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Transnational Formation: Between Home and Location in Azadeh Moaveni's *Lipstick
Jihad*

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By

Saroj Kafle

Symbol No: 000604

Regd. No: 6-2-824-123-2010

Central Department of English

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Tribhuwan University
Central Department of English

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This thesis entitled “Transnational Formation: Between Home and Location in Azadeh Moaveni's *Lipstick Jihad*,” submitted to the Central Department of English, Tribhuwan University, by Mr. Saroj Kafle, has been approved by the undersigned members of the Research Committee.

Members of the Research Committee:

Internal Supervisor

External Supervisor

Head of Department

Central Department of English

Date:

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Abstract

This research paper interprets Azadeh Moaveni's memoir Lipstick Jihad as transnational studies of understanding. While reading this book from transnational perspectives, Moaveni represents herself as a transnational character along with her profession that associate herself near with global connection and intimate with technological aspects. Being the central character of the text, she experiences the modern life in relation to the use of different elements and connects with agents that foster transnational understanding. The settlement of diasporic community in America does not stand and bound with diaspora in itself regarding today's world, rather it is now advanced with transnational entity. The characters other than Moaveni are too infatuated with modern equipment and gadgets. Although the intention of the author is to present the text as a memoir, the textual expression convey different message relating to agents of modern (transnational) life. Linear religious pattern to secularism, use of latest gadgets and cyberspaces, modes of travelling to different national territories and use of media in adequate proportion are some of the evidences that support the text with transnational agendas to research and analyze. The connection between different national entities to form a global mutuality relates with the sense of transnational understanding. Hence, the attempt of different people to be aware about the contemporary issues and establish the reciprocal relations with the people around the world denotes the transnational human life in modern world.

Key Words: Transnational world, Migrants, Secularism, Language, Translation, Globalization, Media

Transnational Formation: Between Home and Location in Azadeh Moaveni's *Lipstick*

Jihad: A Memoir of Growing Up Iranian in America and American in Iran

In recent days, the notion of life and people's habitat has been quite subverted along with the prosperity of migrating culture, formation of diasporic community through easy access on cross-border connection and transnational coverages. *Lipstick Jihad: A Memoir of Growing up Iranian in America and American in Iran* by Azadeh Moaveni portrays of transnational life through the dispersal of identity that differs in between public and private sphere. Moaveni's angst to visit and know about her homeland Iran is prominent because she wants to be familiar with the present situation of her own land as she remains in America where she was born as a girl of Iranian exile community. In the diasporic community, she feels her life quite uncomfortable with her entangled and uncertain Iranian-American identity.

Moaveni, during her childhood, faces hindrance and obstacles with her consciousness of Iranian exile, amongst her friends and schooling. She is told by her mother that she needs to be visible and within hearing distance all the time as there is no guarantee of human lives in foreign land. With the fear of Islamic revolution, her divorced mother leaves as an exiled Iranian to save her family from tyranny of Mohammad Reza Shah Pahlavi's oppressive monarchial politics. Her mother practices her usual actions being much aware of own culture. Although she lives in diasporic community in foreign land, her grandfather praises his culture too. Instead, Moaveni is quite influenced with the cultural pattern of her host land as she gets inclined to her school mates and other people; hence resulting the ideology of cultural hybridity to meet as transnational cultural formation in her mind.

On the diasporic community in California, Moaveni struggles for her own homogeneity with friends and people around, although her family do not try to adapt

transnational culture and daily practices. Indeed, she seems much eager to practice the language and culture as her friends in the foreign land. The consequences of her western understanding of culture does not match when she visits her own land and cultural fluctuation tends to enlighten broader understanding of human practices across the nation. Despite, having conflicting situation between America and Iran, Moaveni gets permitted to base herself in Tehran through her profession of journalism.

The text is a narration of Moaveni's memoir throughout her travel to Iran, from host country to her homeland that is still under chaotic conflict between monarchial government and common people with student group. The primary objective of this research is to show, how Moaveni has emphasized the transnational networks to subvert the national border that is significant part of transnational element in the text. Secondly, along with textual references this paper tries to prove the familiarity and even the departure of newer term transnationalism from the term diaspora. In addition, this research work tends to pave the significant use of virtual reality as a third eye to see the whole world taking a seat in a corner. Finally, how the global connection in modern world makes greater access with ease in the context of transnational mobility and locality. Also, this paper is bound to limit the dimensions of transnational issues regarding Moaveni's experiences of mobility throughout the international territories.

The mobility of central character to be present on different national boundaries claims about her transnational approach. Moaveni visits Iran as a journalist during the time of Islamic revolution because she was anxious about political turmoil in Iran and even curious to know present situation about it. Her profession as journalist makes it easier for her to visit her homeland so sooner without pre-plan of travelling. Being the

girl of diasporic community, she possesses her agency and mobility through her profession of journalism. Also, her inclination with the modern technology and even her greater access with mass media extend her memoir towards transnational approach rather than to confine in diasporic entity. The term transnationalism embraces the broader idea of global culture including modern technology, cross-cultural connections, spanning of social scientific interest through globalization. In the text, these elements are well noticeable and researcher can apply the concept of transnationalism.

Author prefers to illustrate on her text that she along with her family were not immigrants, but they were the family self-exiled. The tyrannical monarch of Reza Mohammed Shah Pahlavi leads them to leave the country for their sake and well-being. Despite having such pathetic background of being disconnected, she has portrayed the positive sides of being exiled as if she was pleased to learn different language, culture, and assimilation on multiple sides of human living. She does not possess of clear cut idea of changes and development regarding her homeland in later days, for she plans to visit her home country very soon. Her profession becomes an additive factor which supports for her zeal to visit her land and it is even an important aspect of transnational approach. In addition, people share cross boarder relationship on those nations with open boundary but government level may not have such concern at all, for which transnational theory has taken such relationship as its ingredients. The human relation in terms of their living makes sense of interconnectedness. The relation between two and more nation is not only the factor that matters with transnational approach but the people from different national borders too.

Moaveni's experience on her homeland is quite contradictory than she had expected before she reaches there. Her metaphoric expression for the custom of wearing veil as costume in Iran is quite the state of veiling the stereotypical beliefs in the country. She focuses on making her global connection using latest means of technological communications during her frequent visit on several countries. Simultaneously, for the due cause of her profession she takes the help of media and the virtual world to know about the present socio-political situations throughout the country and the world. Several critics have analyzed this text with the lens of diaspora and search of identity. In addition to that, this paper will stretch to prove her story as the part of transnational approach of experiencing life through her memoir.

The earlier research papers on this text has presented the issue of diasporic elements and its consequences on such community in host land. The term diaspora is the word which was "used to describe the dispersion of Jewish people throughout the world" (Bruneau 35). With this idea, the context of this book does not limit on the boundary of diasporic arena but focuses on the broader term of transnationalism. Even the case of Islamic revolution as part of political conflict has been the issue of this book which Alexander Starr has made a review on behalf of writer who "expected to witness the fall of Iran's tyrannical regime" (13). The political issue has been raised with reference to the Islamic revolution against the monarchial government. Starr has evaluated the paper in reference to the political fluctuation in Iran. In addition to that, this paper will work on shift from the output of political instability to the phase of transnational relevance.

Also, other review regarding this text are bound with issue of cultural consumption, feminist studies and even the issue of memoir writing under the broad term of life narrative. From the lens of life narrative, as Moaveni has presented it as

the memoir even in the name of her book. "Second-generation memoirist Moaveni's *Lipstick Jihad* is perhaps the clearest articulation of her impulse" (Motlagh 30). In this review, the flux of identity and the pathos of diasporic community for belonging nowhere is the prominent issue raised to clarify the sufferings of character in terms of Moaveni's experiences. The expression of her personal life in relation to international visit and homeward return along with this text has cultivated the sense of her belonging and curiosity to homeland. Some other works of research has claimed that "Lipstick Jihad speaks to the necessity of understanding the largest demographic of today's Iranian population" (Malek 364). This review has presented the condition of youth population and student's role in the phase of revolution. Instead of the formulation of social understanding and harmony, the riot has led to pathetic condition of country's population. Expanding this idea further, this paper also will enhance to depict the clear picture of social mobility to understand the whole world to re-shape the political state leading to stability in global order. Her use of technology to make regular connection with her family through email, internet sites and cheap telephone calls are not mentioned yet on research.

Some of the researchers have read *Lipstick Jihad* as the state of political riots and stereotypical cultural pattern to survive in the modern world. In the text, Moaveni "finds a world of shifting expectations, shattered by revolution and war, torn from its own tradition" through which it portrays the "struggle to be human in an inhuman regime" (Dunk 252). The clash between the ruler and ruled, a meditation on identity and studying of gender relation in Iran are the prominent part of this text known through earlier researches.

So, this paper will further study to clarify the agenda of transnationalism which, to some extent overlap and even departures from older term of diaspora with

modification of various dimensions. The vivid monitoring of the world from a corner and the use of technology in a minimal timeframe and with easy access lead transnationalism rather far from diaspora. Also, "transnationalism is often used both more narrowly – to refer to migrants' durable ties across countries – and, more widely, to capture not only communities, but all sorts of social formations, such as transnationally active networks, groups and organizations" (Faist 9). It also talks about 'mobile livelihoods' to the people who are involving in transnational migration circuits. The hectic life of modern people to shift from a nation to another with several motifs are some of the transnational agents that may relates with trade or other different human activities.

Moaveni's *Lipstick Jihad* is a relevant text to the issue of her homeward anxiety of a member from diasporic community in California. Her frequent mobility between home and other locations are prominent in the sense of transnational migration in modern world. Her homeward returning through having the route of Cairo represents the modern tendency of transnational access to human beings. This research paper aims to analyze the international relationship in connection with transnationalism through various elements of it. Modern technology as a tool, enhances to meet the local attributes of human life to global level, hence resulting the changes in human life through cultural hybridity. Such cultural and lingual hybridity is possible through the human mobility through course of time.

On the behalf of transnationalism, Steven Vertovec has developed transnational social movements which studies about "the regular interactions between state and no-state actors across national boundaries aimed at shaping political and social outcomes at home, abroad, and in an emerging global sphere of governance" (41). Social movement in modern world has been started with different phases of

civilization and historical formation in different parts of the world. The global interaction through interconnections via different human life agents like information, money, objects and people led the transnational formations in recent days. Vertovec asserts the cheap telephone calls have been a part of transnational communities to lead an impact of modern world for global system of mobile communications. He advocates:

Cheap telephone calls have impacted enormously and variously on many kinds of transnational communities. One of the most significant (yet under-researched) modes of transnational practice affecting migrants' lives is the enhanced ability to call family members. Whereas in previous eras migrants had to make do with exorbitantly expensive calls or slow-paced post, they are now able to communicate with their families abroad on a regular, if not day-to-day, basis. This obviously has considerable impact on domestic and community life, intergenerational and gender relations, religious and other cultural practices, and local economic development in both migrant-sending and migrant-receiving contexts... The real-time communications allowed by cheap telephone calls now serve as a kind of social glue connecting families and other small-scale social formations across the globe. (56)

The use of means of communications has enhanced the life of common people to approach with their relatives and family members with the help of cheap telephone calls and other devices. It helps in the fostering the human relation and works as glue to mutuality among the people for further strength in relation.

The use of technological gadgets in the modern age symbolizes the shadow of transnational agents in human life. There is a trend of humans, to be much passionate with virtual world and excess uses of technological equipment for regular human

action of being connected with relatives and family. Including all the prominent features of transnational formations, this paper mostly focuses on mobility and locality in the arena of home and other places. Localized mobile transnational formations represent to those migrants who "have themselves experienced migration or may be second generation migrants. They move regularly back and forth between new country and the place of their origin: for holidays, family obligations, business and so on" (Dahinden 51). The trend of global visit and tourism in recent days has been increasing due to which the transnational boundary of globe is more stretching. Human nature of socialization with others' culture and practices is also a due cause of such travel and transnational movements.

In the context of transnational migrants in recent days there is noticeable practices of implying self-cultural values and habitual action that even globalizes to develop an agency towards the international arena. C. Solé et al. advocates about the transnational perspective which becomes an "alternative to methodological nationalism that prevailed until 1990s" and now within social science arena to study about mobility and migration. Elongating the ideas of Glick-Schiller et al., the definition of transnationalism concerns with "the processes by which immigrants build social fields that link together their country of settlement. Immigrants who build such social fields are designated 'transmigrants'. These migrants develop and maintain multiple relations – familial, economic, social, organizational, religious, and political that span borders" (Solé 9). Such transmigrants proceeds with different daily action like decision making, developing identities and taking several actions within the social arena that enhances to connect two or more societies at the same time.

Nina Glick Schiller, regarding the perspective of human mobility, talks about a global perspective on transnational migration to make the conceptual framing of

human migration in the modern world. People make their interest to have global connection "[A]rguing for the need for, or providing evidence of, the long-term trends towards integration, they accept national borders as the borders of society and as the necessary institutional nexus for citizenship, democratic rights or social welfare state"(Schiller 109). The trend of human to have cultural and social assimilation to create the understanding and harmonious connection between the people of different social background led the national boundaries to be a narrow distant village for which McLuhan term the phrase of a 'global village' for a whole world. Also, the interaction of human world through latest technology has emphasized to create a tenacity of understanding relations and family matters.

In spite of her diasporic life in California, Moaveni visits back and forth from other countries like Egypt, Afghanistan and her own land Iran too. With the due cause of which she remains mobile in terms of handling her job. Hence, this paper will circulate on the periphery of mobile transnational formation between home and locations under the broader rubric of transnationalism. Transnationalism as a theory, concerns with delimiting the national boundary and enhancing the modern tendency of human's migration on several places. In the text, the central character Moaveni herself remains mobile between different spaces along with home and other locations. The trend of her movement as mentioned in the text helps on the transnational formation along with her use of technological devices in modern world.

In the text, Moaveni recalls her past since her birth in Palo Alto, a diasporic community of California through a form of memoir. She prefers to make herself well comfortable in American land "distorting the myth of exile", and in addition she feels herself as a "Persian princess, estranged from her homeland"(Moaveni vii). Her mother and guardians are having their lesser acquaintance about the culture and

practices of host land in daily life but being a young girl, she is eager to adopt and imitate the strange cultural phenomena which differs from Persian practices. Her budding age and inquisitive mind directs her to the curiosity and the zeal to know and homogenize within the friend's circle. Her mother's parenthood directs her to assimilate with host land as "transnational family life have necessitated newforms of managing and coping with mixed motivations, strategies andemotional tribulations among parents with regard to their children 'leftbehind'. Such patterns entangle parents' anxietiesover their children's welfare with the desire to improve the possibilitiesfor their future" (Vertovec 62). In strange foreign land, for the successful growth of children and their life with full of information and modern trends of living, parents play the crucial role of facilitation amidst of critical situations. As in the text Moaveni states, "my mother dragged me to operas, where we had to stand because seated tickets were too expensive, I fidgeted sullenly, mortified at being relegated to the serf quarters in the feudal system that was opera house seating" (17). In relation to the host land, there happens to meet with hindrances and several obstacles either relating to economy or social but one needs to cope with such situation for leading self to perfection on future life. The strange livelihood of host land comes with daily practices as meet with several experiences in daily basis resulting with a form of cultural behavior shaping the human habit and custom.

The sense of belonging to the homeland leads an individual with the nostalgic moment along with family members while being in the diasporic community. In recent days, the trend has shifted a lot with the agents of transnational world due to which the pattern of human living has subverted from the isolated diasporic life. She makes her wish earlier to visit as she remains curious to know the latest scenario of her native land. She narrates:

That, really, was why I wanted to go to Iran. To see whether the ties that bound me were real, or flimsy threads of inherited nostalgia. The momentum grew inside me, tentative and slow, but I called it by other names, unprepared to begin fiddling with the rubik's cube of my identity going to Cairo bought me time. I was in the same region, short hours away by plane, in nearly the same time zone; closer than I would be in London or New York, separated by cultural hemisphere, a long journey across time and space of all kinds. (33)

Moaveni's illustration in the text for the easy access of travelling the wish-land makes the transnational mobility simpler rather than in the past days. She remains on Egyptian boundary for more than a month but she makes her wishes to be somewhere other else. She frequently tallies with the living patterns and practices of different nations to her homeland; Persian notion of human living. On her sipping of tea in Cairo she smells tea, "perfumed as Persian tea" which recalls herself about childhood and deep-rooted psyche of Iranian being. She manifests herself as a girl "[O]riginating from a troubled country, but growing up outside it, came with many complications" (32). The hindrances and obstacles are not being the cause of human desolation to the citizen of that vey nation, instead there can be option of leaving nation with different reasons and to sustain peaceful living. The dynamicity of human profession and shift of time with innovation of newer technology in modern world has made lives easier.

In earlier days, the life of diasporic community in host land would be comparably painful and full of struggle, instead with the innovation of latest means of telecommunication and media has played a vital role to enhance diasporic life in contemporary time. In a sense, a conclusion can be made that the term transnationalism has superseded diaspora with the dimensions of 'cheap telephone

calls' and modern means of technology which has narrowed the global distance. In the book *Transnationalism*, it indicates about:

Telephones (especially mobiles), their extension and the decreasing costs of international calling have enabled the most fundamental social aspects of transnational life, namely everyday communication across long distances and around the world. Following a look at the phenomenon and impact of cheap calls, we will have a brief look at transformations across an exemplary range of socio-cultural dimensions surrounding transnational life. (Vertovec⁵⁴)

Moaveni portrays her life between all such modern achievement that ascends contemporary living with ease and comfort. Her regular visit to Cairo, New York and other different cities from different nations back and forth suggests that she resides in the modern world which has greater influence of technological agents like telecommunication and transportation that leads towards improvisation of transnational world in an ascending order. In trend of using modern gadgets and social sites there has been tremendous achievement in human connection in contemporary society.

The migrating trend of people to different countries in the reason of job proceeding, abroad studies and other several causes are in practice these days. In course of such migration, either in permanent or temporary, there is connectivity of people to their roots which has emphasized in transnational formation along with human mobility. Moaveni is too connected with her family and friends with the use of such transnational agents during her migrating habit. Her regular travel to such nations in a frequent time frame is congruous to the term "circular migration" used by Vertovec. "Circular migration patterns themselves are based on, and create further, transnational networks" which links with the 'to and fro' movement of people

from one nation to other that tends to serve the major economic resources through "remittances" (120). Due to the opportunities of job placement and trade in multiple nations led to the crisscross of economic habit through remittances, hence resulting the transnational economic activities through circular migration and transnational human behavior.

Moaveni's profession of journalism creates her frequent migrating pattern to Egypt and back to America leads to enhance the transnational proceedings of herself and economy too. In addition to it she illustrates about the financial transaction that "Mr. Pakravan had transferred from Iran" (11). The global interconnection of monetary agencies also counts as the impact of transnational economy. Also, the religious behavior that her mother practiced with the course of time shows the secularity and tolerances regarding belief system in international land. Moaveni is presenting the religious practices of her mother which changes in frequent times as "[E]very four years she seemed to choose a new religious avenue to explore, convinced our lives were lacking in spirituality, and since we had already done Buddhism and Hinduism, and briefly toyed with Mormonism, it was Islam's turn" (23). Her mother shows faith to different religion amidst of the western society which has the different trends of following religion. It shows the linkage between two different countries. Rajagopalan Radhakrishnan in his words, expresses in his own book *Theory in an Uneven World* that his "polemical strategy is to position secularism as a phenomenon that both divides and connects the two worlds" (139). With such proposition of connecting the two nations and its various practices is proportional with transnational behavior in modern days. The trend of pertaining harmony in heterogeneity results transnational understanding. With the avenue of global integrity,

there is possibility of homogeneity and coordination among the people of different religious and cultural identity.

Along with the profession of journalism, Moaveni portrays her attachment with transnational life as she reports the news from the international arena too. Amidst the conflict between the people and tyranny of monarch, Iran remained in chaos at the time of Mohammed Reza Shah Pahlavi and the country was "the hottest news story in the region", for such reason the regime hindered American journalist to base there (41). She adds her advantage of Iranian origin in the text that she was allowed to work there ignoring her American birth and passport. She says, "I would be the only American journalist permitted to base myself in Tehran, during what seemed at the time one of the most significant political transformation in the modern history of the region" (41). It is an additional factor for the media personalities who can even connect the incidences of two nations through their profession. Media plays crucial role to enhance the transnational activities as it connects and share the ideas between the nations. Also, her attachment with the paper and print media made her job to handle on safer way that has even plays a significant role to connect with her homeland that has been a strange space in a sense of her American nationality. Media plays a strong role "[F]or a mode of temporality which can transverse and connect members of a community who have never met before, doing so through a medium like a newspaper, implies an experience of time which breaks the rules of clock and calendar" (Lord 136). The faith of common people towards press and media has been noticeably increasing that helps to connect the people with the sharing of news and recent updates regularly. Since the faith of media culture in today's society has increased, it leads to the ascending of connectivity and understanding the global situations.

Along with the media trend, there is use of virtual world as the way out to reduce the gap between people and country. The maximum use of virtual means of communication in contemporary time leads to regular attachment of people in the world. Though not physical, but in a sense, people feel they are together. With the concept of today's view of watching world, several researchers are predicting and interpreting the use of technology. Vertovec asserts that "[A] final parallel field of transnational social formation research that also relies heavily on network concepts, among others, is that of 'virtual' or 'cyber-' communities" where networks and communities are formed with the "computer-mediated communication" (48). The use of technological apparatuses in the social arena has induced the global connectivity and transnational reciprocity. Moaveni during her duty time, is much accustomed with computer peripherals and virtual world in order to accomplish her duty task and even being connected with her family in distant land. In addition to that she finds her friends and relatives circles being busy on social sites almost of the time due to the reason there happens to have friends of each of the people and young fellows who are strictly abided by the parents' rules. The rage of people through online portals dragged somewhere outward which ends beyond the instability of their own national politics. In her lines she expresses:

Young people were busy launching weblogs (by 2003, Iran ranked number three in the world in number of weblogs); intellectuals were writing innovative, sparkling satire, graphic designers were creating website for the West. Their interest was turning intensely outward, to the world of ideas outside, and they didn't have the patience for this conversation among men of religion. (128)

Moaveni projects the use of virtual world in the then time when she needs to be apart from her family and when her duty leads to round across the several international boundaries. In her visit to homeland with the purpose of knowing the social and political scenarios of the country, she experiences some of the transnational agents in citizen's daily life. People were fond of using internet space to make themselves apart from the political tussle and riot amongst them. The young generations having their "strict parents or more reticent personalities often turned to internet to socialize" and let them ease amidst of bad social scenario. They used to find an online space where they could be as "outrageous and indecent, tame or sensitive as they pleased" along with their virtual partner (70). She finds her friend Celine used to be busy with cyberspaces and her gadgets. Celine presents herself being busy with an Italian guy and she says that they have been emailing back and forth since last week. Without seeing even a photograph, they presents themselves intimate in virtual world. She also experiences that some people use such weblogs and chat rooms to express their revolution regarding sexualized milieus and veil those practices which society identifies as taboos. She identifies the time, "before the crazed advent of weblog, chat rooms were the preferred venues in the virtual sphere" and the cyberspace delimit the younger generations but embrace the ideas and philosophies of intellectuals (70). Such connection renders to make the continuous link with the people of different race and ethnicity throughout the world. Hence the use of modern approach of connection between people, 'cyberspace' has supported on the foster of transnational territory.

Moaveni, remains under the parenthood of her mother and grandparents which shower the cultural value and belief of Persian customs and practices. To some extent, she feels reluctant to such Persian beliefs as she remains in between American life where she owns different friend from global corner. During her earlier ages as she

used to watch English programs being with her cousins, at the time her grandmother proposes to translate for her, but that annoy them due to which they "stopped watching television in her presence, frustrated by her constant demand of translation"(16) and even they remain alert during watching television programs. As Natasha Garrett in her research work projects to "see translation as an important transnational activity, for it creates a bridge between the original work (home country) and the translation (host country)" (62). Amidst of her ageing, grandmother expresses her curiosity to know something, indeed in translated version that does not belong to her own custom but because of being an agent of transnational community she shows her concentration to be updated with recent information.

For something understandable in an issue, translation can play the effective role to make real meaning on any subject. As McLuhan asserts "[M]an has the power to reverberate the divine thunder, by verbal translation" (57). Moaveni adds, her grandmother even shouts when she finds herself busy in kitchen uttering "[W]hat are they saying", raising her hands stained with green juice. The translated sound of her grandchildren facilitates a sense of satisfaction to results her quietness. For such incidences, translation media can have its greater impact to make the human conscience content and cognitive. With the approach of media there is possibility of approaching other culture and social practices as McLuhan advocates about the use of media in transnational world;

All media are active metaphors in their power to translate experience into new forms. The spoken word was the first technology by which man was able to let go of his environment in order to grasp it in a new way... By the means of translation of immediate sense experience into vocal symbols the entire world can be evoked and retrieved at any instant. In this electric age we see

ourselves being translated more and more into the form of information,
 moving toward the technological extension of consciousness. (57)

The global impact of lingual transnationalism has led world to a different dimension where people wish to be bilingual, trilingual and even multilingual. But with the huge market for the use of languages and global cosmopolitanism, it hinders one to own and understand all. For the reason, transnational world of present time possesses of greater scope of translation as Moaveni depicts in lines of her memoir.

Also, language becomes an immense factor of transnational approach during the time when one resides in the international arena where native language becomes insufficient and even may not have a shared value. In the text, Moaveni raises her wish to learn Farsi language in which she lacks complete knowledge and being in Iran one needs to understand and interpret Persian language. During her visit to Iran she faces obstacles and hardship on several moments as she remains weak in Farsi language, for she was an American born girl and brought up there itself. On her operation of reforming the evil practice in Iranian yards, she comes along with several crisis and obstacles while facing different people of her native land. She aims to cure such ill faith and belief from their conscience. She feels, "But I didn't know how to say all of that in Farsi, and while I struggled to find the right words, he leaned in closer" (74). In the case of resolving the ill practices in Iran she targets to share some of the words regarding ethics and dignity but with the gap of language to understand in between two she fails her attempt. The tendency of modern world catches English as a global language which is even not on the approach of Iranian civic, that results with failure of her mission to uplift the behavioral and moral pattern of the native people. As Iran was in terror of chaos and bedlam in between the people, the interventions of newer person might upraise the conflict in the society. Flecker indicates in her research that

"[A]part from different ways of dealing with conflicts,different perceptions of radicalism and different modes of co-operation, there arealso different ways of using language that can lead to transnationalmisunderstandings" (179).With her stepping in the territory of homeland she finds to learn Persian language, a must thing to learn. Moaveni does not see the way out other than learning Farsi language, so she does.

According to the words and information given by friends and relatives, Moaveni finds the aspects of Iranian reality "fascinating – fatigue with Islam, political cynicism, flouting authority – were routine", resulting the revolutionary Iran (88). She cannot even think of the solution other than talking to the people regarding the issue to solve. Before she visits Tehran, she conducted all of her relationship in Farsi were with family and one who are Iranian and can speak English and who had known Moaveni since her childhood. It leads to Moaveni'slack in Persian language confidence. She comes along with the problem of native language where she feels:

The fusion of Farsi and English that we spoke in California was deemed vulgar and pretentious, an affection associated with Iranians who left the country for six months and forever after used lots of English words to remind everyone they had been abroad. *Oghdeyih* people, with a complex about not being worldly or Western enough. I resolved to immediately banish all English terms from my Farsi, and in the process realized that without English, I, as I knew myself, ceased to exist. (89)

In a sense, transnational world of modern times often embraces the concept of language as a transnational subject where English is leading among all those languages that are spoken throughout the globe. She finds herself wealthy in English although she owes and believes Farsi as her home language. The wish of her attachment in Iranian premise leads her to learn Farsi afterwards.

In the profession of journalism, Moaveni habits herself on use of different modern technologies to remain herself updated regarding the contemporary news, burning issues and many more related things. She attempts to be aware on recent events and worthy materials of news with "doing most of her interviews over the phone", relying on journalist friends across the time she remains in a certain task (111). She supposes to be updated with all the information regarding her profession and family status with the help of cheap phone calls. With the invention of modern devices to connectin between the people, the role of voice callis valuable means as "[T]elephone (especially mobiles), their extension and the decreasing costs of international calling have enabled the most fundamental social aspects of transnational life, namely everyday communication across long distances and around the world" (Vertovec 54). This means of cheap international phone calls even has proliferated with the process of globalization due to which the distance between the people has vanished through time. A corner of a house is enough to have connection between the people living throughout the globe. Most of the time Moaveni works with such lone moment making her apartment as her 'world'. Holding the possession of transnational agents within own access one can have the linkage with people around the world which she also practices during her professional life.

In the process of accustoming in homeland (Tehran), Moaveni encounters with several obstructions of cultural practice, human behavior and even communicating language which she later learns as per the need. Even the situation was critical enough as she feels hard to handle the dead norms and traditional beliefs of Persian customs. Political scenarios and social practices which people believe in Iran encounter to her as a dead habit that leads to arouse a different feeling inside her.

As my sense of Iranian ness simultaneously diminished and altered, my American consciousness grew – not in proportion to anything or larger than before, but in my awareness of its existence. The more I tried to superimpose my Iranian identity on Iran, on the distresses and contours of my life there, the more I saw that it did not match up... Ironically, it was my American side that was helping me cope with Iran. As an American, I believed in unconditional love, not the contingent affection one had to earn as an Iranian woman. (136)

Her active conscience that projects her Americanness as a better way to sustain leads to mismatch her living in homeland. The prospectus of freedom and individuality of American society is far more different from the inhuman practices of Iran which she believes. She hints about the personal wish and broader concepts of human practices in American vast land, which has even become the common destination of people from different corner of the globe. Hence, she thinks America is common transnational spot for most of the people around the world possessing of multi-lingual, multi-racial, secular and with full access of modern technology as a priority. The human trends of practicing multiple patterns of living in modern time has led to become national identity "a thing of a past, as individuals are adopting cross national and multicultural identities" (Garrett 10). With due cause of different purposes regarding job, trade and education, people are liable to adopt the cultural pattern of host country.

Before the revolutionary phase many family along with Moaveni who had left the country started to commute back and forth. On such travel, they used to notice the changes in Iranian pattern of practicing culture and social habits. Moaveni also applies the same in context of accomplishing her duty of journalism alongside. The regular migrating trend of people in contemporary world leads to form the

transnational procedure in the global atmosphere. She adds her logic of "getting better at existing between Iran and America" as she longs for acquaintance to Iran whereas get fed up with stale and malpractices in political and social arena (169). Later she finds America; a suitable land for her to sustain and grow further and decides to move back to her family in California.

With the advent of modernism, the taste of human being has changed in relation to their living habit along with their profession, perspective to the world and more. People can prefer beyond their cultural pattern that exist around as the global approach of marketing has led to facilitate the demand and wish of the people. "The transnational dimension of cultural transformation – migration, diaspora, displacement, relocation – makes the process of cultural translation a complex form of signification" (Bhabha172). The context of adopting the cultural pattern of different nations by people migrating from multiple corner of the world has led the cultural complexity and hybrid sense of cultural tendency. Moaveni takes her stand on believing as such with the rays of global sphere which has subverted the human beliefs for international conception of understanding human life. Culture in these days, are accepted by most of the people throughout the world to be a single in the global level across the earth.

The trend of narrowing the distance of various corners in the world is not only connecting the people of transnational spaces but also facilitating the inner wishes of them. In case of the Moaveni's life, her parents advise her that there are multiple alternatives of being in Iran for her. They explain that wish of her to learn Farsi language and entertain Persian food cannot be the sole purpose of being in Iran. For she was repeatedly listening such advices from parent that led to think herself several times. "I could leave Tehran to study Persian literature at Stanford and buy French

cheese at the gourmet groceries in Palo Alto and serve wine to my well-groomed Iranian yuppie friends" in America (175). There is provision of most of the things to obtain in the global market and people can change the habit of tasting monolithic pattern of daily life.

Transnational formation does not limit with in the fixed limited territories between the countries but expands the horizon and linkage between multiple nations. In accordance with her profession and also her wish to hang out, Moaveni reaches to several spaces of multiple nations. Afghanistan, Cairo, Lebanon are some of those spaces along with the homeland Iran which she assumes to be in near future. During her visit to Lebanon she finds the people with different accents in English as "[T]heir conversation swung between Arabic, French and English, but it was the variety of English that intrigued" her (206). She heard British accents, and American ones, and among the American accents, she detects distinct strains – native, ten years post immigration, California, New Jersey. Human passion of having their acquaintance with global culture and information about cotemporary situation throughout the world led to understand and experience, made people passionate in learning things.

Along with such human trend, there has been the global custom of experiencing other's culture and in a sense it becomes transnational. Once, when Moaveni was doing a string of stories on the popularity of American culture, her anti-American mother came and refused to believe that young people were accustomed with the American and global trend in implementation of culture. Instead the young trends of adopting such global arena was flourishing at the time when she visited Iran and also is proliferating at present time. The social life of today's generation is habituated with the brand name icons. Coke and Barbie can replace the local drinks and foodstuff in a sense. Vertovec recalls the trends of transnational world through

'globalization from above' that entails "the sphere of large corporations, international agreement and so forth" and he also have mentioned the factor of 'globalization from below' that relates with the "small – scale, non – state actors" (2). The trend of transnational approach has been developing not from the single perspective but from different level, globalization is enhancing it on the further level. Hence, the impact of globalization leads to the transnational motive of people in relation to business, education and many more sectors of connection.

Moaveni represents herself as a member of diasporic community who was exiled by the oppressive rule of Reza Shah Pahlavi, that leads her to be acquainted with the newer form of cultural practice. It is hard to believe her migrant life as such she represents her ideology in the book because "[W]hether these migrant writers left home compelled by politics or lured by economics, whether in search of cultural traditions or freedom from the burden of such traditions, whether for publishing opportunities, educational advancement, or new cultural horizon, they produced works that always cannot be read as emblematic of single national culture" (Ramazani 25). She presents her memoir in the form of a book which is possible in the context of transnational world where the print and media culture has led the situation of older diasporic life to a different dimension. One cannot certain about the cause of leaving home and longing for homeland in relation to cause of exile and being in diasporic community but can be of busy life pattern of people and many other reasons.

The practice of her diasporic life in her childhood has shifted along with her profession of journalism and the inventions of technological attributes which narrow the distance between the people across the territories of different nation. She ponders about the ideas and belief of her parents who have their conscience as they root to Iran and the cultural pattern they should imply on their daily life. For she is in regular

process of superseding such norms from their mind and talks to her relatives that they "were supposed to be citizens of the world, comfortable everywhere, released from concerns of political conflict" (236). The political instability, social hindrances and other such factors are not bars for the free living of human beings in the context of transnational world. People can share the cross – borders for their peace living and understanding the transnational impact throughout the world. In a way they can habit their living in trans-world, and as Glick Schiller says they can experience their migration as permanent relocation from one country to another, a process that was assumed always culminated in full assimilation.

Lipstick Jihad as a memoir of Moaveni, she represents herself as a transnational subject. She visits to multiple nations and has enlisted her experiences of knowing people and their culture through her book in the form of memoir. Although she believes Iran is her home country, she later finds herself uncomfortable to reside over there and returns to America for easy life ahead. She marks Iran as her home country but she was born and brought up in Palo Alto, America. Owing the citizenship of America proves her nationality, which she is seeking in Iran. Although she thinks of Iran as her home, she has her family in America where she has grown up. In literal sense, we can know the term home relates with the family and her family remains in America itself. This dilemmatic context presents herself living in transnational world in reference to Stuart Hall's terms of 'malleable identities' which denotes the modern context of human identity that is stretchable and differs as the time and space changes. For the term malleable identities, Robin Cohen take the reference from Stuart Hall and defines his concept as the sense that "transnational bonds have no longer to be cemented by migration or by exclusive territorial claims" (516). With the contraction of world's physical dimension in presence of

cyberspace, human identities throughout the world has been stretched. The human presence in multiple social sites has enhanced their identities in various dimensions. In the future, it is not certain that all human relation remains the same but it can be changed situationally along with transnational phenomena and global migrating culture.

At the end of the memoir, she concludes her text that apparently portrays her life as transnational life, not only her but most of us who are living in modern age and have lives attributed with modern inventions. Migrating trends of recent days lead life of common people to form trans-local and even transnational experience. Moaveni concludes her textual paragraph as:

All our lives were formed against the backdrop of this history, fated to be at home nowhere – not completely in America, not completely in Iran. For us, home was not determined by latitudes and longitudes. It was spatial. This, this was the modern Iranian experience, that bound the diaspora to Iran. We were all displaced, whether internally, on the streets of Tehran, captives in living rooms, strangers in our country, or externally, in exile, sitting in this New York bar, foreigners in a foreign country, at home together. (246)

The migrating trend of people in today's world has shifted the society into different state. Social inclusion is not only in the base of ethnicity but translingual and transcultural. Hence, the transnational trend has been fostering to lead the society to share common and mutual feeling. The engineering of human lives these days is not only on the base of cultural dimension but spatial which is the result of contemporary migrating culture.

The trend of writing the travelogue and narratives has fostered in present days. On the visit of multiple nations people wish to jot their special moments in

international arena, the strange feelings, uncommon experiences in the form of narration. Moaveni's text can be taken as one of them. With the advent of modernism, "[C]ountless writers – from erudite scholars to sensation seeking journalists – seem to assume that the world is poised at a crucial, epoch – making moment. This moment is spatial, as well as temporal, the product of boundary marking; confusion over where exactly to place the millennial moment reflects the shifting borders of the contemporary political world" (Holland 748). Such text can be categorized as transnational writing too, in a sense that it speaks the facts beyond a national boundary and cultural patterns. Earlier pattern of diasporic writing with sufferings and bitter experiences has superseded with such travel narratives and journals. The context of her memoir does not limit with her personal life but also the life of people of multiple nations, their patterns of practicing culture and social life. The use of international references in the text can be noticed as transnational experimentation in literature. The practice of using such references has been a part of writing literature.

To sum up, Moaveni has projected her life as transnational in relation to the modern attributes of living pattern with adequate use of latest technology and human habit of migration. Primarily her profession of journalism focuses her life as transnational because she has to move from nation to nation to accomplish her tasks demanded by her profession. Her participation in multiple cultural pattern tends to have changed her perception of following single custom. The human practice of using the latest means of communicative devices has decreased the distance between the people and increased in the intimacy and global understanding.

Moaveni illustrates about her family settling in America (host land), handling with various situations and hankering to assure their stability in foreign land. And the living in strange land has become easier with modern means of communication. In her

context, she is the family of Iranian self – exile community led by the political instability and tyranny of monarch. In such situation, not only the family of Moaveni but many other were to leave the country for their better and peaceful life.

Transnational life does not only relate with the national agendas, where people move with the governmental permission but also the common people who pass to cross the open territory of different nation. They flourish their own culture and practice it along with the people in different nation. Hence, it results with the global sharing of practices and lessen the distance between the people, national territories, business firms and cultural practices.

In a nutshell, the movement of people from one country to other – either the physical presence or the presence mediated from modern means of technology – leads to form the transnational practice. The use of global custom of human beings, not being biased and rigid in own's traditional pattern has led to enhance the transnational followers. The practice of human mobility in recent days has deployed the transnational performances which link with the global trends of sharing beliefs and ideas mediated through the use of modern media and cybercommunities. Moaveni and her book is the part of media culture to understand in contemporary time.

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