

Globalization and Travel in Mohsin Hamid's *The Reluctant Fundamentalist*: A Postcolonial Reading

Alaa' Kayed Abu-Rumman
A PhD Candidate in the University of Jordan

Abstract:

This paper employs globalization and travel as two concepts that are related to postcolonial theory in order to trace the development and changes in the character and vision of Changez Khan about himself and the other. They are joined together because what prompts the protagonist to opt for America as his travel's destination is his infatuation with the global, multicultural American society that he assumes is ready to welcome him. As the protagonist belongs basically to a colonized nation, his travel is similar to the travel and exploration of the colonizer but in a reversed direction; that is, it is not a journey from the metropolis to the colonies but from a colony to the centre of the Empire. Thus, the rapid process of economic, political and social globalization opens the door for travel and migration from previously colonized countries, contributing to the formation of Changez's character as both the novel's narrator and protagonist. The study tends to prove that Changez is encouraged to travel by his early naïve assumptions about America as an example of heterogeneity in its social fabric, as an icon in the global economy and policy, and as an agent of maintaining equal human rights. However, his travels lead him to the truth of this global and multicultural society, where illusions are demystified.

Key Words: Changez, globalization, travel, postcolonialism.

Introduction:

This paper studies Mohsin Hamid's *The Reluctant Fundamentalist* from a postcolonial perspective. It singles out two concepts to elaborate on: globalization and travel. In addition it attempts to explain how these two concepts contribute to the making and to the alteration of the protagonist's identity. It probes how the protagonist's travels initiate him into a new perception about the world and about how power works. This novel sheds light on the consequences of globalization or internationalism by which the local communities, cultural identities and independent nations lose their privacy and weight when adopting the culture which belongs to a superior nation. Thus these communities and individuals accept to melt and be one of the many identical copies in the small village of the minimized world through adhering to similar political, social and economic habits. This study shows how the protagonist, Changez Khan, is one of the victims of the process of globalization, by which he becomes totally distracted, unable to identify with himself or to determine his identity. He enters New York cherishing great dreams of being assimilated in the American community and to be considered as a citizen of this great global

country. Yet, he leaves the Empire State, New York, unsatisfied, holding a hyphenated identity; that is, Pakistani-American. Indeed, one of the vital incidents in the novel is the September 11 terrorist attacks on the Twin Towers of the World Trade Centre. This event changes the story's orientation, and contributes to Changez's awakening and transformation as it does affect the whole world hereafter since America has announced its war on terrorism.

This study employs postcolonialism as a theoretical basis for the novel's analysis. It is a postcolonial reading because the novel forms a knot that connects the Eastern Pakistan with the Western America. It displays a binary opposition of the colonizer and the colonized. Dr. Ritu Tyagi sums the term 'Postcolonialism' as, a "resistance to "colonial" power and its discourses that continue to shape various cultures" (2014: 46). Because of the state of loss and chaos that engulfs the weaker party in the colonial as well as neo-colonial eras, it takes the colonized a considerable time to realize his/her real identity or to reach to self understanding or to attain an acceptable level of reconciliation with the self. As the novel is a narrative of the protagonist's past, the postcolonial critic, Homi Bhabha announces that "memory is the necessary and sometimes hazardous bridge between colonialism and the question of cultural identity (qtd. in Gandhi 2018: 9). What urges the protagonist to tell his story is his nagging memories that disappear a while and persist to overwhelm his consciousness from time to time. As for Robert Young, he highlights that postcolonial critique usually reflects the view of victims rather than perpetrators because of the "global situation of social injustice" (2003: 58). Consequently, postcolonial discourse heads towards debunking the falseness of colonial and imperial forces, "not only in the decolonized countries, but also in the West itself" (Young 2003: 65). In fact what Young states here is typically what Mohsin Hamid does in the novel. He exposes the falsity of the American dream and reveals the lie that anybody is capable of becoming a normal citizen in the United States despite racial, religious or other differences.

This study puts into consideration two major postcolonial concepts to discuss and apply into the novel: globalization as well as exploration and travel. To begin with globalization and its pertinence to postcolonialism, this connection has been traced back to the Marxist thinkers who "have been urging the Western world to concede that the story of colonialism is a necessary subplot to the emergence of Market society in Europe and to the concomitant globalization of capital" (Gandhi 2018: 23). Julian Wolfreys defines the term globalization as "the transnational and multinational corporate tendency toward a new world order in which economic, cultural, social and political issues become increasingly driven on a global, as opposed to localized, basis" (2002: 47). Consequently, globalization is a western ideology that aims at subjecting the whole world into one social, economic and political system that is forged and designed by a superior worldly force in a way that serves its interests.

In his book, *Postcolonial Studies: The Key Concepts*, Bill Ashcroft provides an elaborate definitions of globalization and globalism attaching these concepts to postcolonial theory, thus,

Globalization is the process whereby individual lives and local communities are affected by economic and cultural forces that operate world-wide. In effect it is the process of the world becoming a single place. Globalism is the perception of the world as a function or a result of the processes of globalization upon local communities (2007: 100).

Ashcroft denotes that globalization is the process by which the world becomes a single place and globalism is the final outcome that results from this process.

The concept of globalization is of considerable significance to the study of this novel because America is an avatar in this respect. For instance, the spread of American junk food and the phenomenon of McDonalidization worldwide is one of the signs of American globalism. It was announced from the time of the Declaration of Independence by Thomas Jefferson that "all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness" (qtd. in Jayne, 60). The United States proves after the events of 9/11 to be racist, discriminative and intolerant of other ethnicities. Nonetheless, on the economical level, it asserts itself purely Fundamentalist in terms of business in which large American companies devour and crush the smaller worldwide.

As for the second postcolonial concept, exploration and travel, it can be chronologically divided into the old European navigation of the other parts of the globe and the new contemporary tourism. Ashcroft says: "contemporary tourism is in many ways the modern extension of this possession by exploration. The tourist enters the territory of the other, in search of an exotic experience" (97). In reality, tourism is a way of acquiring knowledge. Travel enhances one's realization of the world around him/her. In fact, the concept of travel will be used as a principal factor in the transformation and identity-hyphenation of the protagonist's character.

Review of literature:

In "Globalization, Creole Culture and Cities in the Reluctant Fundamentalist", Cengiz Karagoz displays the interaction between globalization and localization represented by New York and Lahore respectively. He argues that the line between the global and the local spheres disappears after their interaction resulting in torn individuals. The confrontation between the western and oriental worlds culminates in the emergence of creolized identities. As for "Global Citizenship in Mohsin Hamid's *The Reluctant Fundamentalist*", Adnan Mahmutovic tackles the issue of citizenship in the light of the events of September 11, 2001. He explains the Muslims are deprived of their civic rights for being suspected of terrorism. He argues that Hamid is looking for a new understanding and definition of global citizenship. Hamid believes as the writer concludes that global citizenship should be established on a porous ground which is more flexible and has potentials to absorb differences. Concerning "Framing Travel and Terrorism: Allegory in *The Reluctant Fundamentalist*", Mandala White clarifies that Changez's travels are allegorical of different nations holding political concerns.

Methodology:

Based on a theoretical and close analytical ground, this study traces the effects of globalization and travel from a postcolonial perspective on the ripening, awakening and changing of Changez's personality physically and spiritually, and on his understanding of the way of the world around him. What makes this paper different from the previous ones is that it discusses the role of travels in widening the scope of the protagonist's knowledge and in enlightening him about the false facade of the colonizer's global power and supremacy revealing

the mistaken perceptions about himself, his race and his country. These travels rectify the wrong assumptions about the entity of America as a tolerant multicultural, multinational and heterogeneous society by which he is extremely infatuated. These travels represent reversed journeys: it is not the western colonizer who heads towards the East for exploration and occupation but the colonized oriental who navigates the colonizer's land trying to discern and uncover hidden truths.

Research's Discussion:

The metafictional *The Reluctant Fundamentalist* unfolds the perspective of Changez, as both a naïve protagonist and an initiated, mature narrator. It presents two ways of resisting colonialism: the first is by Changez the narrator and the other by Changez the protagonist. Changez's infatuation with America as a global economic and political power, where he believes he can easily assimilate into its social fabrics and culture, collapses bit by bit after each one of his travels. Throughout the novel, he visited different countries including his homeland, Pakistan. Each visit and tour counts and contributes to his initiation and awakening to the reality of the world he misunderstands and the Americans he acquaints himself with. Travel and exploration is understood from a postcolonial view to be that of the colonizer to the land of the colonized. In Hamid's novel, the destination is reversed. It is time for the colonized to travel to the centre of the empire.

Changez the narrator relates his own story and experience abroad. *The Reluctant Fundamentalist* is narrated from a first-person perspective. It is a monologue-like narration, in which there is one dominant voice. Changez even undertakes the responsibility of uttering the narratee's own words. The narratee is an American tourist, welcomed and invited by Changez into a cafe. He is silenced completely. Throughout the novel not a word is said directly by his person. It seems that this American man is Hamid's excuse for Changez's to start unfolding the details of his story fluctuating back and forth in retrospections over expatriation and travels to America, Chile, Greece, Philippines, New York, and back to Lahore in Pakistan. In this retrospective metafictional postmodern narrative, Changez restores and recounts the most influential events that change his attitudes and personality forever.

The consistent use of the first-person 'I' with a very minimum number of dialogues is indicative and connotative. From a postcolonial perspective, the marginalized objects ought to be rendered centralized subjects. The subaltern should speak for themselves, and should be given a voice. Changez represents the oriental colonized peripheries. However, in *The Reluctant Fundamentalist*, Changez's situation shifts from the margin to the centre. He is the only authority in the story, whereas the imperial American stranger is marginalized as he appears all-over the novel mute, powerless, hypnotized by the tale of Changez. This show of inverted roles demonstrates Salman Rushdie's announced statement of "writing back to the imperial centre" (qtd. in Mahmutovic, 1). Usually the source of empowerment of a writer from a previously or currently colonized country springs from two sources: acquiring perfectly the language of the colonizer and living inside the den of the empire experiencing its culture. These two aspects of empowerment are available in Hamid's narrator. He declares it at the first page to acquaint himself with the foreigner saying: "I am a speaker of your language" (1), and "... my experience is substantial, I spent four and a half years in your country" (3).

Changez adopts two contradictory views about America. It is in effect a natural result of the shock he receives after being initiated into the truth of the fundamentalist America; and the chasm between the American Dream and its inapplicability in reality. He confesses at the beginning of the novel that he is "a lover of American" (1). He also acknowledges that he introduces himself to strangers during his stay abroad as a "New Yorker". Nevertheless, towards the end his attitude drastically alters, and then he becomes an activist lecturer against America in Pakistan.

Changez exemplifies a limited-omniscient narrator. The information a reader is provided with, and the depth of characters' psyche are only restricted to the knowledge of the narrator-protagonist Changez. What readers know about other characters remains within the narrow limits of Changez's memory and claims. Even the end (such as that of Erica) or the identity of certain characters (such as the narratee's) is left unrevealed. Regarding the reliability of Changez's narration, it is beheld with uncertainty by the narratee who belongs to the colonial sphere. Changez figures out the suspicion in the gestures of the foreigner while the former is defending himself, thus: "I assure you, Sir: you can trust me. I am not in the habit of inventing untruths" (172). In fact, what aggravates the narrator's unreliability is the narratee's deprivation of voice. However, Changez's tale is supposedly believable and trusted only by those who have experienced the same or similar circumstances. Apparently, the person who feels for Changez's misery and suffering is Juan-Bautista, the chief of the publishing company in Chile. Both characters are obliged to implement the fundamentals of the American company, and both of them belong to the colonized ethnicities. Changez says as a comment on the intimacy between them: "he was gifted with remarkable power of empathy and he observed in me a dilemma that out of compassion he could help resolve" (166).

Probing the personality and the transformation of Changez's character entails an understanding of how globalization is depicted in the novel and how he perceives it in the light of his travels. The characteristics of globalization in America with which Changez is mesmerized are distinctly present in the novel. First, unlike the Pakistanis, the American people believe in the open mindedness, so they do not show sensitiveness "to the sight of a woman's body" (29). Secondly, the nature of its cities, particularly New York, is "cosmopolitan" (italicised, 55), in the sense of feeling comfortable within its surrounding and neighbourhood. Changez attributes this familiarity to being accustomed to American films with New Yorkan settings. In fact, the popularity of the American films is an active factor in the making of a global, a cosmopolitan America.

With regards to travels, on his first trip to America as a student he becomes primarily initiated to wrong assumptions he nurtures about the high-level intelligence of the American students. He says "I was, I must admit, overly generous in my initial assumptions about the standard of the student body" (3). He discovers that non-Americans can excel Americans in terms of doing progress in their study. Also, by his first visit he gets introduced to the fundamental American rules inside the educational institution. These rules in particular are applied to international students. They undergo "standardized tests" by "customized evaluations" (4). Changez realizes as a narrator (with his current panoramic view of the United States' system, in retrospection of his earlier stay as an undergraduate) that America is a country which obtains

its power from implementing effective and pragmatic system. Changez points out that his comprehension of the importance of pragmatism and hard work in America instigates him to exert his efforts and to contribute his talents, so that to be rewarded with, for instance, a given visa, a scholarship or a financial aid.

By his summer vacation to Greece with a group of Princetonians, Changez meets Erica for the first time. There, the first spark of love ignites with a warm intimacy. His acquaintance with Erica affects the emotional aspect of his life till the end of the novel. His memories of Erica linger strongly in his subconscious. In Greece, he becomes dazzled and fascinated by her beauty and spontaneity which sounds unusual in his country. Changez holds both of Erica and America in high esteem and admiration. America is a "dream" for him that "come[s] true" (3). The other knot that links America and Erica is that Changez's state of being in love and infatuation with them is generated and shaped outside the borders of the Empire State (the nickname for the State of New York). Changez accumulated assumptions about the charm and the dreamy land of the United States take place while he is very young in his homeland, Pakistan. Similarly, the nourished affections for Erica are formulated primarily in Greece at their first meeting.

Regarding Americans pragmatic system, it is what Changez meets at his second travel to America after going back from Greece. This is typically the same system as that is adopted by the company, Underwood Samson, where Changez applies for a job. Changez's travel to America for the second time brings about the gradual Changes in his character. He starts to engage in the American society after being admitted to Underwood Samson's training program. In fact, after his first visit and while he is a student in the university, Changez presents himself as a young "New Yorker" (51), and adopts a "sophisticated accent" (9). At this level, he is impressed by the firm's offices and proud of this company. He enjoys his initiation to the realm of high finance.

Fundamentals are of substantial significance to the concept of globalization. Jim, the vice president of Underwood Samson, the principal of a company of a global business, asserts to Changez the prominence of fundamentals as the company's guiding principles. Underwood Samson's initial letters, 'US', are symbolic in that they possibly stand for the United States. Thus as a case in point, the systematic following of entrenched fundamentals in a global country like America is applicable in this company. Changez hints to the adopted American fundamentals several times in different ways. Some of which are those employed and implemented in Underwood Samson. The fundamental rules in the company are usually strict and rigid; that is, they allow no space for indifference or excuse. For instance, the company opts for the best candidates to join its teamwork. They are formed and ranked on the basis of meritocracy; laying out the ethos of the workers' outfit, intensive thorough training courses and tough financial analytical principles. Changez attributes the country's success (represented here by the Underwood Samson as a successful economic icon) to the "systematic pragmatism" or "professionalism" (41), in so many fields. Jim says directly addressing Changez: "and focus on the fundamentals" (122). Underwood Samson's basis is based on the pursuit of fundamentals. Prioritizing fundamentals limits waste of time and random worthless distraction.

The mechanism of Underwood Samson's business is based on sending a team of financial analysts to the designated companies all over the world. This team's major task is to value the

company's business determining its worth. This job is achieved by a hard intensive work of gathering data, interviews, comparisons, visits to the business location and the related market; so that to decide whether to close it and fire its workers or not. Consequently, Underwood Samson's basic objective is to sift international companies, similar to Princeton University which sifts its international students by sophisticated procedures of testing. Sifting is the followed policy by the global power, that is, to swallow the smaller, to uproot and eliminate the weaker, raising a motto like: 'survival for the fittest'.

His fourth travel is to the Philippines. He goes there as his first assignment of Underwood Samson. It is a new experience. He compares between the common features of globalization that are present in New York and Manila, the capital of the Philippines, such as skyscrapers and superhighways. In fact, the kind of work that Changez and his American colleagues involve in is a "global business" (74). What impact this travel brings to Changez culminates in his hidden wish to be treated respectfully by the Filipinos as they do with the Americans. This wish prompts him to speak and act "like an American" (74). In spite of being inwardly ashamed, when asked about his hometown, his answer is from New York.

The next flight takes Changez from the Philippines to the US. However, this trip is not as usual as it should be because it comes several days after the Twin Towers' collapse in New York. The event of sep/11 tightens the procedures at airports whether in the Philippines (the left country) or at New York (his destination). At this point, Changez receives the gestures of racial discriminating treatment at airports twice. The way he is treated at airports differs entirely from the way the American team accompanying him is treated. Changez is taken into a room for inspection and is made to strip down his clothes, in addition to the official investigation about him and his purpose of the trip. The last procedure mentioned takes place only at New York City. The sense of resentment that touches him fades quickly away after meeting Erica, whose presence lifts his spirits.

Indeed, Changez engages in deepening and developing his relationship with Erica at this level. Nonetheless, the unexpected discovery Changez touches about himself is his sociopathic attitude towards victims of the 9/11 tragic event. Despite his confession of being a "product of an American university" (84), working in America and falling in love with an American woman, he does not sympathize with the victims. To bring "America to her knees" (83) is a sight that Changez cheers up at. To explain this contradiction in his attitude, Changez elaborates heavily on his consistent imitation of the accent of the language, the style of clothing, the habit of drinking (though prohibited in Pakistan (31)) and the manners of the Americans. Because he feels that he is inferior to them in rank and birth, he rejoices at their miseries since that bring them close to those of subordinate nations. The collapse of the towers of World Trade Centre for Changez probably brings about a sensation of victory over the Empire State. America and Pakistan were English colonies in the past. Nevertheless, America transforms into a colonizing and global power, whereas Pakistan does not. It is this fixed binary of the superior colonizer and the inferior colonized that counts for Changez's antisocial reaction. The sense of inferiority sharpens his internal surveillance over his manners so that to be much like an American. This superior nation after all, for him, has just been attacked and this may demean its superiority or at least lowers its spirit.

After the Sep/11 attacks, drastic and rapid changes seize upon the relationship between Changez and Erica on one side and upon Changez's conceptualization of America on the other. Erica's health state deteriorates as she is afflicted with lovesickness, and suffers from nostalgia. She cannot separate her current life from her past memories with her beloved, Chris. She is entrapped in the "maze of her psychosis" (119) and Changez is paralyzed unable to help, without her consent for his offered services. The same case recurs with America; that is, the attacks instigate and resurrect the principles of national duty, national honour, and the spirit of patriotism. The nation which he thinks is looking forwards is turned decisively to be determined to look backwards submitting itself into a dangerous nostalgia for its past. Changez reaches this conclusion late, namely, the conclusion that both Erica and America share the same nostalgic symptoms and wait the moment to indulge in their pasts. For Changez, the global America is being taken by a prolonged coma; which indicates a catastrophic ending for its great dream. He feels that his personal American dream is at the threshold of destruction because the expected America which he compares to a "might host" comes to an end, put to death or "dispatched" (106). Thus, the American dream that promises an equal basis for its inhabitants and has long been praised and glorified since it can assimilate all differences and varieties start to sift, exclude and expel what isn't American. It starts othering foreigners and stops offering a hospitable home to them. With this respect, Ashcroft defines othering as follows,

The ambivalence of colonial discourse lies in the fact that both these processes of 'othering' occur at the same time, the colonial subject being both a 'child' of empire and a primitive and degraded subject of imperial discourse (Ashcroft, 156).

In fact Changez experiences both ways of the processes of othering during his stay in America represented earlier and late in the novel by Jim the vice president and the military forces. Jim is used throughout the novel to treat Changez as a "kid"(110), whom he is directing, advising, orienting and rectifying his mistakes. Changez confesses at different spots that he "had become Jim's fair-haired boy" (108) and that Jim "had taken [him] under his wing "(81). The second shape of othering Changez encounters at airports where officers treat him with an eye of racial discrimination.

Changez's next departure is to Lahore, Pakistan, urged by his worry for his country and family after the American invasion of Afghanistan and the Indian military preparations for attacking Pakistan. By this journey, he discovers the change that occurs to his character; that is, his ability to piercingly observe things: the "Americanness" of his own "gaze" (140). He sounds critical of his surroundings. Yet, he quickly realizes that he is looking with an eye of a foreigner, thereby he is the one that changes, not the environment around. His character starts to acquire new attributes mingling with or even suppressing the old.

On his return to New York from Lahore, Changez sets off with a divided self. He leaves Lahore reluctantly due to a parental-pressure exertion. However, this time he departs with an alteration in the physical appearance - he grows a beard. Growing a beard sets the stage for the start of Changez's colonial resistance. It symbolizes national, cultural, ethnic and self assertions. Changez obviously justifies this change as a "form of protest" or "a symbol of my identity" (148). At this level, Changez's visualization of the entity of America is on the process of

obtaining a full-round shape. He is now able to see the illusive facets of the alleged global America without blinders; that is, he sees it as a colonial destructive power, wreaking "havoc in the world" and "orchestrating an entire power in Afghanistan" (149). It is noteworthy to point out that these deductive conclusions on America are reached on his own, without a guide except the aid of his faculties of reception and conception of the world's events as well as his own observations.

One of the fatal dimensional aspects of America's internationality and globalism is the causes of war which America sets itself in charge of. Hamid in his novel sheds light on the issue of war as Changez's country, Pakistan, is to be engaged in a warfare against India, in which America would ally with India secretly, despite its artificial neutral stance and despite the assistance that "Pakistan had given America in Afghanistan" (144). Besides, the global side of America in this regard is the scarcity of historical records of wars set up or fought on the American own soil. America runs wars outside its own borders as its war on Afghanistan as well as on Iraq. The American nation has not witnessed or participates in a war with another country from within its own territories. The American nation is kept away from intimidation alongside the atrocities of war except for the American army. The nation itself is not involved as other nations like the case in this novel with Pakistanis or Afghans. Apparently, Changez displays a comprehension of the oddity of war on one's own land from the perspective of the American narratee since he belongs to "a country that has not fought a war on its own soil in living memory" (144).

The critical juncture that brings Changez into a holistic understanding of the truth of America and the purpose of his existence on its ground is accomplished at his last business journey to Chile, for a project of valuing a book publisher. After meeting Juan-Bautista, the chief of the company, he feels torn apart. He apprehends that he is a servant of the American empire at a time when it is invading a country with a kinship to his. Juan-Bautista enriches Changez's "reflective journey" (166) and places him "on the threshold of great change" (170).

Conclusion:

Changez's moral and psychological growth takes place gradually due to the fact that he arrives in the United States as a naive, inexperienced teenager. The transition from ignorance to wisdom undergoes several stressful experiences to which the protagonist has been exposed. This transformation would not be achieved without his involvement in the American cosmopolitan society as well as his travels. Thus, Changez's initiation results in quitting his well-paid job, making him resolved to escape paradoxically the confinements of the global American fundamentals in order to settle in the free local Pakistan. In fact, the gradual transition in Changez's character is the consequence of a conflict between a false vision (the American Dream) and a rectifying-assumption process (via his travels). Changez's name is essentially denotative. It underlies the radical change inflicted on Changez the protagonist resulting in Changez the narrator. Changez the protagonist and Changez the narrator work hand in hand resisting the colonial power each one in his own way. The former undertakes his travels and painful experiences as the compass that directs and leads him to the knowledge's path. The latter is the ripened one who fully absorbs his earlier experiences providing him with the sought wisdom. If Changez is fighting back against the Empire, he partially wins because Erica falls

into a catastrophic state of depression after meeting and acquainting herself with him. He is the one "who upset[s] her most" and "make[s] her lose her balance" (152), so that to free herself from this eastern curse, she disappears with suicidal thoughts in mind. It is almost the same end as that of the English Jean Morris in Tayeb Saleh's *The Season of Migration to the North*. Changez, like Saleh's Mustafa Said, demonstrates a phenomenon that recurs in Oriental fiction, which shows the power and enlightenment of the previously colonized man, who is currently a conquering immigrant invading the centre of the colonial Empire. Changez endeavours to build a nexus between him and the American Erica, but it resists survival. It is the perpetual conflict between the East and the West. These two cultures reject meeting at a mutual crossing point. Friendship will not be real between colonized and colonizer unless they become equals. The probability of establishing a firm basis between the superior and the inferior groups results in failure and split identities. At the end of the novel, Changez appears as a 'fundamentalist', as a product of the American institutions with strict and firm principles. He devotes himself to lecturing against the American power, striking back against the Empire.

References

- Ashcroft, Bill. (2007). *Post-Colonial Studies: The Key Concepts*. London and New York: Routledge.
- Balfour, Lindsay Anne. (2016). "Risky Cosmopolitanism: Intimacy and Autoimmunity in Mohsin Hamid's *The Reluctant Fundamentalist*." *Critique: Studies in Contemporary Fiction*, vol. 58, no. 3, 2016, pp. 214–225., doi:10.1080/00111619.2016.1192984.
- Gandhi, Leela. (2018). "Postcolonial Theory: A Critical Introduction". In: *Postcolonial Theory*. doi:10.7312/gand17838.
- Jayne, Allen. 2014. *Jefferson's Declaration of Independence Origins, Philosophy, and Theology*. Kentucky: The University Press of Kentucky.
- Karagoz, C. (2020). "Globalization, Creole Culture and Cities in *The Reluctant Fundamentalist*". *The Journal of Social Science*. <https://doi.org/10.30520/tjsoci.667210>.
- Kennedy, Valerie. (2018). "Changez/Cengiz's Changing Beliefs in *The Reluctant Fundamentalist*." *CLCWeb: Comparative Literature and Culture*, vol. 20, no. 6, 2018, doi:10.7771/1481-4374.3321.
- Madiou, Mohamed. (2019). "Mohsin Hamid Engages the World in *The Reluctant Fundamentalist*: 'An Island on an Island,' Worlds in Miniature and 'Fiction' in the Making." *Arab Studies Quarterly*, vol. 41, no. 4, 2019, p. 271., doi:10.13169/arabstudquar.41.4.0271.
- Mahmutovic, Adnan. (2016). "Global Citizenship in Mohsin Hamid's *The Reluctant Fundamentalist*". *Transnational Literature*, vol.8, no.2, May 2016. <http://fhrc.flinders.edu.au/transnational/home.html>.

- Mohsin, Hamid . (2007). *Reluctant Fundamentalist*. London: Penguin Books.
- Munos, Delphine. (2012). “Possessed by Whiteness: Interracial Affiliations and Racial Melancholia in Mohsin Hamid’ S*The Reluctant Fundamentalist*.” *Journal of Postcolonial Writing*, vol. 48, no. 4, 2012, pp. 396–405., doi:10.1080/17449855.2011.633014.
- Tyagi, Ritu. (2014). “Understanding Postcolonial Feminism in Relation with Postcolonial and Feminist Theories.” *International Journal of Language and Linguistics*, vol. 1, no. 2, Dec. 2014, pp. 45–50. ISSN 2374-8850.
- Wolfreys, Julian, et al. *Key Concepts in Literary Theory*. Edinburgh. Uni. Press, 2002.
- White, M. (2017). Framing Travel and Terrorism: Allegory in *The Reluctant Fundamentalist*. *The Journal of Commonwealth Literature*, vol. 54, no. 3, 444-459.
<https://doi.org/10.1177/0021989417738125>.
- Young, Robert J. C. (2003). “Postcolonial Feminism.” *Postcolonialism*, 2003, pp. 93–120., doi:10.1093/actrade/9780192801821.003.0006.