



## Cultural Displacement: A Postcolonial Critique of Changes' in Hamid's *The Reluctant Fundamentalist*

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### ABSTRACT

The study aims to decipher Hamid's portrayal of Changez from 'The Reluctant Fundamentalist' in the light of postcolonial theory. The study traces the journey of Changez Khan, a juvenile adult coming from the fundamentalist Pakistan, into the progressive multi-ethnic and multi-cultural society of America. The present study aims to analyse the social conditions of Muslims in America after the attacks of 9/11. Furthermore, the study aims to unearth the ambiguities around the character of Changez Khan who faces the problem of cultural displacement. The study uses textual analysis as its technique and Edward Said's concept of cultural displacement as its standpoint. The Orientals lose their identity when they start living with Occidentals in their respective societies. Changez Khan, an Oriental from the East faces the same problem of identity crises in America falling prey to the phenomena of cultural displacement resulting in his rebellion and insolence. Hamid tries to portray his dilemma of 'Cultural Displacement' to highlight the struggle of postcolonial nationhood. The study uses the text of 'The Reluctant Fundamentalist' as its primary source: books, journals, and newspaper articles as secondary sources. The study also looks at the biography of Mohsin Hamid for understanding the cultural and political inclinations of the writer which, according to postcolonial perspective influences the writer's portrayal of Changez Khan as the victim of cultural displacement. The study reaches its essence by concluding the exploitative behaviour of the Occident resulting in degenerating the Orientals as argued by Edward Said.

## INTRODUCTION

*The Reluctant Fundamentalist* is a novel written by Pakistani writer Mohsin Hamid. He grew up in

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Lahore, attended Princeton University and Harvard Law School and worked for several years as a management consultant in New York. In the novel, *The Reluctant Fundamentalist*, Mohsin highlights the problems of Muslims in America after 9/11. The novelist shows how people judge one another based on their clothing, their language and skin colour. The key protagonist, Changez has become disillusioned with the United States, where once he felt himself as a New Yorker, he now feels himself a stranger and alien. He experiences Cultural Displacement in a new culture. He still feels that colonial forces operate on him. *The Reluctant Fundamentalist* is an apt literary piece to interpret from Post-Colonial perspective.

The literature that deals with the political and cultural independence of people formerly suppressed by colonial empires is known as Postcolonial writing style, which is a branch of Postmodernism. This kind of literature depicts the changes in the political, cultural, social, and economic practices in liberated and rebellion nations against anything that reminds them of the colonizers. Postmodernism rejects the old forms of literature and follows non-chronological order, unclosed endings and non-continuous descriptions.

Another significant role of the post-colonial writing style is that it negates the Universalists' claim on behalf of literature. Whenever a universal signification is claimed for a work, then, white, Eurocentric norms and practices are being promoted by a sleight of hand to this elevated status, and all others correspondingly relegated to subsidiary, marginalized roles (Barry 127).

Thus, this claim of universalization for a work has been rejected by post-colonial critics and argues for the significance of the works of all those writers especially, colonized writers who have been marginalized by the colonial historians or colonial masters. In accordance with the comments of Fanon, a psychiatrist from Martinique, the first thing a colonized man should do is to find a voice and an identity to reclaim his past. For centuries, the colonizers have devalued and subsided the past of the colonized nations. The colonizers have been teaching both the children of colonized and their own that the civilized life began with the arrival of the Europeans. Most of the times, the colonizers avoid the teaching of norms of the colonized people. That's why, per Fanon, the colonized should reclaim their own past. After reclaiming their own norms and values, then, they should erode the ideology of the colonizers which is based on the marginalization of the colonized people (37).

Post-colonial criticism is a late field of studies. It emerged in 1990's. Many books don't mention it before 1990's, for example *A Readers Guide to Contemporary Literary Theory* (Seldom 1985), or Jeremy Hawthron's *A Concise Glossary of Contemporary Literary Theory* (1992). It has gained currency later in 1990's through the influence of books like *The Empire Writes Back* by Bill Ashcroft (1989), Edward Said's *Cultural and Imperialism* (1993) and *Nation and Narration* (1990) by Homi K. Bhabha.

Cultural Displacement is a phenomenon in which an expatriate reacts differently to a new culture. Cultural Displacement, in accordance with the definition of Oxford online dictionary is the feeling of disorientation experienced by someone when he/she is suddenly subjected to an in familiar culture, way of life, or set of attitudes.

### **SUMMARY OF THE NOVEL**

The novel, *The Reluctant Fundamentalist* which is based on the incident of September 11, 2001, deals with the problem of Cultural Displacement of Changez Khan, the protagonist of the novel. In this novel, the writer describes the various stages of Changez life. The study analyses the stages of Changez's life in the light of post-colonial theory and points out one of the aspects of post-colonial theory i.e. Cultural Displacement, in the character of Changez Khan.

On September 11, 2001, Al-Qaeda attacked the World Trade Centre in America. This was a black day in American history. Taliban and specifically Osama Bin Laden claimed the responsibility of the attack.

As this was the so-called Islamic Movement in Afghanistan and Middle East and they attacked World Trade Centre in the name of Islam. As such, the Muslims all over the world got affected. Muslims were considered as barbaric and extremist by the Western. America started “war on terror”. She attacked Muslim majority countries especially Iraq and Afghanistan. In this scenario, the conditions of Muslims especially those who were there in America worsened. They started facing a biased attitude of the American people. Expatriate Muslims felt a drastic change in their social life. *The Reluctant Fundamentalist* is a depiction of this very social change in the life of Asian Muslims residing in America. In this novel, Hamid describes the situations of Muslims through Changez Khan, the protagonist of the novel.

When Changez goes to America, he becomes Americanized and adopts every Western norm and custom, starts relations with an American girl, Erica. Drinking beer, participating in night club parties and visits of the beaches become his routine activities. He is no more a Muslim in true essence. He is fascinated by everything American. After the completion of his graduation studies in Princeton University, he joins Underwood Samson, a renowned business firm in New York. The company hires him for Eighty thousand per year salary. He visits many countries like Greece and Philippines, before the incident of 9/11.

Living his life there in America, Changez suffers from double dilemma. He cannot decide whether to support his family or to enjoy his life there in America with Erica and his colleagues. Everywhere he goes and anything he does, he is indecisive in it, from the effect of the new culture, which shows the possible occurrence of Cultural Displacement in his character.

When Changez returns from Manilla back to America again after the incident of 9/11, he feels a shock in his character and in the way of living his life there in America. The whole surrounding for Changez are completely different after the attack. He faces identity crisis after the incident in the novel. He cannot decide whether he is a Muslim in true essence or Americanized so-called Muslim, devoid of the true essence of Islamic teachings. If we analyse this problem of Changez Khan in the light of Huntington's analysis of civilizations, we can come across the point that these are not political or economic interests of a man that are important in cultural identity but Faith, family, blood, and beliefs are the basis of identity. According to Huntington:

What ultimately counts for people is not political ideology or economic interests. Faith and family, blood and belief, are what people identify with and what they will fight and die for and that is why a cultural paradigm provided, better than any alternative, a useful starting point for understanding and coping with the changes going on in the world (78).

Huntington clearly explains the dilemma of Changez and mentions the things for which he struggles throughout the novel. These are not political ideologies or economic interests that define the identity of any person but Faith and family, blood and belief. Same is the case with Changez. He is torn among economic interest, faith and family. In the struggle between faith and economic interest, he realizes that he is a *janissary*. Changez calls himself *a modern-day janissary*. Thus, he quits his economic interest, shuns America and Underwood Samson and comes back to his native city, Lahore.

#### **Aims and Objectives**

- To analyse *The Reluctant Fundamentalist* in the light of post-colonial theory
- To define and elaborate Cultural Displacement of Changez Khan as depicted in the novel

## **LITERATURE REVIEW**

Modern literature deals with the conflict among societies and cultures. The writers of modern literature have always tried and are trying to highlight and address issues like culture alienation, Cultural Displacement, integration, identity crisis etc. These writers try to search out the reasons behind such problems and suggest a good solution. The focus of these writers is different nations and the conflicting civilization and culture of these nations. Think tanks and scholars add their role to the solution of these problems as they are part of these societies. These scholars give their scholarly views about these problems and try to resolve them.

The writers of the contemporary literature chose their protagonists and antagonists from groups which are ethically and culturally different from each other and try to address their social problems. In a society, every individual has different views about a social problem which cause the conflicts between individuals and societies. People who argue with each other are, most of the time, powerful on one side and powerless on the other side. Conflict arises in a society mostly when people start arguing with each other for their rights or what they think.

Gray rightly comments on modern literature being the representative of diverse cultures that:

Writers write their work on different ethnic groups after 9/11 because there are different cultures in America which collide with each other. With the collapse of communism, a sinister other that enabled American self-definition may have disappeared. It is a truism, however, to say that it has now been replaced by Islam (46).

All Asian Muslims and specially, Pakistani are multicultural beings. They are a part of the whole as Pakistani Muslim. They respond to the concept of Muslim Ummah. To be a follower of the concept of Ummah, they give attention to every stance of the world which affects the life of the Muslim all over the world.

In their writing, the expatriates attempt to depict their struggle against the hierarchies, which are inclined to marginalise their culture and their values. Thus they keep on recalling their custom, their language, their beliefs and even their climate. On every platform, these expatriates try to raise their voices against the negative hegemony of the new colonial master.

A Muslim Pakistani's character is formed by two elements; one is his strict alliance and the other is his citizenship of Pakistan. A Muslim's life is represented by the lessons of Islam. He will undoubtedly follow the implicit rules recommended by his religion which is a basic piece of Muslim's character. Kurien's article conveys a decent investigation of the job of religion and strict association in multiculturalism and patriotism among foreigners. Her examination is useful to discover the job of religion as an enemy of absorption power forming the cognizance of numerous workers. She composes:

It is now well understood that religion and religious institution often play a central role in the process of ethnic formation, particularly for immigrants to the United States. The customs and tradition of the Pakistani nation are part and parcel of the lives of all Pakistanis. They are recognised in the world due to their peculiar customs and traditions (8).

When Muslims migrate to the other countries and specially United States, they face the problem of identity crisis. They are compelled by the hand of multiculturalism of the United States to shun their identity if they want to survive there in the United States. This is the case with Changez Khan. He is acceptable there in the United States when he shuns his own Islamic and Pakistani identity to American culture. However, he is no more acceptable when he tries to adapt back his own religious and national identity. He becomes a persona 'non-Greta' in the United States; he is rejected by the American Society. Changez is not happy with this new identity which he has tried to adopt and impose upon himself. In one place in the book he himself claims that for to be an American is to view the world in a certain way. This claim of Changez is seen to be true right from the beginning of his stay in America. His attitude toward everything is different and certain. Though he has got everything American but he is

uncomfortable there in America. When he has come back to America from a recent visit to Pakistan after 9/11, he has come to know that he is only a puppet in the hands of American administration.

The incident of 9/11 makes Changez realise that his basic identity is Pakistani culture and Pakistani ways of life. He belongs to Pakistan not to America. To show and confirm his identity, he grows beard like his family members. To explain the case of his beard to America he tells him that; 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 (130).

The facial hair which Changez develops shows his dissent the authoritative culture of American Society. It is a type of dissent just as an image of got back to his local culture and custom. Getting back to America with facial hair all over, he shows to Americans that he doesn't have a place with their way of life rather to the way of life which was liable for the occurrence of 9/11 according to Americans. Jhumpa Lahiri, an Indian author, has composed a clever *The Namesake* in 2003. In this book, she clearly portrays the post-provincial angles in the book. She raised her voice on the issue of worker, osmosis struggle of culture, love, disappointment, class and society and in conclusion family issues. The fundamental issues like society awareness, issues of outsiders, struggle among culture and love are additionally the primary topics of Lahiri's book. In her novel, Jhumpa Lahiri, she depicted the public activity issue among Asian and Americans. She featured the principle gives that how various countries consistently attempt to contend. In various starting points, a man consistently attempts to discover his genuine character yet couldn't reach to this is a direct result of intricacies of life.

The starting lines of the novel show the suspicious identity of Changez in the eyes of the stranger: Excuse me, Sir, but may I be of assistant? Ah, I see I have alarmed you. Do not be frighten by my beard: I'm a lover of America (1)

Racism may indeed carry out the doom of the Western world and, for that matter, of the whole human civilization. when Russians have become slaves, when French men have assumed the role of commanders of a force noire, when Englishmen have turned into 'white men', as already for a disaster spell all German become Aryans, then this change will itself signify the end of Western men. for no matter, what learn scientists may say, race is politically, speaking not the beginning of humanity but it's end, not the origin of people but their decay, not the natural birth of man but his unnatural death (98).

After 9/11 I attack, Pakistan like the character Changez, faces many challenges in the form of identity on national and international level. On national level, there are various groups which demand for various types of systems in the administrative fabric of Pakistan. Some groups demand for the liberal Pakistan other demand for Democratic Islamic Republic. Some people want Pakistan to be secular other people want it to be pure religious. There is also a conflicting situation in the religious groups. Some are Sunni some Shia. They want Pakistan as per their own beliefs. On international level, some countries admit the efforts of Pakistan in the 'War on Terror', while others still demand 'do-more', which produce a conflicting situation in the foreign policy of Pakistan. In this regard, the case of Changez and Pakistan is alike. Changez, as a Muslim faces various expectation and demand for Muslim side, which compels him to leave Under Wood Samson. On another side, Changez is forced by the company to do any job which the company demands whether Changez likes it or not. The company stresses him to 'do-more' which creates a conflicting situation in the mind of Changez. He cannot decide what to do, whether respond to the expectation of the Muslims or to the demands of company. He cannot respond to both demands at the same time because on responding to the needs of the company, he becomes janissary. The term 'janissary' compels him to think about his real identity and about his real job. He starts thinking on his torn identity 'who he is', 'what is his job?', 'What is he doing?' and 'What is he supposed to do?'. He decides to quit his capitalist thinking and turns back toward his real identity and his real way of life.

He puts an end to his job and comes to Pakistan. Here in Pakistan, he starts campaign and stages demonstration against American policies.

### METHODOLOGY

Post-colonialism arises as an interdisciplinary arrangement of political and scholastic responses to the results of European expansionism and dominion. Said's book *Orientalism* is considered to have spearheaded the field. Said (1978) investigates portrayals of envisioned substance "the Orient" by researchers and pioneer overseers. These portrayals are established in a talk which sees "the Occident" as a reformist, enlightened element contrary to in reverse, primitive "Arrange" and works with the provincial and magnificent mastery of different societies. Said (1978) composes:

Requiring the late eighteenth century as a generally characterized beginning stage Orientalism can be examined and broke down as the corporate establishment for managing the Orient—managing it by offering expressions about it, approving perspectives on it, portraying it, by showing it, settling it, administering over it: so, Orientalism as a Western style for ruling, rebuilding, and having authority over the Orient. (3)

Orientalism is an authoritative social wonder that advances thoughts of European predominance over Oriental exoticism, an option to rule over others. It upholds oneself credited social prevalence of the West, thus permits Europeans to name, depict, characterize, and along these lines control, non-Europeans and their reality.

Said (1978) accepts that social portrayals create parallel connection of us-and-them. They are social builds, which are commonly constitutive and can't exist autonomous of one another, on the grounds that each exists because of and for the other. Orientalism consequently conflates and decreases the non-Western world into the homogeneous social substance known as "the East". Hence, European researchers think about the Oriental World as second rate and in reverse, nonsensical and wild rather than Western Europe as unrivaled and reformist, levelheaded and common—something contrary to the Oriental Other.

In *The Postcolonial Reader* Ashcroft, Griffiths and Tiffin (1995) show that post-expansionism today reiterates dynamic and progressing banter on arranged scope of issues including the actual meaning of the actual term. For instance the division between the individuals who consider the to be pioneer as the authentic period following the finish of European expansionism and the ascent of free expresses the creators contend: it is best used to assign the entirety of practices, in the entirety of their rich variety, which portray the social orders of the post-frontier world from the snapshot of colonization to the current day, since imperialism doesn't stop with the simple truth of political autonomy and proceeds in a neo-pilgrim mode to be dynamic in numerous social orders. The selected text for the analysis of this is the novel *The Reluctant Fundamentalist* by Mohsin Hamid (2003).

### ANALYSIS AND DISCUSSION

*The Reluctant Fundamentalist* by Mohsin Hamid portrays the world, before and after September 11 assault, from two conflicting point of views; one is of the Muslims and the other is of Non-Muslim Americans. Hamid gives a figurative touch to his novel by linking Changez to the East and the Stranger American to the West.

The challenge that Hamid faced in the process of writing this novel was about its plot and characters. Its first draft, "A Muslim man working in corporate New York who decides to leave America for Pakistan," was completed before 9/11 but the catastrophic event changed the whole novel. This event inspired

Hamid to change the plot and add other characters. People often asked Hamid if he was the Pakistani protagonist of the novel, but he would reply, "...wonder why they never ask if I am his American listener." The novel is a conversation of one man's two sides- Pakistani and American- and it is a symbol of his "ambivalence" which functions for his "diasporic subject". Hamid himself is a bi-product of two different cultures. He explores the Pakistani point of view and reduces the American to a "mere listener" (Sell, 2012).

Changez recounts the story to the American sitting beside him in a café in Lahore, after making his hand into a fist Changez tells him that he is not a sociopath who does not have any emotions about the sufferings of others. He confesses his own feelings of perplexity and delight at the butchering of thousands of naive individuals. Changez's response to 9/11 investigates the individual and political side of Hamid: how Changez is satisfied when he knows about the assaults on American supremacy while he is sentient of the sufferings of others that even films give him a twinge of torment (Imtiaz, 349).

At 8.55 a.m. on the morning of 11 September 2001, an American Airlines Boeing 767 attacks the North Tower of New York's World Trade Center at 400 miles per hour. After eighteen minutes, another 767 smashes into the South Tower. After that, a third plane is seen drawing closer to Washington. Only a couple of miles outside the city, it abruptly makes a 270- degree turn and goes towards the Pentagon. At 9.43 a.m. the nose of the plane blows up and then it pushes through the heart of America's military complex. It takes only a couple of hours for the US to presume that the assaults have likely arisen from Afghanistan (Jones, 1).

Changez is happy in New York before 9/11. He studies there for four and a half years on a scholarship at Princeton University and takes a tour to Greece with his American friends. There he falls in love with an American girl, Erica. After completing his studies, he gets a well-paid job and enjoys a lavish lifestyle. On account of work, he embarks on a tour of Manila. While staying there he watches on TV the twin towers fall, the event that changes his life completely:

I turned on the television and saw what at first I took to be a film. But as I continued to watch, I realized that it was not fiction but news. I stared as one— and then the other—of the twin towers of New York's World Trade Center collapsed. And then I smiled. Yes, despicable as it may sound, my initial reaction was to be remarkably pleased (82).

Changez's reaction to the 9/11 attacks is symbolic of a typical Pakistani man. He smiles and is caught up in the symbolism of it all, the fact that someone had so visibly brought America to her knees. This reaction is based on the past prejudices Americans had towards Pakistan. America used Pakistan in their war against the Soviet Union. When America came to a crossroads, she held her hand towards Pakistan by giving substantial aids. This relationship was a kind of a patronage and a client. Pakistan had been a client for the patronage of America. This prejudice rested in the hearts of Pakistanis and; when America was attacked by terrorists, Pakistani Changez viewed it keeping the past prejudice at the back of his mind. Although Changez admits the fact that *he was the product of an American university... earning a lucrative salary...was infatuated with an American woman.*

### **Cultural Displacement in the Character of Changez Khan**

Cultural Displacement is a phenomenon in which an expatriate reacts differently to a new culture. Cultural Displacement, in accordance with the definition of Oxford online dictionary is the feeling of disorientation experienced by someone when he/she is suddenly subjected to an unfamiliar culture, way of life or set of attitudes.

Culture is the second of three levels of uniqueness in human mental programming after the level of human nature, which is common to all human beings. The third level is an individual's personality, which is not shared with other members of the group but is unique to one person.

The novel *The Reluctant Fundamentalist* is a story of a Pakistani student who is out to the United States of America for his studies. The novel deals with situation mainly after 9/11 and portrays the attitude of the West, mainly of Americans towards Muslims.

The novel is mostly autobiographical, and as the author is a Muslim and from Pakistan, he tried to put on the pages of fiction what he faced in America. A little study and research of the personal account of the author makes it clear that the places mentioned in the book are where the author spent his life. Mohsin Hamid uses a prototype character-a real and lifelike character-Changez Khan and he is no one else but the author himself.

The story of the novel *The Reluctant Fundamentalist* is a clash between two different nations of the world – even two different faces and cultures. The main character, Changez, represents the entire Muslim Ummah of the world and how the incident of 9/11 affected them.

In the novel, the author used epiphany- that is when two characters realize that they are from two different worlds, and their identities are different. The meaning of individuality is different for an American and for a Pakistani- the clash starts and the girl, Erica, does not feel comfortable with Changez, although she likes him. Erica realizes that the American and Pakistani values, dogmas, and perceptions towards life are different and they cannot meet but repel each other.

Though written at a time of great conflict, the author succeeds in combining emotions, politics and personal life of a Pakistani young man and of an American young girl who has lost her beloved. Therefore, the author succeeds in depicting the whole situation of Muslims before and after 9/11- describing it in a monologue style i.e., the whole novel is narrated through first person perspective.

The novel starts at a restaurant in Lahore. Here Changez for the first time tries to talk to a stranger. He assumes by the stranger's behaviour that he is an American secret agent. Appearance plays an important role throughout the novel. Changez observed at the start of the novel that the stranger might fear his beard. He said: Do not be frightened by my beard: I am a lover of America (1). Here beard is a symbol of "ethnicity" and "identity" of Muslim culture which are two very important and essential parts post-colonial theory. Beard represents Muslim identity and ethnicity, whereas the stranger's dressing and appearance represents his style of living. This comparison clearly shows the differences in American and Pakistani culture that how the stranger and Changez look at each other with completely strange looks. For the stranger, beard is completely an unusual thing; it is not so common and obvious in his culture, as in a Muslim culture. Moreover, in America, beard is considered a symbol of terror. That is why the stranger is completely shocked with the beard of Changez Khan. Not all bearded people are essentially Muslims. Beard is also the ethnic symbol for Jews and Sikhs. Jews merely grow beard in modern times but Sikhs still grow beard as a religious symbol along with turbans on their head. However, despite of the entire facts, beard is strongly associated with Muslim identity-usually long beards.

After talking about Changez's appearance, Changez starts answering the queries of the stranger. Changez recognizes the stranger as an American owing to his peculiar behaviour, typical of the behaviour of the people of first world countries. After talking about his beard, Changez gives answers to the questions of the stranger then he recognizes him as an American, the way he is behaving in the surrounding, not by his colour, hairstyle or by dressing. Changez offers him tea in *old Anarkali* and tries to continue his conversation. He thoroughly observes the behaviour of the stranger, the way the stranger is taking cautious steps in the crowded market. The stranger in the novel behaves strangely which ensures Changez that the stranger is here on behalf of an American spy agency.

In the novel, the author also focuses upon the increasing number of people migrating to developed countries to earn money and live a tension free life. These people let themselves get adjusted in new cultures after voluntarily migrating to other countries through a process called "Diaspora" in which migrants adapt culture, language and setup of other society or maintain their identity in some cases. It is



up to the migrant whether he wants to change or maintain his identity, culture and language. Most of them feel comfortable in the new culture while many of them like Changez Khan face various problems and challenges.

In the novel, *The Reluctant Fundamentalist*, the protagonist goes through the same cultural problems. Mostly, he copes with this problem by trying to blend in the foreign culture but often, he is unable to avoid the reality of being an alien in a progressive modern Western culture. In the novel, the protagonist Changez Khan faces many issues and challenges, some of these are external and some are internal. One of the major problems Changez Khan faces is the dilemma of Cultural Displacement.

In the beginning of the novel, the readers come to know that Changez is the victim of Cultural Displacement. In the following lines, the protagonist is in the first stage of Cultural Displacement which is honeymoon stage. In honeymoon stage, the migrant sees differences between the new and the old culture in a romantic way. The migrant might love the new place, new food and new ways of life, for instance;

I looked around me at the gothic building-younger, I later learned, than many of the mosques of the city, but mad through acid treatment and ingenious stonemasonry to look older and thought, this is a dream come true. Princeton inspired in me the feelings that my life was a film in which I was the star and everything was possible. I have access to this beautiful campus, I thought, to professors who are titans in their fields and fellow students who are philosopher-kings in the making (45).

In the above paragraph, it is crystal clear that the protagonist is in the first stage of Cultural Displacement which is honeymoon stage. In this stage, the protagonist idealizes everything and takes these things in a romantic way. The buildings, professors, students and achievements; everything looks extraordinary to him. This is the first and foremost feature of post-colonial literature because in most of the works of the post-colonial era, the protagonists struggle for identity. For this purpose, they travel to foreign and especially European countries to prove their identity like Changez Khan. But when these protagonists reach there in the West, everything around them looks strange and ideal. This is the phenomenon of Changez Khan in the above paragraph. Changez keeps on narrating his story to the stranger in Anarkali Lahore. He describes his situation in Underwood Samson and Company in such words which shows his unusual reaction to such a huge amount of salary offered to a fresh graduate. For him it is something very unusual. These words show his signs of Cultural Displacement: They paid well, offering the young graduate a base salary over eighty thousand dollars. But more importantly, they gave one a robust skill and an exalted brand name (5).

In these lines Changez Khan tells his job story. In his story, one can detect the elements of Cultural Displacement that how he reacts to the amount of money and to the name given by Underwood Samson and Company.

Keeping in mind the social, educational and employment system of Pakistan, Changez goes for interview in Underwood Samson. He tries to convince the interviewer in formal way as common in Pakistan. There he mentions all his academic records and excellences to the interviewer but the interviewer is a different man, who belongs to a different cultural and moral background. The interviewer rejects all his academic background by saying that but none of the people I am talking to today has any B's (14). This is how Changez gets amazed by the process of the selection that it is totally different from Pakistan. One of the symptoms of Cultural Displacement is that of the feelings of alienation and helplessness. Throughout the process of interview, he feels helpless and alienated. After the interview, he is very much excited about Princeton and says,

Princeton made everything possible for me. But it could not make me forget such things as how much I enjoy the tea in this, the city of my birth (16).

In this line on one side, the protagonist is the victim of Cultural Displacement; on another side, he is the victim of cultural vulture or hybridity which is an important aspect of post-colonial theory. In first part of the quote, he praises Princeton to a high level, in the second part of the quote, he has still that aura and desire for the tea of Anarkali.

Narrating the story of his stay there in America, Changez comes to describe his first meeting with Erica. He describes this meeting in such words which clearly shows that he has been awestruck by the people of the American culture.

When I first saw Erica, I could not prevent myself from offering to carry her back-pack so stunningly regal was she. Her hair was piled up like a tiara in her head, and her navel-ah what a navel: made firm, I would later learn, by years of tae kwon do-was visible beneath a short T-shirt bearing an image of Christian Man (58).

These are lines that show cultural background of Changez Khan. In these lines, the readers come to know that how many differences are there in Pakistani and American culture. How a Pakistani reacts to a girl and how a Western or American reacts to a girl. These lines clearly explain cultural and generation gap between Pakistani and American culture.

Going on vacation with his friend, especially with Erica, Changez is excited by the things and vacations he spent there with his friends. He says:

I had never in my life had a vacation like this one...we ate grilled octopus and drank sparkling water and red wine. I had not before this been to Europe or even swum in the sea- Lahore is, as you know, a ninety-minute journey by air from the coast-and so I gave in to the pleasures of being among this wealthy young fellowship (68).

These lines completely depict various features of post-colonial theory for example, hybridity, culture vulture and most importantly Cultural Displacement. In the beginning of the quote, Changez Khan faces the phenomenon of Cultural Displacement when he says I had never in my life had a vacation like this one, after this he enjoys with his friend the way his friend enjoys per their own culture. Changez does not take into consideration his own culture and values while taking wine etc., which shows that he has the phenomenon of hybridity and culture vulture. In addition to aforementioned points, the following paragraph shows the extreme difference which is there in Pakistani and American cultures. Here Changez Khan narrates his story of relation with Erica that how his relation grew up day by day with Erica. In the following paragraph, Changez describes that moment when he was with Erica in beach.

We were lying on the beach, and many if the European women nearby were, as usual, sunbathing topless- a practice I wholeheartedly supported, but which the women among us Princetonians, unfortunately, had thus far failed to embrace-when I noticed Erica was untying the stapes of her bikini. And then as I watched, only an arm's length away, she bared her breast to the sun... as though the sight of her breasts had been the most natural thing in the world; I could keep staring, honestly communicating in this way my admiration for what she had revealed (26).

In this paragraph, one can clearly see the cultural differences and Cultural Displacement at the same time. In this paragraph, the protagonist looks at the girl with some strange gazes, which is the typical method of looking to the people in Eastern world. On the beach, there were many other Americans, who did not pay any attention to the girls. In these lines, this is the first stage of Cultural Displacement which is called honeymoon stage. In this stage, the experience is very optimistic about new culture and new environment. In the following pages of the novel, the protagonist is in complete Cultural Displacement. His unusual behaviour and staring at Erica proves that his culture is completely different from that of Erica.

Another stage of Cultural Displacement is that of irritability and hostility. In this stage, the expatriate compares both cultures and realizes that the new culture is confusing and frustrating. It is clear from the

following quotation of the book when the protagonist says to the stranger,

Often-during my stay in your country such comparisons troubled me...to be remind of this vast disparity was, for me, to be ashamed (38).

In this stage, the expatriate realizes that the new culture is not that much ideal as it looks but poor and frustrating. In this stage of the Cultural Displacement, all those new things about the new culture are still there, but they start to become less new and exciting. Instead, an individual starts to pay more attention to how those things are different from the experiences that he/she is used to, and he/she starts missing the life that they left behind.

Then come the third stage i.e. adjustment when the individual starts feeling comfortable with the new culture that he/she is living in. The individual becomes more familiar with the language, the “different” parts of the culture become more familiar, and he/she begins to settle comfortably into your “new normal”.

The last stage in Oberg’s four-stage model of Cultural Displacement is Mastery stage. Depending on how long an individual stay is, he/she may never reach this stage. The mastery stage describes a point where the individual has become completely comfortable with the new culture – arguably as comfortable as he/she was with the culture that he/she left.

These are some of the points which clearly support Cultural Displacement in the character of Changez. Further analysis of the novel and of the remaining points of Cultural Displacement will elongate the research which will be out of range at this stage of study.

## CONCLUSION

The study concludes that America is a transcultural space in which different cultures reflect and refract each other, culminating into a heterogeneous society where the issues of class, racism, identity crisis raise its heads frequently. America is perceived by South Asian citizens through their distinctive lens of both Eastern and American civilization, in which they begin to comprehend the American imperialist policies toward their homeland more clearly. Further, the study tries to delineate the hard conditions that Muslims communities in America have to witness and endure after 9/11 attacks especially by being seen as potential terrorists and threats for the country in spite of being innocent. The novel can be interpreted in terms of globalization and its effects on the local identities of Eastern immigrants in America and on the metropolitan cities as well as the prospect of preserving local cultures in the face of the global forces. The reader can find certain answers as regards whether the world nations verge on cultural homogenization because of the Western or American indirect pressures on ex-colonized countries via a variety of means such as international corporations and serial productions of some products for eating and clothing, or this homogenization will always remain in theory not in practice as a result of persistence of local cultures in displaying their re-emergence and coexistence with the global culture.

Furthermore, the novel handles how cities seek to protect their local structures and ancient architecture as a reaction to globalization which is thought to shape the Eastern cities in the shade of the Western culture, and this effort results in cities such as Lahore possessing both Eastern and Western values. While possessing its native historical values and identity that are embodied in its architectural monuments, Lahore seems to be adapted to the identity and values of the Western cities in a rapid way on the other side and thus becomes a city where both global and local values coexist. The same can be said for cultural identities of individuals who try to preserve their native cultures and traditions while being affected by globalization which aims to impose the Western culture and civilization on once colonized nations. Individuals are drawn into creolized cultures that are formed through an ambiguous combination of the Eastern and Western cultures whose dominant role operates temporarily without any certainty. Mohsin

Hamid reflects in an implicit way that the globalized world means the easy access to various cultures and cultural products that range between the Western (American) and the Oriental (Pakistani) ones and that culminate in the emergence of creolized formations.

Changez Khan observes the multi-layers differences between the American and Pakistani culture during his stay in America and could not decide whether to hold onto his Eastern culture or adopt the modern new culture. He is confused throughout the novel which affects his relationship with Erica. To conclude, Mohsin Hamid inculcates the issue of culture differences in *The Reluctant Fundamentalist* through the actions of Changez, and makes Changez his mouth piece to highlight cultural differences between the American and Pakistani society.

Changez's subjectivity changes in the course of the novel: he is transformed from a financial fundamentalist into an anti-American analyst and activist. Changez moves from being at least a partial believer in a system which serves global capitalism—Underwood Samson's meritocracy and its belief in financial fundamentals—to believing in values which run counter to it. It is in pursuit of these values that Changez uses the skills he learned at Underwood Samson to enable his university students to understand this economy, to advocate an end to US-American interventions in Pakistan, and to demonstrate against them. Changez never answers Erica's father's criticism of the situation in Pakistan—Corruption, dictatorship, the rich living like princes while everyone else suffers (62-63)—merely stating, my family is there, and I can assure you it is not as bad as that (63). This inability to envisage change might suggest that Changez himself cannot escape from Oriental(ist) immobility: he simply fails to register the need for change in his own society in terms of the inequalities, injustices, and exploitation deriving from the disparities in class and wealth. Like imperialism before it, global capitalism thrives on such unawareness: thus, Changez's new counter-capitalist doctrine will pose no threat to capitalism's continued disciplinary power.

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