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RESEARCH PAPER

Impact of Multiculturalism on Individual Identity in the Case of Muhsin Hamid, The Reluctant Fundamentalist: A Case Study

[1]Badshah Hussain and [2]Dr. Abdul Hamid Khan

1. PhD Scholar, Department of English Linguistics & Literature, Qurtaba University Of Science & Information Technology, Peshawar, KP, Pakistan
2. Associate Professor, Department Of English Linguistics & Literature, Qurtaba University Of Science & Information Technology, Peshawar, KP, Pakistan

| *Corresponding Author | mfarhankhanabbasi@gmail.com |

ABSTRACT

The purpose of this research article is to analyze Mohsin Hamid's well-known book "The Reluctant Fundamentalist" in light of multiculturalism, utilizing James Troutman's theoretical framework. The main character, Changez, is a perfect example of how the author depicts concerns about racism, discrimination, identity crises, and violations of human rights that minority communities experience. In order to address racial, ethnic, religious, economic, social, political, and psychological aspects of multiculturalism, the research incorporates a number of epistemological viewpoints from fields such as sociology, anthropology, political science, psychology, and education. It looks at important issues, patterns, and debates in this field. The primary analytical method in this qualitative study is textual analysis, which provides interpretive insights into the research question. Thematic textual analysis is employed to interpret the intricacy; this involves steps such as familiarization, coding, subject generation, theme evaluation, definition, naming, and write-up. The book depicts a number of issues, including racism, identity crises, human rights violations, and prejudice against minority communities. Changez, the main character, serves as an excellent example. The results highlight problems like prejudice against minorities, the brittleness of institutional and political institutions, and the identity crisis that characters in the book like Changez go through. Themes of prejudice, rejection, and identity crises are also highlighted. In addition to providing aesthetic pleasure, the study suggests that more research into these matters enables a more thorough analysis of the text using a variety of theoretical frameworks, including psychological, post-colonial, deconstructionist, and cultural theories.

| **KEYWORDS** | Assimilation Identity, Ethnicity, Fundamentalism, Globalization, Minority Rights, Nationalism, Racial Tolerance, Religion, Xenophobia |

Introduction

The study trajectory is described in the paper's introduction, along with the goals, importance, scope, and methods. It explores the central theme of multiculturalism, examining its historical development, theoretical underpinnings, and diverse approaches. This section delves into the evolution of multicultural policies and practices across various countries, with a particular focus on significant milestones and debates, notably in the United States.

Additionally, the introduction covers essential aspects such as background information, a problem statement, research objectives, study limitations, and research questions. It underscores how the study aims to contribute to the advancement of knowledge, practice, or policy, thereby enhancing its importance. Furthermore, it provides

a brief overview of the narrative of the focal text, Mohsin Hamid's "The Reluctant Fundamentalist," which will be analyzed within the framework of multiculturalism.

Multiculturalism plays a crucial role in our everyday lives. As noted by Modood (2013), it has transcended mere political analysis of the disruptions caused by global migration movements. Multiculturalism has evolved into both a theoretical framework and an explanation for a variety of social and psychological challenges. Its goal is to foster an environment where diverse cultures can coexist, thereby influencing intergroup relations. The dynamics of differentiation and the formation of social groups are significant factors in promoting diversity. These theories are also intertwined with power dynamics, given the varying statuses within social groupings (Worden and Miller-Idriss, 2016).

Multiculturalism as a context

German sociologist Ulrich Beck contends that embracing a cosmopolitan viewpoint is necessary to comprehend the interconnection of people and populations on a global scale (Beck, 2006). Cultural inconsistencies and a lack of clear boundaries are characteristics of the world that cosmopolitanism portrays. According to Hannerz (2007), cosmopolitan settings promote the breaking down of boundaries, whereas national contexts emphasize maintaining cultural identities.

From a cosmopolitan viewpoint, the diverse atmosphere presents both opportunities and challenges. Issues surrounding diversity challenge cultural, racial, ethnic, religious, gender, and age boundaries. According to Maxwell et al. (2020), multiculturalism and cosmopolitanism go hand in hand, and when boundaries are blurred, people may value their uniqueness or forge closer relationships with others.

A Multiculturalism Perspective through Social Representations

Social representation theory provides a crucial theoretical framework for understanding how individuals incorporate variation into their identities, claim Fitzsimmons (2013) and Liu and László (2007). This theory looks into people's perspectives on societal issues and the contexts in which they exist, according to Gekeler (2011). One prominent societal issue in contemporary culture is multiculturalism.

Social representation theory offers a basic framework for examining how individuals comprehend and integrate variation into their identities (Gekeler, 2011). Examining people's attitudes on social issues and their individual social situations in today's globalized world, where multiculturalism remains a prominent concern, is made possible by this point of view.

Historical Perspectives on Multiculturalism in the USA

Civilizations have converged and adapted over time. Since ancient Rome, various groups have encountered "foreigners" for trade and warfare purposes (Stuurman, 2017). While population mobility has been recognized for centuries, the late twentieth century witnessed significant advancements in mobility and accessibility (Sheller, 2018). These developments have contributed to the increased prominence of multiculturalism-related issues in contemporary social life.

One of the primary ways ethnic groups have historically spread their cultural influence is through military conquests and subsequent territorial expansions (Watson, 2000). In this context, culture encompasses attitudes and behaviors. Additionally, culture represents a collection of shared experiences (Hallowell, 2017).

Multiculturalism in the United Kingdom

By the late nineteenth century, a cohesive British culture had solidified. The domestic advancements of the Industrial Revolution, coupled with successful imperial expansions abroad, fostered a strong sense of British identity. Protestantism played a pivotal role in unifying the nation. However, perceptions of cruelty and feelings of belonging among the national population varied significantly based on class hierarchies, geography, and ethnicity (Neal and Agyeman, 2006).

The trend toward cultural homogeneity was sped up by the spread of a common culture, which was made possible by journalism and education. Uniformity in language further contributed to this cohesion. Despite occasional incidents of racism, the early decades of the twentieth century were predominantly characterized by tolerance.

The Diversity of Culture in the United States of America

The historical settings of discussions and debates in the United States and the United Kingdom differ greatly, and there are unique themes that are prevalent in the public consciousness in each country (Watson, 2000). In the UK, the influx of New Commonwealth immigrants during the 1950s sparked a shift in perceptions toward multiculturalism (Nasar, 2020; Panayi, 2014), prompting a reevaluation of British identity.

Conversely, in the United States, the shift in self-perception was largely influenced by the civil rights movement rather than by a surge of new immigrants, as noted by Lahav (2014). The "melting pot" metaphor embodies the American national narrative of unity (Schlesinger, 2018; Mahfouz, 2013).

Historical context for the social psychology of multiculturalism

Watson (2000) examines issues of diversity in both Britain and the United States. He observes that in the United States, the multiculturalism debate has focused significantly on the social exclusion of ethnic groups, whereas in Britain, discussions have revolved more around religious freedom, ritual practices, and religious discrimination. Moreover, religious issues have not carried the same weight in the United States.

In Britain, the historical contexts of black slavery, the black slave population, and Native Americans hold unique significance (Green, 2014). In contrast, cultural differences in the United States, largely attributed to Hispanic immigrants from Caribbean and Mexican origins, are more often caused by language obstacles than by essentially different theological perspectives (Alba and Foner, 2016).This has led to distinct immigrant groups being perceived differently from the majority in Britain.

Multiculturalism in Social Psychology

Tony Blair (BBC, 2005) expressed uncertainty about the meaning of multiculturalism, despite occasionally using the term. In recent years, the concept of multiculturalism has sparked significant concern among scholars and the general public alike. Scholars and laypeople alike endeavor to understand what Kelly (2002) refers to as the "multicultural environment." According to Parekh (2005), these conditions are related to pluralism, which is the blending of national, ethnic, and religious cultures through mass migration.

The development of 'us' versus 'them' and defining differences are at the center of this topic.The focus on both group and individual characteristics has generated

considerable debate in social psychology (Fokin et al., 2016). This overview will concentrate on the key aspects of this discourse.

Theory and Acculturation Theory

Multiculturalism encompasses a range of historical and contemporary contexts (Colombo, 2015). A clear distinction exists between "multinational" and "polyethnic" models. The multinational model pertains to nations within states, such as indigenous Australian communities or Quebecois in Canada, as exemplified by Kymlicka's work on liberal multiculturalism (1995, 2001).

On the other hand, polyethnic models describe immigrant groups in societies after immigration. This is the focus of multiculturalism discussions in Britain, often referred to as 'The Bristol School of Multiculturalism' (Levey, 2018), and has been articulated by influential scholars including Bhikhu Parekh (2007), Modood (2012), and Meer (2015). This article adopts this framework, specifically emphasizing the context of Britain. For the researcher, understanding multiculturalism in Britain holds particular significance.

Multiculturalism and Its Discontents

"Diversity and Its Discontents examines both the theoretical aspects of diversity and the practical challenges it presents. Many Europeans express concerns that multiculturalism could erode authentic European civilization (Malik, 2015). These concerns are not limited to individual sentiments but also encompass political leaders, intellectuals, and, in extreme cases, instances of violence. The book opens with the terrorist assaults in Norway in 2011 carried out by Anders Behring Breivik, which were intended to undermine the idea of an Islamic Europe that is multicultural (Bemtzen and Sandberg, 2014). Breivik asserted that his acts were appropriate, citing what he perceived as a serious threat to Norwegian heritage posed by increased immigration and multiculturalism."

Why multiculturalism? How do I understand the concept?

In the course of the researcher's exploration of diversity, it became evident that people held diverse perspectives and knowledge on the subject. Some discussed topics ranging from family history and immigration to minority communities, as well as abstract concepts like racism, globalization, and citizenship (Verkuyten, 2005; Ehrkamp & Leitner, 2006). Many respondents equated multiculturalism with demographic transformation, perceiving it primarily as an adjective (Extra and Bami, 2008).

This perception reflects uncertainty about multiculturalism's role in Aotearoa New Zealand, a bicultural country (Dürr, 2011). In summary, discussions surrounding diversity can be contentious. The researcher acknowledges that most significant 'isms', including multiculturalism, defy clear, definitive explanations and are conceptually complex.

Literature Review

This article's literature review explores the complex idea of multiculturalism, taking into account variables including nationality, ethnicity, race, religion, and language. It examines a wide range of multiculturalism's aspects, such as its historical roots, potential policy ramifications, and social, psychological, and economic effects. The review integrates several perspectives from the fields of sociology, anthropology, political science, psychology, and education to clarify important themes, patterns, and disputes.

Conceptual frameworks, including assimilation, integration, interculturalism, and cultural pluralism, are all critically examined in this review. Additionally, it assesses empirical studies on how multicultural policies affect things like identity development, social cohesiveness, intergroup connections, and cultural integration.

The Multiculturalism Concept

A movement known as multiculturalism promotes the integration of other cultures into the government, the educational system, and other organizations. It makes the claim that social institutions ought to take into account the customs of all residents, not simply the ones that have historically dominated the state. Exposure to multiple cultures can foster greater tolerance and mitigate stereotypes associated with belonging to particular groups.

Multiculturalism recognizes and respects cultural, racial, and ethnic differences, especially within minority communities within a predominant political culture. It aims to acknowledge cultural contributions, advocate for specific protections, and allow for cultural autonomy. Still, multiculturalism is neither a global phenomenon nor a cohesive philosophy, religion, social movement, or political ideology. A common perception is that one must choose between accepting multicultural principles on an individual basis and adhering to local standards.

Multiculturalism and Policies

The concept of multiculturalism, initially introduced by Canadian Prime Minister Pierre Elliot Trudeau in 1971, emphasizes individual freedom and the promotion of inclusive national identities. However, critics of post-multiculturalism argue that this shift towards political engagement and economic opportunities is fostering the exploration of new citizenship models, prioritizing these aspects over cultural recognition.

Multiculturalism has gained traction across Europe, where various minority groups advocate for new models of multicultural citizenship. These models integrate anti-discrimination laws with measures aimed at fostering positive acceptance and accommodation. Guidelines for comprehending the cultural values, traditions, and practices of many ethnic and religious groups within society are included in multicultural policy. They stand for a situation as well as a political position that supports acceptance of diverse cultural manifestations.

A Detailed Overview of Multiculturalism

Europe has become a unique place where welcoming immigration laws have made it easier for different cultures to coexist. However, distinct cultural communities often reside in diasporas, enclaves, or entire neighborhoods. This dynamic mirrors global trends, suggesting that similar challenges will eventually confront societies worldwide.

When cultural and social efforts are integrated, diverse ethnic groups can successfully cohabit even in big metropolitan regions, as evidenced by effective

multicultural policy implementation within the European Union. Over the past two to three decades, multiculturalism has gained ground as the dominant paradigm in many Western nations, with the goal of promoting peaceful coexistence among many cultures.

Problems and Issues with Multiculturalism

Alibhai-Brown (2000) critiques various forms of multiculturalism, including consumer, creative, corporate, and role-model multiculturalism. She raises concerns about implicit essentialism, categorization systems, the nature of multicultural politics, ethnic ritualization, oversight of race and class dynamics, and challenges to common societal norms.

Critiques of multiculturalism include its narrow focus on ethnic minorities, tendency to alienate white populations, elitist models of representation, hindrances to societal progress, reinforcement of inequalities, division within groups, thought to be encouraging nebulous liberalism, and insufficient participation in globalization.

Adrian Favell (1998b) claims that in exchange for upholding basic values and the rule of law, multiculturalism provides institutional support, cultural acceptance, and "multicultural" rights to ethnic minorities. The central idea centers on the nation-state's "container model," which establishes social cohesiveness and cultural homogeneity.

Islam and Multiculturalism

Narratives like "Clash of Civilizations," "Culture Wars," "Religious Wars," and "Islamophobia" that express fear or animosity toward other cultures have emerged as a result of multiculturalism and rhetoric advocating tolerance in Western society. These narratives frequently call for more border security measures and immigration policies that specifically target people from non-Western nations.

Christianity and Judaism are frequently portrayed as foundational to the Western civilizational community, while Muslims are often unjustly implicated in serious offenses. Supporters of specific ideologies increasingly depict Muslims as part of a "precarious transnational society," associating them with practices like stoning women, throat-cutting, suicide bombings, domestic violence, and honor. A kewed portrayal of Islam has been reinforced by historical events such as the Iranian Revolution and legislative actions like France's ban on the burqa in 2011. This false image of Islam has been influenced by historical events like the Iranian Revolution and legislative actions like France's 2011 ban on the burqa.

Literature, being a social institution, expresses itself through language, either spoken or written. It includes a wide range of genres, including fiction, poetry, drama, prose, and short stories. Generally speaking, narrative works like "Pamela" by Samuel Richardson are classified as novels. post-colonial literature started to emerge in the 1980s, amid the identity crises that many nations with colonial histories were going through. During colonialism, non-Western cultures were often depicted as inferior, immature, or subservient, which contributed to the perpetuation of the notion that the West had a paternalistic role in society. post-colonial literature challenges and reshapes Western power structures by offering alternative narratives and knowledge systems that promote fairer interactions between nations.

Identity crises in Pakistani fictions in English (The Scholars' Analysis)

In the twenty-first century, incidents such as suicide bombers, terrorist assaults, targeted killings, and issues with healthcare and education have made Pakistan's identity increasingly elusive. Due to these difficulties, Pakistanis presently face pervasive prejudice that jeopardizes their sense of national identity. Discussions over the meaning of Pakistani identity are still going on, given events like brutality against women in the workplace, sectarian violence, and attempts to force particular identities on people in different fields.

The September 11 incident aroused discourses on different national identities on the basis of religion, politics, and even geographic bases, and they had a great effect on the identities of Muslims all over the world, especially Pakistani Muslims. Complications in these discussions arise from the conflict between a person's own identity based on his or her place of birth and the hardships they encounter in new contexts. Literature and fiction in Pakistan have explored these issues.

Material and Methods

The methodology used in this research study is qualitative, which delves deeply into the comprehensive experiences of an individual. The main goals of qualitative techniques are to know perceptions, situations, and meanings, which help researchers navigate difficult research problems. Secondary sources of research data are important, as they increase the depth and scope of research. There are numerous examples of these sources, such as books, journals, and archived stuff. A well-crafted research plan ensures precision and accuracy, as well as consistency in the research journey. This methodology especially stresses thematic analysis, as it effectively reveals unknown patterns, connections, and themes within the data.

The final stage consists of writing and reviewing the report. The researcher's goal, regardless of the intended audience, is to use the data to create a clear, comprehensive, coherent, unique, and engaging narrative. Each notion is amply supported by the use of vivid instances from the records. The research process comes to an end at this point, when the analyst synthesizes the data. The report starts with an introduction that outlines the aims, objectives, and methods of the research, just like other academic publications. This study uses both traditional and library research methodologies, with a primary focus on a thorough analysis of the novels the researcher picked.

Analysis of the Novel in the Backdrop of Multiculturalism

Background

The scope of world literature has grown to include a wider range of subjects. With the notable contributions of modern writers, colonial literature has developed into post-colonial literature. Literary investigation now revolves around themes like humanity, reality, gender equality, day-to-day struggles, global politics, and the search for the truth. In particular, fiction writers explore subjects that are either directly or indirectly related to humanity, such as gender discrimination, social inequities, human rights violations, and international political dynamics.

The 9/11 attacks had a significant influence on Eastern literary viewpoints. After the disaster, Muslims encountered severe difficulties globally, especially facing criticism from Western countries. Individuals that live in America and face international politics and trade, like the protagonist in Mohsin Hamid's Reluctant Fundamentalists, are greatly affected by the mentioned era.

The complex nature of neo-liberalism, where Western financial institutions control the economies of developing nations, is clarified by the experiences of the central character, Changez. According to Donald E. Peace, America used power without creating colonies like in the past by using neo-colonial strategies, which included using other nations weaknesses for the furtherance of US goals on the pretext of those nations help and support.

Changez, the central character of the novel, is faced with growing sentiments of insufficiency brought about by the post-9/11 cultural changes. Consequently, he makes the decision to take back his original ethnic identity. After the September 11 incident, Erica, a major character of the novel, feels a big deal of emotional pain, which had a greater impact on Changez's decision to re-assess his objectives and so steps down.

Cross-cultural encounters often involve linguistic and emotional challenges, where power dynamics shape social interactions and interpretations. This study examines various cultural aspects within Hamid's "The Reluctant Fundamentalist," exploring how meanings evolve through daily actions and personal perspectives, despite the fixed nature of ideological discourses.

Changez' encounter with racial or ethnic discrimination and American condescension

It is possible to interpret Changez' opinions about America as matching the idea expressed in "I was struck by how traditional your empire appeared" (Hamid 178). This echoes historical colonial dynamics, where colonizers viewed themselves as superior to their colonized counterparts. The negative portrayal of the Orient was reinforced following the 9/11 attacks, stereotyping Muslims globally as promoters of terrorism and extremism, perpetuated by Western accusations. The Occident is often depicted as cultured and civilized, while the Orient is unfairly portrayed as uncultured and uncivilized, deemed unfit for camaraderie, and often regarded as being beneath the Americans and other Westerners. Mohsin Hamid is a post-colonial writer who fiercely criticizes America's imperialist inclinations. An example of American condescension towards Changez is evident in Erica's father's reaction, where he mockingly questions Changez about Pakistan. He disparages Pakistan's economic collapse, corruption, authoritarianism, widespread suffering, and the opulence of the wealthy elite, while also highlighting perceived issues with fundamentalism (p. 63). This reflects deep-seated American prejudices against Muslims, particularly those of Pakistani origin. Despite being a guest at Erica's home and genuinely caring for Erica, Changez encounters disrespect and discourtesy.

These instances illustrate a pronounced chauvinistic attitude towards Pakistanis, reinforced by prevalent stereotypes and assumptions prevalent in the global discourse.

Changez and his several personae

As was covered in the part before this one, the novel's protagonist,Changez, grapples with aligning his true identity. Although born in Pakistan, he embraces his new home, America. He identifies as a New Yorker and takes pride in this identity. He values his education in America and appreciates his job at Underwood Samson, a valuation firm in New York. Changez thoroughly enjoys his American life, particularly his relationship with Erica, a charming Princeton graduate and his close friend.

As Changez navigates through various roles, he adjusts his physical appearance and demeanor to fit in with Erica, a beautiful Princeton graduate, and must conform to American societal norms.

The September 11 Incident, Before and After, and Changez' Identity

Changez was content with his adopted persona in New York City before 9/11. He seamlessly integrated into the diverse fabric of the city solely based on his physical appearance. Despite not outwardly appearing Pakistani, he is suddenly perceived as "other" following the destruction of the World Trade Center. This physical difference now symbolizes his sense of being an outsider. He no longer feels fully accepted as a New Yorker. The subsequent paragraphs delve into Changez's personal evolution in the context of 9/11 and from a post-colonial perspective.

Modifications to New York City's outside image and multiculturalism

Changez feels like he fits in the diverse metropolis of Newark. Here, he is not seen as a foreigner or merely as a New Yorker. Despite the United States' emphasis on diversity as a core value, Changez experiences automatic judgment and categorization based on his foreign appearance. For instance, when Erica invites him to dinner at her home, Erica's father assumes Changez is Muslim because of his appearance, presuming he would not prefer to drink wine due to his familiarity with Pakistani and Muslim customs (Hamid, 2007:61).

The novel underscores the significance of outward appearance and identification. Westerners, influenced by stereotypes, particularly view Muslims with suspicion, often associating them with terrorism. After 9/11, Changez's status as an outsider became more pronounced. He becomes increasingly attuned to Americans' reactions following the attacks. Wrestling with his emotions, Changez debates whether to remain in America or return to Pakistan, ultimately choosing the latter.

According to Nyuman Kutha Rama, conflicts and resistance arise from a sense of superiority and dominance. Reflecting on colonial history, the construction of non-European identities as inferior in comparison to European superiority permeates various discourses and representations, including literature. During decolonization, responses to these narratives, particularly from colonized writers, articulated their experiences of loss and resistance.

9/11 and its effect on Changez

Changez was on a business trip in Manila when the World Trade Center was attacked, and he watched the coverage on television. Initially, he found it surreal, almost like fiction, but his smile faded when he realized it was indeed real (p. 173). Hamid portrays Changez's initial reaction as disbelief because he couldn't fathom an attack on America, but upon confirmation of the events, he feels a sense of detachment and relief because he identifies as Pakistani and Muslim, not American.

Upon seeing the news of 9/11, Changez initially reacts with a smile, perceiving it almost as if it were fiction, but quickly recognizes the gravity of the situation as the twin towers collapse.

Changez' anti-American views and his beard

After realizing who he really is, Changez yearns to go back to his homeland and spend time with his relatives. Developing a Pakistani identity requires one to grow a beard, particularly if the beard symbolizes Muslim identity, as Changez' father and brother did. Changez learns of his Pakistani ancestry after 9/11 and muses over   going back. He discovers that he feels cowardly while touring his birthplace because   he will soon go

to New York, leaving his family behind in Pakistan. The significance   of   Changez' beard is highlighted by several allusions throughout the narrative (Hamid 2007:1, 25, 29, 61, 86, 87, 148). We gain knowledge as readers.

Donald E. Peace claims that in order to establish "colonialism without colonies," the US has used "neo-colonialism." Changez learned after the 9/11 attacks that the American empire needs money in order to maintain its dominance. Globalization strengthens the economic hegemony of the West. Page 120. Changez is especially enthralled by the aesthetic appeal of contemporary American cities. He considers himself, his civilization, and his people to be inconsequential in the face of the tall cities and white people. He seemed to be in a difficult situation, having lost his identity and trying to find a new one. He can't help but draw comparisons between the two different societies, cities, and even national issues at this point. From the comparison, it seems that the protagonist's experiences are somewhat similar to your own.

Hamid embodies the worldview of loving Erica and American cosmopolitan culture, given their evident similarities: both take pleasure in subduing the "other." Changez, full of fire and vigor, wants to join them both. When Erica first tries to get into a sexual relationship with Changez, she is nice, but it ends up just "acceding" and "not aroused." Changez is unable to accomplish anything because of this mindset. A few weeks later, his relationship with Erica finally ends in depression, and she stops talking to Changez despite his best efforts to convince her that he is Chris during passionate sexual encounters. Erica crossed my mind. My personal identity was so weak that I realized my attempts to interact with her were predicated on the Chris persona (p. 164).

Conclusion

Global writers are broadening the scope of literature by advancing from colonial to post-colonial and contemporary forms. They delve into subjects like humanity, gender parity, social issues, global politics, and the nature of reality—themes that have gained popularity in fiction. The 9/11 tragedy had a profound impact on literature in Asia and beyond. Pakistani authors, for example, have delved into post-9/11 politics, particularly its implications for Pakistan, in their literary works. This catastrophic event has shaped the perspectives of Pakistani migrant families in multicultural societies, notably in America and Europe. As a result, Pakistan has seen an increase in literature focused, reflecting heightened sentiments of unpredictability and suffering among its people, on themes of war and terrorism.

Readers can relate to Changez, even in spite of his frightening findings. His emotionally intense, oftentimes perplexed, and rather unsettling point of view is used to describe the events as they unfold. People like Changez, who identify as Muslim-Americans, experience psychological difficulty as a result of the escalation of cultural divides following 9/11. Changez feels disconnected from his Pakistani roots, even though he lives in America. "The Reluctant Fundamentalist" stands out from other pieces due to its examination of the aftermath of 9/11, exhibiting sensitivity and nuance that highlight the author's skill as a storyteller. This study focuses on the experiences of Pakistani expats through the prism of post-colonial theory in order to investigate identity issues resulting from the collision of American and Pakistani cultures.

Recommendations

The researcher suggests that scholars thoroughly analyze the novel, which they will find to be exceptional literature crafted by Mohsin Hamid. This exploration will not only

offer readers aesthetic pleasure but also give them the opportunity to analyze the subject texts from a variety of angles, including post-colonial, feminist, de-constructionist, cultural, and psychological theories.

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