CHAPTER FIVE

CONCLUSION

This dissertation has focused on two broad elements: the concept of globalization—it conceptualization, and its impact on Arab culture; and the way this concept or process is represented by Arab novelists in some of their fictional works. This dissertation is inspired by my belief that globalization must be read in relation to the daily transactions of ordinary people. Reading literary works to examine the interactions between these texts and the process of globalization is a fruitful exercise that will help understand the impact of globalization on the life of people. Instead of asking what an understanding of globalization can do for literary studies, this study has asked what the study of literature can do for the understanding of globalization. It is an attempt to find answers to the growing body of questions about the rapid changes in world affairs which, besides making other impacts, are reshaping literature and literary studies around the globe. This dissertation sought to answer the following questions: How do different scholars define globalization? Who are the real beneficiaries of this process? What do the Arabs think of this phenomenon? What are the reasons for each of the stakeholders’ attitude? What are the effects of this process on the cultural landscape of developing nations in general and on Arab nations in particular? And how do Arab writers depict this phenomenon in their fictional writings?

Literature and globalization do not have an immediately self-evident relationship. They are neither implicated in each other nor understood as fields that feed into each other in certain predefined ways. However, the significance of globalization can only be grasped through its
realization in a variety of narrative forms. The works selected for this study implicitly or explicitly substantiate some aspects of literary globalization. This representation, together with the mechanisms which assist these texts to go globe-trotting constituted the core of this study.

Globalization is constituted in how it is talked about or narrated. The importance of material, technological, and social processes related to the process is relative to the point of view from which globalization is viewed. Globalization and literature are “not held a part with merely the possibility of the latter being able to represent something [of] the former, but are meshed together so that they merge in [a] conjoined field that processes globalization in literature” (Gupta 69). Indeed, the examination of the discussed novels and a consideration of the way in which globalization processes are represented offer an insight into the shape and character of concerns that have a key bearing on the interpretation of contemporary culture, social, and political life. In these novels, “globalization [is] read in relation to the ordinary transactions of ordinary people” (Annesley 163). In this way, the aim of this dissertation is neither to celebrate nor to condemn globalization, but to find ways in which it might be possible to read contemporary writings in terms that adds to knowledge about, and understanding of its discourse.

This study commenced with an introductory chapter which attempted to conceptualize globalization. This chapter is a comprehensive list of definitions of globalization with a view to providing an overview of what scholars in all fields of knowledge claim globalization actually is. There is no consensus on what globalization means. Many of the definitions presented in this study are useful in a number of cases, but others remain focused on one point or another, which limits their scope. I find that the attitudes towards globalization depend on whether one gains or loses from it. The second concern of this chapter relates to the academic debate about globalization. Three main schools of thought were discussed—hyperglobalists, sceptics and
transformationists. Globalization is a process celebrated by the hyperglobalists. They argue that we live in an increasingly globalized world in which states are being subjected to massive economic and political changes. In these conditions, states are increasingly becoming 'decision takers' NOT 'decision makers' (Ayish 129). The sceptics, however, denounce the social inequality, cultural uniformization, economic and political disintegration generated by globalization; between the two opposite views is the transformationists conceiving globalization as a transformative force, “given birth by modernity” (Dimitrova 48). This group argues that globalization is “creating new economic, political, and social circumstances which, however unevenly, are serving to transform state powers and the context in which states operate” (Ayish 129).

More important are the dimensions of globalization: economy, politics, and culture. Beginning with the economic dimension, I aimed to show that in this age of globalization, multinational corporations (MNCs) are considered as the principal driver of economic globalization. Muhammad Ayish notes that because of globalization, MNCs have grown more powerful, perhaps much more powerful than the nation-state. He writes that globalization “has eroded national sovereignty; boosted the role of transnational corporate and non-governmental organizations” (129). People “have to get used to the fact that thanks to the globalization process, companies rather than states will be the leading actors in the world economy” (Dehesa 85).

The impact the process of globalization has on developing countries was briefly touched upon. I attempted to show that the participation of developing countries in the process of globalization enables them to better utilize their comparative advantages, introduce advanced technologies, foreign capital, and management experience. Globalization increases the exchange of goods, services, and financial resources between developed and developing countries and this
could potentially solve some of the traditional bottlenecks of developing countries. Technological innovations in communications and transports can bring critical knowledge to developing countries faster and cheaper than ever before. Moreover, the establishment of MNCs in developing nations helps to reduce unemployment and creates work opportunities for the poor. However, some others believe that globalization of the variety that we are now witnessing is doing a lot of damage to the poor in the developing world. It creates inequality that the world today is significantly more unequal than a few decades ago. Globalization has also dramatically increased economic insecurity for a majority of the population in the developing world. In these countries, globalization exploits cheap labour and natural resources where laws protecting workers, human rights, and the environment are weak or nonexistent. It also leads to job losses in higher-wage countries due to imports or production shifts abroad.

In the realm of politics, my discussion of this point made it clear that 11/9 attack was neither on the American citizens nor their leaders; rather it was an attack on the American foreign policy, on what is wrong with globalization, namely, Americanization. The terrorist groups as al-Qaeda are not the only ones responsible for the terrible violence. Islamic fundamentalism of the kind that Osama Bin Laden is associated with, is in fact a creation of the aggressive hard-sell the American-turned multinational companies have unleashed on the soil of less developed nations. Further, globalization has become an accomplice of violence. The positives and negatives of globalization and new technology are intertwined, as when the free and open society has enabled the open movement of terrorists; the Internet enables terrorists to communicate, circulate money, and organize their terror attacks; and the networked society of globalization, with its dark sides, enable terrorists to attack the very symbols of American global wealth and power. Thus, 11/9 and its aftermath showed the ambiguous nature of globalization
11/9 has had affected very badly not only the Americans but also the Middle East. On the name of war on terror, the West invaded Afghanistan and Iraq. The United States and England were only interested in invading Iraq to seize the country’s oil on the name of fake values such as peace, democracy, human rights, and war on terror. For them, it is the first step of a long plan to colonize and control the oil of all the Middle East. My discussion of the Iraq war and the Americans’ intentions behind the violence made it apparent that the American war on terror (Iraq) was an instance, where among other things, the concern of terrorism was used to justify a war against the opponent even though the terrorism links were not real. That is, as I see it, the ‘War on Saddam’ was just a pretext to increase the American military presence in the region and to move American military forces closer to the next objects of aggression—Arabs generally and Iran and Syria in particular.

This chapter concluded with a brief discussion of the cultural dimension of globalization. Rather than offering a long laundry list of relevant topics, I focused on three important themes: the tension between sameness (homogenization), difference (heterogenization), and in betweenness (hybridization). In my discussion of these three themes, I tried to understand whether globalization makes people around the world more similar or more different. A group of commentators argue in favour of the former. They suggest that homogenization (Americanization or Westernization) has become inevitable impact that the world is getting similar by adopting American values. To them, the world is “witnessing the rise of an increasingly homogenized popular culture underwritten by a Western ‘culture industry’ based in New York, Hollywood, London, and Milan” (Steger 75). The spread of American popular culture seems to be
unstoppable that the American culture seems to be everyone’s second culture. Arjun Appadurai and others have introduced a completely different effect which they call heterogenization, a process in which barriers that disallow cultures to look alike are strong. Between these two different views is the hybridization view where the global and the local cultural patterns interact with each other to shape a unique cultural hybrid that includes components of the two.

Chapter two “Globalization and Arab Culture,” relates to the cultural aspects of globalization and its consequences on Arab cultural identity. I challenged the overly Western approach, and advocated an interpretation of cultural globalization that allows for cultural diversity and the right of every nation to maintain and preserve its ethnic heritage. Cultural globalization must not side solely with Western thinkers and politicians who promote the idea of a cultural melting pot whose main ingredients are predominately Western.

There are three main strands of Arab intellectual opinion on cultural globalization. The first is represented by those who reject it as the highest stage of imperialism. They perceive cultural globalization as a danger to Arab culture and Islamic tradition and hence advocate total severance from cultural globalization. The second group of Arab thinkers, of a more secular persuasion welcomes globalization as the age of modern science, advanced technology, global communications, and knowledge-based information. They embrace the Western culture and accept cultural globalization as it stands today, unconditionally. The third group believes that globalization cannot be wholly accepted or rejected. These thinkers are seeking a compromise between cultural globalization and Arab identity looking for partnership between global and local cultures without the risk of sacrificing the native heritage, tradition, and values.
Another issue that I addressed in this chapter is the Arabs’ fear of the Western global domination. The Islamists are afraid of the loss of cultural identity, heritage, and values in the struggle between Arab identity on the one hand and Western domination on the other. Their fear springs from their belief that Western cultural imposition could eventually threaten their ethnic identity, traditions, and values and put the cultural sovereignty at risk. Westerners favour not to coexist with the other. The discussion of this section reaches the conclusion that Arabs want the development brought up by globalization but at the same time they are afraid of it because a process like globalization, with its capitalistic nature, content, and approach is a new way to increase the exploitation of people, to plunder the resources of the countries and to impose on them subordination and surrender to the West.

Returning to the impact of globalization on the Arab world, I attempted to show how globalization is affecting the quality of life of the world’s citizenry, both in advanced and rich countries, (Arab Gulf States) and less developed countries (non-AGSs) in the Arab world. Reaction to globalization and America’s role as the symbol of capitalism, modernity, and mass culture takes a very different and more intense form in large areas of the developing world and especially in Arab countries. In the realm of economics, despite the rapid achievements of globalization in the whole world, the Arab countries as a group (especially non-Gulf States) are operating below potential—that they are not, in fact, taking full advantage of the opportunities that the global economy has to offer. The Arab states have lost part of their sovereignty to international actors like transnational corporations and international organization. However, the AGSs successfully reap the benefits of globalization and become a region of great interest for investors. Globalization turned these States from a poor area with desert prince doms into countries with high economic indicators.
Politically, my concern was on the Arab Spring. While it is dangerous to make hasty
generalizations about an ongoing struggle against traditional institutions, I can safely assume that
changes in the Arab world would be continuous and hopefully for the better. Globalization and
modern technology play a crucial role in the spread of ideas pertaining to the events. Thanks to
modern communication, people in the Arab world have come to know the happenings in the rest
of the world, both politically and economically. Some believe that what is going on in the Arab
world (Arab Spring) is the creation of Facebook, Twitter, cell phones, and other inventions of
this globalized age. I believe that social media as well as economic hardship play an important
role in today’s revolts. But to say that media is the only creator of the Arab risings is an
exaggeration. A more important key word is the gap between the youths’ ambitions and the
provided work opportunities. Absolute economic or political deprivation is not the only real
challenge in the Arab world. Globalization creates an acute awareness about opportunities
elsewhere. It is therefore the gap between expectations and opportunities that really matters.
Indeed, socioeconomic deficiencies along with the absence of political freedoms are a major part
of the problem. Persecution in the Arab world causes a sense of frustration, and finally due to the
combination of all these factors, change in the Arab world becomes inevitable.

In analyzing the consequences globalization brings culturally in the Arab world, two
dominant issues were addressed. The first claims that cultural globalization is harmful for the
Arabs since it contributes to the degradation of the moral and ideological values of local culture;
the second proposes cultural globalization as beneficial as it encourages integration and useful
cultural exchange. I argued that globalization poses a serious challenge to Arab culture and
identity. Cultural globalization poses a challenge to Arabs’ ways of life, values, principles,
culture, and identity because it promotes the transmission of information through the media and
this has resulted in the hegemony of Western culture. Since globalization is inevitable, I suggest that Arabs cannot afford to either completely reject or confront it. Rather, the Arabs need to comprehend it more fully and identify its potential, both positive and negative. The Arabs must, therefore, participate in the process to take advantage of aspects of cultural globalization that enhances their societies and develop their human and material resources capabilities. The Arabs are free to take from cultural globalization whatever helps them in their journey of progress but they also have the choice of rejecting whatever aspects of cultural globalization that compromise their Arab heritage, traditions, and social values. In this way, it is possible to coexist with cultural globalization.

Chapter three studied three anti-globalization novels: Sunallah Ibrahim’s *The Committee* (2001) and *Zaat* (2001) and Subhi Fahmawi’s *Love in the Time of Globalization*. These novels are excellent examples of the need to move beyond the narrow-literary sphere to grasp new socio-cultural phenomenon the Arab society is confronted by. To Ibrahim and Fahmawi, the United States came to be characterised as a reactionary, repressive world power, hostile to the legitimate aspirations of small nations in the world at large, not just in the Arab world, and mindful only of its capitalist interests. The books touch upon how foreign corporations are a curse to developing nations. The novels are also read as criticism of the corruption of the capitalists who facilitate the Western exploitation of the Arab countries. Most of these issues are seen from the view of the public. The texts criticize the alliances of the political establishment and multinational capitalism while advocating endurance to the working poor.

In Sunallah Ibrahim’s *The Committee*, Western domination is symbolized by the Committee, that is, a faceless authority that can decide your fate and channel your destiny. The protagonist is summoned to appear before this Committee and suffers the humiliating array of
questions that impinge on his life, his thoughts, his conduct, and his individuality. The Committee members inquire into his intellectual loyalties and his reading of regional histories, then, dissatisfied with his reasoning, insist that he defends his ideas. The redundancy and hopelessness of his ordeals suggest that he is there for little more than the Committee's sadistic and cruel amusement. In the narrative, the protagonist uses Coca-Cola as a symbol to attack globalization and economic domination. He intends to show how such market influence leads to political influence, specifically in poorer nations such as Egypt. By illustrating the influence of capitalism around the globe, Ibrahim hints at its severe results on the Third World. He suggests that all of us are controlled by forces we often have no inkling of. The novel can be described as a revelation of how a person is forced to bend to standards acceptable to society and the authority that rules it, as well as of the ways in which any genuine individuality is rejected and fought. A mindless bureaucracy dominates everything, creating a paranoid atmosphere that crushes a human being and imposes the harshest sentence on him/her.

Ibrahim's *Zaat* offers social criticism of Egypt under three post-colonial presidents: Jamal Abdulnasser, Anwar El-Sadat, and Hosni Mubarak. Like *The Committee*, *Zaat* is an unusual and much loaded novel which tells the story of Arab citizen struggling for self-realization against the whirlwind of seemingly random impediments all around him/her. Imbued with an Egyptian sense of humour and deeply rooted in the culture and politics of the modern period, the novel takes a dim view of the changes that have occurred in Egypt over the past few decades. The protagonist is a simple middle class woman named Dhat. Her life experiences and relationships are set against economic and social upheavals in a style that is sophisticated yet bawdy, highly ironic and often extremely poignant. Ibrahim also shows how media is reflecting and distorting reality. The news media not only presents the stories of the day, but also hides
them in a contradictory web of information. He shows how media is used to control or misinform the masses. Again like *The Committee*, *Zaat* is a warning of the dangers, minuses, and shortcomings of globalization and the open-door policy.

Throughout his *Love in the Time of Globalization*, Subhi Fahmawi’s main concern is the political, economic, and cultural life which is closely related to the problem of contemporary Arab rights, economic, and cultural crisis. He explores the setbacks and predicaments created by globalization. Throughout the novel, the writer opposes globalization with all its power and achievements in all social, political, economic, and intellectual walks of life. Fahmawi concerns himself with certain curses such as consumerism, the erosion of human values, reliance upon the West, the scarcity of natural resources, replacement of all that is natural with the harmful materials, disintegration of family as an institution, immigration, and the spread of deadly, humiliating, and shameful diseases as (Aids). The novel is an attack on globalized love. For the novelist, love in this age is business or self-interest love. Love, in the text, is not stimulated by beauty or physical attraction; it is in fact love for money that masks itself as romantic love. It is like a stubborn and incurable disease. Like Ibrahim, Fahmawi mentions of the hateful and loathsome presence of Westerners in the Middle East and their goals which have nothing to do with democracy, freedom, and human rights as they (Westerners) claim, but with Arab’s wealth and the increase of their empire, particularly the American one. Indeed, the three texts attack globalization and present the Arabs as mere consumers of the Western products even those that are well past the ‘use by’ date and not for human use. They ridicule not only Westerners, but also the Arab elites and capitalists who surrender to Western business interests and facilitate the influx and penetration of Western companies and products into the country through the country’s open-door policy. Ibrahim and Fahmawi are suggesting that the Arab world is but a colonial
stomping ground for multinational corporations. And, indeed, this is the strongest message the authors are trying to convey throughout the novels.

Unlike the novelists discussed in the third chapter, the writers who figure in chapter four celebrate globalization and see the West as a hospitable destination offering the promise of a better and freer life away from repressive rule and economic hardship. They see the West as a location which invites inspiration and new opportunities. To them, globalization is not a problematic concept; it is a necessary experience that enriches and broadens one’s cultural horizons, and a fertile ground to bridge the gap between different cultures. This chapter focused on three pro-globalization novels: *Girls of Riyadh* (2007) by the Saudi novelist Rajaa Al-Saena, *Only in London* (2002) by the Lebanese-English novelist Hanan Al-Shaykh, and *Habibi* (1997) by the Palestinian-American novelist Naomi Shihab Nye. These texts celebrate globalization and explore the ways in which Arab writings travel and cross geopolitical locations. They demonstrate that there remains a space for the fusion of the Arab world and the West. I showed that crossing cultural bridges is the goal of the three novels discussed in this chapter.

Rajaa Al-Sanea’s debut novel *Girls of Riyadh* is the story of a four upper-class Saudi girls negotiating the clash between tradition and the encroaching West. It is a critique of the social traditions of Saudi Arabia which deny enough spaces for women and focus on the victimization of both men and women by the negative societal conventions. It discusses the role of technology and Western pop culture in the lives of contemporary Arab women. The novel marks a turning point in the history of Arab writing as the novelist narrates the story through a series of emails and chat room discussions. She sets the novel up in the information culture bringing the Arab society closer to the global and new technologies which govern it and at the same times uses hybrid languages associated with globalized, wired existence to establish
communication between Saudi people and other people outside the Arab world. This is part of
the author’s attempt to rectify the misconception about perpetuated image of Saudi/Arab people
and society, particularly in the eyes of the Westerners who still perceive Arab women as
illiterate.

Hanan Al-Shyakh’s *Only in London* focuses on three Arab immigrants who have
struggled against poverty: Amira, a Moroccan prostitute, an Iraqi refugee, Lamis, and a Lebanese
gay, Samir. A fourth character, Nicholas, a white Englishman who works as an art dealer for
Sotheby’s and lives between London and Oman. The characters meet first in the middle of air
turbulences through their journey from Dubai to London. On their arrival, Amira befriends Samir
and Lamis falls in love with Nicolas. The novel shows how, in the metropolis, the characters’
diverse experiences and fates intertwine. The greatest single unifying factor in the novel is
interestingly London. By this I do not mean London as a geographical location, but as a set of
values; values absent from their own lives, and from the Arab geographical locations from which
they came: the most important of these is the value called ‘freedom’. London gives each of them,
different as they are, the freedom to do what they want. Moreover, the novel presents the theme
of borderlessness and cementing the gap between the West and the Arab world through the
relationship between Lamis and Nicolas. As the representatives of their cultures, the relationship
between the two characters is encountered with some obstacles. But at the end of the novel,
through dialogue, negotiation, and sensuality, the novelist manages to make their relation as
successful.

In *Habibi*, Naomi Shihab Nye expresses her own experience as an Arab immigrant in
America through the story of Liyana and her family. After her first kiss, a 14-year-old Liyana’s
family moves from St. Louis, Mo., to her father’s homeland where kissing, wearing T-shirts, and
boy-girls friendship is inappropriate. They move to Palestine to learn about their Palestinian father's country and culture. However, right from the moment they are stopped by Jewish customs agents at the airport, they face racial prejudice and discord. Then Liyana tests her family's alleged unprejudiced beliefs when she befriends Omer, a Jewish boy. With this love, she challenges family, culture, and tradition. As Liyana learns about her new culture and begins to find her place in Jerusalem, as an Arab-American seeking peace, the reader also learns more about the cultures found in this city. Nye's climactic ending leaves her readers pondering, why Arabs, Jews, Greeks, and Armenians can no longer live in harmony the way they once did. Through it all, Liyana's growing romance with a Jewish boy symbolizes the hope for a peaceful future between Palestinians and Jews. Nye is able to strip away old prejudices and reveal the heart of a people, a heart which is quite full of hope and peace. *Habibi* has made the wish for peace personal as long as individual citizens like Liyana's grandmother “never lost [her] peace inside” (*Habibi* 247). I believe that this book and the alike give an understanding of the lives of the Arab people whom the Westerners only read and hear about from the news daily. Nye allows the Western reader to enter this world where the turmoil is going on through the eyes of an American girl, someone quite similar to themselves.

My analysis and discussion of the above novels I hope, successfully revealed that the writers' cultural and political concerns point to an aspiration to search for a means of contact between the West and the East. The writers yearn for better human contact that is free from the tensions in East-West relations and cultural misunderstandings. Moreover, I showed that Al-Shaykh and Nye accomplish this, perhaps problematically, through seduction. In other words, it is more noticeable in their fiction that they deliberately use love affairs and sensual relations to romanticize the relationship between the West and the Arab world. The love stories between
Nicolas and Lamis in *Only in London*, between Omer and Liyana in *Habibi* form the means of exploring their wish to cement the gap between the two different cultures. In the works of Hanan Al-Shaykh and Naomi Nye, which, in my view, have revolutionized representations of the West in Arabic fictive writing, I found this reversed, with the central sensibility being female (Lamis and Liyana), while the Western other is embodied in a male character (Nicolas and Omer).

Al-Sanae, Al-Shaykh, and Nye utilize their personal and cultural experiences to delve into the complex relationship between the West and the East. They write literature that accommodates and celebrates differences and builds bridges of communication between divergent, yet transnational cultures. My study of these novels showed that in spite of the different national, historical, and cultural contexts that inform their texts, they all emphasize the importance of change and dialogue. They also emphasize that the Arab societies should reconcile with the Western ones especially the Americans. This chapter focused on transnational, cross-cultural, and global issues. The texts are shaped by currents events as the Palestinian-Israeli conflict and the depiction of the Arab women who have been misrepresented as silent and powerless victims. There is an obvious disposition in both Nye and Al-Shaykh to address issues of a cross-cultural nature, and to present themselves for humanitarian reconciliation and considerate understanding between one culture and another. I found that their fictions originate from cultural meanings which are able to communicate across different geopolitical regions. The entire novelists share the similarity of using metropolis, aeroplanes, and airports as metaphors for compression of time and space. They prepare the ground for an understanding of the complex relationship between the West and the Arab world through contemporary Arab writers' literature.

S. O’Brien and Imre Szeman in their article “The Globalization of Fiction,” have asserted that “all literature is literature of globalization” (611). All the six works discussed in this
dissertation are serious reflections on globalization, albeit in various degrees. The analysis done in this dissertation shows that while the works of Ibrahim, Fahmawi, and Al-Sanae represent globalization as being thematized within their narratives, the works of Al-Shaykh and Nye show no direct link with the process of globalization. In other words, while the former texts reflect the pros and cons of globalization more explicitly, the latter ones represent the issue more implicitly or indirectly. They discuss different global issues such as transition, identity, culture, migration, East-West relation etc. Indeed, it has become a daunting task to “study literature without situating it and the culture from which it emerged, in transnational histories linked to globalization” (Masoomi 55).

The works of Ibrahim and Fahmawi are found to be bearing the reflections of some dimensions and effects of globalization within their events; and globalization becomes more directly traceable when it is thematized within these texts. The focus on the love stories in *Only in London* and *Habibi* helps to develop to show the effects of the new era and globalization in cementing the gap between two alien cultures. In *Girls of Riyadh*, Al-Sanae describes the social and cultural changes in Saudi society in the new context of globalization; the main instruments for achieving the aim of thematizing globalization include the practice of writing in the genre of emails from the writer to a group of subscribers and factual scenes, ironical tone of the writer, and thematic patterns. Indeed, the discussed novels offer a fascinating glimpse of the mechanics of repression worldwide. They are challenging the critical claim that Arab writers write only on love, family, and the like. The discussed texts show that Arab writers are engaged in varying degrees and ways—with aspects of the economic, political, socio-cultural contexts as well as the gender issues.
In my view, the Arab way of thinking has to undergo radical changes in order for the Arab society to be in a position to deal with issues of cultural globalization. Arabs need to have the necessary freedom of expression and encouragement to develop innovative ideas and creative solutions. I suggest that fictive writings concerning the pros and cons of globalization would help the Arab community take a holistic view of globalization. Such a view would help Arab societies negotiate with the transition initiated by globalization.

Considering the disfigured and malformed image of Arabs in some Western writings and their Hollywood movies, Arab literary writings offering a corrective view of the civilizational identity of Arabs have become significant in the present context more than ever before. Exploring the themes of the Arab literary works can create a site for understanding the complexities of the Arab identities, politics, and culture. Farther academic studies on Arab writing can help to create an interest among non-Arabs to read the texts and develop a better understanding of Arabs in terms of their cultural identities.

Further research in the field would help both Arab and Western writers rectify their misconceptions about the ‘other’. The need of the hour is a wider international readership conscious of the fact that cultural boundaries cannot be crossed without diminishing prejudice and misrepresentation. In order for transnational writings to achieve their goals, there must be a reciprocal need to read Western writers in the Arab world and Arab writers in the West. This will help transcend cultural divisions and political conflicts much more than political rhetoric. This study is a modest contribution to this ongoing endeavour of the transnational intellectual community to create a truly multicultural world.