

Postcolonialism in Hamid's *The Reluctant Fundamentalist*

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Abstract:

The *Reluctant Fundamentalist* by Mohsin Hamid is examined in this study using a post-colonialist perspective. The purpose of the study is to examine the major characters from these two novels within the framework of postcolonial theory, taking into consideration the influences of racism, identity, and otherness on Changez and Ander's personalities. The study chooses for a qualitative methodology and applies the descriptive analytical method to analyze the various characters in the book, such as Oona's mother, Eric, and Ander's father. The works of postcolonial literary critics like Homi K. Bhabha's *Sign Taken for Wonders and The Real Me*, Leela Gandhi's *Postcolonial Theory: A Critical Introduction*, Frantz Fanon's *Black Skin White Masks*, and Edward Said's *Orientalism* have all been carefully read and referenced in this work. Verbal data, such as texts, is employed for the purpose of the fundamental analysis and solving of the study problems. *The Last White Man* and *The Reluctant Fundamentalist* by Hamid successfully illustrate postcolonial concerns of identity, otherness, and racism, according to the findings. The protagonists of these stories can be used to identify identity as a construction process that follows colonization. In an effort to interpret tradition and Europe as a part of their identity and as a framework of resistance against European control, the characters' viewpoints within their painful pasts could be seen as a critique of essentialism. This study can be used to analyze additional novels like *Exit West* from a postcolonial perspective in the future.

Keywords:

Postcolonialism, Otherness, Identity Crisis, Racism.

Introduction:

This section includes the introduction of Mohsin Hamid and his novel *The Reluctant Fundamentalist*. This study aims to examine the cultural clash in these two novels by Mohsin Hamid from various colonial and postcolonial perspectives, including the author's own. It further examines instances in these two novels, when the cultural conflict is significant and overlaps with other cultures using the theoretical framework. It will also show how cultural clash affects the human psyche. Hamid, a British-Pakistani author born in Lahore in 1971, his novels regarded as one of the best novels to have emerged from postcolonial literature. He held a prominent position among the top literary figures thanks to his critical eye and thorough research, particularly in postcolonial literature. His writings have received praise for how it depicts imperialism and postcolonialism, with *The Reluctant Fundamentalist* serving as the best illustration. This book is a postcolonial examination of how two societies' cultures clash. Hamid emphasizes how humanity would encounter several difficulties and tribulations due to cultural differences in an extraterrestrial society. One's individuality will be threatened by cultural disputes, which will force one to transform oneself to establish hegemony.

As a social animal, man cannot live alone. He has to communicate with other beings to survive. He also has to keep up his identity in that society. According to Djoko Sapardi Damono (1984), "Language serves

as both the medium and a social notion in literature, which is a social institution". Since the advent of civilization and human culture, literature has become a part of everyday life. Generally speaking, the literature includes all spoken and written words. In literature, colonialism is based on the political representation built on the ideas of rule and authority over "others." Colonial representation is a type of colonial discourse that creates a false ideology since it is "man-made. Ideology reflects some of the images, beliefs, and values that make up our way of life. Our way of life, our culture, and our thinking are constantly under the grip of these explicit and hidden ideas, beliefs, and values. The ideals and values of the colonizers are always represented in colonial art.

The word "postcolonialism" was coined after several formerly colonized countries gained their independence. It is used to refer, in a broad sense, to representations of race and identity in the modern age. The study of literature that was written in nations that are currently or once part of another nation's colonial empire is the focus of a theoretical framework known as postcolonial theory. This category may also include works of literature that take as their subject matter the colonies of states that have historically practiced colonialism and that were written in or by persons from such nations. The concepts of otherness and resistance are essential to understanding this theoretical framework. When the postcolonial theory was originally introduced into the critical toolkit in the 1970s, many practitioners admit that Edward Said's *Orientalism* served as the foundation for the postcolonial theory. The study's concentration is determined by the broader context of the aforementioned study, the author will concentrate on Changez, the protagonist of "*The Reluctant of Fundamentalists*", to analyze the identity and racism issues utilizing a postcolonial perspective. The following are the objectives of this study:

- To analyze different characters from the book *The Reluctant Fundamentalist* in the context of postcolonial theory.
- To find out how racism, identity, and otherness have an impact on Changez's personality.

The study is significant as the findings of this study are anticipated to offer a fresh viewpoint on *The Reluctant Fundamentalist*, particularly the identity problem and the postcolonial issues of racism and otherness. By applying the identity crisis and racism in postcolonial theory, the research intends to analyze the main character's characterization and identity dilemma in these two novels. This novel by Mohsin Hamid is multicultural. This study has the following research questions:

- How the postcolonial aspect of racism is portrayed in the novel *The Reluctant Fundamentalist*?
- How the issues of, identity, and otherness are discussed by Hamid in *The Reluctant Fundamentalist*?

The present study intends to investigate the postcolonial problems of identity racism and otherness. Man has no right in the national fabric to be considered someone a significant figure. His identity is also in doubt due to this deceit and scheming. A Pakistani is marginalized in his nation, and if he seeks asylum abroad as an immigrant to escape the anarchy and lawlessness of his society, he is viewed as a "Paki" and a possible terrorist. As a result, a common person's identity in Pakistan is now even more problematic than it was before the 21st century. The contradictory reactions to terrorist attacks, suicide bombings, and concerns about immunization and education highlight the divisions between the nations, endangering the Pakistani identity once more. 17 Although these divisions coexist, they continue to maintain a coldness inside themselves to defend their respective sets of views. This frequently results in hostility and violence. Sectarianism is one example, and attacking progressive and working-class women is another. This calls attention to a situation in which human dignity is no longer valued and people are humiliated, killed, and deprived of all rights because of their allegiance to opposing ideologies. For instance, Salman Taseer, a Pakistani, was coerced into adopting the persona of a blasphemer. Malala fought for girls' access to school, but she is now stigmatized as a traitor because of her work. When women administer immunizations to children, they are required to identify the agents. As a result, it is not up to an individual to determine their own identity. That is more of a social categorization problem. The general public views Pakistanis as easy pickings, and this is true not just of

Pakistani society but also of societies worldwide. Instead of being seen as regular people, they are considered fanatics. The identity crisis continues, even in a distant country where they have to deal with prejudice and ethnic discrimination. As a result, Hamid, a British-Pakistani novelist, elaborates on this scenario of delusional identities in his works. This study will emphasize and analyze this scenario.

The writings of Mohsin Hamid have been a significant source of information explaining different postcolonial notions. *The Reluctant Fundamentalist* by Mohsin Hamid is examined in this essay to show how postcolonial conceptions of identity are portrayed in the book. As the main character attempts to construct an identity in the host society, the study will explore postcolonial ideas through his eyes. By employing postcolonial theory to convey the impacts of colonialism, the researcher has demonstrated her command of the literature. The author attempts to demonstrate how individuals attempt to adapt to the host country's culture despite their different backgrounds, making the subject of identity extremely important in this literary work. *The Reluctant Fundamentalist* by Hamid focuses on mimicry, hybridity, and diaspora. This essential idea is portrayed by the characters in this book. As a member of the colonized nation, the author has experienced many of the same things that the character in his book does. Hamid is a well-known modern author who significantly contributed to the revolutionization of modern Pakistani literature. *The Reluctant Fundamentalist*, *Moth Smoke*, and *How to Get Filthy Rich in Rising Asia* are just a few of the imaginative works that he has written that have contributed to his widespread recognition. Hamid was born in the year 1971 in the city of Lahore, which is located in Pakistan. Despite having spent most of his childhood in Pakistan, he spent the majority of his early years in California, where his father worked as a professor and earned a doctorate at Stanford University. Even though his father was born in Pakistan, he spent the majority of his early years in California. After moving back to Pakistan with his family, Hamid attended the Lahore American School for his elementary and middle school education. At the age of 18, he returned to the country to continue his education at a more advanced level. Mohsin Hamid received the highest accolades possible upon completing his education in 1993 at Princeton University. Mohsin Hamid had the incredibly good fortune to learn modern writing from such literary giants as Joyce Carol Oates and Toni Morrison while he was a student. Hamid's growth as a writer and the enhancement of his talent can be attributed to the assistance and training, he received. In the literary workshop that Morrison attended, he began the rough beginnings of what would become his first novel. Hamid moved back to Lahore after completing his education and picked up where he left off by writing his book in that city. After that, Hamid moved back to the United States and enrolled at Harvard Law School, from where he eventually received a law degree and graduated in the year 1997. For the duration of his stay in that location, he contributed to his ability to make payments on his 19 college loans by working as a management consultant for McKinsey Company. He was able to work full-time while also writing his first book in his spare time. Hamid moved to London in 2001, and after an initial stay of just one year there, he remained there for a total of eight more years before moving back to Pakistan. After being married, he applied for and was granted British citizenship with ease. He lived in Pakistan's largest city Lahore, London, New York City, Italy, and also Greece, among other places, since he had such an intense yearning to visit other parts of the world.

Changez, the protagonist is a postcolonial subject matter. His situation is much more complicated than that of any colonized country. Although he is free, he wears chains everywhere. He is caught between water and fire. He wants to go home after the World Trade Center incident, but his family refuses to permit him. His family, his beloved Erica, his wonderful profession, and his luxurious lifestyle all work against his desire to return, but the American's changing attitudes, the merciless American invasion of Afghanistan, and the tense Indo-Pak relations also push him to do so. Changez is hired by Underwood Samson, a prominent value assessment company, after graduating from Princeton University. He is content with his life and loves being an American. His culture is now American. He conducts himself and dresses like an American. Erica captures his heart, and he falls in love with her. As it had before, everything was peaceful, but on September

11, something happened that destroyed his world. The news of the 9/11 attack spread through the media like a forest fire, and it made clear that the World Trade Center was attacked by the Islamic extremist organization Al-Qaida. Americans felt animosity toward Muslims because of their appearance. Changez was serious with America and his job, even though he was not a member of Al-Qaida. But his beard got him into trouble. He was forced to wonder where he had come from after being stared at, called names, and treated badly by his coworkers. He now felt uncomfortable because America had just attacked Afghanistan. Because Afghanistan was Pakistan's neighbor and a fellow Muslim country, he began to dislike America as a Muslim and a Pakistani. A few members of Al-Qaida were killed, and numerous innocent civilians as well. Due to these occurrences, he was unable to focus on his work and failed to achieve the goal set for him. He was thus dismissed from the company on this basis. He realized that America had changed and was no longer a suitable place for him. He returned to Pakistan and began working as a lecturer at a university. Changez, the protagonist of *The Reluctant Fundamentalist*, attempts to define his identity concerning Western civilization. The fact that the world has changed significantly since 9/11 has substantially hampered his struggle. Due to his identification, he is unexpectedly forced to stop at the airport for inspections. Today, identifying as a Pakistani or a Muslim has distinct connotations and is no longer a reflection of one's ethnicity or faith. Changez also struggles to blend in with American society, the job market, and schools. It's too late, though. This book illustrates the clear shift from self-interest to national and international concerns. This paper examines Changez's struggle with his dual identity and how his social, political, and private life affects him.

Literature Review:

This section includes previous research on postcolonial issues of racism, otherness, and identity in the order of chronology. This literature review will be useful to understand that postcolonial issues have been depicted by previous writers and in various ways. Abdul Ghafoor Awan (2016) in his study, "Psychoanalysis and Transformation of Heroes in Mohsin Hamid's Novels *Moth Smoke* and *The Reluctant Fundamentalist*" claims that a supporter of postcolonial categorization is Mohsin Hamid. Hamid also exhibits a very modern hero quality within the specific circumstances of the regional Asian culture. He writes social fiction that is adept at capturing Indo-Pak culture. Few authors might achieve the pinnacle of popularity with just a few early works. Hamid successfully attained it with his two novels. Both of these books do a beautiful job of reflecting the modern Pakistani mindset. In these books, he masterfully handles characters, particularly the heroes. Examining the personalities of both heroes Darashikoh from *Moth Smoke* and Changez from *The Reluctant Fundamentalist* is the goal of this study. Both heroes go through a critical sequence of circumstances that changes them into pitiful, non-heroic men. This investigation revolves around the heroes' external encounters and their internal reactions to them. This study also makes an effort to identify the complexes that are enslaving the nation's youth and creating a generation that is heavily burdened by complexes. With too few exceptions, postcolonial emerging societies like Pakistan are characterized by a pervasive preoccupation with money, possessions, and women. Findings of Awan's (2016) study show that readers see a banker lose his job, a friend turn treacherous, a gentleman commits adultery, and a well-educated person becomes addicted. Changez eventually becomes a lecturer, a nationalist, and a respectable banker who becomes a criminal behind bars because he loses the motivation to struggle for survival and relies on undependable crutches rather than seeking out his fair share of good fortune. So, in both these novels, we see many of the postcolonial issues through the characters of the protagonists.

Additionally, Ass Aljibori's thesis, "A Postcolonial Reading of *The Reluctant Fundamentalist* by Mohsin Hamid and *The Inheritance of Loss* by Kiran Desai," aims to analyze mimicry, hybridity, and diaspora in *The Reluctant Fundamentalist* and *The Inheritance of Loss* from a Postcolonial perspective. In Aljibori's study, there are four chapters, including an introduction, and a conclusion. The two authors' biographies and a list of their published works 30 are included in the introduction section of his study along with references to relevant publications and earlier research on the subject. Additionally, a general discussion of postcolonial

theory was included in his study's introduction. His study interprets the novels from a postcolonial perspective, hence chapter one aims to discuss postcolonial themes of mimicry, hybridity, and diaspora. In chapter two of his study, imitation is discussed how it is depicted in the two novels and how it fails to harmonize the cultures of immigrants and colonizers. The subject of hybridity shows how cultural hybridity helps create new cultures and identities. The researcher makes the startling discovery that during the time of colonialism, the people who were colonized began to mimic their colonialist overlords to attain recognition. However, they swiftly realized that despite their ability to mimic and hybridize, they would still be seen as a subordinate minority. The colonized people respond by going back to their indigenous roots, which include their original culture, ancestry, and identity. Several studies have made an effort to do the following to demonstrate the issue of hybridity, imitation, diaspora, and the search for identity from the perspective of people living in what are referred to as rising societies/cultures. In their analysis, Hamid and Kiran Desai demonstrate the neocolonial perspective of the Superior cultures as well as their role as a colonialist culture and state. Similarly, to this, people from developing nations who try to imitate and embrace people from more developed communities to fit in are looked down upon as though they are trying too hard to be accepted. As a direct result of their 11 points of unhappiness, they have extremely strong opinions about their native identity. Even though settling in the United States might be challenging for people coming from developing countries, this view contends that the two books place a significant amount of emphasis on the issues of imitation and hybridity may affect people's personalities and sense of value. Chapter 4 of his study depicts the experience of immigrants in these two novels, where it is shown that they are constantly in a state of flux while also struggling with the realities of their new environment and the host culture that is impacted by their diasporic identity.

However, Dr. Samreen Bari Aamir (2022) conducted a study titled "Identity Crisis". She argues that a person's subjective perception of their identity, which includes their past experiences, current relationships, beliefs, and values, is referred to as their identity. This helps individuals in developing a trustworthy identity that generally persists. Individuals' ideas of who they are, what kind of people they are, and how they relate to others make up their identities. The researcher concludes that nationalism and national identity consciousness are two important phenomena that are disappearing in the contemporary global environment. Pakistan's educational system does not provide curricula to promote patriotism and patriotic abilities in our future generations as a result of our colonial past and the effects of the beautiful, globalized globe. We are raising the future without establishing a proud identity for kids. Even though our state is connected to several boards, an expanding number of schools, and a foreign educational system, we remain optimistic. We are sure that this educational system will foster Pakistan's future intellectuals and supply the nation with the most spirited and patriotic economic energy.

Moreover, Hira Ali and Dr. Naveed Ahmad (2020) in their study "Hybridity in Hanif Kureishi's Fiction" explore the hybridity from the perspective of post-colonial intellectuals with a geo-biographical orientation. The critical analysis focuses on the narratives of Hanif Kureishi in conjunction with the prominent post-colonial theories of Robert Young and Homi K. Bhabha. Those born into the colonial legacy of hybrid culturally constructed identities in Britain faced challenges in gaining social recognition, as Kureishi's biracial protagonists often felt displaced in the dominant white Western society. The young ones of Asian immigrants in Britain experienced a split in their personalities, and their Asian skin color made them noticeable in White Western society despite their social achievements. White Britain held authority over hybrid or black Britain, and Kureishi portrayed the critical exploration of the experiences of colonial immigrants in the social realms of Britain through his artistic writings. In a multicultural society, an individual's identity is shaped and transformed through interactions with different people, customs, and social lifestyles. Kureishi, as an artist, does not favor either White Britain or black Britain but underscores the tendency of Asians to assimilate with the dominant white culture for acceptance. He refrains from presenting hybridity as a negative process and instead offers a genuine reflection of the lives of Asians residing in Britain. In today's world, post-colonial

migrants face significant challenges in gaining acceptance in colonial discourses.

Additionally, Hira Ali, Naveed Ahmad and Mehwish Sadiq in their article “Racism in *My Beautiful Launderette* by Kureishi” suggest that the study on racist psychology in *My Beautiful Launderette* by Kureishi explores postcolonial intelligentsia viewpoints, drawing on W.E.B. Du Bois' concepts of the veil and double consciousness from *The Souls of Black Folk* (1903). The stereotypical racial discrimination experienced by immigrants leads to the double consciousness of individuals, making it challenging to have a unified identity. Whites consider themselves superior to blacks, perpetuating racial prejudices that create an imaginary barrier between the two groups. Kureishi's work addresses the struggles of Asian immigrants in contemporary Britain within the framework of Du Bois' racial theory, highlighting racial tensions and their drastic effects on society. Despite the abolition of slavery in 1833, racism persisted to justify the Empire, embedding itself in the psychology of every community. Kureishi, having a hybrid identity, faced racial and cultural prejudices but achieved success as a writer. The screenplay "*My Beautiful Launderette*" reflects on racial and cultural stereotypes as barriers to success but also offers a sign of hope through the characters of Omar and Johnny, who establish a launderette and form a romantic relationship, symbolizing a desire for equality. Kureishi emphasizes the need to overcome racial, social, and cultural problems to create a place where people can interact freely without discrimination.

However, Hira Ali and Naveed Ahmad (2018) in their study “Identity Crisis in Hanif Kureishi’s *My Son the Fanatic*” assume that the exploration of identity crisis in Hanif Kureishi's *My Son the Fanatic* focuses on the difficulty postcolonial subjects face in self-defining their identities in the territories of colonizers. The study aligns with the postcolonial ideology that the search for identity has become a pressing reality in the global world. Asians migrating to British colonies tend to mimic the white residents to discover their identities by assimilating with the dominant culture. Assimilation is portrayed as the abandonment of personal ethnic identity in favor of adopting the ideals of British society. A person's identity is intricately shaped by interactions with people, lifestyles, and society, and multicultural societies often present individuals with identity issues.

Moreover, Shiva Zaheri Birgani (2019) in his study "Arundhati Roy's: *The God of Small Things*: As a Hybrid Linguistic Text" claims that Arundhati Roy is an Indian writer and activist for women. Birgani's research focuses on Arundhati Roy's book *The God of Small Things*. In 1997, she published her first book. Because it is semi-autobiographical, a significant portion of it is about her early years in Aymanam. The novel's action takes place in Kerala, an Indian state, in Ayemenem.. Kerala's varied and complex society makes it appear like a miniature version of India. The book uses Indian surroundings and people as illustrations of the postcolonial perspective. Postcolonial resistance is an important issue in *The God of Small Things*, the researcher concludes. Roy uses the colonial language of English, which is a kind of resistance against colonization. Roy makes comments about children's lives as a form of resistance, which could be interpreted as Orientalism in some ways.

The debate above makes it evident that multiple perspectives have been expressed on postcolonial issues including racism, identity, and otherness. Researchers have looked at these problems from a variety of angles. In this study, an effort has been made to explore different aspects of postcolonialism.

Research Methodology:

The research methods used to conduct the study are covered in this section. A part of the research relating to the section on research questions is the research design. She would be able to answer any questions regarding the issue according to the strategy for gathering and evaluating proof and evidence. It contains details on data-gathering methods and information about data-collection methods. A comprehensive description of the method is provided in this chapter. The study also includes textual analysis to identify the study's goal by applying the framework. The qualitative approach was adopted by the researcher. The method that is most frequently employed in the academic research of literature is qualitative, and this proposed

research activity discusses literature in particular that is novel. The novel *The Reluctant Fundamentalist* by Mohsin Hamid are used in this study to describe postcolonialism. The current study focuses on post-colonialist perspectives. Each research has a distinct method of expression. The research uses a particular style of writing and word choice. The primary goal of research in this area is to examine the text's distinctive style.

The research aims to analyze the characterization and identity crisis of the main character in *The Reluctant Fundamentalist* using postcolonial concerns of identity, racism, and otherness from postcolonial theory. This study uses both an analytical-descriptive method and a qualitative approach. The author analyses the unit of analysis using references from the study. She also makes an effort to answer the research questions by reading the text and citing quotations that support her arguments. By reading and analyzing the book *The Reluctant Fundamentalist* the researcher herself acted as the research tool. The author not only analyses the data but also uses it to support this study. For the current paper, the information gathered is both descriptive and narrative. As a result, to evaluate the data and draw generalizations and conclusions, qualitative techniques like definition, explanation, and interpretation are used.

Before employing that knowledge to analyze and describe the data, the author carefully and accurately reads *The Reluctant Fundamentalist* in its entirety. Second, the author assigns a score to the phrases or sentences in the novel that represent each category of character and characterization, especially about the main character and their identity crisis. Arrange and analyze the data lastly. The analysis unit for this study is Mohsin Hamid's novel *The Reluctant Fundamentalist*. The current study, which is qualitative by nature, makes use of a textual-narrative analysis of *The Reluctant Fundamentalist* from the perspective of postcolonial literary discourse.

Theoretical Framework:

Postcolonial theory has been used in this work while taking the findings of literary critics like Edward Said, Frantz Fanon, Homi K. Bhabha, and Leela Gandhi into account. The postcolonial writers also examine how the literature of colonial powers encourages negative images of the colonized to defend colonialism. However, attempts to provide a singular definition of the debate surrounding postcolonial philosophy have been strongly criticized by certain scholars. Reading and writing literature from historically or currently colonized nations as well as literature from colonizing nations that addresses colonialism or colonized peoples are all included under the postcolonial theory. It mainly focuses on how colonized people's literature distorts their experiences and realities and inscribes their inferiority by making an effort to express their identity and reclaim their history in spite of the inevitable otherness of that past. It might also go through how literature from colonizing nations appropriates settings, conventions, language, imagery, and other elements from colonized nations. In terms of the writing and reading environments of colonizers and colonized, this study examines some of the postcolonial challenges. In the writings of colonial people, the idea of otherness is a key component of postcolonial ideology. The western concept of the oriental is based on the idea of otherness, but there are issues or complexities with it, such as the way it encompasses doubleness, both identity and difference, so that every other, every person who is different from, and everyone who is excluded, are dialectically created and include the values and meaning of the colonizing culture while rejecting its power to define. The concept of resistance, whether it takes the shape of subversion, opposition, or mimicry, serves as the cornerstone of postcolonial thought.

The researcher hopes that by the time she concludes the chapter, the study methods, and framework will have been made clear. Additionally, she has made an effort to talk about certain famous theorists and postcolonial theories. The framework was designed with the objectives of the current study in mind, and to achieve those objectives, the researcher uses textual analysis as a tool to look at various aspects of the novels. The text is extensively examined to find various patterns that are revealed because the researcher is interested in word choice and the reality that it creates.

Data Analysis:

Changez faces a dilemma in *The Reluctant Fundamentalist* as he seeks to preserve both his American and Pakistani identities, as demonstrated by Hamid. He stated that he observed as one, then the other, of the World Trade Center's twin towers collapsed, which demonstrates his wonder and disbelief at the twin towers' 9/11 collapse. Changez struggles to maintain both his American and Pakistani identities, as Hamid demonstrates. He expressed his shock and confusion at the collapse of the World Trade Center twin Towers on September 11, 2001, claiming to have seen one tower, then the other, come down. Hamid shows how racial and cultural inequality breeds hostility and alienation among immigrants who are not white in America through Changez. His response sums up his love-hate relationship with America perfectly. He wants to blend in with American society, but he can't help but feel "pleased" by the destruction the superior America has brought about. Hamid exposes Changez's attitude of inferiority toward American might. Changez enjoys

"The fact that someone had brought America to her knees"(p.113)

In secret, Changez takes pleasure in the pain of America as if his race, country, and identity had been validated. Despite his seeming love for America, he is unaware that it might be a country that opposes him. He is forced to conceal his Pakistani heritage. Consequently, he would present himself as a New Yorker while speaking and acting like an American. Meanwhile, he is internally shamed of the rejection of his Pakistani identity:

"I've learned to answer that I'm from New York when people ask where I'm from. You inquire if I find these things upsetting. Yes, sir; I frequently felt ashamed. (p.101)

However, displaying his American identity appears to be almost forbidden in Lahore. He feels that talking about his prestigious family and his American way of life is strange and embarrassing. He feels uncomfortable and anxious while discussing his connections to and experiences in America. He feels that

"Something natural in one place might seem unnatural in another; it seemed unusual to speak of that world here like it would be odd to sing in a mosque" (p. 187)

When his family asks about New York and his profession. Changez eventually has an identity problem as a result of finding it challenging to reconcile his American identity with his native Pakistani identity and faces cultural isolation in Pakistan as well as America. Changez's problem is further demonstrated by his feeling of national alienation after he briefly returns to Lahore after the American bombing of Afghanistan. Changez's confusion over his identity is caused by his inability to remember who he is. He is unable to reclaim his former perspective on what it was like to live in Lahore as a Pakistani. Due to his inability to feel at home in his own culture, he views himself more as an American than a Pakistani. Changez assumes the persona of "a reluctant fundamentalist" to shed his dual identities and create a new one for himself that is neither similar to his prior Pakistani identity nor his American one. Changez grows a beard to assert his own long-denied identity and protest the prejudice he encounters in America as Changez expresses:

"I was deeply angry. It was, perhaps, a form of protest on my part, a symbol of my identity, or perhaps I sought to remind myself of the reality I had just left behind," he said. (p.193-194)

The 9/11 narrative is presented in a more up-to-date and contemporary manner in *The Reluctant Fundamentalist*. Changez's perception of America's capitalist and imperialist culture changes in the wake of the 9/11 attacks, and he starts to doubt his own identity. It has frequently been utilized in postcolonial discourse to describe the cross-cultural experience of the fictional Pakistani immigrant Changez as an allegory for exhibiting one's identity "change." The focus of this novel is a Pakistani immigrant looking for work in the United States, which distinguishes it. How is history created and reimagined through fiction? Postcolonial elements may be used to provide an answer to this question. In the wake of 9/11, we can see how postcolonial themes have developed and continued in this work. To identify those that emerge in Hamid's novel and show concerns with one's own identity while simultaneously seeking answers to existential questions, the features of trauma fiction are briefly explored here. For instance, this study addresses issues like American imperialism, the connection between the East and the West, social prejudice within American culture, and

internal change.

Conclusion:

The findings of this study show that the impact of postcolonial concerns is portrayed in Hamid's *The Reluctant Fundamentalist* beautifully. The issues of racism identity and otherness are discussed by Hamid in the preceding novel. The study analyzes different characters from the book *The Reluctant Fundamentalist* in the context of postcolonial theory. To conclude we may argue that *The Reluctant Fundamentalist* tackle problems like racism, identity, and otherness. In this analysis, the postcolonial themes in this book are revealed. All of the study's research questions can be defined by this study. The main themes of the book are identity, love, grief, and transformation. *The Reluctant Fundamentalist* by Hamid shows how colonialism, cultural imitation, and hybridity exist within the diaspora via the progression of the story. The book rejects the notion that racism, colonialism, identity, and diaspora are merely something to be celebrated. The characters in this book struggle with the difficult process of attempting to obtain public awareness and renegotiate their fragmented tendency within the diaspora. While some characters appear to be resisting this process of identity distortion, others seem to have an impact on their identities. The book explores how the aspirations and promises of identities are something entirely original, strange, and distinctive that signify a cutting-edge phase of awareness and representational negotiation.

Future Implications:

This study will be helpful for further research in the way that through the framework of postcolonialism, many issues of non-Western people besides the issue of identity crisis will be sorted out. This study explores the postcolonial concerns only in the novel *The Reluctant Fundamentalist*. We will be able to apply this research to other novels like *Exit West*. This study can also help to do further research on the comparative study of various postcolonial theories on several issues of postcolonialism.

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