

Post- 9/11 Resurgence of Muslim Identity through the Eyes of Mohsin Hamid's The Reluctant Fundamentalist

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Abstract

9/11 marked a shift in world history leading to tumultuous changes in the socio-political makeup of the world. National and individual identities underwent an extreme shift and are gauged on the basis of ethnicity and religion. In this regard this paper aims to study the development of various identities mainly Ethnic, Religious and National in the personal, professional and public life of central character Changez in Mohsin Hamid's novel 'The Reluctant Fundamentalists'. The Identities of Changez are subjected to constant change and are majorly transformed after the incident of 9/11. The negation and acceptance of religious identity will be studied thoroughly in this paper by using a model presented by L. A. Peek in Becoming Muslim: The development of a religious identity (2005). In depth textual, qualitative analysis has been performed to find out the answers regarding identity shift in the background of 9/11 and shift in American acceptance of Muslims. It is concluded that Muslims immigrants faced lots of discrimination and prejudice because of their religious associations and were highly stereotyped in west. While some of the immigrants shunned away their religious identities, few like Changez embraced their religious Muslim identity in full totality.

Key words: Identity, Pakistani, Immigrants, 9/11

Introduction

World history can be significantly divided into pre- and post-9/11 as 9/11 attacks on the American twin towers changed the entire worldview of the American community toward immigrants. 9/11 also marked a significant turning point in the face of American politics as it turned hostile toward some of the groups particularly toward Muslims. A discourse of hatred and terrorism was generated against the Arabs and Muslims leading toward negative stereotyping of Muslims and Islam across the globe. Islam and Muslims became the central target on the United states war on terror. World increasingly became Islamophobic making lives of Muslims immigrants difficult in the world. 9/11's incident was a tragic incident of international terrorism which shook the foundation of American politics, economics, society and psyche, consequences of which were felt terribly in

the Islamic regions. Billions of federal funds were spent on waging a war against terrorism and improvement of security situation on both external and internal level (Cohen, Eimicke, & Horan, 2002; Waugh Jr&Sylves, 2002; Wise & Nader, 2002). 9/11 was a very traumatic event for many leading toward several economic and psychological failures and the whole world's makeup was changed after it (Harwood, 2004; Klein, 2004; Oliphant, 2004; L. A. Peek, 2005; Seelye, 2004).

Aftermaths of the attacks resulted in serious socio-political ramification for the inhabitants for various different reasons. American culture which was once known for its openness transitioned into a very congested system of intense security measures giving rise to extreme suspicion and doubts (Martin, 2012). Peek and Sutton argue that extreme security measures led to collapse of culture and racial paranoia permeating into the entire world (L. Peek & Sutton, 2003). Members of religious groups and ethnicities were blamed for the terrorist attacks leading toward extreme forms of racial prejudice and discrimination (L. A. Peek, 2005).

America's hatred and paranoia toward the immigrants was not a new phenomenon after the 9/11 as Germans after the first world war were treated with utmost hatred and discrimination. German immigrants in America were registered, had no freedom and were forbidden to speak their language. As a result Germans assimilated into American identity for survival. Japanese immigrants faced the same wrath after the Second World War. They were put in detention camps and were forced to give up their distinctive ethnic identity in order to assimilate into American culture (L. A. Peek, 2005). Muslims already faced differential treatment and harassment owing to number of incidents like Iranian Revolution, ban on Salman Rushdie, Oklahoma bombing and Gulf wars. The xenophobic culture of America turned into Islamophobic with the incident of 9/11. It is therefore, a very probe worthy area to investigate post 9/11 America for Muslims and in the wake of religious discrimination, hate and othering.

Literature is called as representation of life as it mirrors human life, their issues and problems in a compelling and thought provoking manner. However at first it was hard for literature to react and speak to elevated emotive state anticipated by standard American media and American government, and escalated xenophobia/ islamophobia and over the top nationalism showed by American individuals. Writers refrained

from writing about the problems faced by communities at the margin due to political nature of the incident. Genre of post- 9/11 literature emerged very late after the actual incident and was unable to change stereotypes for a long time. Most of the early post 9/11 literature was written from the American and white perspective with very shallow and low understanding of the psyche of perpetrators of the attacks. Voices of the immigrants and their narratives were silences and represented only one side of the story. John Updike's *Terrorist* (2006) and *The Last Days of Muhammad Atta* (2006) of Martin Amis bore good proof of such silencing of the voices from margin. After this came a series of much serious works from writers like Beigebeder, Ian McEvan, Jonathan Sofran, Kalfus and Don Dellilio were much noticeable works. Writings of all these writers shared one similar characteristic, i.e. establishing the western perspective on the issue with little to no light on the responses from the east. It was very earnest to have some writers speaking of the whole incident from the eyes of the people from the other side of the world. And it was at such times when *The Reluctant Fundamentalists* (2007) by one of the prominent Pakistani writers in English came as a breakthrough. The novella addressed much needed questions on crisis of identity, religious discrimination, racial prejudice, marginalization, abuse, stereotyping and demonization of Muslims in the background of 9/11. This study focuses on the narration of the whole incident from the perspective of a Muslim.

With the incident of 9/11 the entire world and existing worldviews took a 180-degree turn, resulting in a new world order where nothing was the same. Western world which was very welcoming for immigrants suddenly turned hostile toward them, making them subject to racism and prejudice. Immigrants who had considered west (America) as their life and identity faced a crisis of existence and identity. It is during these times, character of Changez is situated, who embarks a journey of reawakening of his Muslim/Pakistani identity seems the need of hour. His character marks the symbolic shift in the lives of many immigrants, used by Mohsin Hamid to voice the situations of many and that is why this problem becomes very apt and suitable for inquiry of this research.

This paper aims to study the resurgence of islamic and Pakistani identity in the character of Changez presented through the novel *The Reluctant Fundamentalist* (2007) by Mohsin Hamid. Changez, whose identity of

belonging to a particular religion and nation were in the background, suddenly showed an affinity toward them in the wake of 9/11. This resurgence and affinity is the topic of research in the current paper.

Current research paper aims are

- To explore the resurgence of Muslim identity in the protagonist of the novel *The Reluctant Fundamentalist* (2007) in the events before and after 9/11.
- To explore the affinity with national identity in the protagonist of the novel *The Reluctant Fundamentalist* (2007) in the events before and after 9/11.

Following are the research questions of the paper.

Q1. How does the events before and after 9/11 lead to a shift in the identity of Immigrant Changez in the novel?

Q2. What kind of characteristic identities Changez develop after 9/11?

This research is very significant as it aims to explore the situation of immigrants particularly of Pakistani immigrants in America. It highlights the experience of Pakistani nationals working, studying in America during 9/11 and how their relationship with America changed. Identity crisis and identity resurgence is not a small phenomenon, and that is why this research will be very significant in studying the post 9/11 experiences of individuals.

This paper looks at how in Hamid's tale, *The Reluctant Fundamentalist*, Muslims are treated after the incident of 9/11 and how they become casualties and real focuses of disdain wrongdoings, negative media stereotypes, actual beatings, abductions, racial profiling, cross examinations at American air terminals, and hostages in unknown places. This paper draws its theoretical insight regarding identity shift and crisis from a model presented by L. A. Peek in *Becoming Muslim: The development of a religious identity* (2005). Religion became a source of personal and social identity after the attacks. L. A. Peek (2005) introduced a three step model of identity, which is specifically developed in light of Muslim identity picking up saliency: i) Religion as attributed Identity, where strict religious identity was underestimated and not followed ii)

Religion as selected identity, when individual got mindful of their Muslim identity and began to avow it and iii) Religion as a pronounced and declared identity, in spite of strict profiling, stereotyping, verbal and physical harassment, racism, Muslims kept on confirming/state their Muslim identity.

Identity

Identity is a very slippery concept as it keeps changing and evolving and has very different dimensions. It is a complex mix of social attributes and individual insight. The Cambridge English Dictionary (2017) defines identity as "Who a person is, or the qualities of a person or group that make them different from others' ". Identity is the ascription and characteristics of what one is, and it entails for individuals and things. Identity stands for distinct traits of individuals and things which make them different from everyone and everything around us. Identity also stands for the set of beliefs and practices of an individual or a group which are different from the others (Yousif, 2008). Identity in the earlier theories has been defined as an inborn trait with some peculiar traits (quoted in Kellner, 2003). Identity is significantly changed and altered by the influences of one's surrounding and prevalent social attitudes. Identity is shaped by numerous factors and social structures hence it is hard to find one single fitting definition of the concept (L. A. Peek, 2005)

Identity in the initial theorization was supposed as fixed, stable and given (Downie, 2013:22). Byrat (2005) disagrees with such conception of identity as such approach regards few identities as valid while excludes the one which are different from the fixed valid notions. Moreover such theorization of identity cannot explain the multiplicity of identity and hybrid identity. Contemporary theories of identities have, however, changed the essentialist approach toward identity to constructivist, defining identity as changing, evolving, diverse and chosen. According to Eid (2007), an individual is free to construct his own identity but social structure can impose a limitation on individual agency over identity and expression. Identity construction and projection is not a stable phenomenon, it is constantly negotiated and chosen (M. Ali, 2011; Kellner, 2003). Downie (2013) maintains that there is no aspect of choosing in identity construction rather it is assigned to individuals for being a part of certain groups.

Identity can be projected in situational, social and personal forms according to Hewitt (2003). While interacting with people, we constantly make sense of the situation which guide our actions and behaviors and it also instructs us to limit certain behaviors while practicing others, thus by understanding the ongoing process situational identity is established (Vryan, Adler, & Adler, 2003). Situational identities constantly change as they are subjected to the situations around us and change in situation leads to a profound change in identity projection. Social identity of an individual projects in terms of his/her associations with certain groups. Social identity of an individual is a stable form of identity as it does not change when an individual connects with different social situations or moves to other geographical locations (Vryan et al., 2003). An individual's identity is constantly sorted and categorized in terms of race, ethnicity, age, gender, religion, status, which are labels defining who we are where we come from (Peter J. Burke, 2003).

Hewitt (2003) draws a differentiation in situational, social and individual types of identity. when we associate with others, we characterize the circumstance to develop a feeling of activities, method of conduct and the restriction on our activities with an understanding of what and how to do or not in the given circumstances, and subsequently the understanding of the situation set up situational identity (Vryan, Adler, & Adler, 2003:368). Along these lines, situational identities are dependent upon the context of a situation where the elements of connection are evolving at all times, be that as it may, few traits of identity remain unaffected (John P. Hewitt, 2010). Social identity is characterized on the basis of group affiliations. It stays more stable in comparison with situational identity and doesn't get that much influenced when an individual cooperates in various social structures or moves to better places (Vryan et al., 2003:371). External ascription and social categorization on the bases of religion, ethnicity, age, gender provide grounds for attaching labels and extracting meaning to define our identity that who we are. Hewitt hypothesized that human identity is performative. Identity is continually performative and accordingly is ceaselessly mutational and evolving one (Bayart, 2005). "Hewitt contends that, no identity is built in seclusion, it is developed around looks, picture, and utilization and is then performed or extended to other people. All in all, our encounters, experiences and relationships with others may affect our sense of self/ identity or potentially our presentation of self" (2010).

Function of religion in the construction of identity has been overlooked by the initial theories of identity formation. This gap has been called a big scholarly failure by Warner (1997). All the studies on identity have taken into account various traits like ethnicity, race, gender, status, age but religion was never included to be a part of these traits (Cerulo, 1997; Frable, 1997; Howard, 2000). Religious sociologists have performed a number of studies investigating the role of religion in development of identity and maintenance of religious solidarity among the immigrant groups (Ebaugh & Chafetz, 2000; Gibson, 1988; Y. Y. Haddad & Lummis, 1987; Hammond, 1988; Herberg, 1983; Min & Kim, 2002; R. S. Warner & Wittner, 1998; R. Williams, 1988). However no direct relationship between religion and identity has been studied instead these studies focused on the interlink between religious and ethnic identities. Another group of studies analyzed the influence of religious and cultural tradition practices by the first group of migrants and transferred to their upcoming generations Bankston & Zhou, 1996; Chong, 1998; Kurien, 1998; Ng, 2002; Rayaprol, 1997; Yang, 1999). It has been found that while some migrant groups take pride in projecting religious identities while some groups refrain from showing their religious and cultural identities (Yang & Ebaugh, 2001).

It has been proved through a number of investigative studies that immigrants focus more on solidarity based upon religious identity while social or personal identities may be compromised in certain situations. According to Smith (1978), migrants become more religious or practice religious traditions in order to overcome the stress and estrangement of the new place. Not only they become religious but they tend to form social bonds on the basis of religious affiliations and establish religious places to create the feeling of oneness with their homeland in their new host land (Kurien, 1998; Rayaprol, 1997). In such situations, religion becomes one of the defining traits of the individual and group identities for migrants as they develop deeper association with their religion as compared to their previous self in their native lands. Such an intensified interest in religion is more visible in migrant communities who adhere from a religious majority in their native country and now they are a religious minority in the country of immigration. Most common groups to form associations in the host land of America on the basis of religion are Israeli Jews, Pakistani Muslims, Arab Muslims, Vietnamese Buddhists and Indian Hindus among others.

These associations are just not limited to religious practices but expand to various community welfare and social development activities integrating them as part of their religious teaching (Chen, 2002; Hurh& Kim, 1990). Few studies also highlight that projection of religious identities among immigrant groups is also a result of having an immigrant identity along American and ethnic identities (Feher, 1998; Yang, 1999). These individuals seek social bondage and comfort by delving into religion to stay put in the culture of isolation which is synonymous to America (Kwon, 2000).

Studies also proved that communal worship brought members of diverse communities together adhering to diverse ethnic and national identities (Sullivan, 2000). Religion is used as a tool by migrants to retain their distinctiveness from the multicultural environment of America (Rayaprol, 1997). Secular and multicultural society of America allowed groups to retain their religious identities and that is how these groups passed on religious values and beliefs to their coming generations (S. R. Warner, 1998). Collective worship rituals, traditional costumes, physical similarities and other such traits have been used as identity shapers to get hold on group association as a way of retaining individual awareness (R. Williams, 1988). Religion has always been an important feature of identity construction and projection for immigrants to maintain a sense of communal sense in alien culture of America. Religion is one of the important ways of profiling along with other racial and ethnic traits in modern societies (Viswanathan, 1998).

Muslim Identity

Muslims and Arab identities have always been frowned upon in the west and with the passage of time this frowning has intensified. In earlier times Muslims were called as exotic or primitive and sometimes labeled as ignorant but after the incident of 9/11 they were labeled as fundamentalists, terrorists or blood thirsts (quoted in Schonemann, 2013). “Muslims have been portrayed as barbaric, ignorant, closed-minded semi-citizens, maddened terrorists, or intolerant religious zealots” (Ahmed, 2003; Esposito, 2002; quoted in Abbas, 2004). Hopkins includes that after the occasions and the outcome of 11 September 2001, the ensuing worldwide image of Muslim men as terrorists, oppressors, and their discernments about government officials reactions to the occasion. Young Muslims were

implanted with the sentiments of estrangement and they pondered to separate themselves deliberately from Muslims. (Hopkins, 2007).

After the incident of 9/11 and 7/7, Muslims were affected by the changing perception of world toward them as they were increasingly stereotyped and called as terrorists (Ansari, 2004; Basit, 2009; Blackwood, Hopkins, &Reicher, 2013; N. Hopkins, 2011; N. Hopkins &Kahani-Hopkins, 2004; P. Hopkins, 2007; P. E. Hopkins, 2004; Jaspal&Cinnirella, 2010). Kibria (2008) and Roy (2004) states numerous ways which led to a negative identity of muslims in the eyes of western world. Byng (2008), in her examination on Muslim Americans, states that the wake of the 9/11 assaults the identity development of Muslims has experienced negative changes attributable to the inscriptive nature of social disparities distributed to them as a minority religious groups. The various studies conducted in the USA (El-Halawany, 2003; Gupta *, 2004; L. A. Peek, 2003, 2005), in Canada (Downie, 2013; Nagra, 2011) and in the UK (Ahmad, 2006; Ansari, 2004; Basit, 2009; Blackwood et al., 2013; Gillespie, 2006; N. Hopkins, 2011; N. Hopkins &Kahani-Hopkins, 2004; P. Hopkins, 2007; P. E. Hopkins, 2004; Jaspal&Cinnirella, 2010) established the causes which affected Muslim identity after the tragic times of 9/11. Muslims were victims of religious discrimination, badgering, bias, profiling, physical and harassment mental and social abuse.

In order to cope with the changing attitude of the world toward them and negative profiling, Muslims developed various strategies of negotiation in their day to day interaction with the hostile society of America. Some became instructors, agents and supporters of Islam. They expanded their insight about Islam and Muslims and began to scatter negative generalizations about them. Others embraced receptive identity development and endeavored to confirm and attest their strict religious association with deeper connection and responsibility with strict commitment. Be that as it may, some began to isolate themselves from Muslims and Islam either because of negative perception of greater part of world or desire for minority out group. There was another group of Muslims too who altogether alienated themselves from any identification with Muslim identity; they maintained their religion as a sub part of their cultural identity and rejected religious orthodoxy by discrediting Islamic practices (Downie, 2013). The purpose of this study is to investigate how

the central character of Mohsin Hamid's novel 'The Reluctant Fundamentalist', who is a Pakistani Muslim, living in America with fuller realization of his American dream an lifestyle comes to negotiate his Muslim identity during the events related to and after 9/11. It also deals with how he comes to terms with negative profiling, othering, discrimination, harassment and islamophobia at the hands of his beloved America.

Discussion and Analysis

Changez, central character of the Hamid's novella, has come from Pakistan, to USA with an aim of making it big and live his American dream, educated from Princeton, finds a rewarding line of work in Underwood Samson and begins to live with an American dream – a long lasting longing of every resident. At this stage, he is having various identities: broadly and ethnically he is a Pakistani, strictly a Muslim, yet being a representative of a worldwide valuation organization, he is seen and distinguished as an American in the places he goes for the organization business. Changez has never shied away from his love for his country; he still remembers the evening teas in Lahore. According to a study, individuals seek to remember and practice their ethnic identities in order to overcome the alienation and isolation of the new cultures they face as immigrants (Kurien, 1998; Rayaprol, 1997; Smith, 1978).

There is a quite a large number of Muslim populations who distinguish themselves as socially instead of religiously Muslims. They don't carefully see to the directives of Islam and nor do they show strict universality (Moghissi et al., 2009; Rahnema, 2006). Upon his appearance in the USA, Changez's identity as a Muslim is limited to a social one. He starts to keep a beard in New York after the world's perception of Muslims starts to change. He expresses, "Thank you, God!" just once secretly when he exceeds other Princeton colleagues and finds a new line of work (Hamid, 2007). He drinks wine very inverse to the orders of his religious association: he drinks wine with Sherman and different partners to praise work achievements (Hamid, 2007), in a gathering given by Jim at his home where some whirled to the beat of music and "all of us observed as a passive spectator, mixed drinks close by" (Hamid, 2007).

After acceptance at work, Changez feels change in his personal identity, in his long stay in America he never felt accepted and suddenly after the job he could proudly call himself a New Yorker. Upon the arrival of participating in Underwood Samson, Changez thought less of himself as belonging from Pakistan; rather he is "glad" of his noteworthy office at the firm. He wishes on the off chance that he could demonstrate it to his folks and companions (Hamid, 2007). He wants to flaunt his new identity character. While alluding to his relationship with American colleagues, Changez utilizes pronoun "We" as opposed to, also they are "I". Changez is aware of the fact that he is not American yet his "Pakistaniess was invisible, cloaked by my suit, by my expense account, and – most of all – by my companions" (Hamid, 2007). Changez is warned by a fellow west indian colleague who could see Changez's evolution with the sudden new found identity and acceptance, "Beware the dark side, young Skywalker" (Hamid, 2007). It was only after the attacks of 9/11 that he realizes that he never earned a place in American world as his image was projected on the basis of his religious identity while other fellows immigrants did not face to same harsh attitudes as they were not Muslims. This realization was shocking and turning point for Changez (Hamid, 2007).

Changez's world of a perfect American dream tumbling down as he faces backlash and discrimination at personal and professional life. Eirca, his girlfriend becomes very cold and starts to avoid him. At the professional front he faces lots of discrimination and prejudice. Those who used to part with him and cherished his company looked at him with suspicion and doubts in their eyes. An approaching war in Pakistan and winning doubt and question leave Changez barren and devastated. He starts keeping facial hair. Jim called Changez and stated, people are started to suspect you because of your jihadi appearance. The facial hair is making their suspicions stronger. Without a doubt, I don't care at all. Your presentation is the thing that matters, most definitely, and you're a really amazing examiner in your group by far. Moreover, I realize it must be intense for you with what's happening in Pakistan" (Hamid, 2007).

Changez's inclination toward his national and religious identity starts to overcome his American identity. He is no more interested in watching television which glorifies certain parts of the world only (West) and demonizes the Muslim part of the world (Hamid, 2007). While watching a

raid of American troops on an Afghan post, his heart is welled down with dejected emotions as he says "Afghanistan was Pakistan's neighbor, our friend, and a fellow Muslim nation besides" (60), the mere sight of American invasion into his neighboring Muslim country causes him to shake with anger and despair. He ends up consuming three bottles of whiskey, a part of his American lifestyle (60). Changez tries to reason with himself and tries to make him believe that he should remain unaffected with the world's politics, as he has a secure job and nice relationships with Americans. However, he later comes to the conclusion that matter how much he wishes it to be a dream only, he cannot live in self deception and cannot isolate himself with the events taking place in the world post 9/11. "But I remained aware of the embers glowing within me, and that day I found it difficult to concentrate on the pursuit – at which I was normally so capable – of fundamentals" (Hamid ,60).

It took long for Changez to realize that his very own American and Americans have changed after the 9/11 disaster supposedly by Muslim Jihadis. He is isolated and goes under extra examination. "Armed guards monitored the check post at which I looked for entrance; a suspect belonging from an extremist race, I was isolated and exposed to extra monitoring; when conceded I recruited a charioteer who had a place with a serf class without the imperative consents to withstand lawfully and constrained subsequently to work at lower pay; I myself was a type of contracted slave whose right to existence in the states was reliant upon the benevolence of my boss" (Hamid ,95). These demonstrations of racism and discrimination conjured the sense of his status and position in American society. He recalls the interaction with Juan-Bautista, who educates Changes that serve the purpose of contemporary janissary, working for the powerful USA at the expense of devastating his own civilization. "Much obliged to you, Juan Bautista, I thought as I lay myself down in my bed, for assisting me with pushing back the cover which hid the dark reality of these people " (Hamid,95). During a visit regarding work to New Jersey for the valuation of a link organization, when an individual from larger part in group (American) called Changez as "Fucking Arab", Changez responded forcefully, yet he was not xenophobic to state his identity. He stated, "I am not, obviously, an Arab. Nor am I, naturally, a needlessly combative chap." (Hamid,70). However, he knows that being an Arab is an equivalent to

being Muslim for west. These all occasions resulted in an identity crisis leading toward the understanding of what his real identity is.

Changez realizes that the American identity he was so proud of was just an illusion, with the realization his attitude toward the American society changes as he has seen the reality of things and relationships. On one such occasion of realization he said "I prevented myself as much as possible from making the obvious connection between the crumbling of the world around me and impending destruction of my personal American dream" (Hamid, 2007). The backfire, segregation, extra examination and isolation at New York air terminal, damaging experience with an American who called him 'fucking Arab', meeting with Juan Bautista, Jim's meaning of Economy and American help to India against Pakistan in the approaching war lead him to receptive strict identity shift; therefore, he begins protecting his people and in this manner he comes in conflict with number of people (Hamid 2007).

The backlash, discrimination, additional inspection and quarantine at New York airport, abusive encounter with an American who called him 'Fucking Arab', meeting with Juan Bautista, Jim's definition of Economy and American support to India against Pakistan in the impending war lead him to reactive religious identity construct; consequently, he starts defending his people and thus he goes against the majority in group.

Changez begins to declare his national pride and holiness: For we were not generally troubled by obligation, ward of remote guide and gifts; in the narratives we recount ourselves we were not the crazed and desperate radicals you see on your TV stations yet rather holy people and writers and – yes – overcoming lords. We constructed the Royal Mosque and the Shalimar Garden in this city, and we fabricated the Lahore Fort with its strong dividers and wide incline for our fight elephants. What's more, we did these things when your nation was as yet an assortment of thirteen little states, chewing ceaselessly at the edge of a landmass. Changez says to the American individual, We Pakistanis will in general take an over-the-top pride in our food. Here in Old Anarkali that pride is noticeable in the virtue of the toll on offer; not one of these commendable restaurateurs would consider putting a western dish on his menu. He includes that individuals are not given to "veggie lover plans" like Indian, nor the cleaned, disinfected, handled meats are regular like in America;

additionally, the individuals are not "nauseous" while satisfying their wants (Hamid, 2007). The American individual wanting to pay for half tab as per his American culture, yet Changez prevents him from doing as such because of his cultural upbringing "here we pay all or we pay none" (ibid,98). He notices his social worth and covers the tab out of hospitality an endearing part of culture here.

Conclusion

Post 9/11 world was very harsh toward Muslims and their look alike i.e., Indians, Sikhs, Latino and actively categorized them into hostile groups making them face discrimination, racism, assaults, killings, hate crimes and much more (L. A. Peek, 2005). Like many individuals, Changez went to America with two unique characters for example ethnically/broadly Pakistani and religiously Muslim. In spite of the fact that he endeavors to absorb new host American character, yet the memory of particular religious and national personalities is new. In the present postmodern, transnational and transcultural globe, migrants can't adhere to one identity, yet they build up numerous identities, keep some from the past and construct some new ones (Afshar et al., 2006; Baumann, 1996). Moreover, he builds up various characters: digestion/combination of the new American personality and compromise with the national and Muslim character. An exceptionally fine circumscribing line keeps these different characters particular, yet they have a covering stage to experience the procedure. Be that as it may, the attacks upset the smooth course of coordination into the new host identity. Changez faces segregation at individual, social and professional levels. He attempts to demonstrate his pledge to the host identity and society, and bears the kickback; in any case, there comes a point where he ventures forward to refute and dismiss the sentiments of islamophobia and social intolerance. In doing as such, he couldn't care less for his financial misfortune and decimation of his American dream.

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