

DEPICTION OF AMERICAN'S INTERFERENCE IN SOCIO-CULTURAL AND ECONOMIC SPHERES OF THIRD WORLD COUNTRIES WITH REFERENCE TO BINA SHAH'S *A SEASON FOR MARTYRS*

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ABSTRACT

This article discusses the Socio-cultural and economic dimensions of power hegemony of America with respect to Bina Shah's A Season for Martyrs. By practicing different and new slants of colonialism such as globalization, consumerism and neo-imperialism America has been showing her omnipotence over the primitive countries like Pakistan in the contemporary era of post-colonialism. This qualitative study employs the notion of neo-imperialism as theoretical framework. The study concludes that America is intervening in the economy, politics, social and cultural spheres of less developed countries to maintain her hegemony and supremacy.

Keywords: hegemony, neo-imperialism, primitive, consumerism and globalization.

INTRODUCTION

Neo-imperialism is an exercise in which the expansion of improvised countries becomes injurious in the hands of liberal or progressive nations. The evolvement of poor nations decelerates with the engrossment of industrialized countries. This is something which is much more different from direct control. In direct rule all power is supplanted by the new people of the West, while in indirect rule power remains in the hands of natives. The same local population is under Western influence. In this way the original residents and strangers are being locked up in such a relationship that is more or less complex one. Western got the required deep pockets of that area with the alliance of inhabitants. Rahbar (2014) declares it mean-looking and may not give rise to mutiny.

Establishing a worldwide realm of European style of government and their conventions to strengthen their power is another principle idiosyncrasy of neo-imperialism. Such impediments of imperialism and neo-imperialism are being dealt by different writers of emergent nations in their works. Apart from many other ways language is being used by settlers as a tool to hegemonize individuals as language is the porter of heritage of any nation. In *Decolonizing the Minds*, Ngũgĩ wa Thiong'o (1986) discusses about the colonists and language and culture of Africa. Chinua Achebe (1986), correspondingly elucidated the domination of British colonizers on the life of an acknowledged African sorority/faction, in his work *Things Fall Apart*.

Arundhati Roy (1997), in her *God of Small Things* foregrounds that how India has been devised and is devising an outrageous colonists conventions. *Goddess of Hire* (2004) by Sonia Singh describes that how American user culture seized the persons' critical skills and they can no more act as sovereign sole as they

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are only governed by foreign brands.

Such strands are also being focused by Pakistani novelists as Mohsin Hamid's (2007) *The Reluctant Fundamentalists* examine the political and economic primacy of West. The novel depicts that the lucrative predominance of western encourages the engrossment of rich people, corporations, and has bleak results for third world countries.

In the novel *A Season for Martyrs* (2014), Bina Shah also makes an atomization of new sovereign pursuits. As she illustrates that how western countries upper hands the Pakistani government. How Pakistan is being administered by America with respect of its civilization, economy and politics.

Research Questions

1. How American's desire for power (i.e. subjugation of people) in the third world countries like Pakistan is depicted by Bina Shah?
2. How strategies of Pakistan are prejudiced by America as shown in *A Season for Martyrs* by Bina Shah?

Objectives

1. To unveil the new dogmas of super powers in settling the under developed countries like Pakistan through their culture, norms and practices.
2. To investigate Shah's perspective to the American's inclination for power and its repercussions on Pakistan in the selected text. She tries to highlights all those means which trivialized the folks of previous societies from attaining deliverance. Primordial colonies are resilient in this post-colonial period but according to my declaration this is just a political freedom as sociopolitical mechanism is being used to influence the consciousness of individuals.

DISCUSSION

Kwame Nkrumah (1965) claims that the enslavements are still present in today's world but these are not the new ones. He further states that in this post-colonial epoch, no country is administrated by hook or crook but they are supported financially by sparingly stronger countries. So such nations are not liberal in their decision making policies in respect of power as these two are directed by peripheral powers. This economic support is inadequate for the progression of unindustrialized nations. *A Season for Martyrs* by Bina Shah evidently portrays this very idea. As Pakistan is equipping with monetary help by America so when Americans need Pakistan's assistance in Afghan war during Musharraf's regime, she has no reason to refuse her as Pakistan is not economically strong. (p.94)

Not only on national level but every Pakistani individual wants to be commercially prosperous. American currency is all the time a source of motivation for them. Everybody wants to go abroad to gross dollars. Shah's foremost personality Ali in the novel gives the impression of being under the productive omnipotence of America. Due to the affluent and flourishing standard of living of Ali's uncle and his family in abroad, they are very much liked by everyone. Ali is all the times shown as he is greatly inspired by him. He also seeks this economic hegemony and always ready to go abroad. (p.20)

Thomas Gladwin (1980), is further explaining the concept of Nkrumah and states that now transcontinental companies use their surplus economic assistance for their own earnings by the course of reutilizing. In this way these establishments become profit benefited while on the other hand low earning states became victimization of such type of industrialized cooperation. In "The Intellectual and Political legacies of Kwame Nkrumah", he is condemning the exercise of neo-colonialism and states that such enactment foster disruption between advanced and emergent nations.

According to Mandle (1967) the notion of neo-imperialism is basically the trafficking between destitute and prospers states. But this bargaining is actually the intervention in their economy. While defending the very idea of neo-imperialism he remarks that it is helpful only if it encourages the monetary progression of less-developed countries but in the true sense impediments are being faced by the citizens of lagging countries by the reason of laissez- faire /privatized industries. (Edwin Charles 1966)

Foray of Iraq is markedly discussed by David Harvey (2003) while interpreting the term neo-imperialism. Multiple justifications are discussed why US started war against Iraq? The primary reason, he believes is the tactic of using foreign military experience to turn a blind eye to domestic political "difficulties." (12) He went on to say that while this is nothing new, some specific issues are tempting

leaders to adopt this approach. Another chief reason behind the US war on Iraq is oil, a pivotal factor of the new-imperialism. Discussing the issue of "war on oil", Harvey points out that although oil is essential to life, it is difficult to say exactly how or in what sense. He believes that US target to assault Iraq was for more than just oil. America had many goal lines. War, he clarifies, was simply an effort to regulate or overcome economic goods themselves. "Whoever dominates the Middle East controls the oil tap, and whoever controls the world tap can control the world economy, at least for the foreseeable future." (p.19)

Neo-imperialists not only try to maintain their economic hegemony but in the cultural and social domains as well by implementing different and novel practices i.e. globalization and neo-liberalism. As Thomas Larsson (2001) says that due to the process of globalization the world is now a global village and the distance between people and things is beginning to shrink. A person sitting at one end of the world can effortlessly intercommunicated with a person at the other end of the world. (p.9)

Globalization is divided into five major courses; economic, political, military, culture and religion. Thanks to these courses, globalization and society are interconnected locally and internationally. Its impact will be varying by region and country. This will depend on Marko's degree of public, commercial and political improvements, as well as the economic strategy. The least developed countries have benefited and agonized from globalization. (Afzal 2007)

The ideas of globalization, neo-liberalism and consumerism have led Western countries to promote and spread their sociocultural values around the globe. It is primarily an economic phenomenon, but also includes social, political and cultural aspects. Globalization can even reduce the likelihood of war. It is a new way of conquering people, unlike the early means used to control peoples directly or by force during the colonial period. From a cultural perspective, it is the process of assimilation of different cultures and beliefs. It has influenced the cultures of third world countries in a wide variety of ways. It has influences peoples' cultural aspects in many ways. It motivates people to alter their way of living. Cultural globalization is usually driven by media. Media and cultural mediation are connected. Our media depicts the first world countries culture in a way that allows people in third world countries to easily become immersed in that culture. Ali Sikandar, the central figure in Shah's *A Season for Martyrs*, best represents cultural globalization. He is very much fascinated by American society, its language, culture, lifestyle and emancipation. Today, media is considered the most powerful vehicle of cultural values and norms. The western world, especially the American media, has an edge over the rest of the world. Through the media,

America seeks to impose its values on the people of poor nations, especially those in Arabs and Muslim countries. During the neo-colonial age, the media is used a new means of controlling the people of East, which could be described as the cultural invasion of the west. Schiller (1973), in his "Theory of Cultural Imperialism", proposes that western countries dominate the world's media, exerting a strong influence on third world countries, imposing western norms and rituals and thereby destroying their own civilizations. Western societies produce most media such as movies, news, and cartoons etc. because they have the resources and money. On the other hand, developing countries don't have enough opportunities to create their own media. Thus, people in poor countries see media full of western ways of living and thinking. They want to take it and do the same in their own culture.

Developed nations are the builders of the present, so they want to head industry, education, traditions and culture. They want to present free societies and their patterns in third world countries. In short, they are abolishing the ethics, morals and standards of conduct of eastern bloc. Western wants to establish obscenities, filthiness in the name of entertainment. Their intentions are simply to spread their fashion, music, materialism and English language, free lifestyle and coke and jeans consumption around the world. They are constantly trying to prove through the media that people in the third world countries are backwards, conservatives, fundamentalists and extremists.

CONCLUSION

The study has the Socio-cultural and economic dimensions of power hegemony of America with respect to Bina Shah's *A Season for Martyrs*. By practicing different and new slants of colonialism such as globalization, consumerism and neo-imperialism America has been showing her omnipotence over the primitive countries like Pakistan in the contemporary era of post-colonialism. American is intervening in the economy, politics, social and cultural spheres of less developed countries in order to maintain her

hegemony and supremacy. Bina Shah in her novel portrays such intervention of America and acceptance of subjugation of people of third world countries like Pakistan.

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