The postmodern novel in Saudi Arabia and America

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Abstract
In the early twenty-first century, Saudi Arabia is a global economic power that stands as an equal among the other members of the most powerful economic organizations, including as the Group of Twenty and The World Trade Organization. As a result of this economic status and of Saudi Arabia never having been colonized, recent Saudi novels (especially those published after 2001) can usefully be read postmodern, rather than as postcolonial—the usual paradigm in readings of contemporary Arab novels. To establish a reference point, a comparative approach that engages Saudi and American postmodern novels is applied in this dissertation through the critical lens of Fredric Jameson’s theory of postmodernism. I rely on the postmodern features which are listed in M. Keith Booker’s Monsters, Mushroom Clouds, and The Cold War: American Science Fiction and The Roots of Postmodernism, 1946-1964. Girls of Riyadh by Rajāl al-Sani’, Throwing Sparks by Abdo Khal, and Super
Sad True Love Story by Gary Shteyngart share postmodern features such as schizophrenia, fragmentation, and suspicion toward grand narratives, which demonstrate instability of personality. Weak historical thinking permeates The Dove’s Necklace by Raja Alem, Life on Hold by Fahd al-Atiq, and No Country for Old Men by Cormac McCarthy. The resulting effect of late capitalism, a weak utopian imagination, shapes the outcomes of Where Pigeons Don’t Fly by Yousef al-Mohaimeed, Days of Ignorance by Laila al-Johani, and City of Glass by Paul Auster. Although the project of modernization has not yet been fully completed in Saudi Arabia, the expression of postmodern characteristics is clear in twenty-first century Saudi novels, as might be expected due to Saudi Arabia’s economic positioning in the late capitalist model.

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Saudi Arabia has to do these things because if it looks intransigent to enough of its fellow states, there might be official repercussions for its actions. Saudi Arabia can't just go around killing and looting and raping at will. It has to formalize its killing, looting, and raping through the international order by coming up with a national interest. Like those in Saudi Arabia and Jordan were supported. And even beyond this, many officials thought that Islam was something that ought to be encouraged and spread, as an ideological counter-weight to that of atheistic secular communism—but consequently ended up supporting the spread of ultra-conservative, sectarian Wahhabism (that was at odds with the majority of the Muslim world). SAUDI ARABIA-Awakening Islam: The Politics of Religious Dissent in Contemporary Saudi Arabia By Jones, ToC The Middle East Journal, Vol. 66, No. 1, Winter 2012. PRPEER-REVIEWED PERIODICAL. Jamal Khashoggi Secret Interview: The Saudi Journalist’s Views of Islam, America and the ’Reformist’ Prince Implicated in His Murder; Mohammed Bin Salman "Wants to Enjoy the Fruits of First World Modernity and Silicon Valley and Cinemas and Everything, but at the Same Time He Wants Also to Rule like How His Grandfather Ruled Saudi Arabia," Khashoggi Said By Jebreal, Rula Newsweek, Vol.