> Tereso S. Tullao Jr in “Education & Globalization” demonstrates the globalization as a phenomenon which is not only drawing its effect on the human life in an all-inclusive manner, but also upsetting the sovereignty of the nation-states through international agreement, institutions, and forms of governance which are leading towards a global governance. In the realm of economics globalization has extended the global trade methods by shaping new production and distribution methods through mutual competition of world economies. In the sociological viewpoint, globalization has been endeavoring to establish a global civil society. In the realm of culture, globalization has been changing the indigenous traditions and values through the multicultural facet of globalization.<sup>36</sup> The inherent characteristics of the globalization are akin to the imperialism. The question arises if all the countries of the world, i.e. developed countries and Third world countries are gaining the fruits of globalization. The apparent result is no, but the first world

countries are enjoying the profits of globalization. So, in the other words, it can be made out that third world countries are merely at the giving end of the globalization, and some scholars have gone after the globalization as the simple extension of the imperialism.<sup>37</sup> Khurshid Ahmad mentions three major ingredients of globalization; i. the multinational corporations, ii. the international NGOs, and iii. the media, which together give rise to the hyper-imperialism.<sup>38</sup>

The components of imperialism in the current period of the world history, consisted of certain elements, Roger Van Zwanenberg proposes certain components of imperialism into his article, "Imperialism today and Globalization" as such: "capitalist accumulation or globalization, domination of finance, trade and investment as imperialism, 'Imperialism, Capitalism, Technology and Science', military power, ideological control."<sup>39</sup> Zwanenberg depicts that more regularly 'capital accumulation' is defined in the mechanics of imperialism in the less animated term of globalization. The corporations of the imperialist countries are largely benefited from the process of imperial growth and the control of the world's assets is the enhancement of imperial nations' organizations, for example, banks, insurance agencies, manufacturers, pharmaceutical organizations, and numerous others. Capitalists and 'global accumulation' of capital is at the focal point of imperial globalization. Likewise, the dominance of finance on the global stage is amazingly organized in the favor of the super power of the current period. The situation of America is a leading example in this context, she imports more than her exports, and consumes more than her production. The phenomenon of liberal trade is very simple as the imperial powers to promote free trade only when the Third World nations could not contend with their latest technology. The main thrust of the whole framework is new technology. It is the profit making through the cutting edge technology which distinguishes the modern imperialism from the ancient imperialism. It was the military power of the Western nations, which dominated more than half of the world in the late nineteenth century. Western imperial powers have been devised the ideology to justify their global hegemony. They portrayed the colonized nations as barbarians, savages and untrustworthy. Imperial powers worked on the framework of superiority of the white-race over the rest of the world. Now, American imperial

ideology has swapped the British imperial ideology of imperialism. America has been utilizing the power of global media to justify her imperial ambitions. America has introduced new notions of imperialism, where regime change is equal to military invasion, pre-emptive strike is legitimate to safeguard America's interest across the globe, theory of axis of evil is to control and dominate the other states, and war on terror is an endless war to accumulate more and more capital.<sup>40</sup> Thus, phenomenon of globalization is intertwined with the idea of imperialism.

### **American Imperialism**

America is the primary actor in the globalization and imperialism of the current period of the time. America is leading and influencing the economy, culture, media, education, and politics of the world. The phenomenon of imperialism is incomplete without noting the role of American imperialism. All the modern narratives of imperialism are formulated in the American institutions. John Perkins explains some characteristics of Empire: an empire exploits the resources of subjugated lands, an empire consumes resources more than its size and in comparison to other states, keeps a huge military to fulfil its plans when necessary, disseminates its language, arts, and culture in the dominated nations, impose taxes not only its own citizens, but also other nations, and an empire imposes its own currency in the dominated states. Perkin is of the view that United States of America possess all these characteristics to be an empire, hence, it practices the imperialism.<sup>41</sup> American imperialism is different than ancient imperialism, its mechanism and dynamics are new and clandestine.

Jameelah highlights the significance of American mass-media and corporations to spread American cultural imperialism as such: "One of the most conspicuous products of Western trash is the world-wide impact of American jazz and "pop" music which make such an all-pervasive inferno from the radios, television sets, tape-recorder machines and loud-speakers that it is almost impossible for anyone to escape from the noise---Jazz is not art all but anti-art---Such a perverted "art" form could never have become world-wide without a massive propaganda campaign over the electronic media---The same kind of advertising over the mass-media, financed by enormous and unlimited funds from the giant

American business corporations has promoted throughout the world for pure commercial profit---”<sup>42</sup>

*Mel van Elteren* describes the dynamic participation of the American government for the sake of public exposure of mass media and other shapes of American cultural imperialism across the whole world. *Elteren* says that the American government has assumed a decisive role in advancing commodification of cultural exports, since the aim behind the cultural export was not merely gaining of profit rather, a complete package of dissemination of such values, opinions, and practices which favor American corporate capital. American government intervenes and support its electronic and print media products in event of any restrain occur by the foreign governments to hinder the flow of American audio-visual products. The American administration employs diplomatic means to keep on its media exports. The “Euro Pop” or the “world music” are powerfully determined by the musical standards, presentation styles and technology designed in America and United Kingdom. The outcome is in the adoption of American television flair by the world music and television industry. Apart from media imperialism, the business culture, management style, labor practices and political polices of America have taken up the position of a guiding star for rest of the world governments and cultural entities. The dissemination of the American method for administration has moreover happened through the continuous talks of American administration experts abroad; and the substantial number of prevalent books on administration originating in the America. The global spread of American cultural commodities and practices includes the social vision of American style advancement with its grand stress on “progress” in the form of infinite, quantifiable development and economical-technological extension.<sup>43</sup> In the current period of the world’s history, American imperialism is the most prevalent and powerful form of imperialism, which has the power of institutions, corporations, organizations and think tanks at its back to maintain and carry out its imperial designs.

### **Critical Analysis**

Western imperialism in the modern era has peculiar narratives, mechanism, and dynamics. Hegemony and homogenizing are the dynamics of Western imperialism. Nevertheless, westernization, industrialization, modernization,

scientific development, and progress are the mechanism of Western imperialism with which it enforces the narratives of 'axis of evil', 'regime change', 'democracy', 'and the war on terror'. Imperialism, generally; implies a negative connotation, however; it has left its marks on the human history. Western imperialism is not vacant of some benefits, a dominant accomplishment of Western imperialism in the words of Said is that it has brought the world together.<sup>44</sup>The modern information and technology has transformed the world into a global village by the employment of mass-media framework. Whereas Jameelah's discourse on the Western imperialism depicts the Western hegemony in the world, especially the Muslim world in the realm of culture, economics, and education. Jameelah demonstrates the endeavors of the Western imperialism to create a homogenized culture, where the Western culture is to export and non-Western culture and civilizations have no option but to stick to their ways. Many scholars do not reject the Western imperialism, and its continuity altogether, but they demand the equality and the right of autonomy for other cultures and civilizations. SM Mohamed Idris says that UNESCO must preserve the diversity of cultures, diversity of languages, traditional knowledges and skills. UNESCO cannot support the urge to immerse and subdue these under a "homogenous, monolithic, flattened" world culture that cares about no other culture of the world.<sup>45</sup> Similar views are expressed by Khurshid Ahmad that globalization, which is another form of imperialism can become a blessing for the mankind, if it is established in the mutual "universal values" and vow to accept the traditions and values of "plurality" and assume the differences of ingenuity as genuine. This is just unimaginable in an environment gripped with national interests, local apprehensions, unilateralism, cultural conceit and imperialistic drives. Free trade agreements would become a boon only if they would be "fair" trade agreements.<sup>46</sup>Hence, mankind would reap the benefits of imperialism, if it would be based upon the humanitarian values of sharing and equality, a self-centered approach would merely exacerbate the situation and cause the further resurgence in the so-called Third World countries against the imperial powers.

### **Conclusion**

The end of colonialism did not bring an end to the Western imperialism. Western imperialism is still alive and vibrant, though

in different forms. Now, imperialism has new patterns and narratives. Jameelah's discourse on "Western imperialism" has the relevance when inequalities of a homogenous culture, and the hegemony of the West are kept into account. America bears the lion's share in the neo-imperialism, as its organizations, corporations, mass-media, and think tanks contribute in determining the new political theories and narratives for the justification of imperialism. Nevertheless, the American invasion of Afghanistan and Iraq in the post 9/11 period discloses the imperial ambitions of this sole world power of the modern era. What is required in the context of the current situation is not a shift in the "paradigm" of imperialism, but a "new paradigm". Imperialism can become a blessing if its advantages are shared with all the nations and states of the world. The assimilation of new science and technology into the traditional civilizations of the world can become a source of peace and satisfaction. Likewise, all the nations and civilizations of the globe must be allowed to keep their indigenous identity and civilization.

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- <sup>14</sup> See. Note, 312.
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<sup>16</sup> See. Sarmela, Matti. What is Cultural Imperialism? In Carola Sandbacka (ed.), *Cultural Imperialism and Cultural Identity*, 13-36. Transactions of the Finnish Anthropological Society 2. Helsinki 1977 (in Finnish 1975).

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<sup>17</sup> See. Dunch, Ryan. *Beyond Cultural Imperialism: Cultural Theory, Christian Missions, And Global Modernity*. *History and Theory* 41 (October 2002), 301-325

<sup>18</sup> See. <http://what-when-how.com/western-colonialism/imperialism-cultural-western-colonialism/>

<sup>19</sup> Ibid., *Western Imperialism Menaces Muslims*. 33.

<sup>20</sup> Nicholas B. Dirks, 'Foreword' to B.S. Cohn, *Colonialism and its forms of knowledge: the*

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<sup>21</sup> Ibid. *Western Imperialism Menaces Muslims*. 28.

<sup>22</sup> Ibid., 30.

<sup>23</sup> Ibid

<sup>24</sup> See. Preface. *The Quaterly Jee*, Lahore, April/June, 2011.

<sup>25</sup> Thirumalai, M. S., ed. "Lord Macaulay The Man Who Started It All, And His Minute." *Language In India: Strength for Today and Bright Hope for Tomorrow* 3 (April 4, 2003): 26-27. Accessed February 15, 2017.

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<sup>26</sup> Ibid.

<sup>27</sup> Ibid., Cohn, Bernard S. *Colonialism And Its Forms of Knowledge: The British in India*. New Jersey: Princeton University Press, 1996. 16-21.

<sup>28</sup> Ibid. Said. *Culture and Imperialism*. 121.

<sup>29</sup> Colonialism, Western. (2012). *Encyclopædia Britannica. Encyclopædia Britannica Ultimate Reference Suite*. Chicago: Encyclopædia Britannica.

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<sup>31</sup> Havrvey, David. *The New Imperialism*. First ed. New York: Oxford University Press, 2003. 19.

<sup>32</sup> See. Ibid., Jameelah. *Western Imperialism Menaces Muslims*. 1-2.

<sup>33</sup> Ibid., colonialism, Western. (2012). *Encyclopædia Britannica. Encyclopædia Britannica Ultimate Reference Suite*. Chicago: Encyclopædia Britannica.

<sup>34</sup> Hiatt, Steven, ed. *A GAME AS OLD AS EMPIRE: The Secret World of Economic Hit Men and the Web of Global Corruption*. First ed. San Francisco, California: Berrett-Koehler Publishers, Inc., 2008. 18-19.

<sup>35</sup> "globalization, cultural." *Encyclopædia Britannica. Encyclopædia Britannica Ultimate Reference Suite*. Chicago: Encyclopædia Britannica, 2012.

<sup>36</sup> See.

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<sup>37</sup> Rahman, Khalid, and Irfan Shahzad, eds. "Introduction." In *Essays on Muslims and the Challenges of Globalization*, Vii. Islamabad: Institute of Policy Studie, 2003.

<sup>38</sup> See. Ibid., " Globalization: Some ground Realities and an Islamic Response." In *Essays on Muslims and the Challenges of Globalization*, by Ahmad, Khurshid, 82.

<sup>39</sup> See. Ibid., "Imperialism today and Globalization." In *Essays on Muslims and the Challenges of Globalization*, by Roger Van Zwanenberg, 1-21.

<sup>40</sup> See. Ibid.

<sup>41</sup> See. Perkins, John. *The secret history of the American empire: the truth about economic hit men, jackals, and how to change the world*. New York: A Plume Book, 2008. 3-5.

<sup>42</sup> Ibid. *Western Imperialism Menaces Muslims*. 33-34.

<sup>43</sup> See. Elteren, Mel Van. "U.S. Cultural Imperialism Today: Only a Chimera?" *SAIS Review XXIII*, no. 2 (Summer 2003): 169-81. Accessed February 21, 2017. muse.jhu.edu.

<sup>44</sup> See. Ibid., Said. *Cuture and Imperialism*. Xxiv.

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