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**HYBRIDIZATION'S IMPRINT ON PAKISTANI INTELLECTUALISM:  
CATALOGUING POST-COLONIAL SENTIENCE THROUGH DAWN**

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**ABSTRACT**

*Perpetuated through recurrences, the English daily Dawn curates those everyday databases of existence, which meld together to constitute a multifariously textured interplay of cognitive processes. Intrinsically hybrid, the newspaper illumines psychological, emotional, intellectual, factual, fictional, sociological, political, indigenous, and foreign discourses that become complimentary and contrapuntal to one another. In being the seminal Pakistani newspaper and forbearer of its nascent postcoloniality, Dawn chronicled the initial opposition to colonialism of sorts. Fast-forwarding to today and traversing Pakistan's post-colonial landscape through Dawn, the Books and Authors and People and Society sections present an instance of the Pakistani intellectual's psychological tethering that appears moored to an intellectualism borrowing from the centrality of Western discourses. Employing a theoretical amalgam of cultural hybridity and literary discursive nuances, as viewed within the Pakistani psychology, this study aims at dismantling a form of intellectual hybridization that owes its shaping to its post-colonial identity. A textual analysis of interviews and non-fiction reviews from the Dawn newspaper has been carried out, focusing on the newspaper as a hybrid genre capable of assimilating the national discourse. The inquiry of this analysis attains a triadic multifariousness; an examination of Dawn's existential, generic, and topical aspects seeks to answer how hybridity configures and reconfigures culturally observable psychological expressions of Pakistani post-colonialism. Eventually, a striking critical finding of this document is that the intellectualism of Dawn that began as a counterpoint to the central dominating consciousness of the British colony, inevitably, got caught up in the paradoxical creation of elitist stereotypes and cultural peripheries in the long run.*

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**Keywords:** Cultural hybridity, Intellectualism, Postcoloniality, Media, Psychology

**INTRODUCTION**

Perpetuated through recurrences, the English daily *Dawn* curates those everyday databases of existence, which meld together to constitute a multifariously textured interplay of cognitive processes. Compartmentalizing sensibilities into columns and sections, *Books and Authors* wrests its characteristic blend of intellectualism and emotionality not merely from synchronic events happening simultaneously across time and place, but through and within the latently implicit realm of social acculturation inherent in hybridizing processes of post-colonial paradigms of thought. A locus of information accumulation and dissipation is thus fomented, pre-ordaining, pre-supposing, and pre-figuring a center and periphery. Notably some of its discursive operations may remain potentially dormant, for the audience may remain non-existent, currently or

presently not partaking in its processuality: the daily *Dawn* is largely perused and devoured by the country's English speaking elite; "the Oxbridge educated and influenced audience" (Haque & Sheikh, 1994:1484). However, intrinsically hybrid, the newspaper forms an expanse wherein the psychological and emotional, intuitional and intellectual, factual and fictional, sociological and political, and indigenous and foreign terrains coalesce, becoming both complimentary and contrapuntal to one another, contextually. Clark (1975:167) asserts that the eighteenth and nineteenth centuries saw journalism as being, "a hybrid affair". Quite intriguingly, the existential throes and turmoil necessitating the genesis of the journalistic tradition of *Dawn* in twentieth century sub-continent remains deeply relayed and encoded in the freedom struggle for a Muslim India, which was not a reality neatly marked or demarcated geographically and territorially on the world map. Instead, it persisted as a profound diachronic sensitivity in the poetic, cerebral, religious, historical, cultural, and political recesses of the vision of a grander Muslim ancestral glory. In its inception, continuance, and perseverance, the struggle was multi-layered, born out of the multitude of psycho emotional subtexts, pretexts, and subterranean strata. And cataloguing this sentience, *Dawn* initiated, essentialized, promulgated, and publicized the catalysis of an inherently political resistance against subjugation and oppression. Founded by the Quaid-e-Azam in 1941, "the newspaper became such a symbol of identification with the league that carrying it was a statement in itself" (*Dawn*, 2017). However, this research probes how *Dawn's* current intellectualism became hybridized, and in turn reinforced the binaries and stereotypes that it previously sought to dismantle.

#### PROBLEM STATEMENT

Embedded in the pulse of the daily newspaper was an agenda to "advocate and defend the demand for Pakistan from criticism from the British, the Indian National Congress and other Muslims" (*Dawn*, 2017). And in being the seminal *Pakistani* newspaper and forbearer of its nascent postcoloniality, *Dawn* chronicled the polyphony of initial potent opposition to colonialism of sorts. However, fast-forwarding to today and traversing Pakistan's post-colonial landscape through *Dawn*, the *Books and Authors* section presents an instance of the Pakistani intellectual's psychological tethering that appears moored to an intellectualism, which borrows from the centrality of Western discourses. In directing its course towards the Pakistani intellectual elite, it unavoidably creates, exposes, and brings forth segregating lines between an elitist intellectual outlook and the ordinariness of *the little people's* worldview. It is, precisely, the psychology of this divide that the research seeks to interpret.

#### SIGNIFICANCE OF THE STUDY

In living through the inner vagaries, psychological dilemmas, and perceptive ambiguities, both imposed and acquired in the process of cultural reconfiguration during and after the realization of Pakistan as a post-colonial actuality, situating oneself in the Pakistani milieu

becomes tremendously important as a young thinker and critic, metaphorically inhabiting its intellectual culture. Examining and evaluating its oft-times stereotypical and cliché-driven adherence to Western modes of thinking and reliance upon global discourses, for the formulation of its sensibilities, seems terribly vexing. Therefore, this study is an offering to the thinking youth of the country, to retrace and critically view the influences in thought lineages that shape the Pakistani intellectual scene today.

#### **RESEARCH OBJECTIVE**

To retrieve the ambivalences of post-colonial Pakistani thought from the recesses of an English intellectualism, as portrayed in *Dawn* newspaper.

#### **RESEARCH QUESTION**

How do the dynamics of a hybrid English intellectualism expose the psychological divide prevalent in post-colonial Pakistan?

#### **LITERATURE REVIEW**

The politically saturated newspaper is a cultural commodity, ingrained in the social dynamics of the everyday consciousness. The threefold analytical study to be carried out is firmly based in this review as the articles chosen for building the course of interrogation provide essential insights into the newspaper as a culturally hybrid production, the ambivalences inherent in Pakistani psychology, and cultural hybridity as a tool for subversion of dominant discourses. These seemingly differing themes co-mingle to provide a portrait of Pakistani post-colonialism.

Proclaiming the newspaper “a familiar feature of our cultural landscape,” Clark (1975:166, 168) evaluates the evolutionary shifts in its thematic schematization as it transformed through a preliminary elasticity towards a generic formalizing, within the sphere of mass publication. As he delineates the eighteenth and nineteenth centuries to be the procedural loci of transformation, upheaval, and cultural reconfiguration, in addition to individuals, the thought-patterns that societies amassed therein became “increasingly mobile”. Paradoxically, city centers perceived to be fixities in time and place, in fact, transformed into axes of social reconfiguration, becoming the focal points of entire milieus in flux. In this collective consciousness, both marked and marred psychologically by the condensation of cultural change, journals and journalists propelled the recounting of spectacles, unfolding in the realm of current reality. Reviewing not only the “contemporary society”, but also escorting and directing “the individual through it,” (Clark, 1975:168) the newspaper was the quintessential archetype of a paradoxical change, consistently in flow within the stream of a broader public consciousness, however, rooted also in the editorial vision. Naturally, the weekly, monthly, and yearly editions not only gauged and shaped the perceptive configurations of the current and contemporaneous, but in approaching and reproaching matters of public concern, it accumulated ethical and moral tessellations, contriving a culturalism exhibited through the journalistic

realm. Moreover, intriguingly, “social acculturation or assimilation was another latent, at times, even manifest” (Clark, 1975:171) operation of the daily journal. The enigma, herein, and throughout the history of the disseminative transfiguring of information through the newspaper, is that the proliferation of cultural complexity, following the intermingling and intermixing, and other times, the intrusion and invasion of novel forms of cultural expression, evolved inversely proportionally to the degree to which a newspaper’s cultural imprint could afford ethical-moral predilections. Expanding, dilating, and diversifying from within and outside, hybridization’s operation in the socio-cultural realm substantiated its own dislocation from the pivot of cultural coloration. From mapping the early newspaper’s tendency to narrate the assorted specificities of culture to asserting that modern mass newspapers must be “culturally neutral” if they were to remain in print, Clark’s perusal of the journalistic otherworld of paraliterature illuminates those insightful intricacies of hybridizing processes that plague the notion with inherent ambivalences.

The research, then probes those significations that characterize this hybrid trajectory of thought, in turn, mobilizing and catalyzing, a culturally untethered and dissociated figure of the impersonal page. It further seeks to investigate whether the redefining of cultural processes as neutral cause them to imbue inklings and implicit insinuations of a hybrid intellectualism, within the framework of structured data, which is the newspaper. In pursuing this probing and discovering subliminal cues to intangible cultural phenomena, another altogether perplexing facet of the newspaper emerges as Haque and Sheikh (1994:1482) undertake a “pilot or illustrative exercise” in quantifying, collating, and critiquing the content of six major Pakistani newspapers, including the daily *Dawn*. Generating a discursive space for the Pakistani intelligentsia, it was set forth through this study, that the English newspapers tended to incline towards an internationalist ethos, far removed from the everyday wrangling of the troubled and conflicted Pakistani audience. In quantitatively charting out the topicality of these newspapers and the stereotypically globalist perspectives they perpetuate, the article concludes that, “the old McCaulay tradition of creating men of letters of us colonial gentlemen, has left a deep-rooted mark on the Pakistani intellectual” (p.1486). As the two researchers trek and trace these tropes and motifs of the Pakistani English newspaper, a resurging reference to the colonial past, shaping the cerebral landscape of the present post-colonial existence, becomes inevitable. Furthermore, the inquiry that whether or not a brief lapse between the ex-colonial and post-colonial bridge those multitudes of intense confrontations and perplexities plaguing the colonized imagination is pursued. Instead of tracing an analytical view of the hybridized post-colonial socio-political order thus born, the intellectualism expounded by these newspapers appears unsynchronized with Clark’s (1975) evocation of cultural neutrality. In actuality, it seems that the discursive space, rather than offering a critical panoramic synthesis of the Pakistani post-colonial situation, turns into the foreground for examining cultural hybridity’s conflicting

manifestations in the idiosyncratic Pakistani post-colonial intellectual projecting forth himself through the newspaper.

In attributing a literary streak to the operationalism of post-colonial theory, Kraidy (2005:3) describes hybridity as a notion “whose definition is maddeningly elastic, whose analytical value is easily questionable, and whose ideological implications are hotly contested”. In comparison to the offshoot of thought that categorizes hybridization’s cultural reconfigurations as rejuvenating, exonerating the individual from the limiting clutches of a cultural solidity, Kraidy aligns with those classifications of hybridity that mark it as a historical inevitability, furthering that, “the self-enclosed culture is in fact a historical aberration” (p.3). Mobility across cultures and the accompanying psycho physiological boundary traversing, recapitulate one of hybridization’s central assessments of the human condition, manifested through the malleability of movement. Such movement, underlying adaptability, additionally entails the interpenetration of “cultural commodities such as media programs” (p.5). The concurrence, convergence, and divergence of literary, theoretical, and historical paradigms of hybridity become apparent, quite interestingly, in the study’s referrals to the over-arching cultural procedure surfacing as “the Indian community’s negotiated integration into British culture,” (p.10) this instance of integration, however, did not occur only at the juncture of the British Raj in the sub-continent, but also during the consumption of hybrid media produced for the hybrid audience. However, considering Bhabha’s hybridity to be “the subversion of political and cultural domination” (p.2), its tonalities, nuances, and circuitous percepts within the sub continental arena further layer the inquiry of the current research. Notably, the inception of *Dawn* itself embodied a subversive resistance, characteristic of the subculture of Muslim India towards the colonial rule. In a similar vein, the interplay of theory and praxis and its connotations, repercussions, and realizations is explored as relying on Bhabha’s celebration of “the contamination of Imperial ideology” (p.58) during the formalization of native parenthetical insertions in a totality otherwise considered pure. Nevertheless, as is discoursed and argued widely, the employment of the colonizer’s language, with its system of emblems and conceptual meanings diffuse the Pakistani post-colonial hybridity colloquy with a psychic lineage, which is widely ascribed to the particularity of the Muslim perception of othering, as later argument would unveil.

Studying the portrait of Pakistani psychology, which seems wrought with psychogenic quasi-struggles, Dębicki (2016) analyzes the multitude of abstractions and percepts, stratifying inclinations, tendencies, and propensities of the Pakistani thought-process in relation to the outside. The sedimentation within mental and psychological domains, thereby, presents the portrait of a people riddled with rudimentary existential challenges; anchored to a metaphorical centrality, which is fundamentally misaligned with the geographical center, this thesis pictures the morphology of an average Pakistani mindscape. Whereas the metaphorical center is firmly based within a layered ancestry of the Muslim world, the psychological migration fuelled and necessitated by partitioning of the sub-continent

accompanied a dissociation, severance, and detachment from the South-Asian civilizational center, with the Eastern Pakistani border becoming “a line of ritual cleanliness” (p.353) divide. Such physical dislocation, upon intermingling with the psychic sensibility, appears deeply pronounced when considered that “Pakistanis as a nation are very young, surrounded by some of the oldest civilizations on Earth” (p.353). The geographical shift disfigures into a metastatic invasion, juxtaposing fear-inducing psychological absurdities and regional and political complexities, marring the socio-cultural fabric profusely. Furthermore, the dissonance created by a “tendency (from within the state) to purify ideological foundations of Pakistan” (p.354) in an “ideologically murky state” (p.352) reinforces the many artifices, constructions, and reinforcements of simulacra of reality, shaping the indigenous psychology and resulting in a “deep feeling of general insecurity to which most of those who know Pakistan would testify” (p.358). The Pakistani psyche, thus imprisoned and encaged within its own incongruities that are subjected through the willful subjugation of masses by the political elite seems aimlessly afloat in a mosaic of remnants and fragments of its lost ancestral glory, a dismembered South-Asian identity, and a hostile externality perpetually ready to dismantle its core ideological foundations. Whether or not the plethora of muddled beliefs owes its existential redundancy to Pakistan’s colonial past, it presents a case of the prevailing distinctive postcolonial hybridization of the mind, which is indicative of a temporal perceptive territory whose meditative processes rely heavily on the conception of the extrinsic as opposed to intrinsic self-reflection.

#### RESEARCH METHODOLOGY

**Theoretical Framework:** Riddled with a diversifying compendium of contradictions, post-colonial theory is, at times, conceptualized as a meta-reflective sense-making mechanism, manifesting in literary critique as a bestowal of “value to the personal or human dimension” (Chapman, 2006:8). Tracing the lineage of intertextual thought in the literary nuances of postcoloniality, Chapman (2006) reminds, “Postcolonialism as a spur to thought and activity predates Said, Bhabha, and Spivak” (p.12). A collage of textual sentience, confined not merely to those forms of linguistic projection that belie the operation of institutionalized post-colonial thinking, the imprints and contrails of literary thought remain eternally in print, providing grounds to analyze the discursive intellectualism formed therein. However, the recursive loops, twists, and turns that cultural thought gets entrapped in, is one of the consequences of an inevitable permeability underlying hybridization. Thereupon, it is the presence and intervention of human element in hybridity’s dynamics that makes it nebulous. Geographically uninhabited yet temporally lived, the hybrid culture is one such labyrinthine construct which may, over time, come to entail “multiple margins and centers imbued with different degrees of significance” (p.17). Particularly prone to such segregations and psychological divides is the Pakistani mindset, a blend of dislocated tendencies that need resolution and reconciliation.

Employing a theoretical amalgam of cultural hybridity and literary discursive nuances, as viewed within the Pakistani psychology, this study aims at dismantling a form of intellectual hybridization that owes its shaping to its post-colonial identity.

## RESEARCH METHOD

Qualitative in nature, the current research's emphasis is on reviewing and studying literary and theoretical insights. A contextual, textual, and discursive analysis of four non-fiction reviews from the November 2020 issue of *Books and Authors* section of the Dawn newspaper has been carried out, focusing on the newspaper as a hybrid genre capable of perpetuating, assimilating, and sustaining the national discourse.

## DATA ANALYSIS

Hybridity's equivocality is immersed in the notion of a subtle imperceptibility of change that morphs the fabric of existence, emphasizing the mechanisms of change that operate through an ongoing organic blending, smeared by transience and ephemerality. An analysis of the mechanisms through which the perception of change may be recorded, processed, and documented when its topography is layered with contours that get patterned, not only by millennial transformations but contemporaneous torrents becomes necessary. In trying to sketch out the nebulosity of Pakistan's cultural shifts, in turn presenting illustrations of the post-colonial essence, it may also be thoughtful to construe the various subcultures and countercultures within the totality referred to as the Pakistani psyche. Surprisingly, there are overlaps and commonalities within and among the apparently diametrically opposed yet psychologically alike countercultures, as will be referenced later on in the text. The perception of the countercultural, globalist or liberalist intellectualism, thereupon, coils back into some of the similar influences that illuminate the popular Pakistani psychology. Essentially hybrid, internally and intrinsically, the psychological postcolonial imaginaries vivifying the Pakistani thinking, appear to form an aggregative subconscious, rather than a collective conscious.

Thematically, *Books and Authors* and *People and Society* columns open a conversational, dialogical, and explicative space, discoursing literary, philosophical, and critical percepts in undertones and overtones of globalist discourses. The globalist and internationalist, herein, encapsulate a resounding echoing of intellectualist tendencies recognizable on the worldwide virtual communicative plane. On a level of quintessence, this discursive practice does not appear to operate within a regional singularity attributed to cultural intelligibility accessible only to the native consciousness. The synapse of hybrid intellectualism, therefore, resides in this interstice of cultural assimilation within the traceable thought sequence of these literary journalistic texts. In doing so, it supposedly assumes total neutrality, an explicative middle ground for the newspaper to operate within. However, the counterculture residing in this tonality ensues from the statistic that "only about one percent of

Pakistanis are fluent enough in English to read a paper” (Dębnicki, 2016:363). Moreover, “large town dwellers and the expatriate community, including foreign journalists,” (Dębnicki, 2016:363) formulate the portion of communal consciousness; articulate enough in the English-speaking world to analytically and critically comprehend the far-ranging suggestions, intimations, and connotations of its discourses. As discussed previously, greater ratios of cultural hybridization pre-requisite a culturally blander palette in the newspaper terrain, condensed with exigencies of information, yet, unable to execute a declarative explicitness: “judgments are implied rather than expressed” (Clark, 1975:174) in the contemporary newspaper. The inquiry of this analysis, therefore, must accommodate a triadic multifariousness; an examination of Dawn’s existential, generic, and topical aspects will seek to answer how hybridity configures and reconfigures culturally observable psychological expressions of post-colonialism in Pakistan.

Tiered and stacked into strata of cerebral sentience, the postcolonial intellectual attire appears to have amassed attributes of tonalities that morph superfluously with a corresponding change in the geographical regionality. However, the tessellated portrait of postcolonial intellectualism showcases propensities that characterize the Polaroid themes of social and psychological disintegration and reconciliation, and the lingering tension between degrees of subjugation and emancipation in the postcolonial mindscape. While treading the swathe of cultural expanse, the postcolonial thought-process counterpoints, oft-times, the many loci of experiential belonging against dislocation and dislodging of the thinking self away from them. However, as the sense of inhabiting the heterogeneously textured tapestry of communal verities and vagaries becomes actualized, the psychologically tenanted intangible entirety of the postcolonial cerebrum negates its colonial obliteration in its multifarious excursions through the substratum of thought inclinations. The hybrid culture, then, is not merely a seamless choreography of intermingled thought lineages, rather a deeply seamed sedimentation of conversing interludes within the panorama of psychic states constituting aggregative psychoemotional facets of postcolonialism.

In this regard, as *Dawn’s Herald* traverses the world of systemic stereotypes ridding culture of the richness of its mosaic of propensities and actualities alongside Edward Said in conversation, a rebuttal of the clichéd American perception of the fictitiously arbitrary “‘Arab attitudes’ and the ‘Muslim mind’” (*Dawn*, 2019 – originally published 1992) become prologue to the ensuing interview. The session opens with references of Said’s shared emotional and cerebral ethos with Faiz Ahmad Faiz, with the declaration that he cites him as “a great example of the post-colonialist intellectual at work” (*Dawn*, 2019). And after some preliminary insights on the comparisons among the colonial historicity of the subcontinent and Arab world, said insinuates that he “looks at India and Pakistan and tries to discover what the role of culture was in forming imperialism in the West” (*Dawn*, 2019). In doing so, as he informs of the cultural nuances defying Imperialism within subcontinent’s contextuality, the consequent hegemonizing



momentum of the covert Western infrastructures that manufacture and disseminate knowledge become the centrifugal centerpiece of conversation. However, returning to the prelude, *Herald* insinuates that “Said is now known as a disciple and heir of sorts to the French philosopher and litterateur, Michel Foucault, mainly due to his approaches to post-structuralist theory” (*Dawn*, 2019). Intriguingly, the common weave threading the analytical patchwork of this research is built upon the recognition and delineation of that strain of thought, which inevitably launches the thought terrain in a recoiling towards the broader Western intellectualism, as interstitial references to Western intellectualism persist throughout the articles chosen for this analysis.

In this regard, narrowing down the discursive range and locating an interplay of intellectualist influences within the Pakistani context, Sarmad Sehbai, in conversation with *Herald*, *Dawn*, speaks of the “the latent energy of indigenous cultures” (*Dawn*, 2019 – originally published 1984) in a past interview, remodeled anew for the virtual internet plane, recently. In a sequence of thought, processing the generic, artistic, and theatrical realms of the invisibilia of the Pakistani culture that “reeks of sickening nostalgia” (*Dawn*, 2019), Sehbai extemporizes past paroxysms, bridging them with the cornucopia of relational and attributional hues and tones of Western thought hierarchies. Resultantly, the depth wherein culture’s embryonic potentialities are cultivated, both knowingly and unknowingly along the continuum of its hybridized experience becomes recognizable. At this point, it may be examined whether or not the cyclical and generational morbidity inherent in the metastasis of colonial disintegration, in reality, initializes an insentient recurrence of psychological dependence upon the colonizers’ cultural intricacies of intellect, for instance thought discourses outlining Modernism and Dadaism. It may also be asked if culture presents labyrinthine and maze-like formations, patterns, and leitmotifs that may systematically render impenetrable the extent of probable stereotypical latitudes. In a disorienting vein, Sehbai finally declares, “the culture of the people was banished and exiled” (*Dawn*, 2019), pointing towards an infringement of the indigenous in favor of foreign.

At the counterpoising fulcrum of Said’s sense of postcolonial intellectual exile and the threadbare internality of culture in exile, *Herald*’s interrogation of the quintessential Pakistani novel categorizes Mirza Athar Baig as baring his readership to “contemporary discourses on culture, history and identity” (*Dawn*, 2015) while initiating “a new fashion of thought and postmodern technique” (*Dawn*, 2015). Moreover, it frames Pakistani postcolonial regionality as battleground for the persisting conflict betwixt “borrowed knowledge and beliefs and superstitious practices in local culture” (*Dawn*, 2015). However, in another vein, *Herald* bespeaks of the immense complexity characterizing the search for one single most iconic Pakistani fiction essentializing its quintessence by claiming that “to define the exact nomenclature of the Pakistani novelist and how the physical space in which a novel is written defines it as a Pakistani novel” (*Dawn*, 2015) may not be easily decipherable. In keeping up with tradition, it may be articulated that even in dissecting the basis of a prototypical Pakistani

novel, Herald's hybridized discourse seems to oscillate between assorted wavelengths of the Western philosophical influences. While an examination of the culturally hybridized discourse affords an opportunity to explore those chambers of the human intellect's lineages that allow for an osmotic interplay of associations and significations to converge and diverge discursively, the newspaper orchestrates that social topography of topicality, which echoes thematic circadian cycles configuring intellectualist inclinations. The equivocation and irresolution within the postcolonial Pakistani context, thereupon, necessitates an analysis of its most recent engrossments in and engagements with the globally resonating intellectual influences.

Interestingly, Dawn that began as a vehement expression of the "opinion and sentiments of Muslim India" (*Dawn*, 2017), providing a portal to the resilient, politically aware periphery striving to textualise its struggle against the colonial censure has generated, in the long run, a centrality and peripherality of its own kind. In aligning and attuning with the discourses originated in the West, and catering to English-speaking elite, it has created a hybridized intellectualism, featuring a mismatch among readership levels. Ironically, what may appear another platitude of the globalized consciousness to some is then an entirely unintelligible conundrum to the significant rest. In this regard, some of the most recently published pieces in the November 2020 issue of *Books and Authors* include two non-fiction reviews drawing on mainstream feminism's overlooking of issues of race and gender, with one directly addressing and confronting the Western conception of Muslim veil, while two other reviews of generic likeness engage in the exploration of marginalized *Shia* themes.

In *Non-Fiction: Reclaiming Feminism*, Mariam Tareen's (2020) jutting tone embodies within it an adherence to the feminist vision, while pinpointing the politically imbalanced power dynamics within a *white-centric mainstream feminism*, as verbalized in Kendall's *Hood Feminism*. Pointing at the distortions and inconsistencies that a discourse may amass over time within its originating locality, the marginalization its pervading hybrid interpretations can expose. However, living, sensing, and experiencing the everyday Pakistani psyche, as one navigates its many paradoxes, the irreconcilable cerebral differences that exist between audiences, politically and religiously inclined towards conservatism and one that pledges allegiance with its growing intrigue, become visible. Tareen, however, reiterates that Kendall's arguments can be "extended beyond those borders" (*Dawn*, 2020). However, to the populous conservative Pakistani sphere that eyes Feminism's resistance against patriarchal oppression as a lurking danger to the social fabric centered on the family unit, this insinuation might not appeal. An audience that denigrates the Pakistani liberalist intellectual's adoption of the Feminist disavowal of patriarchy as a cultural anomaly may well be intrigued by its religious historical lineage that predates the Feminist discourse, alluding that to *us*, unlike *them*, the notion of an adequate provision of women's rights is not intellectually new. Again, these myriad hybrid cultural forms coil back towards the analysis of Pakistani psyche and its insistent reliance upon its own historical

discourses as opposed to those hypothesized, manufactured, and perpetuated by the West.

A similar inflection of the thought reappears in Mehr Husain's *Non-Fiction: Challenging the Veil of Stereotypes*; a review of the essay anthology titled *It's not about the Burqa*. Husain cites it as an actualization of the feminine sentiment against the confiscation of their narratives by "every segment of society – social, political, economic – and every market from fashion to literature" (Dawn, 2020). The reclaiming of personal narratives, encroached, manipulated, and in turn, contaminated by a foreign intrusion alien to one's self-enclosed identification of oneself, inherently carries the seedlings of resistance to subjugation. However, tantalizingly, *society*, herein, is a convenient alternative of the hybrid space entailing an intensely polarized perception of the feminine veil; while some identify it as a gesture of exercising control over the gendered binary; others regard it as the woman's politically cognizant responsiveness to her physical objectification. Labeling these essays as progressive, Husain proceeds to quote an extract from Khan's essay, *Feminism Needs to Die*, "Islam wasn't making it difficult, but feminists were" (Dawn, 2020). In rhetorically advancing and pushing forth a figurative sisterhood, the Feminist totality seemed to overlook that "Muslim women did have their own take on Feminism" (Dawn, 2020). Furthermore, declaring the first Muslimah, *Khadijah*, to be the foremost feminist, Ahmad, in her essay, propounds a hybridized intellectual current, one that seems to align not only temporal and cultural but an immensely historical civilizational lapse. The frequent mentions and endorsements of the Islamic thought and its women's informed and willful choices, the anthology appears to be hypothesizing its essential attenuation of an imposed social order that attempts to make its own unmitigated meaning-making appear supremely politically aware. Channeling a negation of their nullification by the Western Feminist tradition, this collection, seemingly, pinpoints the loopholes weakening its discourse.

Nevertheless, while both the articles critique the Western feminist operation in their characteristic ways, ironically, the pre-ordaining discursive centrality employed to counterpoint and counterpoise their intellectualism remains Feminism itself. For instance, declaring *Khadijah* the original feminist, the thought trajectory invariably reorients itself towards the centrality of Feminist discourse. Even in pinpointing the encroachment of Western Feminism from outside upon the internality and the supposed inclusion of the marginalized in the discourse, the focal point of return remains the discourse itself. The gravitating point of sentience, wherefrom a sense of the feminine self is being derived, in itself creates a dichotomy within culturally hybrid global scene. Apparently attempting to liberate itself from the supposed tyranny of the discourse, the tectonics of thought get wound up in culture's paradoxes.

Previously, Dębnicki (2016) insinuated that to the Pakistani psyche, "the easiest way of compensating for the inferiority complex is to take revenge at various non-Muslim minorities and weaker ethnic communities," (p.354), with the *Shias* being persecuted similarly. The inclusion of two articles in *Books and Authors*, outlining the

comprehensiveness of *Shia* (a Muslim sect) emotionality may not be happenstance or coincidence, then. It may be read as a similar strain of thought that recapitulates and acknowledges the presence of margins and peripheries in the circularity of culture. Qureshi's (2020) *Non-Fiction: The Frenchwoman's Pakistan* is an instance of how far-removed cultures can assimilate and interact across time and place, to the degree of a devout devouring and following of categorized as the foreign. Commemorating the life and works of Mariam Abou Zahab, a Frenchwoman who came to be a Shia Muslim, he declares that according to Zahab, Pakistan "continues to suffer because of its failure to resolve its main contradiction: a modern secular state built on religious sentiment" (Dawn, 2020), while establishing through her research "her reputation as a foremost expert on the network of Islamist political groups operating in Pakistan" (Dawn, 2020). However, on deeper excavation, one wonders if a politically conscious newspaper would take up the review and analysis of a *Shia* social scientist Frenchwoman rigorously researching the varied hues of Islamist vision in the conflicted country. Inevitably, one tries to bridge the dissonance between seemingly liberating yet immensely ambivalent ideas, upon deeper digging. In a state where people of different sects "[cannot] stand one another and [call] each other *kafirs*," (Dębnicki, 2016:351) achieving an intellectual common ground may become a conundrum. Furthermore, inescapably, Husain's assertion that "there is not one type of Muslim woman," adding that "one type of female Muslim is not representative of Muslim women as a whole" (Dawn, 2020) weaves into the debate on Pakistani sectarian divide, causing an intrinsic contradiction: it may be questioned if the Pakistani Muslim female echo Husain's opinion with a tolerant and clairvoyant certainty, subverting the Western Feminism's hegemony and domination over the entire discourse while also possessing the sectarian mentality, *otheirng* those of her own kind. However, in his *Non-Fiction: The Art of Karbala Dirge*, Peerzada Salman focalizes that the Shia art form of *Souz Khawani*, "was not introduced and developed by someone from the Shia community; rather, it was a Sunni man" (Dawn, 2020). Centralizing this finding as the highlight of his article, Peerzada points to the possibility of assimilative overlap between the two sectarian polarities. Nevertheless, yet again, the populous periphery, not attuned to this form of intellectualizing, and hardly familiarized with the eloquence of English expression found herein cannot comprehend the nuance being put forth.

It must be noted at this final juncture of the study that the subtle insinuations and implications contained within the discursive realm of religious, political, and social associations have been drawn from the aesthetic assertions of the newspaper discourse and are not reflective of the researchers' personal adherences or allegiances. Vitally and primarily, the research is completely cognizant of the sensitiveness, which is the desideratum in navigating the religious and sectarian landscape of the country, while critiquing the areas of emphasis of the newspaper topicality as portrayed in the *Books and Authors* section. Furthermore, wherein the epistemological and aesthetic, and discursive and intuitive coalesce, thought terrains may naturally assume implied

structures of perpetuation. It is in this regard that the research merely bases its dialogical questioning on ongoing issues and debates, as manifested in the tonality of the newspaper authors' arguments. Thereupon, contrasting the prominent discursive leitmotif within these non-fiction reviews against the metanarratives of the Pakistani psychology, the hybrid intellectualism thus generated has been analyzed in the current study, paving away for further interrogation.

### **CONCLUSION AND FINDINGS**

Oscillating between global stereotypes and intellectualist insinuations, and the religious, political, and social polarization plaguing the indigenous Pakistani consciousness, this study itself becomes a conundrum. The varying degrees and magnitudes of binary formations; institutionalized against peripherally indigenous, liberalist against conservative, globalized against local, and mainstream against the margin, at no point does it feel that a hybrid post-colonial consciousness embodies fixed centers and peripheries. Instead, they change and shape-shift quite naturally, depending on the tangential attributes they acquire within the same society. The prototypical Pakistani postcoloniality, other than being expressed through its polarized worldview, becomes largely communicated through the intellectualist's attempt at subverting dominant discourses. More often than not, the subversion turns into a mere repetitive reverberation, sounding across the globe, not morphed intellectually.

It may be proposed that a lack of consideration, deliberation, and contemplation of indigenous philosophical discourse, coupled with the encroachment of the Western thought-processes upon the post-colonial imagination of Pakistan has resulted in the literary and political currents of thought, echoing platitudes and their social repercussions as binaries. As expressed earlier, this study is an exercise in questioning, critiquing, and resituating the young Pakistani within an ambivalent landscape of thought. Therefore, it is concluded with the hope that thinkers from within the country engage in mapping, tracing, and in turn, resolving the paradoxes.

### **RECOMMENDATIONS**

Thereupon, this research furthers the discourse by raising questions, seeking answers to questions, such as, towards who, in particular, this hybridized intellectualism may be directed. For future researchers, and the thinking youth of the country, analysis of problems such as the conjoining and homogenizing of binaries in the common Pakistani imagination may be recommended as continuation of the current research's inquiry. Moreover, the extent to which the theoretical expanse of cultural hybridity presents affordance for such a harmonizing to occur may be probed. Theoretically, the role of hybridity in initiating and launching the intermixing of binary human sensibilities that becomes the mainspring of a mind-split within culture may also be investigated. Seemingly, in excavating the depth of an apparently nonchalant façade of the Pakistani newspaper intellectualism, the research opens up theoretical and discursive space for further inquiry. Just as Khwaja pinpoints through Herald, "the

lavish historical, religious and social currents that come together to comprise a people as colorful in their customs, habits and aspirations as assorted and heterogeneous as those that inhabit Pakistan” (Dawn, 2015) may never be categorizable into a single quintessence.

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