



The Question of Identity in Mohsin Hamid's *The Reluctant Fundamentalist* from Hegel's Perspective of 'Self and Other'



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Abstract: *The present study aims to explore and analyze the Question of Identity in Mohsin Hamid's novel The Reluctant Fundamentalist (2007) from Hegel's perspective of 'Self and Other' by using textual analysis. A qualitative method has been used to interpret the novel by applying Hegel's concept of 'Self and Other' as a framework. Hegel's concept of 'Self and Other' further clarifies the process of Self-consciousness involving the factors of Desire, Recognition, Thinking and Reason. In The Reluctant Fundamentalist, the protagonist, Changez becomes the victim of questionable identity after the 9/11 event in America. He gets a series of untoward incidents during his stay in America. In the present research work, the researcher has become able to explore and analyze Changez's process of getting self-realization in resolving the question of identity through Hegel's perspective of 'Self and Other'.*

Key Words: Hegelian 'Self and Other', Identity, Self- realization, The Reluctant Fundamentalist, 9/11Event

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Introduction

The current study aims to investigate and analyze the Question of Identity in Mohsin Hamid's novel *The Reluctant Fundamentalist* (2007) from Hegel's concept of 'Self and Other'. *The Reluctant Fundamentalist*, a book that was written during the aftermath of colonialism and was published in the wake of the 9/11 terrorist attacks in America, explores a number of postcolonial issues, but its

subject matter of identity seems to be the most important one. America has grown into a global power in contemporary times, imposing the New World Order under a different colonial framework and bringing both economic and political subjugation to many Asian nations. Tragically, this time the economically battered indigenous of the colonized nations were compelled to leave their homes and migrate to the colonizers in an effort to become financially independent.

Citation: Niazi, Z. U. K., & Ashfaq, S. (2023). The Question of Identity in Mohsin Hamid's *The Reluctant Fundamentalist* from Hegel's Perspective of 'Self and Other'. *Global Language Review*, VIII(II), 69-79. [https://doi.org/10.31703/glr.2023\(VIII-II\).07](https://doi.org/10.31703/glr.2023(VIII-II).07)

A large number of individuals hurried to America with commercial aspirations and attempted to blend in with the Native Americans at the expense of their distinctive identities.

Following the 9/11 terrorist attacks in America, the concept of "New Colonialism" gave rise to a new political perspective that bred inequality and marginalized identities among immigrants and emigrants. After 9/11, it was challenging for immigrants to settle in America with complete economic, political, and social autonomy. Their identity was in jeopardy and uncertain regardless of how they struggled to integrate into a new society (Alzubairi, [2019](#), p. 19).

Several Muslim writers in America made every effort to bring attention to their colonized past and marginalized set of identities in the wake of the 9/11 tragedy. By doing their projects, they discussed various postcolonial concepts, including the diaspora split loyalties and a crisis of identity. Amongst them, Moshin Hamid also made an effort to capture the same postcolonial concerns. His finest book, *The Reluctant Fundamentalist* ([2007](#)), additionally deals with an identity crisis-related issue.

Issues of Identity

"Identities are the traits and attributes, social relationships, roles, and social group memberships that define who one is?" (Oyserman, Elmore, & Smith, [2012](#), p. 69). Identity, as described by Hall ([1992](#)), is a malleable and insufficient term that appears as an unsettled gap or a query in the space between several intersecting narratives. And until an identity gets compromised or questioned, it means nothing. Post-colonial writing adequately addresses the severe issue of the discarded or questioned identity. When circumstances in overseas nations turn harsh economically or religiously, this identity problem leads to greater split identities being generated during their stay. The individuals' in-between battle to escape

that predicament proves essential to their continued survival.

The *Reluctant Fundamentalist*, a work by Hamid, depicts the problem of determining one's identity and the rebuilding of identity via the central character's path of self-realization after facing challenging conditions in many contexts. When the novel's protagonist attempts to integrate into the new culture, he is cognizant of his hybrid identity. Changez, a Pakistani-American suburbanite, continues to exist in a "Liminal Space, a Third Space" (Bhabha, [1994](#)) that oscillates between existing and not belonging. Changez's unease causes him to immediately doubt his identity following the 9/11 terrorist attacks on America.

Concept of 'Self and Other'

Among the most prominent figures in modern Western philosophy and German idealism is Georg Wilhelm Friedrich Hegel (1770–1831). Hegel elaborates upon the interaction between "Independent and Dependent Self-Consciousness" and "Lordship and Bondage" in Chapter 4 of the text *Phenomenology of Spirit* (1807), titled "Self-Consciousness." Hegel also introduces the notion of "Self and Other" in this section of the book. The 'Master-Slave Dialectic' is a renowned portion of Hegel's *Phenomenology of Spirit*, yet the original German word, 'Herrschaft und Knechtschaft', tends to be appropriately rendered as Lordship and Bondage. It is frequently recognized as a fundamental part of Hegel's intellectual framework and has a significant influence on his successors.

The idea of "Self and Other" provides insight into how self-consciousness develops in the context of an appointment involving two such separate, self-aware creatures. The procedure or motion of acknowledgement, in which both self-consciousness are formed in getting each one recognized as such by the other, lies at the heart of the dialectical.

When this pattern is followed through to its logical result, it usually shows itself as a "struggle towards death" in which one person dominates the other, only to discover that this lordship prevents him from receiving the same acknowledgement he intended because the bondsman is unable to do so.

The Author and the Context of the Selected Work

Mohsin Hamid, a renowned contemporary Pakistani author and recipient of post-colonial recognition, was born in Lahore in 1971. His early years resided in California. Subsequently, he received an executive degree from California's Princeton University. He finished writing his debut book, *Moth Smoke* (2000) and gained practical knowledge that he used to write *The Reluctant Fundamentalist*. Before moving back to Lahore, Hamid undertakes writing continuously and completely globalizes himself by working with renowned novelists Joyce Carol Oates and Toni Morrison.

In his book *The Reluctant Fundamentalist*, Hamid places the main character Changez in a struggle between his several allegiances and his identity. The protagonist appears to be the model American at the start of the novel, but following the 9/11 events, things change. The work, which serves as essentially his monologue, is sensitively written, cleverly structured, and placed on the perilous crossroads of East/West exchanges. It is a story of passion and affection for America and is attuned to the ironies of prejudice and misrepresentation. In the period following 9/11, Muslims in America experienced challenges that are highlighted in the text.

Research Questions

Q.1. How does the identity of Changez become questionable to him after the 9/11 scenario in *The Reluctant Fundamentalist*?

Q.2. How does the protagonist Changez achieve self-realization in resolving the question of identity?

Review of Literature

In the realm of literary studies as a discipline, writers and researchers from numerous parts of the world have mostly focused on the issue of identity. The investigator makes an effort to give all relevant reviews of literature that are accessible in order to lay the groundwork for analyzing Moshin Hamid's works and developing innovative identities. Numerous authors made valiant efforts during the postcolonial era to portray the circumstances, happenings, and shifting attributes of the world's colonized peoples. In terms of modifications to their identities and affiliations, nearly all of the colonized people in South Asia, Africa, the Caribbean, and the Sub-Continent exhibit identical conditions and impacts.

The current literature review accessible discusses the subject of identity in relation to the postcolonial problems that emerged following the 9/11 Attacks.

Erikson (1968) in his work, *Identity: Youth and Crisis* defines identity as a characteristic or temperament with distinctive characteristics associated with individuals (p. 84) in his book *Identity: Youth and Crisis*. Additionally, he asserts that the earliest concepts of identity establish it as an inherent self-entity with specific traits. Nevertheless, in order to coexist peacefully, the disagreement with everyone else must be settled cordially. Furthermore, research suggests that one's identity is dynamic and ever-evolving, shifting from "being" to "becoming," and that it is influenced by one's decisions, encounters, social judgements, and shifts in the social, political, societal, and historical setting in which they are embedded (Dillon, 2007, p. 143).

Kellner (2003) asserts that before being expressed or presented to others, identity is consistently built around appearance,

perception, and consumption. In simple terms, our experiences and interactions with people may have an impact on how we perceive ourselves and/or how we present ourselves to others. Even though relations with an environment influence and shape identity, these relationships are primarily shaped by the "social structure" within which they take place (p. 23).

Baumann (1996) contends that when a person feels connected to many communities, the concept of multiple identities with blending and overlapping characteristics gets established in their psyche. According to Hall (2015), persons can combine their distinct identities to form mixed or hybrid identities (p.113).

H. Moghissi, Rahnema, and Goodman (2009) argue that identities are irreconcilable yet nevertheless dominate others. Therefore, contextual identities are changeable in a situation where the parameters of engagement fluctuate quickly, but other aspects of identity remain constant.

According to Awan (2010), "In the wake of the terrorist attacks of September 11, 2001, new 'phobias of the foreign' or refugees have been purposefully produced in people's minds, owing to the fictional capabilities of American commercial press. These anxieties are false and are hypnotizing political facts (p. 167). Ideological clichés have the power to turn us everyone into a mindless fungus with a limited perspective that ignores important realities, like the presence of people we perceive to be "outsiders." Changez is one among the "other" who responds to the post-9/11 scenario in his own unique way and questions US policies and media backlash (ibid., p. 175).

Dr Mohammad Ayub Jajja (2013) in his paper, *The Reluctant Fundamentalist: A Quest for Identity*, addresses the changing dimensions of identity with the formation of the Changez and Erica. Changez has begun hiding his Pakistani heritage out of a desperate desire for acceptance. He ought to

present himself as a New Yorker and conduct himself in an American manner. Ayub continues by saying that Changez is furious because of 9/11 in his mind.

In her essay, *A Search for Identity: Pakistani Literature as a Lifeline*, Zahra Haider (2019) claims that she has repeatedly written about how growing up in two cultures tore apart her identity. She continues by saying that both settings continuously made her feel detached from them. Her first and native tongue was Urdu, but immediately as she moved to Dubai and registered in a British school, she quickly altered and spun her mind, feeling 'other' and out of place.

It may be concluded from the aforementioned literature assessment that Hegel's "Self and Other" theory has not been used to investigate and analyze the novel *The Reluctant Fundamentalist*. As a result, the current study looks for gaps in the evaluation of the literature and attempts to fill them by asking Mohsin Hamid's *The Reluctant Fundamentalist* how the question of identity will be investigated and analyzed.

Research Methodology

This research, which is qualitative in character, examines and analyses the issue of identity following the 9/11 Incident in Mohsin Hamid's *The Reluctant Fundamentalist* by applying the concept 'Self and Other' that is taken from Hegel's *The Phenomenology of Spirit* (1807). The resolution of the moral confusion of organized identities leading to self-realization is taken into consideration by using the notion of "Self and Other".

Theoretical Framework

In order to organize the textual analysis of the work, the researcher employed Hegel's theory of "Self and other" having the phases of desire, recognition, thinking, and reason, for the development of self-consciousness of mind. He does this while maintaining in mind the overall framework. The main

character of the chosen story also reaches self-realization by using this approach to resolve the identity-related dilemma.

The Phenomenology of Spirit (1807), Chapter -4, titled: Self and Other, discusses the mental process of going from consciousness to self-consciousness. The process of self-consciousness, which involves the development of the stages of Desire, Thinking, Recognition and Reason, is how Hegel presents the concept of "Self and Other". The leading character of the chosen work uses this technique to come to grips with his own identity, which leads to self-realization. Consequently, a man discovers the supreme "Reason" through a succession of encounters with the "Consciousness" and "Self-consciousness" processes (Russon, 2011, p. 2).

In this respect, Hegel presents an image of a "Master-Slave Relationship," in which the subject is a master and the object is a slave, in order to understand the notion of "Self and Other." Both individuals in this connection have a propensity to be attracted to one another. In this procedure, both the Subject and the Object have desires that must be satisfied. The connection between the Subject and the Object establishes the Subject's identity. As a result, in the mechanism of attraction, the Subject completes the Object, and the two become dependent upon one another.

Master (Subject) \rightleftharpoons Slave (Object)

In contrast to the Subject, the Object also wants to be drawn to the subject. The Subject simultaneously experiences discontent from losing his identity as a result of wanting the Object. Both are therefore tied to one another by their want and desire to be desired. The characters of *The Reluctant Fundamentalists* share the same state of self-consciousness and are dependent on one another to fulfil their needs. The "struggle for recognition" that self-consciousness implies is also covered by Hegel. This disagreement results from the clash of the two opposing

tendencies referred to as self-consciousness and the other, which lasts until one or both sides die.

Hence, the researcher looks at how *The Reluctant Fundamentalist*, the book's protagonist, learns that there is in fact an inherent connection between the ultimate "Other" and the "Self." Only a mutually beneficial correlation in which one concurrently recognizes the absolute commandments to which he finds himself as the Subject in connection with Hegel's theory of "Self and Other" is capable of effectively addressing this fundamental theoretical interaction between Self and Other that determines our reality as selves.

Discussions and Results

Concept of Identity

Identity may be defined as a distinctive trait that each person holds or that all people who belong to a particular class or group possess. The Latin term "identitas," which means "the same," is the source of the French word "identité," from which the English word "identity" is derived. Identity relates to the principles, disposition, outward manifestation, mannerisms, and actions that make up a person (self-identity) or a group of people (collective identity). In the 18th century, "identity" was defined as one's distinctive qualities or the sentiments that "one" or "others" signified. When Postcolonial literature first arose, it was known for containing important elements including social, ethnic, religious, and political trends (Ellemers, 2010).

Formation of Identity in Changez after the 9/11 Event

The personal responses to terrorism in Mohsin Hamid's novels encompass both tangible and intangible dangers. When terrorism has an impact on one's sense of self, a bridge between the political and personal spheres is created, and one's body may start

to serve as a symbol of a nation. The emphasis after 9/11 moved from integration and immigration to migrants going back "home." Hamid's *The Reluctant Fundamentalist* exemplifies the phenomenon of identity change immediately following 9/11. The *Reluctant Fundamentalist* may be divided into two sections: before 9/11 and after 9/11, with the characters' situations and ideas mirroring the switching of opposing viewpoints in the course of a game.

Changez, the main character in the book *The Reluctant Fundamentalist*, changes during the course of the story and is gravely affected by the tragic events of 9/11 in terms of identity. The central character Changez tells his story to an American stranger at a café in Lahore, Pakistan, in *The Reluctant Fundamentalist*, which is composed entirely in the first person. Through the novel, the writer expresses viewpoints on how Changez's identity is called into question as a consequence of the alterations that have taken place in America since 9/11.

After 9/11, the very same individuals the same coworkers, and the same country start to seem unexpected to immigrants, in spite of the reality that they have worked there for an extended period and have integrated politically and culturally. Changez, a Pakistani, reads *The Reluctant Fundamentalist* aloud to an imagined American visitor at a Lahore café. The initial lines of the book immediately set an atmosphere of scepticism and mistrust that permeates the rest of the text when Changez offers himself assistance to the foreigner.

The main character, Changez, is a Princeton alumnus who now resides in New York and gets hired by the renowned valuation firm Underwood Samson. He does well at work and develops feelings for troubled Princeton grad Erica. Up to the awful occurrences of 9/11, when his status as an immigrant is accentuated and emphasized, his life seems to be happy and satisfying. After observing the devastation on

television, Changez chooses to give up on his dream of becoming an American, and when the "World Trade Centre buildings are demolished, he says that he has become found up in the symbolic significance of it altogether" (TRF, 2007, p.73).

Changez, however, appears to sense a desire to be more Pakistani throughout the story, after 9/11 and, associated with these occurrences, during his identity crisis, and he takes solace in his father's viewpoints: "I dressed myself in them as though they were my own" (ibid, p. 107). Therefore, his father's opinions are expressed in this context as though they were wearing Pakistani clothing to help Changez portray the Pakistani personality and his true identity.

Following the terrorist assault on the Twin Towers in New York, Changez is experiencing troubles in Manila. Though initially frustrated, he later comes to understand that he is actually happy about the terrorist assaults on Americans and smiles and he finds it perplexing that taking pleasure in America's suffering. Later that evening, Changez contacts his employees and acts as though they are the ones who shocked him. He continues to keep up acting until he suspects Erica could be hurt; at that moment, he shares everyone else's fear. Changez holds himself in a position that reflects the shock and pain he saw on the rest of the faces of those around him. He recalls Erica telling him that he should "no longer be required to pretend" (TRF, p. 76) when he hears them discuss their loved ones. Moreover, Changez admits that he had trouble falling asleep that night in spite of the period of "initial pleasure." Changez is therefore caught between his identities, which represent his allegiances to both America and Muslims.

Changez is brutally inspected by American officials at the New York airport after arriving from Manila. Since he is currently working for an American company, he feels embarrassed to take him. People

usually distinguish one another from themselves based on shared characteristics. Prior to the dreadful incident, his outward demeanour did not lead to him being adversely excluded or experiencing 'othering' to the same degree (Hardy, Pancer & Olson, 2011, p. 10-11). Hence, Changez began to doubt his identity as a result of the sudden modifications made by Americans. A pivotal milestone in Changez's identity is reached when his sense of belonging transformed overnight. In light of his ethnicity, Changez experiences prejudice, and he acknowledges that he will never truly shed his Pakistani heritage (Hermansson, 2020, p. 203).

Identification of Self and Other in Changez and Erica

Erica has a complex relationship with Changez since she has full trust and confidence in him when it comes to compassion and sincerity; she puts him at a distance when it comes to wants and love. She enters Changez's room unnoticed and seems comfortable enough to spend the night there. Changez also keeps his urge for sex as strong as it can be. Changez

restrains his urges to touch her on this specific occasion and "covered her with a sheet" (TRF, p. 84). Changez and Erica have a mutual understanding and respect for one another in all circumstances, and Changez is unable to act improperly without Erica's consent and approval. So it seems that Erica's impact has completely safeguarded him. This kind of "circumstance arises as a result of the fact that, when we think about fulfilling our goals, we see the universe giving us what we want and reacting to us" (Hegel, 1807, p. 167).

Changez becomes Erica's object and helps her gather money; he 'accompanied her to fundraisers for the victims of the World Trade Centre' (TRF, p. 85). Changez is still making an effort to placate Erica and intends to keep her company till the very end in order to fulfil his aspirations. The attractiveness

and outward aspect of Erica nearly charmed and enticed Changez. He is content in the intimacy of Erica. Erica and Changez are both sensitive to the physical and sexual urges of the other and share the knowledge that, even in an intimate bed, when Erica feels uncomfortable. Thus, it is clear that even on one bed; Changez retains consciousness and temporarily hides his identity. Later, he dreams of "home" instead of Erica, and the identity crawls into his head like a worm anytime it is deciphered in such a situation, giving him the impression of 'Other'.

Changez gains respect from society and a purpose for his life thanks to Erica's devotion, and this is made possible by his Princeton degree, Underwood Samson's company card, and their shared interaction, which sets the way for his admission into a well-established class of American society to ensure all of his convenience and happiness, while the situation with his family in Lahore is deteriorating. Erica would also be unable to share her true joy with Chris because of the extent to which she was with him. As a result, Changez gets lost in a vortex of ideas but only partially commits to Erica.

For a moment's physical pleasure, Changez changes his identity temporarily. He recalls the experience and finds the act of altering his identity to be extremely repugnant and puzzling. Erica uses Changez as a means of gratifying her cravings and obtaining her company. In a similar vein, Erica makes an effort to seduce Changez for her short-term pleasures in an effort to ease the agony of breaking up with Chris. As a result, both characters temporarily shed their identities in order to achieve their aspirations. Changez, Erica, and Chris' conversation are viewed as a "deceptively easy" and perplexing metaphor. The reason Erica can't envision Changez as a lover or companion is that she can't picture herself as someone who is engaged with the world.

The symbolic portrayal of (Am) Erica as someone who enters a "spiralling circle of

reflection... rather than turning to confront the rest of the world" represents the solitary character of the American response to 9/11 and is in opposition to the essential "act of grieving" (Hartnell, 2010, p. 115). At this juncture, the plot is reframed as a futile attempt to settle disputes between different races, nations, beliefs, and cultures, and the topic of "emotional involvements" is revealed to be the only precise portrayal of "catastrophic public occurrences" (Rothberg, 2008, p. 288).

Changez's hopes of assimilating into American society are thus dashed, and he makes an effort to resolve his identity crisis by acknowledging the fact that he is perceived as the "other" in America. Changez continues by calling himself an impulsive and arrogant person who favours his "well-paying job" and the lady he lusted for. Changez senses a grain of salt in him and is unable to hide the true state of his heart and mind. He then recognizes himself in front of his ego. Even if he thinks the game is unfair, he still feels a connection to America and Erica. Changez was separated and divided into his identities at the time of his departure for America, which was a hint that he would no longer be able to exist in other cultures.

Question of Identity in the Relationship between Changez and Juan Batista

Changez, who is distressed, dissatisfied, and unsure upon his arrival in Santiago (Chile), encounters Juan- Batista, the renowned leader of the Valparaiso publishing business. At this crucial time, Batista turns out to be the primary catalyst for Changez's psychopolitical transformation. In two or three meetings, Batista's perspective changes to the extent that he chooses to move back to New York. Changez must decide whether to preserve his American identity or rebel against the government. After that, Batista invites Changez for a meal and refers to him as a "Janissaries". He said that the "Janissaries

had no additional work to do because they had battled to destroy their respective civilization" (TRF, p. 151)

Batista mentions his desire to go back to his own country while asserting that he cannot succeed by only extolling this nation's culture. Changez finds it to be both life-threatening and thought-provoking. He acknowledges Juan Batista as being accurate, and by using Batista as his guide, he can now clearly identify his lost ethnic identity. He views himself as a contemporary Janissary, at odds with his own civilization. His efforts to uphold the "American ideal" rob him of his own personality.

"The 'American Dream' turns Eastern immigrants into ardent fans of our nation's rich civilization. The pursuit of the "American Dream" keeps these immigrants going until they die away, despite the various challenges they face (Qureshi, 2020, p. 87). Thus, meeting Batista aids Changez in coming out of his shell, recognizing actuality, and resolving his identity dilemma in order to achieve self-realization.

Resolution of Dilemma of Multiple Identities

Since he must maintain multiple identities with them, Changez is forced to choose between pursuing his desire to live the American dream and maintaining a connection with Erica. He needs to pretend to be Chris, Erica's deceased boyfriend, in order to get in touch with her and express his love for her. Despite the fact that Erica seems to be the sole individual in Changez' social circle in the US, he can open up about his own identity. Changez sees his uniqueness as a positive trait rather than a flaw. He captivated Erica and is a staunch supporter of his own particular cultural beliefs. She does, however, teach him the implications of his ongoing impersonation of several personas.

Changez finds himself in a position in between two poles, unsure of "whether he belongs to New York, or Lahore, or the both"

(TRF, p.168). Changez refers to his "stable core" in this passage, and it is clear that he is referencing his own identity and thinking of himself as special. Changez becomes self-conscious by thinking of himself as a separate creature in the world as a result of constantly encountering unpleasant situations and unanticipated events. In the end, he is able to fix his multiple identity problems by recognizing his predicament and addressing Other Cultures.

Realization of Question of Identity in Changez

After seeing egregious racist actions and treatment of immigrants by Americans, Changez comes to realize who he really is. After 9/11, the situation changed for immigrants, and they now experience emigrants' marginalization. The fragile thread between his romance with the American lady and his coveted job in the American company further appears false. By the conclusion of the narrative, Changez is no more willing to compromise his Pakistani identity for American materialism and is self-centred on the capitalist system. This question of identity issue further consolidates his change of identity and commitment. Changez has expertise regarding the Western and Eastern worlds, thus he can criticize the American culture by using its principles against it (Gasztold, 2015, pp. 17).

As a consequence of his home's profound influence on his perspective, Changez does not succumb to his fractured identity. He takes charge of his own narrative, avoiding the divisive components and ideals of American and Western society, instead choosing to maintain the beneficial aspects with the goal to mitigate the detrimental ones; in order to make the world somewhat more accepting of him and those like him; of variety; and of "Otherness" (Hemansson, 2020, p.92).

Conclusion

In this research, the Question of Identity in Mohsin Hamid's *The Reluctant Fundamentalist* has been examined from Hegel's viewpoint of "Self and Other." Throughout the novel, Changez's identity has been in doubt, both for himself and for other people. After 9/11, Changez struggles to uncover the notion of his divided identity throughout the book. When Changez loses his sense of "Self" in the quest to fulfil his American Dream, his predicament reaches a boiling point. When he tries to assimilate into American Culture, his identity raises a lot of questions.

The protagonist of the novel is profoundly affected and modified during the course of its plot, and it is evident from the content that he encountered several untoward circumstances that led his identity to be shattered and twisted. The 9/11 tragedy, as it is described in Hamid's book, exerted a significant influence on Changez's sense of isolation from his adopted nation and his perception of American fanaticism. Changez realizes the goal that separates him from his actual sense of "Self" as a result of his ardent desire to adapt to a new culture.

Thus, Changez, by interacting with certain events and circumstances; the marginalized behaviour of Americans, his relationship with Erica and in the end, his meeting with Batista transformed his viewpoints by getting out of the dilemma of conflicting identities. He gets self-realization through his struggle for recognition which helps him from his lost identity. As a result of the conflict between the two inclinations known as the 'Self and Other' related to the American Dream, he gets self-consciousness which helps him resolve the dilemma of identity. And by resolving this dilemma of identity Changez ultimately realizes his struggle for existence which leads him to getting self-realization successfully.

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