

The Creation of a Cultural Middle Ground through Multiple Critiques in Anglophone Literature

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Abstract

The research article tackles the growing tendency of diasporic writers, as well as literature coming from Anglophone writers, to distort realities for the sake of aligning oneself with the thought germinated by the mainstream western media against the eastern cultures in general and those cultures that have been Islamized in particular. The literature review section will maintain how contrasting societal realities have been depicted in diasporic and Anglophone literature and stress upon the need of employing Cooke's idea of multiple critiques which allows the non-native English writers to assess the merits and demerits of both their native and adopted cultures with close objectivity and finally create a middle ground as a transformational healing space allowing for the incorporation of the best of both worlds. The analysis section will depict how SurriyyaShujaQazi, a leading Pakistani academician can generate this transformation healing space through her objective scrutiny of both cultures and her refusal to completely blend into the western culture. Moreover, the analysis also maintains how this technique could also help to mitigate some form the eastern prejudices against the West.

Introduction

The modern and contemporary literature is in symmetrical alignment with the rapidly transitioning social and political circumstances of the time. The latter has resulted in a mass inter-dispersion of people of varying nationalities and with the exponential rise in the percentage of diaspora, the ensuing cultural interactions, and the attempts of assimilation or otherwise, one can also notice the increasing endorsement of diaspora literature as a genre voicing the needs of our time. With greater inter-cultural assimilation, the questions of identity, separatism, and centralism have come to the foreground. However, many researchers have already started to lend a cognizant angle to the generation of contrasting realities in the accounts of native informers writing in foreign lands or for a foreign audience. When they become too explicitly political and biased in their depiction, they

carry with them the accusation of serving a set agenda and being written for a targeted audience. If this is assumed to be true then literature mars its fundamental purpose which is to be a mirror reflection of the circumstances as they unfold in society, and educating its readers on what the ordinary eye misses.

The research strives to find a solution to this dilemma by bringing in the technique of multiple critiques, a term coined by Miriam Cooke in 2001 as she acknowledged the efforts of the Muslim feminist writers to strive for an in-between space for healing and transforming their identity without completely severing ties with the world they have always been familiar with. What is needed is not a blatant denouncing of the follies of one world and blind elevation of the merits of the other but close scrutiny and critique of both to determine a plausible and practical middle ground that is workable for an ordinary person. The research will explore these problematic areas and the way these have been catered to the real-life account of the leading Pakistani Academician Surriyya Shuja Qazi in her momentous work of recollection titled *My Memoirs*. Through scrutiny of her way to interpret her interactions with the Western world, it is hoped to establish how through the use of multiple critiques a more neutral understanding of foreign cultures can be forged allowing one to generate a transformational space for the healing of these long-standing prejudices.

Over the past few decades, the possibility of a *détente* between the East and the West has from time to time been tarnished owing to the binary opposite ideologies which the two factions adhere to. This has then resulted, for the most part, and on both sides, in the generation of literature that is conservative, conventional, bias and politically motivated. As mentioned earlier, if literature is to ever play a healing force it must then liberate itself of these manacles. By analyzing how the cultural interactions have been depicted in Qazi's *My Memoirs* it is hoped that the shortcomings of bias, prejudice, and agenda will be provided with a redress technique and determined how this technique could work for the benefit of not only the Western audiences but the Eastern audience as well.

Before moving on its helpful to clarify that in this paper Multiple Critique is a term that refers to the method of critiquing not just oriental outlook of life by Muslim feminists but the fallacies in the western feminists' culture, rendering the latter inadequate for bettering the plight of the Muslim women (Cook, 2001). While Anglophone Literature referred to here is literary work written in the English language and most specifically coming from former British colonies (English University of California, Berkeley 2015).

It is hoped that through this research it is manifested how diasporic and Anglophone literature is rife with agenda purported writings and to lend credibility to them one will have to take a multi-perspective stance and strive for a middle ground, or as Cooke and

Raihannah put it, a ‘transformational space for healing’ to give their writings more credibility.

1. Is multiple critiques a sound enough technique to alleviate diasporic writing, or writings intended for the English audiences, from the accusation of writing with an agenda?
2. How can multiple critiques affect change towards neutrality and impartiality in diasporic writing, particularly with regards to Muslim diaspora or writings by the Muslims purported especially for the Western audiences?

1.1 Structure of the Study

Review of Literature

In her study *Researching the Muslim Diaspora*, Rihanna et al. bring to light, amongst other significant notions of identity, the possibility of constructing societal realities by native informers in a foreign country. Rihanna believes that towards the end of the last century, there has undoubtedly been a significant expansion in the emergence of Diaspora literature which, for the most part, puts the world of the informers and the readers as binary opposites; the worlds being that of the East/West, the oriental/occidentals or of Islam/Christianity. However, the growing concern here is not with regards to the dissemination of what, at one point, was the obscured reality in the Western mainstream but rather the dissemination of an agenda-motivated or blatantly biased societal representation.

The author further advocates that the dissemination of an inaccurate or biased perspective could be detrimental on many levels but becomes more so in case the distorted representation comes from a native informer. The Western audience, for whose service such books are intended, understandably attributes the appellation of authenticity and validity to these books since they are reckoned as firsthand experience and are reinforced when condoned by some known public figure (4). Rihanna et.al become dubious of such literature as the sole purpose of such writers then appears to be alignment with the western imperialist thought with the hope to fan personal success at the expense of a forged or distorted reality(8). The researchers believe that when literature becomes overtly biased in its political stance then it most certainly comes with an agenda. Akhavan, Bashi, Kia Shaksari (2007) move a step further in calling such a body of literature to be a “Genre” for the “service of “a (white) empire.” According to the latter, overtly biased political stances in literature could very well be “forgeries” that work in cahoots with the western imperialist interests. Akhavan et. Al had assumed this stance with regards to a selected cadre constituting Iranian immigrant writers who were engaged in the writing practice in the wake of the West’s intrusion in Iran’s political affairs. Building up a plot that

escorts the readers through horrendous accounts of atrocities committed against the Iranian population by the government nicely fits the western imperialist ideological mold along with most certainly leaving the western readers appalled and rooting for the West's hegemonic dominance in the other section of the globe. Raihanna quotes Spivak giving this situation a cynical description involving the rescuing of the brown woman from the atrocities of the brown man with the rescuer being a white (297).

The Contrasting Reality in the Muslim Diaspora Literature

In opposition to the condemnation of an overtly politicized body of literature, Raihanna presents her review of researches conducted on literary writings which, although written in a similar diasporic vein by Muslim writers coming from multiple ethnic heritage, tend to raise questions of lost and assimilated identities but, instead of condemning their origins, move through a transformational process to the stage of healing. It becomes obvious that the research views the latter in a better light for challenging the constructed beliefs and introducing what Miriam Cooke (2001) termed as multiple critiques to create an approvable space which can accommodate diverse perspectives and outlook on life. The researchers had for their sample accounts of female struggle amid the modernist albeit imperialist society of the West which, in flaunting the notions of assimilation as preferred to separatism ironically undermines the heterogeneity which multi-ethnic immigrants bring with them once they step into their land (2). Via this undermining of heterogeneity and the pressure to assimilate comes the issue of an identity crisis. Raihanna et. Al collectively scrutinizes researches performed by a collective body of Malaysian students on the works of Pakistani British writers Zaiba Malik and Qanta A. Ahmed along with the work of a Muslim American Indian female writer Asra Q. Nomani. Zaiba Malik's *We are Muslims Please*, AsraNomani's publication titled *Standing Alone*, and Qanta A. Ahmed's *In the Land of Invisible Strangers* have all adopted what Raihanna et al claim to be Miriam Cooke's idea of multiple critiques (3).

Cooke's Multiple Critique and its Role in the Emerging Muslim Diaspora Literature

The concept of multiplicity in critique was specifically adumbrated by Cooke (2001) with regards to Islamic feminists writers who felt unease both at the misrepresentation of Islamic decrees with regards to female segregation and their rights in the society but also with the western feminists' outlook, deeming the latter to be inadequate and inappropriate for the kind of world the Muslim women lived in and the world which they would ideally like to construct. Raihanna chooses the term monolithic for the world of these females, the bulk of everyday actions performed and the lives lived by the Muslim women inside or outside of their native country and believe that adoption of the western feminist thought, which ignores the former's operating societal construct and their latent love for the religion, culture, and places of familiarity cannot suffice. Miriam Cooke, in her article titled

Women Claim Islam, strives to ponder over this very dichotomy of change and adherence (2001). The three books quoted above try to tackle this very suggestive loophole and, through a transformative experience of life learned at the expense of actions committed by the protagonists, generate the need for a *healing space*. This 'space' allows these women to disintegrate their social identity constructs for both their native eastern compatriots back home and the newly forged in the land of the other. Such assimilation, according to Rihanna, leads to a healing process that caters to the pressure to which these Muslim diasporic writers felt subjected(4).

A similar publication came from a famous Iranian journalist, Nina Ansari in the guise of *Jewels of Allah*. Katherine Quarmby, an American award-winning journalist praises the book for being a very "intelligent" endeavor in one of her reviews. The book has been so termed by Katharine for intelligently bringing to the front an unbiased reflection of the plight of the Iranian women. According to Quarmby *Jewels of Allah* by Nina Ansari is a 'subtle' effort amid the already perpetuating détente between the Iranian and the American government (2013). For Quarmby, Nina's work offers credible insight into the female Iranian social system, the repercussion of the Iranian revolutions and rebellions, the role played by the women, and the emancipation which the women have enjoyed under a more ostentatiously Islamized governmental policies of veil imposition and segregated modes of studies(2013). Quarmby determines via Nina's perspective and insight, that segregation policies and governmental decrees about the imposition of the veil have ironically done more to liberate the cause of the women and emancipate them from the walled chains. Once veiled, the women could step out into any professional domain without arousing fear of rebellious disdain of traditional conservatism which unveiled women generate in the hearts of their male counterparts. Quarmby reviews, that many Iranian women had begun to regret the participation in the Iranian revolution which lead to a banning of the veil but which also resulted in an unprecedented exacerbation of female imprisonment within homes and curbing of their independent mobility since, without veil, the patriarchal mindsets deemed it reproachable for the females to navigate so freely. The imposition of the veil and the reintroduction of segregated schooling then saw an unforeseen rise in the participation of women both in the professional and education domains(2013).

Nina's reflection on the negative impact of western liberal policies in a societal setup that places such premium on the segregation of genders and allots with such vividness the operational boundaries to both sexes is close to Cooke's concept of the increasing efforts pulled by many Islamic feminists who had begun to feel the need of creating an in-between space for Muslim women while arguing about their plight in their native countries.

The Need for Multiple Critique in Diaspora Literature

Again, in one other collective research endeavor by Raihannah, Hashim, Kasim, Abdullah, Al-Sakkaf, Majid Ahmed, and Maroof, the researchers voice their discomfort with problematizing and exoticizing the eastern set-up for a well-prepped western audience with the results that the east or the native informer's homeland is further ostracized and denigrated as the inferior 'other', in need of a rescuer in the eyes of the white imperialist empire (3). Raihannah et al. appraise such writing to be purported for garnishing favorable response from a western audience looking for an opportunity to justify to themselves and the international fronts, its military's excursions in the land of the 'bestial' others by a writer whose financial and educational plight is linked with western allegiance (2). Raihannah et al. fear that such extreme depiction of bestiality and horror in the Afghani land will generate an alternative interpretation that will fail to evoke the intended response of evoking a humanitarian urge, amongst the global community in general and the American community in particular, to improve the situation for the natives with all impartiality. Such extreme depiction will either lend weight to the western imperialist thought of maintaining their hegemony and sustaining unwelcomed intrusion in the Afghani land (a project which has remained a massive failure for several decades now) or instigate critics to value the book in terms of 'marketing strategy, the sole purpose of which is to cash on the West's limited and biased understanding thus deeming such a publication to be a service book that acts as a complicit in the maintenance of the Western imperialism (3).

This fear posited by the researchers is further reinforced when a comparison is drawn between the endorsements of books that appear to challenge and invert the West's definition of fundamentalism and extremism such as *The Reluctant Fundamentalist*. Sobia Karina, in her article titled "*Identity Crisis as Reflected in Selected Works*" explicates the impossibility of achieving a voice for oneself in one's land due to fear of marginalization and in the others' owing to the foreigners' tendency to generalize their limited assumptions regarding an outsider over his entire community(39). The book again uses criticism as a tool to not only dig into the problematic area of one's own country but ones that are part of the international spectrum as well. The book was hence able to raise awareness by posing counter-questions but its televised version could not garnish approval by the mainstream western audience despite winning critical acclamations from several film academies. According to the statistics presented by the Box Office Mojo, the movie could only generate a total of 2 million- a massive setback when compared with an investment of around 15 million for its production. According to Philip French, though the meaning in the movie is well-intended- and purported to bridge the widening divide between the East and West, this focus is lost in the movie amid a "rhetorical confusion". This could explain the audiences' rejection of the narrative which the movie presents but what French chooses to

forget is that the “confusion” might stem from the lack of a similar ideological repertoire on the part of the audience. This absence might also account for the western audiences’ immediate appreciation of Strapi’s *Persepolis* which, as Raihannahet. Al put it, show a more conventional mental assimilation of the authors with the western mindset and betrays a sense of inferiority complex with regards to the authors’ ethnic background hence elevating the position of the white empire(4). Again Raihannah accuses such writings to be overtly blatant in their sided-portrayal of the easterners as narrow-minded, encroaching upon the rights of women and marginalizing the female community. Such writing, according to the researcher could only serve to perpetuate the western prejudice thus instigating the latter for sustaining their dominance and oppression over their eastern counterparts. Not surprisingly then, the book not only became a favorite for several film festivals claiming the British Academy Award and the Cannes Film Festival in 2007 but remained a general box office success.

Andrew Imbrie Dayton, a contributing journalist to the Washington Independent reviews MaiarBahari’s *Then They Came for Me* as a captivating work of tribute to humanitarian endeavors, the book which became New York Times’ bestseller and was chosen by the American director Jon Stewart for a movie adaptation. The book places excruciating blame on the oppressive Iranian government while lending insights into the suffering of the author himself for exposing realities. The book is an enlightening account regarding what Dayton terms Iranian ‘thugocracy’ and serves well as a prelude to his later publication, “*The House that War Minister Built*”, written against an Iranian political backdrop. That being said, the immediacy with which the West surfaces literature that goes only too well with the theology of their interest while, at times, overlooking contrasting perspectives will remain problematic so long as literature is to be seriously deemed as a bridgeable space for peoples of contrasting worlds.

There is then a need for the incorporation of the multiple technique mechanism via which one will not only be able to closely scrutinize the merits and demerits that exist on both sides of the socio-cultural spectrum but will also generate a solution to the overtly propagandist texture that one-sided criticism can lend to an otherwise endeavor of merit.

Methodology

The premise of this research revolves around the nature of authenticity of first-hand accounts of native people operating in foreign countries and the bias and prejudice that their writings perpetuate against both the new country and their native place. Since it has been assumed that Cooke’s invention of multiple critiques and Raihannah’s one of a middle ground termed a ‘transformational healing space’, these will have to be detected in the book chosen for analysis by the construction of a relevant framework.

The framework designed for this purpose has been germinated from the content expounded in the reviewed literature. It combines Cooke's idea of western liberalism proving insufficient for eastern (Muslim) women and the need for women to come up with a middle ground that retains the best of both cultural practices. The paper hence is a case study of SurriyaShujaQazi and the analysis shall comprise of assessing the process of the creation of a middle ground by the author through the technique of multiple critiques that allows one to replace blatant undermining of one's cultural practices with more objective scrutiny of the outside culture's fallacies and merits.

Analysis

My Memoirs by SuriyaShujaQazi came about as a requested endeavor made by the son of the leading Pakistani female academician and founder of the model education center which later flourished as Islamabad Model School for girls and branched into several other campuses scattered across the twin cities of Islamabad and Rawalpindi. Born in 1925, in Campbellpur, SurriyyaQazi's life story has been that of an uphill climb towards the resurrection of her dream to establish an education system in Pakistan that could cater to the growing challenges of the world. She traveled abroad in numerous circumstances and used the acquired insight to set the foundations of multiple schools in Pakistan. SuriyaQazi's journey towards achieving acclaim in the field of academia is a laborious yet inspiring one. Moreover, her memoir not only speaks of her professional struggles but give an apt view of her that strenuous period of her life when she was, in the similitude of many other Pakistani women with marital status, juggled her professional life with her private one constituting her motherly occupations and those as a housewife. An interesting outcome of her penning this memoir is in the depiction of how she resolved the ensuing challenges and made forth her progress.

Her struggles and the manners in which she resolved through those, lead one to believe her to be operating in what Raihannah had termed the creation of the transformational healing space through the employment of multiple criticisms. Suraiya's perspective on female education, their participation in the extra-curricular activities, dissipation of Islamic education, perspective on the missionary education system, accounts of foreign visitation, and the role it played in guiding her with her teaching methodologies, are quite diverse and unorthodox and seemingly come into a confrontation between themselves. But it has, for the most part, to do with her take on these subject matters from multiple perspectives and, save one occasion, results as a fortunate result of her desire to share both sides of the story.

An early chapter of her memoir deals with the event of the partition. This was the time when she was a college student, naïve in her understanding of politics and positivist in her assurance of the sustenance of peace. Qazi was courageous and frank enough in her declaration that her participation in the ensuing rallies resulted more from her need to

participate in a feat of an adventure than out of a dedicated cause. She talks of a time when one of her marches took place under the championship of a Hindu college-mate and that at the time of the march she (Suraiya) had no idea that the leader of the march was a supporter of the Indian National Congress. According to the author, the Hindu and Muslim Indians were, at the time, one under their slogan of "*LehKehRhain Gay Azadi*" (freedom will be procured) and it remains a debate whether the author had purported or such a reading or not, but the effect of the text is a more liberal one, in which, for once, it is endorsed by a first-hand resource that conflicts within the general Indian population of pre-partitioned India were much more subdued than the greater bulk of the historians made it out to be.

It is debatable because, as we shall later see, her stance on the dissipation of Islamic education and preservation of Islamic values is quite clear. Moreover, she remained fairly conservative, even in her adolescent years, in matters of social demeanor and appropriateness of culture. Qazi recalls the time when she was instructed by her foreign high-jump instructress to replace her dress code of shalwarqameez with shorts as her traditional garment kept intruding with her athletic abilities. Qazi maintained that her solution was to tuck her qameez into her tights, and though her comic apparel became the cause of generating much laughter from her peers, she declares that she simply could not bring herself to discard the shalwar for shorts. Despite her pro-Islamic stance and her culturally conservative outlook, her tendency to identify with her non-Muslim compatriots and the understated desire revealed at the end of the chapter in the apologetic tone in which she describes losing contact with her past non-Muslim friends could be a result of her memories operating in that transformational space in which the ultimate end is towards healing instead of reinforcing biases and prejudices.

A clearer instance of Qazi's unbiased and multi-angled approach appears in the chapter that accounts for her trip to the USA as a Fulbright scholarship awardee. She narrates her apprehension of not being awarded this scholarship, compounded with the agony of having to supervise the construction of their home in Satellite town in her husband's absence only for things to unfold in fortunate happenstance with the time of the award of her scholarship and her husband's return coinciding. This allowed Qazi mother of two twin siblings and a younger son to leave her children to the care of her mother and her mother-in-law. It is pleasant to note that amid the challenges of raising three fairly young children in the absence of her husband and the financial liabilities that the construction of their home has encumbered them with, Qazi's family, including her husband and in-laws prioritized her educational and professional furthering overall looming concerns and allowed her this trip without the attendance of any supervisor. To this day (and perhaps now more than ever before) this revelation of Qazi runs against the popular narrative established in the West perpetuating the idea of the curtailing of female education especially when the female manages the additional responsibility of burdening motherhood. However, the narrative

here also provides the other perspective against the prevalent bias against the West's hegemony as Qazi' acknowledges the welcome hospitality which she met with upon her arrival in America and the neutrality with which the Americans endorsed merit, putting talent above the notions of bias and prejudice. Qazi's account of her stay with her American host family and the ensuing events (some appeasing while others not so much) reflects the multiplicity of perspectives that germinate from cross-cultural interactions and the need to incorporate a breadth of mind while trying to understand each other's visions of life and account for the brewed prejudices that develop against one group of people against another.

Qazi does, however, state her disapproval of the host country's policy of having publicly compartmentalized students on such grounds as scholarship awardees from developed, developing, and under-developed countries. At the time Qazi was put under the category of belonging from the under-developed groups. Qazi quotes the emotional responses of some of the other similarly described participants and states that their annoyance with being so labeled could not be voiced as five decades ago the notion of questioning established ideologies was not the normative practice, however, as Qazi will later depict, her interaction with the host family could have contributed with the dispelling of these long-standing prejudices in some way, albeit on a microcosmic level.

Qazi begins the description of her expedition abroad with the description of the orientation ceremony comprising of musical skits and describes it as a binding force bringing cultures and nations together. Moreover, her account of the in-charge of her batch in the University in Evanston, Illinois, Miss Wilma Smith is a pleasant recounting of the warmth with which the American in charge received her. Qazi emphasizes that the in charge's decision to call her by her first name instantly out heart her ease and she felt thoroughly heartened through this show of candor. She further maintains that the in-charge insisted upon learning the names of my family members and handed me over the parcel that contained mails from her family back in Pakistan. According to Qazi this show of intimacy did a lot to reduce the tension that usually accompanies meetings between the subordinate and the authority figure. She also makes a mention of two elderly gentlemen, Mr. Anthony Vallita from Malta and Mr. Demetrios Bacas from Greece, who was Ms. Qazi's course mates and extended complete aid in her time of need; acting as father figures in overlooking her progress to find a residence, knowing that of all the Fulbright scholars she had the least experience with traveling on her own. According to Qazi, the two gentlemen were incessant in their dissipation of possible homes for rent so that Qazi and another of her course-mate from Columbia finally found accommodation in Mrs. Hamilton's residence. Mr. and Mrs. Hamilton were an elderly pair, working part-time and looking for boarders to rent out two spare bedrooms. Mrs. Hamilton, Qazi maintains, had a whole list of instructions ready for the paying guests and expected no violation of these during the time of the guests' stay.

According to Qazi, while Tineka, the other boarder, liked to spend her time on her own following the university classes, she (Qazi) religiously went home. This allowed her to forge an intimate relationship with her house owner. According to the author, this was the time when a lot of her own bias and prejudice against the American culture and traditions was dissipated to give way to a more genteel, informed, and multidimensional understanding. It is important to note that this transformation occurred on both sides of the cultural spectrum and even minute issues such as those of addressing terms became a topic of bemusement for both. Mrs. Hamilton's insistence upon being referred to by her first name (and her revelation that even her grandchildren referred to her with her first name) could not be corroborated by Mrs. Qazi who tried her best to make the housemistress understand the cultural impropriety of addressing an elder by their first name and even a few months' difference would have encumbered her to make use of an honorific in her address.

Mrs. Qazi's gradual understanding of the American culture enabled her to draft the Americans as considerate, realistic and 'family loving persons' which must serve as an insight for the larger bulk of the uninformed cultural groups on the other side of the globe that deems the West as sufferers of completely disintegrated family units. Moreover twice Mrs. Qazi found herself in accidents involving her rescue by the accident prevention and the fire control department. According to the author, the efficiency with which the teams responded was greatly impressed and through these experiences, the author began to understand some logic behind the labeling of her own country as underdeveloped.

Qazi further narrates that during her stay for the Fulbright program she also experienced the honor of being treated as a house guest by the family of one Mrs. Kathryn Kutz. According to Mrs. Qazi, her stay during this period at the Kutz's was so genial and enlightening that long after Mrs. Kathryn kept the tradition of inviting students to her place as part of the Thanksgiving International Students Entertainment Program. Mrs. Qazi's demeanor was so inspiring for the American family that in the later course of three decades, the American family thrice visited Pakistan and to this day the two families enjoy a strong and intimate bond of friendship. Qazi maintains that her travel to America and the resulting interactions between the two cultures played an important part in dissipating many cultural misunderstandings on both sides and gave both her, as a Pakistani and the Americans the opportunity to understand each other without politically motivated and inculcated prejudices. It is important to note that during her stay in Illinois, Mrs. Qazi retrieved the traditional Pakistani wear and often indulged in traditional Pakistani meals, allowing the foreigners a firsthand glimpse into the Pakistani culture which, according to the author, did make a difference in the minds of her family's former perspective about the so-called 'third world country'.

Conclusion

SurriyyaShujaQazi's book *My Memoirs* is an interesting account of her cross-cultural travel for two main reasons. One pertains to Mrs. Qazi insistence upon retaining a great portion of her traditional and cultural perspective of life, her refusal to thoroughly assimilate into the western culture, and to employ a critical lens through which she could detect fallacies in both her own and her host country's outlook of life allowed her to create a healing space, which, regardless of its extent, did manage to create some difference in the minds of the adheres of two entirely different cultural affiliates.

It is important to note that Mrs. Qazi traditional attire and demeanor compounded with her advanced ideas of securing higher education is extremely significant as it most definitely would have allowed serving the Americans with the insight that higher educational goals do not remain an occupation of only the more westernized section of the Pakistani population; secondly, through the use of multiple critiquesSurriyaShujaQazi has exemplified that this technique could not only serve to minimize the western prejudice against the Easterners but could function in the opposite way to boot as many of the standard misrepresentations of the liberal West have been dismantled and for any Pakistani citizen the book must be an enlightening account of foreign cultures and way of life.

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