

**Conflict between Hegemony and Emerging Ideology in Moshin Hamid's  
*The Reluctant Fundamentalist***



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## DECLARATION

I hereby affirm that the dissertation entitled *Conflict between Hegemony and Emerging Ideology in Moshin Hamid's The Reluctant Fundamentalist* submitted for the award of Masters in Arts (English) and submitted to the institution is the original and authentic study that I have carried out during the period 12<sup>th</sup> August 2014 to 29<sup>th</sup> April 2015 under the supervision of Mr. Balkar Singh, Lecturer. It does not contain any unauthorized works of other scholars, those referred are properly cited.

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## CERTIFICATE

This is to certify that Dhanapati Sharma has completed his Masters of Arts in English dissertation entitled *Conflict between Hegemony and Emerging Ideology in Moshin Hamid's The Reluctant Fundamentalist* under my guidance and supervision. To the best of my knowledge, the present work is the result of his original investigation and study. No part of the dissertation has ever been submitted for any other degree and diploma at any university.

This dissertation is perfectly suitable in structure and content for the partial fulfillment of the degree of Masters in Arts in English, there is no tinge of doubt in it.

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## ABSTRACT

The aim of this dissertation work is to expose the grip of hegemonic power of the West and evaluate the level of conflict between the East and the West bringing out the crucial incidences from the novel. A few papers have been published on this novel but they have not explored this aspect of the novel, i.e. the conflict between the hegemony and emerging eastern ideology. This dissertation explores the emerging eastern ideologies and western hegemony evaluating their struggles and confrontations. . The introductory part of this study discusses the origin and genesis of hegemony is discussed with the reference to the major writers like Antonio Gramsci and Karl Marx. The idea which had emerged as a mere regional domination and politics is changed and transformed to a newer and varied dimensions in the hands of magnificent writers and thinker as mentioned above. Gramsci gives a new out look to the process and progress of hegemony. It is now seen as progressive imperialism, which not only rules and dominates the subordinate nations but also shapes in the process of civilization of the backward societies. The aids in terms of economy and education has indeed helped in the elevation of lifestyle and bestowed the seeds of comfort in the minds of the subordinates groups or nation but ultimately bait them in the grip of the hegemon nation as conspired. It is progressive in nature at the outset for the subordinate group, as they are show the newer opportunities and scopes of every sphere of life. The ulterior motives of the hegemon nation is veiled, thus the domination is not felt by the subordinate group. This study attempts to expose most of the areas of the western domination. Based on the ideas of hegemony laid by Antonio Gramsci, this dissertation exposes the strategies applied by the West to mute and govern the East in the name of intelligence and moral leadership. The concept of class, position, and consciousness and its relation to subordinate's psyche is highlighted in this study. It also traces the formation of counter ideology and its conflict with dominant hegemony as its core motive.

The eastern part of the world has been leveled as orients, inferior and uncivilized by the west from the dawn of history. Through this work, we shall examine the real nature of the eastern masses, their thoughts and fascinations. For this, we shall be closely examining the ideas laid by Louis Althusser on the ideology. Indeed the East has been trying its best to come up with its own sets of ideas and ideologies but has always failed to thrive as it is not able to get the consent of the larger global community. Ideology sets the goals in the lives of the people. It works as a set of core ideas which defines the life and its expectations. It motivates the people and finally leads them to the

path of success. This study exposes that the structure, form, and manifestation of ideologies which is often a set of ideas proposed by the dominant class of society to all member of its society and gives us the glimpses as to how the East has started retaliating these ideas.

It also traces the nature of East-West relationship with close attention to the psyche of the budding eastern ideology and the all-powerful western hegemony. This dissertation evaluates the dwindling and suspicious relationship that exists between the East and the East through the various incidence in the novel. The futile attempt of the East to justify itself to the West and the devastation of common man's notion about the fanciful American dreams are primary subjects of this study. The dissertation projects the long silenced voice of the East booming out and taking the lead, indeed signifying the emergence of the eastern ideology. Through various strategies and incidents of the novel, the novelist tries to depict that the East has been deceived by the West with the prior consent of the easterner and advocated their authority.

The first chapter of this dissertation analyses minutely into the details of how the West had annihilated the psyche of the Easterners. It reveals that, through the advocacy of the moral leadership, intelligence and meritocracy, the easterners are lulled to hatch in the nest of the West, the best of everything in them. The West has always been the self-appointed ruler and advisor of the East. The West has been giving names, putting tags, passing judgments and commentaries, and branding the easterner as the way it pleases them. The circumstances at various levels which has led to the silencing of the East has also been explored.

The second chapter of this dissertation brings out the resistance of the East, with a view to authenticate and validate the eastern ideologies, drawing it firm and nearer to the western hegemony. This piece of work brings in the core incidences of the novel to prove the conflict of the East and the West, indicating the tussle that has been overlooked till today as the fierce shadow of the western hegemony has been leading the race globally. It discusses how the eastern people have been trapped in the hegemonic net webbed the West with the prior consent of the eastern dwellers, indeed a most remarkable venture of the West. The East accepts the entire package of hegemonic rule at various dimensions. The resistance exerted by the easterners is negligible as the majority of the easterners have already accepted the hegemonic domination of the West thus, in front of the master, the grumbly murmur of a few servants are drowned forever. East-West's issues of drowning and struggle of overthrowing each other has been the crucial highlights of this study.

The concluding part of this work gives the vivid status of the emerging eastern ideology and the western hegemony. The eastern ideology is still in the stage of struggle to stand firm and straight at par with the western hegemony. Globally, the people today have neglected the words of heart and the entire focus is laid on the head or the intelligence thus, the West has drawn enough opportunities to exploit the eastern masses at their wish, indicative of the excessive diversity and lack of cooperation or oneness in the eastern nations. The race between the East and the West is still in process and we can't come to any abrupt conclusion. Nevertheless, the East still need to focus on their economic and educational growth and development, and rationalized their ways of life, paying a closer view and affinity to their own tradition and cultural values. The study gives the overall glance of the existing trends of the growth and advancement of the eastern ideology and its drawbacks with valid reasons. The East has a long way to go but the best part of it is, it is going.

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Date:

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## INTRODUCTION

The word hegemony was first used by Xenophon and Ephorus, the Greek historians in the modern sense, though the concept prevailed long before the Greek civilization. During their times, the word hegemony denoted rule, authority and political supremacy of a leader. We can say that since 15th century onwards several hegemonic powers have tried to shape the world according to their own ideas and references. The hegemonic conflict between proletariat and bourgeoisie had existed since long in the history of mankind. Later in the 19th century, Antonio Gramsci extended the idea of hegemony beyond regional domination and politics. Gramsci projected hegemony as a progressive imperialism which helps in the process of civilization to the backward societies in terms of uplifting lifestyle and culture and finally get them in the grip of the hegemon nation. It is progressive at the outset for the subordinate group because they are shown the newer scopes and dimensions in terms of goods and ideas and the violence is latent, thus the domination is not felt by the dominated group. In a smooth process, the hegemonic power, like the shadow freezes the subordinate group at the will of the hegemonic group.

Gramsci first gave the concept of hegemony in his book *Notes on the Southern Question* in 1926. In this theory he based the focus on the Marxist ideology. In his Notebook 4, Gramsci states the three most essential and the most important forces that acquires the hegemonic stage. First, he says that the social structure is directly dependent on the degree of the development of the material forces of production. If the economy of a nation or the state is weak then it's obvious that they could fall in the shadows of the hegemonic state of the nation. Secondly, Gramsci believes in the relation of political force, which means that the degree of consciousness and organization within the social groups. The political force of the nation determines its innate power of survival in the race of the world, the stronger takes the lead and other gets marginalized and have to follow. The case of the eastern world in the clutches of the Western hegemonic force best suffices our doubt. Thirdly, the focus shifts to the relationship of military force, the inner strength of the nation which is always the decisive moment in leading others or surrendering the mightier force.

The working class population have themselves formed an alliance that surrendered to the hegemonic power of the ruling bourgeois, thus they have succeeded in gaining the consent of the broad peasant mass. "The proletariat can become the leading (dirigenle)

and the dominant class to the extent that it succeeds in creating a system of alliance which allows it to mobilize the majority of the working population against capitalism and the bourgeois State” (Mouffe 178).

According to Gramsci, the peasant or the proletariat had to revolve against to the ruling class and free themselves from the corporatism to win over the bourgeois or the intellectuals who are indeed capable if influencing the mass of the peasantry. So the idea of hegemony developed on the parameters of intellectual and moral dimension of the people on the advantageous positions. But if the term is looked at from the typical Gramscian sense based on the “Prison Notebooks” the traces of enduring union of political leadership, intellectual and moral leadership are seen as the its integral part. A class is dominated in two ways, “It rules the allied class and dominated the opposing classes” (Mouffe 179). For example, in the French Revolution the bourgeois government was organized and they were made the dominant class and brought them in the forefront as the leading group and gave a permanent status of the ruling class thus, created the bourgeois state. This class widened its interest and started exploring and discovering and annexing those of their interest from the other classes and sectors, thus the struggles started.

The in-depth analysis of the term from the Prison Notebook of Notebook tells us that Hegemony means the victory of the leading classes in presenting their meaning of reality, their view of the world, in a way that it is accepted by other class people as common sense. In general consensus, it is becomes the only sensible way of seeing the world. Besides these views if any other views are presented, they are marginalized. Now in this light if we view Gramsci's points, the upper hand of dominant classes seek to contain and incorporate all thought and behavior within the terms and limits they set in accordance with their interests, nevertheless the dominated classes also attempts to maintain and stress on the rationality and efficiency of their own definitions of reality or the ideology, thus there is a continuing struggle for dominance between the definitions of reality or ideologies, which attends the interests of the dominant classes and the others held by other groups in society. One of the writers, discusses the idea of Gramsci in the following lines:

It can be argued that Gramsci's theory suggests that subordinated groups accept the ideas, values and leadership of the dominant group not because they are physically or

mentally induced to do so, nor because they are ideologically indoctrinated, but because they have reason of their own. (166)

The unspoken reason here is the economic domination along with intellect and moral leadership which makes any mind bow and subjugate itself. For instance, if we trace the mythological history of the Indian, in Mahabharat Kauravas lost to Pandavas due economic domination of the Pandavas, people never dared to question or criticize Pandavas as they always subjugated themselves to the hegemon of the Pandavas's family. The minds of the people then were fully devoted and indeed blinded as to accept everything done by the Pandavas as something secret, high and unquestionable matter of moral values.

One of the Russian fascist dictators, Benito Mussolini said that Gramsci had an unquestionably powerful brain, and with this he could well visualize the power politics of his period. Some of the ideologies stamps out the others, often cruelly and some do the same by giving reasons or explanation to get it under control. Theoretical explanations created by academics or political activists or philosophers serves as the artificial means of conquering the minds of the people. Other ideologies are organic, endorsed by the powerful people their manners and ethics common people lived and abided by wholeheartedly. The institutions and beliefs that the dominant culture support are so powerful, and get hold of people when they are so young, that alternative ways of envisioning reality are very hard to imagine. This is how hegemony is created and maintained.

The French Marxist philosopher, Louis Althusser in his essay, *Contradiction and Overdetermination* (1962), discusses hegemony and ideology. Ideology signifies the imaginary relationship of individuals to their real conditions of existence. Ideologies are ideas that give different angles of looking at things often proposed by the dominant class and followed by all. So, ideology essentially does not represent the real world. It just represents those things which the dominant class wants the society to see. Thus, it becomes imaginary relationship of individual to their real conditions. Next we need to understand that, ideology has a material existence. Ideology always need a means to survive, and that is the subscription by the social members. It always reveals its existence as they are put into practice, like rituals or behavioral pattern. Since ideologies are imaginary in nature and it can pass on or spread from one society to another with material existence, it can influence the social formations of any society that it gets to creep into.

Gradually, it turns to hegemony. In his book, “Ideology and State Apparatus”, Louis Althusser said,

The class (or class alliances) in power cannot lay down the laws in the ISA’s as easily as it can in the state apparatus, not only because the former ruling class are able to retain strong positions there for a long time, but also because the resistance of the exploited class is able to find means and occasions to express itself there, either by the utilizations of their contradictions, or by conquering combat position in struggle.  
(165)

In this way we come to understand that institutionalization of violence is one aspect of the hegemony but the ruling class cannot suppress the Ideological State Apparatus (ISA) like religious group, families and culture easily like the State Apparatus; like government, army, police, court, prison and the administration because there is always resistance in the ISA, but over a period of time the hegemonic force gulps them down.

Gramsci discusses the differences between the civil and political society. The political society can be directly dominated by the richer or the ruling class society but domination of the civil society demands the consent of the people, i.e. people subjugate themselves to the hegemonic group willingly. This is the destiny of the Orient, the eastern world, because Europeans have created a notion that they are superior to all the non-Europeans and their cultures, thus cultural hegemony is firmly established. Samuel P. Huntington in his book, *The Clash of Civilization and the Remaking of the World Order* (1996), gave a clear hint of the clash between the orient and the occident based on culture and religion. He discusses the fundamental source of conflict as culture, not ideology or economic in the new world. The main problem of the global politics will erupt between nations of different civilizations-

Finally to understand the mysterious work of hegemony, we must first understand ‘domination’ not as the supremacy of the social group over the marginalized by coercive force. It can generate an emergency, a catastrophe of authority which ultimately lead to the separation of the masses from the prevailing ideology. Thus, the

consent of the mass should be kept intact because it's never know, the old perishes and the new may not rise. So, ultimately what remains as the determining factor of hegemony is "intellectual and moral direction". (Santucci 154)

A social group can and, indeed, must already be a leader before conquering government power (this is one of the main conditions for the conquest of power); later, when it exercises power and even if it has full control, it becomes dominant, but it must also continue to be a 'leader' (Santucci 154).

Antonio Gramsci, in his theory of cultural hegemony discusses how a culture of a society is dominated by ruling classes and presents them with the new sets of norms which would finally benefit the ruling class. The ruling class proposes the new rules in the society and tries to insert it into the social structure of the subordinate class in the form of institutions, practices and believes with the aim to dominate them. Gramsci.....proposes a new topography of social relations in Marxist theory by expanding the category of 'political society' to include 'private' associations and activities, which Hegel had bracketed under the name of civil society (Howarth 90).

The effects of cultural hegemony can be seen as a shadow, it falls on every individual in the society, but they see it just as a common social phenomenon which hardly affects their private lives. But gradually each of their irrelevant help create deeper and concrete hegemony. Society, politics and economy seem to exist as same because generally people ignore the shadow and its latent reaction as something not harmful. But by and by the hegemonic forces take charge of the entire system of subordinate society or nation. There is finally a willing subjugation of the dominated group, thus it seems justified.

The other dimension of the same phenomenon uses the two domains, the political society and the civil society. The power of the state controls the social group with intellectual and moral leadership as the civil society does not revolt. State power dilutes the coercion against the social group because, "It is the hegemonic control of the dominant class over the institution of civil society (education, work, family, leisure etc.) within the 'outer defenses' of the repressive state apparatus that makes the revolutionary transformation so difficult....." (Fairclough 93). The ruling class seeps in to the civil institutions as a supporter, for instance as sponsors in any social or religious functions and get on the grip of the movement over the entire flow of the program. This is how the hegemon nations plunder the weaker sections of the societies or the nations, in

the vile of 'ethical state'. The masses follows the folk in general, so the advantages is drawn by the rulers, as it is pointed;

Every state is ethical in as much as one of its most important functions is to raise the great mass of population to a particular, cultural and moral level, a level (or type) which corresponds to the needs of the productive force of development, and hence to the interest of the ruling class. (Forgacs 234)

This has been the trend since time immemorial. In the name of religion and social institutions the innocent nations and states are plundered, with the soothing sense of shadow, the bones are frozen and heart squeezed of the subordinates. Thus, this is the work of hegemony, like Aids, gradually consumes all.

Paris born Antoine Destutt de Tracy, a philosopher and an aristocrat coined the word ideology in 1796. The term 'ideology' is a system of ideas and ideals which a person as an individual or as a group possesses, especially the ones which are formed on the basis of economic, political, social, cultural, and religious theories and policies of a given place and time. It is ideology which helps people set goals in their lives. The ideology works as a set of conscious and unconscious ideas and help one keep moving by giving lives to their expectations and motivations. Indeed it's a way of looking at things. It is often a set of ideas proposed by the dominant class of society to all member of its society. Some of the thinkers have studied the structure, form, and manifestation of ideologies. One of the analysis suggest that ideology is a coherent system of ideas, relying upon a few basic assumptions about reality that may or may not have any factual basis. Ideas become ideologies when they become coherent and repeated patterns through the subjective ongoing choices that people make, serving as the seed around which further thought grows. It is also found that the ideologies are neither necessarily right nor wrong. Believers in ideology range from passive acceptance through fervent advocacy to true belief. An excessive need for certitude lurks at fundamentalist levels in politics and religions. "Ideologies are patterned clusters of normatively imbued ideas and concepts, including particular representations of power relations. These conceptual maps help people navigate the complexity of their political universe and carry claims to social truth" (James 41).

The same concept of ideology is discussed by Raymond Williams in a deeper and divergent sense. He denies that the concept of ideology originated from Marxist but nevertheless the concept of culture; the ideas and literature is thought about in the similar manner. The concept has been seen in the three broad versions as that of the Marxist as:

1. A system of belief characteristic of a particular class or group.
2. A system of illusory beliefs—false ideas or false consciousness—which can be contrasted with true and scientific knowledge.
3. The general process of the production of meaning and ideas. (Raymond 55)

Mostly in both the big and a small societies throughout the world, all its beliefs are founded on class position and belief system of all the classes. But these system if analyzed carefully, the marginalized ones within a society stands out with completely different set of thoughts and idea. Ideology is also a system of an illusory belief system which when aided by the false ideas and consciousness but if they are contrasted with truth and scientific knowledge may seem void. It is the ideology which gives meaning and sense to anything and everything in the world.

So in a practical sense if we analyze ideology, its core elements are “our intellectual faculties, their principal phenomena and their most evident circumstance” (Raymond 56). Every idea takes its first shape in the minds of men. When these ideas gets a bigger arena and acceptance amongst men, its takes the shape of an ideology. De Bonald says the same thing as, “Ideology has replaced metaphysics.....because modern philosophy sees no other ideas in the world but those of men” (Raymond 56). The center is the man and his thoughts. Amongst these thoughts some becomes the ruling ideas or an ideal expression of the dominant group in the society.

Ideology is a complex concept which can be defined as a conscious thought with certain kind conceptions, thoughts and ideas. William Raymond refers to the work of Engels which says,

Every ideology .....once it has arisen, develops in connection with the given concept-material, and develops this material further; otherwise it would cease to be ideology, that is, occupation with thoughts as with independent entities, developing independently and subject only to their own laws. That the material life condition of

the persons inside whose head this thought process go on, in the last resort determines the course of this process, remains of necessity unknown to these persons, for otherwise there would be an end to all ideology. (Raymond 65)

The concept becomes vivid here that ideology develops in the minds of an individual with the subject of his experience following the laws of his own mind. So, concepts or ideas are always the product of mind of the individuals and that ideology ceases with his death if it doesn't take the bigger shape, hegemony.

According to Karl Marx, in his text *The German Ideology* (1846), ideology is a distinct theory which needs to be understood in connection with the division of mental and material spheres of life. The sense of divisions and distinctions amongst the people in the society has forced the thinkers to conceive various dimensions in understanding the ideology, which is class distinctly class based. He says,

The division of labour.....manifests itself in also in the ruling class as the division of mental and material labour, so that inside this class one part appears as the thinkers of the class (its active conceptive ideologists, who make the perfecting of the illusion of the class about itself their chief source of livelihood) while the other's attitude to these ideas and illusions is more passive and receptive, because they are in reality the active member of this class and have less time to make up illusions and ideas about themselves. (Raymond 66)

This enlightens us with the idea that basically the lower class people or the proletariat are ever engaged in some work, thus they get no time to contemplate over new ideas or thoughts, hence it is the high class bourgeois who forms the ideology for themselves and their society, thus in the practical world this has been in practice ever since the dawn of civilization. The Italian Marxist, Antonio Gramsci argues on the same point that that man becomes mindful of the struggles in the world of economy and fights them out, but not because the ideologies are false beliefs. He divides it into two, "historically organic ideology and "Ideology". He believes, "Ideology as pure realm of disembodied ideas, which simply reflects the underlying determinants



of society, or the intention of individual thinkers” (Howarth 89). So, the ideology in this case is an “arbitrary, rationalistic of willed” (Howarth 89) which is purely material and physical sensation of the individuals. And the historically organic ideologies are “‘necessary to given structure’, as they represent the material interest of a class and are thus organically related to the social institutions of society as a whole” (Howarth 89). So unlike the “Ideology’ a pure and more positive conception of individual thought, it is more a collective conception of a bigger social circle. Therefore ideology has a psychological validity which has the power to organize and move the human minds and the masses. With it the customs and the patterns of life is designed making every individual aware of their roles, positions and their struggles. Besides, the Gramsci looks at how the ruling class inserts the dominant ideologies in the society. The state use it’s coercive or the authoritative power and the false consciousness of the bourgeois are the visible technique employed to engrave the concept dominant ideology. But Gramsci goes a step forward and says that there is ideological trickery too, the general masses are fooled by the ruling class by subjugating their thoughts and consciousness and win over their consents. According to David Howarth in the discussion of the Gramsci’s views of ideological domination he says,

...he stresses that in addition to the use of force and ideological deception, ruling groups in society need to win the consent of those they govern, and winning the consent of those subordinated to its power means that a ruling class must establish its authority and legitimacy in society as a whole and not just by virtue of its economic position or by control over the government and the state. (Howarth 89)

It is important hereby to understand that the roles and relationship of the dominant and the subordinate group. The ruler have to forge a deceptively conducive relationship to win over the consent of the subordinate group. To get the consent of the mass, the ruling bourgeois make active and organic ideology wrapped in the sheets of culture and social institutions (civil society) which are the governing guidelines of all the subordinate groups in the world. With this we come to understand the ruling class also exercise their intellectual and moral leadership to concretize a set of ideologies in any society, which in the later stage become the hegemony.

Orient and occident are two blades of a scissor that divide the world into two distinct parts. Eighteen century onwards, writers, designers and artists started to depict the Eastern world

as different and distinct from the Western in terms of culture and lifestyle, thus they set a benchmark as Orient. “Orient is an idea that has a history and a tradition of thought, imagery, and vocabulary that has given it reality and presence in and for the West” (Said 5).

According to the East–West dichotomy in sociology, it is the perceived differences between the Eastern world and Western cultures. The focus is the Cultural difference not the geographical boundaries. The continent of Asia and the Islamic nations comprises the Eastern world and the greater chunk of Europe becomes the Western. Since the beginning of the civilization in the history of mankind, we have seen and read only the views of the winners, and in this race, the West have always superseded the East. After the defeat, the voice of the winners had always be regarded powerful and binding. In every sense, the power and vigor of the West is unsurpassable, for instance; in the field of leadership, West criticizes the East for giving a supreme status to the elected leaders but in their own country the concept of equality is taken more seriously thus, the leader is one among the rest. So taking up the slogan of equality and justice, the West beats up the trumpet upon which the East has been dancing. In the similar ways, the social norms and institutions like marriage and individual worth has been given an absolute freedom in the western world, which is still in bond in the East. Thus, often times the high sounding liberal philosophies mar the worth of all beauty possessed by the Eastern world. The ideas, perceptions, notions and the ideologies that emerge from the East no place in the eyes of the westerns, as a matter of fact, even today the India is looked at as the land of the snake charmers.

According to Edward Said, Orientalism starts from the period of European Enlightenment and colonization of the Arab World. It has been long now and the orientalism provided a rationalization for European colonialism based on a self-serving history, from their point of view. It is thereon seen that the West constructed the East. It is viewed that the East is extremely different and inferior unlike the West and consequently in need of western intervention or rescue from the impoverished way of life as thought by the western. The ideas that comes from the West thus, is a hegemonic in nature, all powerful, influential and binding. For instance, Liberalism is promoted by the “West” to maintain and reinforce its status as global hegemon because liberalism relies on consent and is therefore self-legitimizing. Every practices, thoughts and social institutions are given a certain degree of liberty in the West and a mask of equality is pronounced, thus from the humanistic point of view West is the perfect creation in itself. Such is

the play of dominating ideology, liberal and flowing with the consent of the people and followed by the entire world. The Western ideology is thus matured and has taken the shape of the hegemony. Now they are the ultimate the source of all supreme knowledge followed silently by the rest of the world.

And what place does the ideologies of the East take in the global scenario. Like the toddler just out of the cradle, the ideologies of the Eastern world collapses without a firm support from the rest of the world. Any ideas proposed by the East bears the least attention as the ideology has not gained the consent of the West thus, it is still struggling to develop. For instance, the patriarchal system of the East is undergoing a drastic change in the recent times and the weakening of patriarchal structures can be experienced as positive because it contributes to increased personal freedom and autonomy but the idea remains controversial within the Eastern land, due to social and religious hindrances, nevertheless the philosophers and thinkers are trying to balance and lead the nation forward. But the attempts remains a futile due to the poor consent of the masses. So, the emerging ideologies are from the East, which is always deferred on one ground or the other by the West or the hegemon nations. For instance, the hegemon nations often times act selfishly, for their own benefit in terms of economy and social security. America never wants the relationship of India and Pakistan bear a rapport. Many peace talks were held between these two nations, but immediately in the following night a bombardment occurs in the bordering community and things get worsen every time. Why do is happen? Ideological clashes on religion and many social issues are never given a proper place by the West, if they do so, the circle of the power structure gets complete and ideologies gets its final shape, which the West never wants. Thus, the eastern world has an emerging ideology, unlike the western world holding the bridle of the hegemon

Moshin Hamid is a Pakistani writer born in Lahore In the year 1971. He spent his childhood days in the United States with his father. Back in Lahore, he attended the Aitchison College and pursued his studies. Hamid returned to the United States to continue his education at the age of eighteen and graduated in 1993 from Princeton University. He was taught by some of the renowned writers and scholars like, Joyce Carol Oates and Toni Morrison. Drawing inspiration from the fiction workshop given by Toni Morrison, he started to write his first novel, Moth Smoke.

He worked at McKinsey and Company in New York for several years. The company allowed him to take three months off every year which helped him to come up with his first novel *Moth Smoke* in 2000. Hamid moved to London in 2001 and stayed for eight years. He became a dual citizen of the United Kingdom in 2006. In 2009, he came back to Lahore with his wife Zahra and daughter Dina. He frequently goes abroad and lives between Lahore, London, New York, Italy and Greece. Till date, he has written three novels; *Moth Smoke* (2000), *The Reluctant Fundamentalist* (2007), and *How to Get Filthy Rich in Rising Asia* (2013). He currently lives, works and writes in London. Amongst the three important works of Hamid, his second novel, *The Reluctant Fundamentalist* became a million-copy international best seller, reaching No.4 on the New York Times Best Seller list. It was shortlisted for the Man Booker Prize in 2007. But nevertheless, won several awards like Anisfield-Wolf Book Award and the Asian American Literary Award. This novel has been translated into more than 25 languages.

Moshin Hamid, in his novella, *The Reluctant Fundamentalist* (2007), discusses the relationship of the East and the West. The fragile relationship is exposed by the writer from various angles. Changez represents the East and the unnamed American soldier represents the West. Erica and Changez's relationship represents the fragile relationship between the East and the West. Changez's narration of his story to disinterested American in an inn symbolically represents the voicing of the subordinate group with the aim to appeal and justify themselves in the eyes of the western world. The soldier, the silent listener, in the novella is apprehensive, when he is offered a cup of tea, the distrust of the West is vividly painted, when Changez says, "Do not look so suspicious.....After all, it is not as if it has been Poisoned" (Hamid 11). The relationship is also a purpose oriented, because Europeans want more, better and brighter on their sides because they have been in habit of exploiting the less or poorer ones since the beginning of the civilization. Changez discloses the idea of willing subjugation and exploitation to the hegemony while narrating his tryst with American Education. In return they were "expected to contribute our talents to your society, the society we were joining" (Hamid 4).

The relationship of Changez and Erica in the novel also explores and depicts the complexities of the relationship of orient and occident. The chasm seems wider and deeper as the story progresses, but the easterner's temptations if checked like Changez, would definitely save from ruining their lives. They wouldn't have to suffer the unjust and cold rules of the hegemon society if timely precautions are taken as that of Changez's. The story also refers to the

9/11/2001 attack on WTC and the change in western hegemony and the emerging eastern ideologies. The protagonist, Changez sees the same land with different eyes after the WTC incidents and its resultant effect.

### **Review of Literature**

Walter L. Adamson in *Hegemony and Revolution: Antonio Gramsci's Political and Cultural Theory* analyze and inquire about the nature of class, state and the culture. This text is a detailed study of Gramsci's *Prison Notebooks* from the two perspective, his views as communist militant and a socialist before imprisonment and as a highly original intellect of the Marxist theory later. Gramsci discusses revolution as a collective for a border educative process with the help of force and power. Success of revolution depended on opposing not just the enforced power of the current economic and political direction; the cultural hegemony of the state too plays a vital role.

Noam Chomsky in *Hegemony or Survival: America's Quest for Global Dominance* argues that the rich class society who controls the U. S has followed a harsh strategy after the 2<sup>nd</sup> world war in order to uphold the global hegemony through economic, military and political means. In this process they have totally ignored the democratic rights and human rights of the other nations though the U.S. government declared support for these values. He also argues that this constant quest of global hegemony is now threatening the existence of the human beings because of the increasing production of the mass destruction weapons. The leaders always crave to follow their dreams of dominance despite knowing the magnitude of the risk.

Dinesh D'Souza in *America: Imagine a World Without Her* questions the real face of America. Many nations across the globe see it as a hope but beneath an innocent exterior, are our lives complicit in a national project of theft, expropriation, oppression, and murder. If America is practicing inequality and injustice in the world, the power must be diminished. If traditional America is grounded on oppression and theft, then it must be reformed. In this book, the supremacy of the United States is discussed, the accusation laid on it by the progressives is knocked down and the hegemony justified.

, Daryoosh Hayati in his paper *East meets West: A study of the Dual Identity in Moshin Hamid's The Reluctant Fundamentalist* presents how eastern identity clash with western identity in Moshin Hamid's novel "The Reluctant Fundamentalist". The protagonist Changez is shown as

the glocal (a mixture of global and local) to show the ever clashing mixture of global and local dualities in immigrants' personalities. The writer aims to question simply and sardonically the human cost of empire building and discuss how the people in a totally alien culture are faced with different cultural predicament, dilemma as well as contradictions threatening their identity.

Sobia Kiran in her paper *Identity Crisis as Reflected in Selected Works: The Reluctant Fundamentalist by Mohsin Hamid and the Black Album by Hanif Kureishi* does comparative analysis on the identity crisis highlights on the identity of Pakistanis which is more endangered after the 9/11 situation than it was ever before. 9/11 transformed the image of the Muslim world into fundamentalists and terrorists forever. Pakistanis are facing identity crisis like characters of *The Reluctant Fundamentalist* by Mohsin Hamid and *The Black Album* by Hanif Kureishi.

Laclau, E. and Mauffe, C. in *Hegemony and Socialist tragedy* argues that Gramsci deepens the concept of leadership. In this book, they discuss Gramsci's theory of hegemony and which goes beyond political leadership to cultural and moral leadership. It indicates the formation of progressive alliances far and deeper beyond the class alliances. The author inquires the principal role of the working class given traditionally by the Left. It also links socialism with democracy or radical democracy.

Louis Althusser in *Lenin and Philosophy and Other Essays* emphasizes the role of hegemony in the formation of common sense. Althusser by citing the example of Lenin discusses how hegemony works in any given society and tries to eliminate the opposition of the hegemony. The usage of force is one of the simple methods that is used; actual expression of hegemony can be seen in the process of culture formation. Subscribers' way of thinking is molded in favor of hegemonic forces.

Karl Marx and Engels in *The German Ideology* criticized the German philosophy which concentrates on abstract philosophies like ethics, moral values, and social environment and ignored the real concern of humanity that is economy. Marx insists that the primary motive of human as a member of the society is the fulfillment of his economic needs. Marx discusses the formation of society on economic basis and stresses that all struggles are struggle for the control of economy.

Edward Said in *Orientalism* discusses the history and nature of how westerners look at and feel about the easterners. Orientalism is discussed as a powerful ideology created by the Europeans. All the writers, administrators and philosophers try to stress the uniqueness or the

'otherness' of the culture, customs and beliefs of the Eastern world. His book makes three major claims. Firstly, that Orientalism, although purporting to be an objective, disinterested, and rather esoteric field, in fact functioned to serve political ends. Next, his second claim is that Orientalism helped define a European (mainly English and French) self-image. Lastly, Said argues that Orientalists have produced a false description of Arabs and Islamic culture.

Raymond Williams in *Marxism and Literature* discussed multiplicity of writing, role of author's social position and conditioning as one of the major factors in the evaluation of his work. He defined the role of ideology in conscious formation of the social members of the society.

**Objectives:**

The proposed study "Conflict between Hegemony and Emerging Ideologies in Moshin Hamid's *The Reluctant Fundamentalist*" seeks to analyze forces of hegemony and role of power structures in its formation. I will analyze the relationship between the East and the West with close attention to the emerging ideologies of the East. It is a careful study of Moshin Hamid's novella to establish the relation between the East and the West exposing the power and influence of the West and futile attempts of the East to justify themselves. A very few researches have done research on this novella. A few of the research papers are based on the Identity Crisis reflected in *The Reluctant Fundamentalist* by Moshin Hamid, but the study of the role of western hegemony and budding ideologies of the East is not done yet. One of them focused are dual identity in Moshin Hamid's *The Reluctant Fundamentalist*. The soft threat and the dominating aspect of the Americans over the eastern people which is vividly depicted by the novelist is ignored. This study aims to explore the long ignored voice of the East and the fragile relationship of the East and the West.

The major objectives of the research are as follows-

To study Western Hegemony and Eastern Ideologies

Textual and Thematic analysis of selected text, *The Reluctant Fundamentalist*

To study the nature of hegemonic groups in relation to the subordinate groups.

Demarcation between hegemony and Ideology

## **Scope**

This is an attempt to open up the forum for further discussion on the divergent issues of the western hegemony and the emerging ideologies of the East. As of today a very few articles and research works have been published tackling the ideas and evolving views on the same. Moshin Hamid hints to reawaken the slumbered souls of the eastern land. Why have we been the marginalized all the time despite having all the material and human resources at our disposal? The futile attempts to justify the ways of the oriental world to the West is well depicted by the author. There has been a wide gap of silence with regards to the nod of approval on any proposed ideas and perspectives from the western counterpart. This work looks at the conflict of western hegemony and the emerging eastern ideology from the peep holes of the novel *The Reluctant Fundamentalist*.

## **Research Methodology**

The proposed research will follow the paradigm of qualitative research by doing textual analysis of Moshin Hamid's *The Reluctant Fundamentalist*. In the present study the relationship of the East and the West will be analyzed by foregrounding the eastern ideologies and impact of hegemonic forces on these ideologies and subordinate groups. It will be a critical and analytical study of the characters and the incidences to expose the true relationship of the East and the West and the ideological conflict that have ever persisted. The theory of Hegemony, propagated by Althusser and Gramsci will be applied on the text to analyze the texts. I will read the various texts on Hegemony and Ideology by different authors and encode the views. An in-depth analysis of all the significant events of the novella will be done in the light of the proposed theory. I will visit central library of the University. Typing and formatting of the work will be done as per the latest M. L. A. standards.



**CHAPTER: 1**  
**ROLE OF HEGEMONIC FORCE IN THE FORMATION OF PROTAGONIST'S**  
**PSYCHE IN *THE RELUCTANT FUNDAMENTALIST***

Creating a mind, which gives the consent (accepts the hegemony), is never a simple act. It indeed results from the social structures and the cultural designs. The code of conduct, moral value and education standards are the designed by the ruling classes and followed by the rest, both in social and global scenario. This social and cultural scenario dictates each group or its subordinate societies to what should be its behavior. Each and every institution (social, cultural, political and economic) it prescribes its practices too. But often in the history of mankind, we have read and seen that the western world has succeeded in achieving this goal and maintained its hegemonic force. The monopoly on the standardization has remained in the hands of the Europeans. The parameters of judgment, for all spheres of life and living have been set by the ruling bourgeois. The proletariats are often times marginalized. Their voices are muted. All they need to do is to follow the norms and standards set by the bourgeois and struggle to survive in their own capacity. This is hegemony indeed. But, the initial projection and setting up of this hegemonic force is calculated so judiciously, that it seems justified in itself. Thus, this force hovers around the globe today and influenced every individual from every society.

Nevertheless, in this novella, *The Reluctant Fundamentalist*, we will look at how the protagonist, biologically a Pakistani guy, is being trapped in the web of hegemonic influence of America. The protagonist of the novel, Changez, has a very common view as that of the masses about the West, especially the United States of America. Many of us feel that we define our own life despite being born in any society or community, but it is not the ultimate truth. Raymond William in his text *Marxism and Literature* points that, "To say that 'men' define and shape their whole lives is true only in abstraction. In many actual societies there are specific inequalities in means and therefore in capacity to realize this process. In a class society these are primarily inequalities between classes" (108). When the leading protagonist, Mr. Changez, reaches Princeton for his studies, he feels very different. He gets a new status in the New York City, though he belongs to Lahore, the eastern region of the world. He gets an opportunity to be a part of the western upper middle class society, thus his life changes drastically because education and social scenario starts molding him to fit in that western arena. Covered by the vile of the

hegemonic force he starts to feel that education indeed transformed him into a westerners, thus says,

This is a dream come true. Princeton inspired in me the feeling that my life was a film in which I was the star and everything was possible. I had access to this beautiful campus, I thought, to professors who are titans in their fields and fellow students who are philosopher-kings in the making. (Hamid 3)

Every man of the East dreams to visit and be a part of the western world at least once in a life. When the protagonist uses the phrase, 'this is a dream come true', it suffices the argument that he considers his own land is inferior and deprived in terms every sphere of life, unlike America. But the protagonist doesn't realize the facts as stated by, Chimamanda Ngozi Adichie, a Nigerian-American author said America sells dreams and eastern buys it and follows it blindly. In fact, Changez is also a prey of this dot-less lie. Like millions of the other easterners, he takes American life as most preferred and most dauntlessly his own, with a hope to mingle and be one amongst them. The force of hegemony engulfs the many not only physically but also mentally and make them the prey of it, as Raymond observes, "Hegemony...it is a whole body of practices and expectations, over the whole of living: our sense and assignments of energy, our shaping perceptions of ourselves and our world" (William 110). The miracle of the hegemonic force is change, the change in totality. It changes all existing practices, lift up expectation and give a new set of perceptions to view the world and self from a new direction. The senses are ruled and the energy in a person directed, infusing in them a newer perceptions about self and others. Fanon points out, "From that overwhelming emptiness of nausea Fanon makes his answer: the black man wants the objectifying confrontation with otherness; in the colonial psyche there is an unconscious disavowal of the negating, splitting moment of desire" (xxx).

The protagonist wants to analyze himself from others perspectives. This idea of leaving the self-identity and longing to be someone else, (i.e. Changez wanting to be a New Yorker or Chris) has indeed mars the growth and development of the entire easterners. This has be the psychic phenomenon. I am not me, but someone superior then myself. Changez, an innocent youth with a different set of enthusiasm and zeal of life enters the arena and inculcates a very distinct way of life and outlook than the previous ones. He feels that he has been alleviated a

little high in life when he uses the words ‘titans’ for the professor, and ‘philosopher-kings in the making’ for students, including himself. His perceptions are new, so are his outlooks. But he cannot realize the fact that, “Literary education was now determined by dominant language while also reinforcing that dominance” (Ngugi wa Thiongo 12). Through the means of education and language, West exercises power and domination over the rest of the world, which is seldom felt by the rest. The protagonist, Changez willingly accepts whatever come from and of the West, he is ready to sacrifice every bit of his energy and intellect to be the part of the western society as he states,

Students like me were given visa and scholarships, complete financial aid, mind you, and invited to the ranks of the meritocracy. In return, we were expected to contribute our talents to your society, the society we were joining. And for the most part, we were happy to do so. I certainly was, at least at first. (Hamid 4)

He says this with pride, as though he is really elevated to much higher position. He is very confident of getting any job that he prefers. He never gives a single thought about serving his own country. A sense of inferiority complex about his own land grows within him. Not to say that he is a hypocrite; indeed he is a chosen one from the race of western meritocracy. Personally he has a reason to feel proud and happy. But what next? He has to contribute his services to the hegemon nation. Hamid portrays that in the name of education, scholarships and lucrative jobs, they lull the minds and exploits the human resources with the consent of the worker. Why is Changez happy and proud? He associates himself to the New Yorkers thus, getting a sense of self-superiority. In the text, *Culture and Imperialism*, Edward Said points out;

It is necessary, then, to accept as a principle and point of departure the fact that there is a hierarchy of races and civilizations, and that we belong to the superior race and civilization, still recognizing that, while superiority confers rights, it imposes strict obligations in return. The basic legitimation of conquest over native peoples is the conviction of superiority, not merely our mechanical, economic, and military superiority, but our moral superiority. Our dignity rests on that quality, and it

underlines our right to direct the rest of humanity. Material power is nothing but a means to that end. (Said 17)

Ambiguity in life has never lead anyone decide the best for oneself, but amongst them. The ambiguity created by the hegemon nation is the most deceptive one with a perfect trap, wrapped in the conviction of superiority, a moral superiority indeed. The protagonist of the novella admires the western ways of life and it ignites a feelings in him that he is a westerner. He believes he is morally superior and perfect from every angle, thus it indicates that he is trapped in the vicious circle of western Hegemony. Keeping this view in mind, we can draw another evidence as to how did the protagonist surrender to the hegemony force at psychological level. Gramsci in this regard says, the cultural training or the education only serves-

...to generate misfits, people who believe themselves superior to the rest of the humanity because they have amassed in their heads a certain amount of dates and data, which they rattle off at every opportunity so as almost to make a barrier between themselves and the others.(Santucci 34)

According to Gramsci, the superiority that the westerners are fanatic about, is a vain display which can create a barriers between themselves and others. Education instead of acting as a needle, it is in this western context, working as a scissor to cut, divide and create disparity amongst the people within and the outside the social and economic boundaries. The powerful tool of education is also responsible for the creation of hegemon halo over the psyche of the protagonist and get entangle in the world of illusion. Due to this phenomenon, there is psychic annihilation of the protagonist, Changez. Devoid of self-consciousness and psychologically disillusioned, he accepts all in the West as 'his dream come true'. For instance, in New York, Changez goes for a job interview to the Underwood Samson and Company. In the interview he is asked many odd and subjective questions, thoroughly scrutinized by Mr. Jim, "Do your friends here know that your family couldn't afford to send you to Princeton without a scholarship" (Hamid 8). This is a direct attack, rather a voice of someone very high and much more superior person compared to the interviewee. The subtle play of the hegemonic force or the strength of the moral superiority is visible. The silence of the protagonist is the subjugation of the eastern world to the western hegemony. Easterners believe till today that a young man always dreams of the

three things i.e. Indian wife, American income and French lifestyle, so was the case of Changez, he was passionate about the American income. Homi K. Bhaba's views on the same in his text *Location of Culture* says,

The difference of other cultures is other than the excess of signification or the trajectory of desire. These are theoretical strategies that are necessary to combat 'ethnocentrism' but they cannot, of themselves, unreconstructed, represent that otherness. There can be no inevitable sliding from the semiotic activity to the unproblematic reading of other cultural and discursive system. (70)

The eastern souls judge the western culture solely by the values and standards of their own culture, and often feel inferior. When judgments are on the basis of comparisons with others, it's always flawed. The moral dignity of one culture cannot be surpassed by the other culture. But when Changez was attacked on his background being poor, the psyche subjugation is seen. He introspects his own culture; language, behavior, custom, religion and life style back home by comparing it to that of the West'. He is hungry for a job and a good life in New York thus, he digests all odd questions and insulting remarks about his country, family and himself. The psyche of the protagonist is transformed, he associates perfectly himself perfectly with the rest of the Europeans, compromising and self-negotiating with all his colleagues and the environments. Raymond William says,

The true condition of hegemony is effective self-identification of with the hegemonic forms: a specific and internalized 'socialization' which is expected to be positive but, if that is not possible, will rest on a (resigned) recognition of the inevitable and the necessary. An effective culture, in this sense, is always more than the sum of its institutions: not only because these can be seen, in analysis, to derive much of their character from it, but mainly because it is at the level of a whole culture that the crucial interrelations, including confessions and conflicts, are really negotiated. (William 118)

Protagonist Changez, identifies himself as one amongst his western colleagues. It is definitely positive aspect of the social culture which has influenced (i.e. economy and power), thus he breaks through all the barriers of his mind and calmly accept all odd situations for the achievement of his dream. He sacrifices self-respect and restrain himself from speaking truth in the interview panel, for instance, when Mr Jim said that his parents can't, "afford to send you to Princeton without scholarship" (Hamid 8) was indeed a tolerance, which is a hard earned fruit of negotiating with self, under the command of social hegemony.

The entry of Erica in the life of Changez too has a great contribution in influencing his psyche, which gives a false sense of being citizen of New York. At some point of his life, at the island of Rhodes, he is also fascinated by the sensuousness of the West, which indeed is a sort of weapons used by the westerners to lure the minds of the dormant Pakistanis in the novel. The protagonist also built a sort of physical intimacy with the European girl Erica but by assuming the role of her dead fiancé, Chris. He is ready to forgo his own self in the pursuit of the western sensuousness. In the guise of Chris, he establishes a physical relationship with the Erica. The degree of influence can be felt, as he himself says, "I remember it well: I felt both satiated and ashamed. My satisfaction was understandable to me; my shame was more confusing. Perhaps, by taking on the persona of another, I had diminished myself in my own eyes" (Hamid 106). The point here is the 'I had diminished myself in my own eyes'. The psychology of a person is dominated by the physical surroundings. Changez was in New York, and he was under the direct hegemon of the West. The protagonist had submitted himself totally to the norms of the West, as Dr. Faustus sold his sold for twenty-four years to Lucifer. The hegemonic influence is so intense that all the three aspect, i.e. body, mind and soul are in the grip of the West. They mimic the as directed by the West. Homi K. Bhaba points-

Mimicry is, thus the sign of a double articulation; a complex strategy of reform, regulation and discipline, which 'appropriates' the Other as it visualizes power.

Mimicry is also the sign of the inappropriate, however, a difference or recalcitrance which coheres the dominant strategic function of colonial power, intensifies surveillance, and pose an imminent threat to both 'normalized' knowledges and disciplinary powers. (86)

Mimicry of the protagonist, Changez, his conscious annihilation of self during his sensuous act with Erica is the testimony of the inappropriateness, practiced by the East and posing a threat to the 'normalized' knowledge and disciplinary powers. Belonging to an Islam culture he enjoys wine and girl. Beyond this what is left to degrade? Blinded by the hegemonic force the easterners are been plundered physically and psychologically. She is so enchanting for Changez that he starts to sip wine with her, which is a forbidden act according to his religion. Fashion of America becomes dearer to him than the lap of his mother. In Quran, it is said, "He that chooses a religion over Islam, it will not be accepted for him and in the world to come he will be lost" (Quran 3:85). The reason for this great curse is the shadow of the hegemonic power that veils the eastern minds. Gradually, we see the protagonist really losses his identity in America, his favorite land. In the text, *Antonio Gramsci*, Santucci points out, "To establish a "planned society," characterized by the identity of the individual and the state, it is necessary to have a solid cultural project. Destroying past social relations is just as difficult as creating a new one" (153). The grave risk lies on the protagonist, as he is destroying his own culture and past social relations with a hope to create a new one, which more tedious than he thinks of. The man of the East are projected as a prey to the western sensation, which is indeed a social tool used to bait the eastern psyche. The West know that such bodily exposure and sensuality are taboo in the East, but nevertheless it is an essential biological sensation which can tempt any normal human soul thus, the West designed every this device of nudity to grip the lucid souls of the East. But the show is so tempting that the protagonist breaks all the barriers to reach his fiancé's desires and respond her in the fashion desired by the female protagonist Erica. He gets the taste to his tongue but the chasm created in his personal social relations is long ignored as the same hegemonic force blinds him. Homi K. Bhaba rightly points out the magical charm of the western world as follows:

It is, on the one hand, a topic of learning, discovery, practices; on the other, it is the sight of dreams, images, fantasies, myth, obsessions and requirements. It is a static system of 'synchronic essentialism', a knowledge of 'signifiers of stability' such as the lexicographic and the encyclopaedic. (71)

The beauty and charm are mere dreams, images or fantasies devised to trap the easterners wrapped in the name of education and exposure. The West has done its best to woo the eastern

psyche. The nudity of physic and fairness of complexion, though it is never discover nor have a requirement, but has the West proved it both, assuming superior position and exercising its hegemonic forces. For instance, New York is a place of the white but Changez is not far behind in this race of colour too. The colour of his skin is an advantage for him, as one parameter of judgment, he is successful in acquiring, as he says, “In a subway car, my skin would typically fall in the middle of the colour spectrum. On street corners, tourists would ask me for direction. I was, in four and a half years, never an American; I was immediately a New Yorker” (Hamid 33).

The others indeed, friends and working colleagues in the firm and the entire New York community he associates himself with thus, becomes one for the protagonist since he has the desired colour of the skin, i.e. white. His subject of desire or the longings in life has never been his own self but someone else. Never did he bother to get himself related with his own land and people but every effort he makes to be someone, who he really is not. Fanon in his text, *Black Man White Mask* says,

The Other must be seen as the necessary negation of a primordial identity—cultural or psychic—that introduces the system of differentiation which enables the “cultural” to be signified as a linguistic, symbolic, historic reality. If, as I have suggested, the subject of desire is never simply a Myself, then the Other is never simply an It-self, a font of identity, truth, or misrecognition. (xxx)

The protagonist of the novel is culturally detached from his own, the social process and psychic process of New York integrates him to a new arena with new sets of identity, truth and self-recognitions because of the western hegemony. The idea of “White is Right”(Ellison 75), which says that White American culture is always right, has been a propaganda which is being lifted and held high by the U.S.A. from the early days of the civilization. With this they try to determine what is good, bad, normal and acceptable, and what is not. With this idea of white is right, everything else is being judged. It is a narrow and radicalized, as Ralph Ellison remarks in his novel, *Invisible Man* (1952), “He believes in you as he believes in the beat of his heart. He believes in that great false wisdom taught slaves and pragmatists alike, that white is right” (Ellison 75). This is a false believe which is sold around and made to believe. Europeans did not spare anyone, Africans, Asians or the Middle East countries. They had to accept the idea that



everything that came from the white man's land is superior and worth possessing. They emphasize so much on their race, colour and culture than no one can ever turn deaf ear to it as it echoes from all the eight directions, in various forms. The emphasis can be felt in the following lines from the *Invisible Man* (1952), "Our white is so white you can paint a chunka coal and you'd have to crack it open with a sledge hammer to prove it wasn't white clear through!" (Ellison 168). White color is able to cover the blackness, and this doctrine has gone so deep that the East has started believing that the White can even whiten the charcoal, (i.e. the immense capacity of the western world) which gives a sense or a larger notion of the white power structure in America, indeed the victory of western hegemony. The west tries to subvert and smother the rest of the eastern culture under the hegemonic slogan of white is right. Frank Fanon points out in his text *Black Man White Mask*, "The black man wants to be like the white man. For the black man there is only one destiny. And it is white. Long ago the black man admitted the unarguable superiority of the white man, and all his efforts are aimed at achieving a white existence" (178). The people of the East strives every movement to be European. He gives exercise his full potential to look like the westerner in words and deeds because the white people are accepted as superior long back in the history by the ancestors of the black. They follow the same footsteps without questioning. In the case of Changez too, he is giving the best part of his effort to be a westerner, a 'New Yorker'. Here, we can see that the easterners are willing to accept the West without questioning, very strange but very true. The self-prejudice forces of the eastern people assimilate themselves to white culture. Easterners like the protagonist Changez, try to mask his true thoughts and feelings in an effort to gain the acceptance and tolerance of the white counterparts. He lives in the world of illusion that fairness of the skin is all that's needed to be the most respected person in this part of the world, one amongst the westerners. This is a challenge of modernity in one sense. Amongst many challenges in life, to live without illusions or to live without becoming disillusioned is herculean task. Indeed this is the very problem with Changez, too. He start living in illusion that he is one amongst the New Yorker thus, western hegemony engulfs his psyche. Homi K. Bhabha in his text, *Location of Culture* writes,

An important feature of colonial discourse is its dependence on the concept of 'fixity' in the ideological construction of otherness. Fixity, as a sign of cultural/historical/racial difference in the discourse of colonialism, is a paradoxical

mode of representation; it connotes rigidity and unchanging order as well as disorder, degeneracy and daemonic repetition. (66)

Since the time of colonizers, the subordinate group has been following the fixed norms set by the rulers. The benchmark on their culture, history and race has set by the ruling class and there is utmost rigidity, as long as the reform is concerned. The easterners have always suffered due to fixity in all works of life posed by the hegemon nations. It's the West who have said that, 'white is right' thus, the whole colonized world run the race of whiteness which is the representation of superiority according the westerners or the civilizers. When viewed this point on a serious note, we can know that the Eastern world had always been called oriental in its sense, when referred by the West, its innate feature being backwardness. Said remarks, "Oriental backwardness, degeneracy, and inequality with the West most easily associated themselves early in the nineteenth century with ideas about the biological bases of racial inequality" (206). The implication on the residence of the home land (East), like Changez and million others makes the matter worst when they willingly accept to subjugate themselves to the hegemonic shadow casted over by the West and get consumed, losing the self-identity and essence. In this context, we understand that Changez, like millions others easterners have the idea that perfect peace, happiness and glory lies on the western world ignorant of the fact that it is what they expect us to believe in. The inner consciousness or the psyche of Changez is attuned to the waves of the western Hegemony thus, he is bound to think the way he is directed. Ralph Ellison raises a similar concern in his novel, *Invisible Man*, when he says, "What and how much had I lost by trying to do only what was expected of me instead of what I myself had wished to do?" (Ralph 206). The innate desires of the young protagonist are not to be lost in the fanciful dreams of New York City but he is forced to follow the waves of the global hegemony. His desire is unspeakable indeed in that part of the world, he says, "I hoped one day to be the dictator of an Islam republic with nuclear capacity" (Hamid 29). Though he says in a mocking tone amongst his friends, it is his inner feelings. Though he has such feelings and desires, he is not practical in his execution part, because like the masses he too longed for a money, luxurious life and prestige in the society. Marx rightly pointed out that in bourgeois society there is independence and individuality for the capital only, but the people who are alive and existing are totally dependent and has no individuality of their own. This is the struggle of Changez too, he desires to be a part of the

bourgeois society of New York because he want to become independent and free which is indeed meant just for the born Americans. He happens to face the reality, at the end by losing his individuality.

Meritocracy is a system practiced by the West, which the people with perfect health and inherited talent having firm support of the family in every sphere of life including education and other perspective are rewarded. These selected lots are expected to work hard and contribute for the social benefits and endeavor ahead for the betterment of the masses. But ironically, it's never the same as talked or spoken about. Meritocracy has been purpose oriented act of any firms, focusing on the amassing of the wealth for self and a simple tag of fame for its employees. But this tag of fame, which is also a nod of approval of the western world and it has been the priceless pearl for the Eastern souls. In the race of meritocracy, Changez wins, which is indeed a defeat of the East. As Chinua Achebe remarks in his text, *Things Fall Apart*, "Age was respected among his people, but achievement was revered. As the elders said, if a child washed his hands he could eat with kings" (6). Achebe basically refers to the Europeans, and in particular the colonizers as 'his people', where achievements are regarded as something much revered than the age. So, the human value seems to be weighed in terms of their productivity and achievement in the West. The people who excel in their achievement, regardless of their background are employed till the day they are capable of generating a profit for the firm. His incompetency will be his death. Such heartless brutes are looked upon by the eastern people as the epitome of perfection. Nevertheless, the false truth and glory about western taste, sensation and their appeal has been a matter of appreciation for Changez and many others in the real scenario today. Though it was a talk about religion but the true nature and character of the European is explicitly exposed by Chinua Achebe, when he says,

The white man is very clever. He came quietly and peaceably with his religion. We were amused at his foolishness and allowed him to stay. Now he has won our brothers, and our clan can no longer act like one. He has put a knife on the things that held us together and we have fallen apart. (Achebe 152)

The cunningness of the colonizers and their art of domination are such that, a direct objection fails as they show themselves as justified. The shadow of hegemony is so soothing, it calms all its

victims to sleep and it merges as victorious. It is a deliberate act of befooling the mass. The technique employed to creep into the secret domains of other's region and fragment the united clan is indeed malicious. The West values; humility, meritocracy, lineage and prudence for they are solely concerned about the ambitions and achievements in life with the help of brain for self - betterment. The purpose is till the self. So what was, Rudyard Kipling's *The White Man's Burden*? Or was the European's heart really the, *Heart of the Darkness* as Joseph Conrad implicitly projected in his novel? The question has never be attempted, and the answers came only from the Europeans themselves, and this has be the guiding doctrine the world has been following as their spells has penetrated all the minds of the East and the entire world. In the name of fashion and standard, numerous people accept norms like meritocracy, which is indeed a weapon that the West is using plunder the entire world and the East has been a silenced victim. The much appreciated meritocracy is a painstaking philosophy in the western job markets, which sounds weird but much practiced. They strictly follow meritocracy. Changez pass this gate too, which gives him an entry to New York City life. The orientation member of the Underwood Samsons and Company, Mr. Sherman says, "We're a meritocracy. We believe in being the best.....If you do well, you'll be rewarded. If you don't you will be out of the door" (Hamid 35). This becomes a great challenge for the non-Americans in the interview but not for Changez. He is outstanding in his performance, which owns him a good job in New York, which is yet another proof of his relationship with the West as per his own notion. But he doesn't realize till late in his life in New York that, he is exploited by the West and his such foolish acts is helping his enemy nation grow indeed. Nevertheless, he is blinded by the American dreams, a luxurious life, name and bulky income which many others aspire for. So, definitely the protagonist is not an exception to this system. He becomes the victim too. Abraham Lincoln once said, "You can fool all the people some of the time, and some of the people all the time, but you cannot fool all the people all the time" (The Collected Works of Abraham Lincoln, vol. 3, 81 (1953)). Definitely the eastern part of the world is being fooled all the time by the West. The potential of the eastern brain is constantly exploited by the West by selling them the unachievable American dreams, a pseudo hope to the ignorant, innocent and indigenous eastern counterparts. The point 'we're a meritocracy' (Hamid 35) itself gives a feelings of desolate and despair. The concept of the meritocracy kind of world, needs to be inculcated in those who chooses to be a part of them. Changez accepts this choice. He wholeheartedly accepts the false conceptions like 'we believe in

being the best.’ Thus, it is the nod of consent that the easterners (Changez) give upon such high sounding concepts, which heightens the glory of the hegemonic force. The Oriental people or the eastern dwellers take decisions and directions unconsciously oftentimes. Forfeited are their rationality and brains impoverished. Changez starts to judge his self and psyche based on the western dictums and lifestyle, a sort of willing suspension of disbelief is created in his mind due to the free play of the hegemonic force. Kate A. F. Crehan, in his text Gramsci, *Culture and Anthropology* remarks;

Is it better to work out consciously and critically one's own conception of the world and thus, in connection with the labours of one's own brain, choose one's sphere of activity, take an active part in the creation of the history of the world, be one's own guide, refusing to accept passively and supinely from outside the moulding of one' own personality? (Crehan 81)

As individuals, each person is expected to possess his or her own principles of life, at least to make decisions. But no wonder, poor ill-literate or eastern nations have been snatched by the ruling bourgeois nations of the West with the words like “If you don’t you will be out of the door” (Hamid 35). Meritocracy of the West has been a sort fascination amongst the middle class people of the East, they dream of having western kind of luxurious life which is indeed a merely distant dream altogether. For instance, exploitations of human resources is common in the places like; Canada, Australia and the U.S., where the people from the states like Punjab and Haryana are exploited. But since the people are fascinated and overwhelmed by the incredible velour, wrapped in the sweetest tags of the West hegemony, the reaction is docile. But this sort of active process could potentially lead to the proletariats losing their own identity in the vain pursuit of accepting the words of the bourgeois society. But by and large, the sense of counter attacking the hegemony will erupt in the minds of the proletariat too when the climax is reached over influential force of the bourgeoisie. The play of hegemony is worth appreciating at this point. The whole of the activities of the ruling class is justified and they have maintained the dominance, not by force but by consent. The bourgeois class is very active and dynamic as they can are capable to regulate the state activity, and this makes the state a field of play for the bourgeois, as it is pointed,

The entire [complexity] of practical and theoretical activities with which the ruling class not only justifies and maintains its dominance, but manages to win the active consent of those over whom it rules”(Gramsci 244). The latter is done through the enlargement of the bourgeois sphere of influence both “technically and ideologically... The bourgeoisie is a class in continuous movement...capable of absorbing the entire society, assimilating it to its own cultural and economic level. The entire function of the state has been transformed; the state has become an educator. (Gramsci 260)

When the state becomes the site for bourgeoisie domination, it makes every effort to assimilate its own values and ideals to the common people, makes these values and ideals seem universal, beneficial for all. This way in the guise of serving the poorer ones, they silently establish an active consent. For instance, the protagonist Changez, too gets into the nods of approval and gives his acceptance for his own exploitations in the hands of the Underwood Samson and Company. Changez says, “I was, in my own eyes, a veritable James Bond — only younger, darker, and possibly better paid” (Hamid 73). Just before this, his white counterpart in the office had said, “You’re number one in your class. Your instructor says you’ve got a bit of warrior in you. Don’t be ashamed of that. Nurture it. It can take you a long way” (Hamid 44). These words fired up his notion of being one in, not just the skin and the blood but at par in the intellect with westerners. It is indeed true but for how long, it is never know and never will it be. These are some nods of approval in the hands of those who exercised the magical wane of hegemony to silence its subordinate to their sides with full consent. As Said has pointed in his text *Orientalism*,

Taking the late eighteenth century as a very roughly defined starting point Orientalism can be discussed and analyzed as the corporate institution for dealing with the Orient - -- dealing with it by making statement about it, authorizing views of it, describing it, by teaching it, settling it, ruling over it: in short, Orientalism as a western style for dominating, restructuring, and having authority over the Orient. (Said 3)

People from the East are treated as the crying babies who need a soothing touch and talk to pacify and get their consent. So is done indeed. They say many things about the eastern tradition and culture viewing solely from their own perspectives. They also give their authoritative views, for instance; they call India the land of the snake charmers, Africa the heart of darkness. In the text, Jim says to Changez, “Your instructor says you’ve got a bit of worrier in you. Don’t be ashamed of that. Nurture it. It can take you a long way” (Hamid 44). Who are they indeed to pass a judgment over others? So, here lies the crux of the problem. They rule over many colonies in the guise of civilization missions but never wholeheartedly help any settler colonies nor the invader’s colonies. They just exercise their power and authority to dominate and exploit and restructure it according to their convenience and benefits, thus they ultimately destroyed the eastern history too. As Antonio Gramsci said that civil society and state (political society) as integrated state because both of these function without formal sanctions but both of these has the potential to influence the thoughts and behavioral patterns of the masses. This is what has been done and advantages drawn. Exercising both state and civil law they have made sanctions for the colonies rather than the subordinate societies, thus the whole of the masses is caught in the gyre designed by the hegemonic nations, consuming not only the subordinate nations but annihilating their history too.

Amongst many reasons of liking the West, there are reasons of hating their own homeland too. The young protagonist was always tortured by some thoughts about his own country as he says,

Four thousand years ago, we, the people of Indus River basin, had cities that were laid out on grids and boasted underground sewers, while the ancestors of those who would invade and colonize America were still barbarians. Now our cities were largely unplanned, unsanitary affairs, and America had universities with individual endowment greater than our national budget for education. To be reminded of this vast disparity was, for me, to be ashamed. (Hamid 34)

Such ideas, as to why the Indus valley civilization, older than the other European civilization and colonization still haven’t progressed even at par with them. The race was won by the hare not the tortoise, which indeed makes every Eastern mind salute and embrace the West despite having the

a subtle spark of hatred in them for the disparity that is bridged. The novelist also presents the way deployed by the westerners to provide fast, attractive and the newest offers to the brilliant minds of the East and lure them to serve their country. Changez, the most brilliant fellow gets trapped in the net of the hegemony of the West and says,

I was a young New Yorker with the city at my feet. How soon that would change! My world would be transformed, just as this market around us has been. See how quickly they have brought those tables into the street. Crowds have begun to stroll where only a few minutes ago there was a rumble of traffic. (Hamid 45)

Indeed this is the magic of the West that has always fascinated the easterners. Changez feels that a young New Yorker with abundance of wealth and an appreciable status at the Underwood Samsons and Company. The feeling of change that the protagonist approves is in itself a great sign of accepting the hegemonic force. He says that his world would be transformed, but whether to a positive note or negative, is not mentioned. In the *Location of Culture*, Homi K. Bhaba remarks, “the desire to emerge as ‘authentic’ through mimicry – through a process of writing and repetition – is the final irony of partial representation” (88). The authenticity of mimicry is never validated. The East may mimic the West throughout life but they can never be one with the West, a crow may bath its whole life but he can’t be a swan. Protagonist Changez feels ‘my world would be transformed’ but indeed it is partial transformation or partial representation. An easterner never can fully and authentically assume the citizenship of the West. Changez feels transformed because he gets a space to move, as he is contributing his intellectual wealth to the West. The cunning trap of meritocracy, as he is trapped into.

Well, the debate of the physic annihilation of the East by the West with the device of intellectual and moral leadership can never come to an end. The assumptions and calculations are very subtle thus, the hegemonic domination plays; unquestionable role of civilizers as well as the cunning colonizer. Edward Said in his famous text, *Orientalism* points out that crust of the matter as,

The threat is muted, familiar values impose themselves, and in the end the mind reduces the pressure upon it by accommodating things to itself as either "original" or



"repetitious." .....The Orient at large, therefore, vacillates between the West's contempt for what is familiar and its shivers of delight in—or fear of—novelty. (59)

The West has mastered the strategy to rule the human minds. The oppression and any sort of threat that is being posed to the East are with full proof security thus, it is said that the threat is muted. The best of the products, arts, artifices and the intellectuals of the East is given the highest priority and interest by the Western counterparts. In the slogan of 'meritocracy' and 'white', all the best minds are attracted towards the West. Who is going to raise the voice? All intellectuals are commodified and thus, purchased at the highest price by the West. No voice is left behind. East is muted. The power of economy which is possessed by the capitalist society which rules the entire world has never spared the East as it has done with the rest of the world. West has become a source of everything for the East. Mimicking has been a profession for the easterners and a way of life too. Viktor Shklovsky's idea of defamiliarization was for the minds- to make them aware and conscious of the reality but the West had used it in its opposite. They made everything so much familiar to the East that- it has now become their way of life. There is a willing suspension of disbelief in the Eastern counterparts, believing every trash produced and pronounced by the West to be something 'original' and respectable. This way the East is baited in the spoon of the West. In the similar way much of the East has started believing that they have to ape the West to be called themselves the high tech twenty-first century people. So, the degree of hegemonic domination is much beyond pronouncement.

**CHAPTER: 2**  
**FORMATION OF COUNTER IDEOLOGY AND CONFLICT WITH DOMINANT**  
**HEGEMONY**

Betrayed are those who are shown the mesmerizing sides of life, given a fairy land to dream, fed with the kingly hopes and aspiration and finally ditched in the enigmatic slumps of life with ceaseless intoxication of drudgery and brutality both on physic and psyche, with a minimal wage to catch on with the breath till the end. Hegemony and betrayal has a thin silver lining in between. There need to be trust before betrayal. The trust is created by the dominating group over the subordinate group with the help of intellectual and moral leadership. Ceaseless efforts are made to gain the consent of the dominated group. When the civil society accept all the norms and sanctions framed by the upper class bourgeois society, the trap is laid in itself, thus the subordinated group is betrayed. The betrayal is not felt till long because of the benefits and grandeur of fake presentation. There are many form of domination like economic, political social, cultural, psychological and numerous others. For instance, if a in a small independent nation which needs an aid to survive, will face economic and socio-political sort of domination of the nearby nation (hegemon nation). The small nation (dominated nation) may be benefiting a lot from the aids provided by hegemon nation in terms of economic, political and may other fields. Wrapped in the guise of aid, the hegemon nation parcels all needed benefits and make that small nation feel that is content. The subordinate nation feels that a helping hand is extended. But is it just a mutual help? Never, rather it is a strategy to win over consent of the subordinated nation with the intellectual support in the developmental activities and display of moral leadership to dominate the heart of them in the near future. On the outset, everything looks normal and applaudive. The subordinate nation's trust is gained by the dominant nation. By and by the dominant nation exercise their power and control over the subordinate nation. Innocent about the play of power politics, the smaller nation finally falls prey but still the feelings of betrayal remains latent in the majority of the dominated souls thus, the resentment can be felt amongst intellectuals and patriotic leaders, for they have understood that they are going to be soon betrayed by the hegemon nation. It works as a slow poison, rather a kiss of death. But with the sensing of danger of the betrayal, every subordinate nation devises plans and strategies to secure their own spheres. Thus, the emerging ideologies manifests itself within the dominated group to

counter the hegemonic influence of the dominant group. The eastern part of the world since the beginning of the human civilization have faced the challenge. The history says that the easterners world was the was the cradle of all civilizations as Said remarks,

The Orient is not only adjacent to Europe; it is also the place of Europe's greatest and richest and oldest colonies, the source of its civilizations and languages, its cultural contestant, and one of its deepest and most recurring images of the Other. In addition, the Orient has helped to define Europe (or the West) as its contrasting image, idea, personality, experience...The Orient is an integral part of European material civilization and culture. (Said 1-2)

Despite being the sole source of civilization, language and culture with the greatest of the wealth, the East is still a puppet in the hands of the West. The East has been referred as 'the Other'. Now the West takes the East as its binary, associating to East to all that is impoverished. East represents the negative aspects; of images (dark), personality (sluggish), and experience (dull and ill witted) according to the current rating of the West. Though history and critics says that, 'the Orient is an integral part of European material civilization', but the right place and prestige is ever denied by the West. This denial of acceptance by the West was indeed a blessing in disguise for the East as it ignited a feeling of moving ahead and challenging them in the race to prove themselves that they are never a minority in race and or any other aspects of life. *The Ethics of Betrayal* by Crystal Parikh has pointed out, "...racial minorities are both subject and object of betrayal in social relations" (Parikh 22). The idea of the racial minority had led to the assumptions of the inferiority of the East, thus betrayal. The fact that the easterners are not white in complexion is no reason to justify them as minority. But this has happened. Terming the easterners as oriental, they are being plundered physical and mentally. The course, as to how all this processes of subduing and subjugating happen is clearly discussed in the following lines by Ashcroft, Griffith and Tiffin in their text *Key Concepts in Post-Colonial Studies* as follows,

'Virgin territories' (never virgin, but the inhabitants were considered to be uncivilized and thus having no legal rights of ownership) were opened up by exploration to trade

and settlement, their original inhabitants killed, displaced or marginalized within European settler communities. (97)

The colonizers from the West set out with a pseudo slogan of exploring and civilizing the world. They had ulterior motives behind, natives were displaced and marginalized in their own land. Hence, it was during colonialism that the geographical differences and a hierarchical relationship were constructed between the two worlds, through the process of 'Othering'. Their ways were cruel and inhuman. Europeans evolved a powerful discourse which was used to teach the colonized people to view themselves through the eyes of the colonizer and to adopt their ideology. They started exercising their power and authority first by force and later with the well devised weapons like; intellect and moral leadership. In the *Orientalism*, Edward Said discusses the innate feelings of the westerners, they always think, "Being a White Man, in short, was a very concrete manner of being-in-the world, a way of taking hold of reality, language, and thought. It made a specific style possible" (Said 227). But it did not last long. Retaliation is expected, the hegemony can broke or loosen but the ideologies are sure to emerge. So did happen, and we have emerging ideologies of the East.

"Do not be frightened by my beard: I am a lover of America" (Hamid 1). This statement serves as the thesis statement of the novel. Americans and beard- there is a conflict here. A true lover of America would definitely be clean shaven but Changez is not. But his words 'I am a lover of America' does hint of the ulterior motive of his verbal praises. The retaliating threat- 'do not be frighten'- does hint the revenge motive of the East. The suppression and oppressions of the West has borne a new fruit of counter ideology. The European world has harmed the eastern sentiments so strongly that the ripples of hatred are seen in the words and appearance, 'beard' of the protagonist Changez. So, the narrator's intention behind seems stronger coming from the core of the protagonist, Changez's heart. The flames of counter ideology inside the protagonist gets takes the shape hence. We are reminded of the bitter truth of America and way of life that we must pursue by the American writer Ralph Ellison as he says-

America is woven of many strands; I would recognize them and let it so remain. It's 'winner take nothing' that is the great truth of our country or of any country. Life is to be lived, not controlled; and humanity is won by continuing to play in face of certain

defeat. Our fate is to become one, and yet many -- This in not prophecy, but description. (Ellison 577)

The most striking idea that Ellison propagates here is the idea of counter hegemony- ‘humanity is won by continuing to play in the face of the defeat’. Silence is always a defeat. The ignition of counter hegemony is crucial. America, representing the West here ‘is woven of many strands’- indeed the complex web of exercising the hegemonic power. The very idea-‘winner takes nothing’- is deceptive, propagated to befool the East. Changez studied in Princeton and worked in Underwood Samson and Company in New York whereby he got every experience of life in the West. In fact, the heart always beats for the motherland whatsoever be the taste of the neighbor’s meal. Often times he got lost in the waves of the western lifestyle and felt himself one amongst them but he was a true Pakistani by heart, as he says, “I hope one day to be the dictator of Islam republic with nuclear capacity” (Hamid 29). In the word of the protagonist the traces of retaliation is seen. Living the luxurious life of a New Yorker, he hopes to be the ‘dictator of the Islamic republic’, was he not happy there then? Of course he wasn’t. He brings out the innate desire of possessing the ‘nuclear capacity’. What could have made Changez think of this? Desires of such weaponry can’t be a normal. Only the oppressed or the wealthiest does desire of the nuclear weapons. Changez was the victim of the mental slavery and exploitation of the West. According to the findings of Sigmund Freud, the unexpressed emotions will never die. They are buried alive and will come forth later in uglier ways. This is proved to be true in the case of Changez. He wanted to be a dictator with the full nuclear power so that he can defend himself and his country from the oppression of the West. Thus, the flip side of the protagonist has already sowed the seed of avenging the East. The embryo of the eastern Ideology slowly gets its way out from the heart of the protagonist. Its gradually takes a vivid shape as the story progresses. When the training for the analyst ended, Changez takes the first position. He gains enormous confidence and ecstasy but the words of Jim touches the core, indicating more than what he intended to display. He says, “You’re number one in your class. Your instructor says you’ve got a bit of warrior in you. Don’t be ashamed of that. Nurture it. It can take you a long way” (Hamid 44). The spark of the Pakistani heart is seen in these words of Mr. Jim. The ‘warrior’ that Mr. Jim has noticed in the protagonist was indeed the latent Pakistani feelings. His thoughts did not get a platform to manifest as much of Changez’s self and psyche was under the umbrella of western

hegemony. Thus, the East has been nurturing a new sort of ideas in their minds. The emerging eastern ideology, like the rising rays has hardly any significance in front of the dominant western hegemony. The ideology, it is just an idea but it has a greater significance in the human history. There was never a war not for ideas indeed. The psyche of the eastern world has been contemplating over and weighing their ideas, now almost ready to fling beneath the nose of the West. The fight of ideas is well discussed by Terry Eagleton in his text, *Ideology: An Introduction* points out-

What persuades men and women to mistake each other from time to time for gods or vermin is ideology. One can understand well enough how human beings may struggle and murder for good material reasons -- reasons connected, for instance, with their physical survival. It is much harder to grasp how they may come to do so in the name of something as apparently abstract as ideas. Yet ideas are what men and women live by, and will occasionally die for. (XIII)

Since, ideology is an idea, it can be possessed differently by different groups or individuals. The protagonist Changez too had a set of ideas with him, which was indeed hidden deep within since it was a sort of forbidden to open up in front of the hegemony. But as the novel unfolds, the emerging eastern ideology gets more prominent. Every man has an idea and they live by it, so does the protagonist, and 'will occasionally die for'- great sacrifice are equally the evidence of the move. The protagonist had indeed the love of his motherland deeply rooted but he was well acquainted with the life style of New York. In the party held at Jim's house one evening, Changez was feeling lonely amidst his western friends thus, Jim remarks, "You know where that comes from? ....It comes from feeling out of place....believe me, I know" (Hamid 42). The place was familiar so were the friends. Nevertheless, a dark feelings of loneliness and alienation was experienced by Changez, which also indicates that everything was well and good at a physical level but the peace of mind was still missing. A sense of fear, or the emptiness was always felt by the easterners in the West. The protagonist has been serving the western firm since long by staying away from his homeland Pakistan. He did not complain about his nostalgic feelings though it was hard for him to be away from home and family. As Kiran Desai puts in her novel, *The Inheritance of Loss*;

This way of leaving your family for work had condemned them over several generations to have their hearts always in other places, their minds thinking about people elsewhere; they could never be in a single existence at one time. How wonderful it was going to be to have things otherwise. (318)

Despite all odds, that 'they could never be in a single existence at one time', the protagonist had been under the command of the East, but as he comes to know that even his own companion treat him someone alien 'out of place', thus his consciousness is shaken and awoken. In the life of the protagonist, it becomes a point which reveals his own state of mind bearing a contrasting ideologies as that of the West. Realization in itself becomes the cause of new movement. He felt 'out of place' amongst his colleagues. The indication here is that his inner thoughts and principles of life doesn't match with that of the West. He was forced to pull up because it was a means of survival for him. The man of any society enjoys and explore all the avenues of life when he reaches a new and vibrant environment but the true feelings of his home land remains always with him. These feelings finally gives birth to the new ideologies. One fine day, the protagonist was invited by this English fiancée for a dinner, like everybody else he also runs out of choice of the suit apt for the dinner that evening. The day was special for him. He must prepare himself in the best of the western attires to gain the approval of the western family. But he doesn't do so. The Pakistani persona comes to the surface when he says, "...I took advantage of the ethnic exception clause that is written into every code of etiquette and wore a starched white kurta of delicately worked cotton over a pair of jeans" (Hamid 48). Why did he choose to wear the Pakistani attire? He was not in dearth of the western suits but definitely in dearth of affinity with the West. Here, the basic urge of the native is exposed and the cinders of hatred for the western lifestyle also seems to be projected. He leaves behind his blazer suit and other modern western fashion and goes for Kurta, a code of etiquette of the Pakistani. These are the initial signs revolt and gradual emergence of the eastern ideology.

Changez is once posted to Philippines for an assignment in a company. He has a wonderful experience in the flight to Philippines and at work, and he feels enormously powerful and satisfied at the work that he and his team could perform. The days were going well but one evening, he is stuck in a traffic jam, and out of a window he sees a driver of a jeepney gazing at

him with a hostile expressions. The narrator knows not the reasons, but felt that that man dislike him very much. The narrator feels bad to know why the man has so much of hatred for him, “But his dislike was so obvious, so intimate that it got under my skin” (Hamid 67). He ponders over this issue and states to himself that he must be jealous of the suit and the expensive car that he is using, thus he shares a sort of ‘Third world sensibility’. He feels that he was indeed an alien in others land. Right at that moment, a colleague of the narrator asks him a question and as he turns to answer him, something strange happens in him. Changez looks at his friend, notices his fair hair and light eyes, his unconscious engagement in the details of their work and thought to himself, “You are so foreign...I felt I was play-acting when in reality I ought to be making my way home, like the people on the street outside”(Hamid 67). The realization of alienation in the protagonist hints his disapproval of the western lifestyle. He feels it is needless to embrace western norms because even the taxi drivers does not approve his stay there in New York. This ignites a rage in the protagonist against the West. Feelings of otherness and complete alienation in the European land triggers the emergence or the display of true self, thus eastern ideology erupts on the surface. Another instance of the protagonist’s real Pakistani self is exposed when he sits with Mr. Jim, who praised him for his nature and herculean task. But despite being with his friends he still says, “I was the only non-American in our group, but I suspected my Pakistaniness was invisible, cloaked by my suit, by my expensive account, and -- most of all --by my companions” (Hamid 71). Somewhere in his own behavior, words and expressions he feels that he must have exposed his true nature. The true nature of a person can be hidden for a while but in every subsequent act one may not be able to hold back the true identity of one’s mother land and cultural aura, so was the case with Changez. He fashioned himself as that of a true European with prestigious job, bulky income, lavish lifestyle and white friends all around. Despite all these avenues and comforts his Pakistaniness, like a sense of alienation, otherness and play-acting kind of thought always made their way through his mind. On the onset self-display was not a question but gradually his inner self started to ask for a field to manifest. This was the effect of the excessive oppression of the western hegemony. Every sphere of life was getting deluded; social cultural and spiritual, thus the protagonist becomes impatient from within. Mental suffocation was there but he was trying his best to hide the ‘Pakistaniness’ which actually means the Eastern Ideology. But the boiling lava inside the earth crust doesn’t take time to reach the surface of the ground. It was at the verge of his departure from Philippines back to New York, a very strange



and dreadful incident takes place. It was the 9/11 terrorist attack on the World Trade Centre of New York. He viewed the incident in the morning over television thus, he says,

I turned on the television and saw what at first I took to be a film. But as I continued to watch, I realized that it was not fiction but news. I stared as one ---- and then the other----of the twin towers of the New York's World Trade Centre collapsed. And then I smiled. Yes, despicably as it may sound, my initial reaction was to be remarkably pleased. (Hamid 72)

Strange it may sound but true it is. The reaction of the East starts manifesting itself on the surface. Changez was happy with his life in the East but what was that smile? Smile is indicative of the long hidden frustrations of the protagonist and the eastern dwellers as a whole. East and the West has a materialistic ties; fragile and conditional, devoid of any emotional bonding. Here starts the real conflict of the ideologies. The heart that laughs on the adversities at a neighbor's house must have a reason. The reason is obvious, the suppression on the name of intellectual and moral leadership by the West has always made the East feel low. This is evident because despite his long stay and study in America, Changez still had a different feeling, as he says,

I was not at war with America. Far from it: I was the product of an American university; I was earning a lucrative American salary; I was infatuated with an American woman. So why did part of me desire to see America harmed? I did not know, then; I knew merely that my feelings would be unacceptable to my colleagues, and I undertook to hide them as well as I could. (Hamid 73)

The protagonist had an intimacy with the New York City but gradually it declined and has reached a stage where he himself cannot believe, indeed he has turned himself against the West. This has been the story of millions of the easterners who live back in the West. The West gave every avenue to the East to grow and earn in their lives but a restriction was laid. They never gave the same status to the people from the East. This hurt the sentiments of the easterners and force them to frame their own ideologies and move ahead in life. The crust of the matter here is, it triggers the hidden anger of the eastern world due to its hegemonic domination. Despite

working for their country for so many years with heart and soul, the Changez got nothing but betrayal. He was mocked in the parties pinched verbally and made him feel that he was not the native of New York City. His own true feelings 'would be unacceptable' to his own colleagues, which also means that his inner feelings are different from that of his colleagues. The smile at the sight of the destruction of the World Trade Centre was in itself a revolt, rather a common typical thought process of the East towards the West. The emergence of the eastern ideology at the emotional level can be felt in this very act of the protagonist. But he is yet to bring the real face of the eastern ideology in the public. After the 9/11 incident, the outlook of the West toward the eastern world and especially the Muslim community changes drastically, which further infuriates. It sprinkles salt in the wounded souls of the easterners. For instance, Changez has to face wilder consequences in the airport as he was returning from Philippines to New York. He was being checked in a separate room by the immigration officials in a manner which was never expected for normal citizen. He had to face detention in the cells for hours and go through a thorough check-ups like the criminals. He finally boards the plane and says,

My entrance elicited looks of concern from many of my fellow passengers. I flew to New York uncomfortably in my own face: I was aware of being under suspicion; I felt guilty; I tried therefore to be as nonchalant as possible; this naturally led to my becoming stiff and self-conscious. (Hamid 74)

The climax of the emotional strain of Changez is reached. He feels totally alien inside the place. His own face, the Pakistani looks becomes a torture for himself. Hereon the feeling of hatred gets intensified for the West in the heart of the protagonist. The destruction of the World Trade Centre was a curse for the Islamic world as it has then branded Muslims as the terrorist. So specifically the Pakistanis or the Islamic world have lost their image to a very good deal after the 9/11 attack of the World Trade Centre. Hence, the eastern ideology sprouts in the heart of the protagonist Changez. The hopes, dreams and aspiration of the protagonist is shattered and he is torn apart with no place to rest his thoughts. The internal solace and dreams of building huts in the white man's world gets crumbled beneath the horizons. He sees that everything around him has devastated thus he says,

Certainly I wanted to believe; at least I wanted not to disbelieve with such an intensity that I prevented myself as much as possible from making the obvious connection between the crumbling of the world around me and the impending destruction of my personal American dream. (Hamid 93)

Sensing of the destruction of personal dreams in the protagonist is agonizing for himself. Indeed living in America, a dream-like world is soothing, none wants to leave it at any cost but Changez had to. When the world around him crumbled, he gets out of his deep slumber from the supposed fairy land of America. Easterners are deceived by the West, they are shown the most beautiful sights of life till their purpose is served. Here the matter is slightly different, the outlook of the America and American had now gone under a drastic change, and thus the non-Americans had to face the utmost difficulties to survive there. Both the world of the narrator was indeed falling apart. Lahore, his homeland was under the threat of Americans and his life with Erica and friends at the work place too was dwindling due to the silence and chasm. His own security was at risk too. At the psychological level, the change is evident because he has already sensed the threat of the West. Deep down in his heart, Changez knows that he can no longer belong to this (western) part of the world. It is obvious that the things have very much changed, in particular for the Muslims counterpart and the eastern world as a whole. Changez knew that America would definitely retaliate, thus his worries about home and parents is a bit more than about himself. But after his telephonic talk to his father back home, he says, "Pakistan has pledged its support to the United States, the Taliban's threats of retaliation were meaningless, my family would be just fine" (Hamid 94). If we analyze the commotion at the psychological level, the protagonist is at the verge of planting a bomb at the heart of the New York City. In the subsequent lines, with a heavy heart he shares the pain and torture faced by the Muslim community people in America, but consoles himself saying that such things invariably happened, in America as in all countries, to the unfortunate lots and definitely not to richer ones. The poor in the eyes of the westerners are the people of the East, he says, "...such things invariably happened in America as in all countries, to the hapless poor, not to Princeton graduate earning eighty thousand dollar a year" (Hamid 95). The ideas of 'hapless poor' hints towards the easterners and the 'Princeton graduates' are the natives of America. The protagonist from numerous incidences of his life at New York comes to

a conclusion that the high class life or the 'high culture' is meant for the natives of America. The fate of the poor and illiterate easterners are destined to suffer in the hands of the bourgeois. Such and several other occurrences have kindled new dimensions of thought in the protagonist. The ideology of the East has indeed emerged out of the tortured minds. As Fanon points out, "Superiority? Inferiority? Why not the quite simple attempt to touch the other, to feel the other, to explain the other to myself?"(185). East wants to be at peace and at par with the West. But the imperial rule of the West is the practical weapon used by country like America to maintain their superiority. The protagonist rejects the orthodoxy views of the westerners regarding their own superiority, which Fanon describes as, "The white man wants the world; he wants it for himself alone. He finds himself predestined master of this world. He enslaves it" (Fanon 100). The East and the rest of the world has reached the brim of their tolerance. The imperialistic ways of the West has gradually been understood by the East. And the silent protest starts from the east. The problems get worst and the strange things start happening with Changez. The protagonist was in in New Jersey with and official project. The situation starts turning awkward, strange things happens with him in his office and outside. Sometimes the telephone and fax machine would stop working suddenly, at times the security badges and notebooks would disappear without anyone's notice and outside the office his car tires are punctured. It was not coincident, the narrator starts worrying about all such incidents. Despite the effort of Changez to calm down and be settled once again in the tumultuous life of America after the 9/11 incident, he fails. Once Jim explained the narrator the concept of change and acceptance, "They try to resist change. Power comes from becoming change" (Hamid 97). This was a food for thought for the young protagonist. In reality, according to Jim, the people of the eastern part of the world have been resisting the change that the occident want them to adopt. But he sarcastically says that in order to get the power i.e. to earn good and have a sophisticated lifestyle, they must embrace the change. The matter of the fact is that the easterners need to adopt the change designed by the West. But the protagonist Changez does realizes his folly of serving submissively and saves himself from the grave situation as described by Fanon in his text, *Black Skin, White Mask*, "What a blunder he had made! Arriving at maturity and going off to serve his adopted country in the land of his ancestors was enough to make him wonder whether he was not being betrayed by everything about him, for the white race would not accept him as one of its own and the black virtually repudiated him" (Fanon 50). If the white people are mimicked without calculating, all the easterners would be

dumped in the slum of servitude. Suggestion to change and adopt their culture are numerous from the West. Such ideas laid by the West has put the East into a bigger dilemma as it is an established fact that an individual can change his course of life for the materialistic gain but can't forget his origin and be someone eternally slave. Changez, a man from the East was definitely in search of good and comfortable life but he didn't ever think of uprooting himself from the East by adopting and abiding by the guidelines of the West and be an unchained slave. The gradual realization of the cruelty of the West induces immense pain in the protagonist, he feels that he is made to surrender his will to the power of the East when Mr. Jim says, "Power comes from becoming change" (Hamid 97), which is deceptive in the real sense. Such and many more similar circumstances makes the protagonist flare up and expose his own real identity marking the emergence of the eastern ideology. The protagonist starts feeling a sense of detachment from America and the Pakistani nationalist feelings gets prominence as the vile of his innocence gets removed. He is disturbed by the Afghan bombing by America. When he tuned on the television, he could see the dropping of bombs in Afghanistan and he says, "My reaction caught me by surprise; Afghanistan was Pakistan's neighbor, our friend, and a fellow Muslim nation besides, and the sight of what I took to be the beginning of its invasion by your countrymen caused me to tremble with fury" (Hamid 100). The inner urge for revenge and resist gets slowly in the veins of the protagonist. He feels the need to raise his voice against the violent act of America referring to the bombard of Afghanistan after the 9/11 attack where millions of innocent Afghanis were killed. The dormant embers of nationalistic feelings gets a slight breeze and the starts glowing within the Changez. He loses all his concentration on his professional works and service to Underwood Samsons and becomes a true Pakistani ready for the combat. The conflict arises here. The clash between the western hegemony and the emerging eastern ideology now takes concrete shapes. The protagonist 'trembles with fury' with the same people whom he was willing to be a part of, a few days earlier. The string of connection with the West loosens with the passage of time. Changez regrets having a physical relation with his European fiancée Erica assuming himself as Chris, the ex-boyfriend of the girl. After the physical act, Changez feels both satiated and ashamed. He feels guilty of his own act thus, he says, "My satiation was understandable to me; but my shame was more confusing. Perhaps, by taking on the persona of another, I have diminished myself in my own eyes" (Hamid 106). This is the situation of every easterner dwelling in the western world. The people have compromised to a level of selling their own fate

and destiny just to get the taste of the western sensibility. They have sold their own selves and reshaped their thoughts and accepted in totality the domination and imperialistic rule for the sensual satisfaction as in the case of the protagonist. The fall of the self, had greater impact on Changez because unlike many, he realized that he is fallen, thus has an opportunity to wake up and move ahead, which many other might have missed. The protagonist falls only at a physical level but many like him fall at the ideological level. The most important thing at this stage of life for the protagonist is, “What matters is not to know the world but to change it” (Fanon XVIII). Hence, the conflict gives rise to new thoughts followed by action to change the existing situation. The easterners represented by Changez, develop a new set of ideas that are native to the east. The strategy of the colonizing the minds of the people have never been a compromise for the Americans. They have laid traps in such places where there are narrow escapes. Erica, can be taken as an object here for an analogy. She has indeed acted as an agent to lure the minds of the eastern people and exploit them. On the other hand, we can understand the fundamentalist mind of the Europeans too. Why doesn't Erica enjoy the physical relationship with Changez unless he assumes the form of Chris, the former boyfriend of Erica? Let's us not term it as hatred for the easterners but definitely it is their fundamentalist thought which have barred them from developing any true relationship beyond their own world, here lies the true conflict. It is not that the easterners are fundamentalist, because Changez had very hope to be one amongst the westerner. Rather it was Erica who is not able accept Changez as someone who can be give her true solace of mind, just because he belongs to the eastern part of the world. Changez thought that she had accepted him as her own, a true boyfriend but she was wrong, he realizes that he was just a figure who replaced Chris, she never had any sort of intimacy with him, and rather it was with Chris and is the same till today. Thus, definitely it's the westerners who are more fundamentalist. Nevertheless, the issue here is the conflict between the emerging ideology of the East and the western hegemonic domination. With the realization came the questions and doubts about the authentication of his feelings. Changez genuinely feels “I have diminished myself in my own eyes” (Hamid 106) as he now understood that the West wanted him to change him forever and be their slaves. They wanted indeed, to make the easterners their eternal slaves. With this comes the rejection and betrayal, the signs of Eastern retaliation. Changez leaves the beautiful Erica forever with a heavy heart. Hence, the western sensibility has been discarded. The love and intimacy with the West was indeed at a physical level. It is vivid from the Changez's break-up with Erica that

the East can never have a true and eternal relationship with the West. Nevertheless, the bold step of Changez to leave Erica is in itself a sign of the East rejection the western hegemony. The love for the fashion and craze for the sensual pleasure does not negotiate the love and concern for the motherland and the national identity. Thus, there grows a deeper chasm between the East and West. This relationship is a very complex one. It symbolically denotes the relationship of the East and the West. The West accepts the East as a friend but at a physical level. The cheap laborer from the East attracts them. The much needed raw materials and support of the human resource has indeed forced the Western world to keep up their relations with the East. But if we look at things from the ideological level, then the East is left far behind. As Erica converse with Changez as Chris, they too maintain the diplomatic relationship just to exercise their power and domination over us. Better late than never, Changez realized all the harsh realities of American hegemony and says, “What your fellow countrymen longed for was unclear to me—a time of unquestioned dominance? of safety? of moral certainty? I did not know” (Hamid 115). The ideological conflict is evident here. The eastern people start questioning the ways of the easterner and silently start curving their own ways. One day, a stranger calls him “Fucking Arab” (117) and they nearly broke into a fight and this encounter has an intense impact in the protagonist. He could feel the amount of hatred the American had for the eastern people, in particular the Muslim community. To sprinkle salt to the already wounded heart of Changez, Jim says, “You’re preoccupied. Something’s eating at you. If I had to guess, I’d say it’s what’s going on in the world.....I know what it’s like to be an outsider” (Hamid 120). Even his good friends starts giving him some indirect hints about his race and status in the western world. In the words of Said, the views of the West about the East or the orient seems infuriating and vengeful, as it says,

Along with all other peoples variously designated as backward, degenerate, uncivilized, and retarded, the Orientals were viewed in a framework constructed out of biological determinism and moral-political admonishment. The Oriental was linked thus to elements in Western society (delinquents, the insane, women, the poor) having in common an identity best described as lamentably alien. Orientals were rarely seen or looked at; they were seen through, analyzed not as citizens, or even people, but as

problems to be solved or confined or—as the colonial powers openly coveted their territory—taken over. (Said 207)

This was the hardest blow, a blow of realization and deeper conflict that exists between the two worlds. The power of the western hegemonic does no good intentionally but definitely gives an opportunity to stop, think and set out right, to nurture a full-fledged eastern ideology.

When Changez has to return from Lahore after his initial visit, he feels reluctant. And the most striking change in him was that he starts keeping beard. He is no more a clean shaven fellow who runs after the American dreams, he is a changed man he says, “I haven’t shaved my two week old beard. It was perhaps, a form of protest on my part, a symbol of my identity, or perhaps I sought to remind myself of the reality I had just left behind” (130). The ideology is created now. The physical appearance has been a great concern, as since the beginning of the civilization the colonizers have divided themselves according to their complexion and colour. The white and clean shaven European were enchanting but for the protagonist, the truth no longer exists. He no longer associates himself with the rest of his friends and co-workers back in New York. Many times his colleagues advise him to shave off his beard but Changez denies. Hereby Changez tries to establish the eastern ideology that not all Muslims with the beard are terrorist. The psyche of the protagonist displays a bold sense of love for his own Pakistaniness. This not only establishes the fact that the East is different and unique nations in itself, it is also a place with its own ideologies and outlook.

Amongst many other facts and evidences of the emerging eastern ideology, the abrupt ending of the Changez-Erica relationship adds. The happy-go-lucky kind of relationship between the East and West has no real base. At the hour of judgment of their relationship, everything is turned down. The crust of the problem here is indicated in the following lines by Changez, “Why had I failed to penetrate the membrane with which she guarded her psyche?” (Hamid 141). It is indicative of the strength of the Western hegemony. The psyche of the West has a shield thus, incomprehensible and impenetrable to the non-Europeans. Thus, with this established facts, the conflicts intensifies and the chasm between the two nations deepens, ultimately forcing the East to have their own set of ideologies. The people of the East are open and welcoming by heart. For instance, if any foreigners ever visit place like India, the Indians open-up so much that their history and biology no more remains only with them. The case is not the same with the



westerners. According to Changez, he is not able to 'penetrate' into the mind of Erica even though they were having the intimacy of the lovers. The doubt and suspicion of the East increases as Changez finds the futility of his relationship with Erica. The protagonist did not indeed leave Erica but it was she who left him, as he says,

I had to choose whether to continue to try to win her over or to accept her wishes and leave, and in the end I chose the latter. Maybe, I told myself as I drove away, it was a test and I failed; maybe I should have risked it. I almost turned around and went back, but in the end I did not do so. Things might have worked out rather differently if I had turned around; then again, things might have worked out exactly the same. (136)

Changez is a realized soul now. He comes to understand the betrayal of the West. Changez has true love and trust on Erica, so does the East for the West. But West and Erica gives delusive hopes and dreams which can never be materialized. As West represents the hegemony, they are capable to create this web and entangles the East but same is not possible for the East. The conflict lies here and the difference distinct. The final phase of Changez-Erica relations ship is also indicative of the East yearning for the West till date despite all odds as the eastern ideology has not been able to hatch out and take the concrete shape of hegemony. The conflict and apprehension exists between the two parts of the world as the true face of the West is unveiled finally in the eyes of Changez and million other easterners. Eastern ideology gets its way paved through now, after the hardest blow and betrayal as he says, "But I had begun to understand that she had chosen not to be part of my story" (167). The entire dream world of the protagonist collapses. He becomes incoherent and emotional madman, flying off into rages and sinking into depression but realizes, "That America was engaged only in posturing....You retreated into myths of your own difference assumptions of your own superiority" (167). With this the climax of the situation is reached as Changez leaves the servitude of the West and goes back to his homeland to serve his own people. He joins a job as a university lecturer back at Lahore. The sole purpose of his joining the university was, in his words, "I made a mission on campus to advocate a disengagement from your country by mine" (Hamid 179). The protagonist's intention is anti-American now as he wants to propagate the idea of 'disengagement' of Pakistan (East) from

America (West). Hereby, he hints at raising the eastern ideology. Like the West, through the realized souls like Changez, the East can create its own established ideologies, thus he says,

I was popular among my students – perhaps because I was young, or perhaps because they could see the practical value of my ex-janissary’s skills, which I imparted to them in my course of finance – and it was not difficult to persuade them of the merits of participating in demonstrations for greater independence in Pakistan’s domestic and international affairs, demonstrations that the foreign press would later, when our gathering grew to newsworthy size, come to label anti-American. (Hamid 179)

The mission of the protagonist is also the dream of every Eastern souls. The life of Changez has gathered so much of skills and experiences and wants to make his fellow Pakistanis stand firm on their culture values and nationality, safeguarding their own identity. The easterners must promote their own values and systems without envying the East’s so that one day they stand equal with the West. Their own ideology must be shaped and nurtured. Every sphere of the Pakistani culture and traditions must be practiced and embraced so that no western influence gets to seep and enter Pakistan (East). With such bold steps and resistance only, their ‘gathering grow to newsworthy size’ and they stand tall and towering equally with the Americans, as anti-America. Noteworthy steps of the protagonist to persuade his own citizens to ‘demonstrate for greater independence’, is itself an intimation toward development of new eastern Ideology. Even the domestic affairs of most of the eastern countries have been the victim of western hegemony. Thus, Changez wants his own people to start appreciating their own culture. For instance, keeping beard and wearing white Kurta need not be looked down or dilute. Rather, every eastern must hold high regards to their own culture, traditions and language so that one day their ways of life too get an international fame and recognition in the world, like that of the West’s.

The technique of narration used by the author is unique. Indeed, Hamid has proclaimed the emergence of the eastern ideology by muting the voice of the American soldier in his novel. The voice is of Changez who represents the East. Till date in the history of mankind we have heard the hegemonic nation speaking and the rest of the subordinate listening but in the case of this novel the role is reversed. Changez (East) speaks and the unnamed soldier (West) listens.

Boldest of all steps ever is the instance where the East claims, “It seems and obvious thing to say, but you should not imagine that we Pakistanis are all potential terrorists, just as we should not imagine that you Americans are all undercover assassins” (Hamid 183). Such bold words are the indication of the vindication of rages which ultimately pronounces the birth the counter-hegemony (i.e. the budding Eastern Ideology)

## **CONCLUSION:**

### **MAPPING THE GAP BETWEEN EASTERN IDEOLOGY AND WESTERN HEGEMONY**

The Eastern part of the world has been in trauma since long, induced by a dream of achieving a status equal as that of the West. The West had its imperial rule over the easterners a long back, nevertheless, even today they have been enticing the East to follow their ways and indeed they have succeeded too. Easterners have started dogging the West instinctively, unaware of the fatal consequences awaiting them ahead. In the pursuit of the seeds of the dreams sown by the so called civilized countries (West), the easterners are fanatically running after it, and to some extent they have succeeded in achieving some fragments of their dreams. In this process, they have almost lost themselves; the heart, the soul and the self-identity. How did it happen? Who did it? Are they still under the western hegemony? Can they have their own ideology to maintain their individuality? A series of questions arises as we start dealing with a topic as such, and finally lead us to the discussion of the dominant hegemony and the emerging eastern ideology. The West has been the supreme authority since the early phase of civilization. Though the East is considered as the cradle of human civilization, it never got the absolute power and autonomy to rule the world. It is the western (European) countries that has been ruling the world since the dawn of human civilization. But, it wasn't that the Eastern land didn't want to rule, there was always a tussle for the power and the West always go hold of the bridle. With power came the idea of domination and imperial rule. The East has been the victim of the power corruption, but retaliation was evident then and now. Efforts have been made by the Eastern nations to prove their ideologies to the hegemon nations of the West but the nod of approval is still awaited. In the name of intelligence and moral leadership the European nations have continued plundering the poorer and illiterate nations of the East.

Moshin Hamid's novel, *The Reluctant Fundamentalist* is a sincere effort to show the true status of the eastern world - the dream of the easterners induced by the western lifestyle and their outlook. It also depicts how slowly, the eastern world perceives and realizes the overpowering shadow of hegemony, which ignites the embers of resistance and retaliation. The discussion on how the Eastern people have been trapped in the hegemonic net webbed the West with the prior consent of the Eastern dwellers is remarkable. Most importantly, the novelist vividly projects the

resistance of the East in accepting the entire package of hegemonic rule in various dimensions thus, creating the counter ideology.

The counter ideology gets on the set-on mode as the protagonist realizes the latent threat intended by the West to his own eastern community (Pakistan) by seizing their psyche and the individuality as a whole. Realization is the greatest blessing one could ever receive as it sets forth the new course of one's journey. Before the 9/11 incident, the protagonist was flowing with the wind blowing from the West with fanciful dreams and soothing pseudo hopes. But the WTC attack shakes both the parties. The East gets its realization and the West, yet another opportunity to strengthen their imperial rule. Changez leaves the Underwood Samsons and Company despite all the luxuries he gets to enjoy in the guise of the westerner. The realization of the effluent nature of his own act helps him to put an end to his play-like life back in the eastern land (New York). He also leaves behind his fiancée who wants him to love her not as Changez but as Chris, her ex-lover. Chris here also symbolizes Christianity- a hint at religious conversion is seen. The West wants to accept the easterners if they are willing to adopt the Christian religion, leaving behind their own native customs and rituals. The author has pointed the pivotal incidents and circumstances that an individual may face in the West, which can hook and trap the eastern innocents. For instance the sensuousness of the West has been a soft device to lure the eastern minds. But the protagonist is sensitive enough to recognize the western bait and immediately abstains himself from drowning in the swamps of western hegemony. Parting away from his lucrative job and beautiful fiancée he leaves for Lahore, his homeland which is an act of bravery, resulting to the emergence of counter hegemony. Back in Lahore, he joins a university as a lecturer. He starts advocating the anti-American ideologies, and organize demonstrations against the international affairs of his own country. He goes to the extent of protesting an American ambassador who visited Lahore by burning the effigies and throwing stones, and as a result the protagonist spends a night in the prison too, with this he was able to influence many young people to rise against the American hegemony. As a matter of fact the counter hegemony is established here. Changez becomes the center, he advises on papers, rallies and most of the social issues of his own people. Changez wanted thereafter to completely negate the thought of the western superiority from the minds of his own people and take forward his own Pakistani sensibility, maintaining his own pristine culture and heritage with a view to present it to the entire world that they (East) also exist at par with the West. The retaliation is worth noting here since

the daring hearts to defy the western hegemony are scanty in numbers as the wave of the West has strength of long experience and profound domination over the East. Nevertheless, Changez does dare to create anti-American views (counter-ideology) in the mind of a few of his people.

Besides, the muting of the voice of the American soldier in the way of narration is in itself a blow to the supremacy of the West. The protagonist Changez, talks all the thoughts, words and emotions of the unnamed American soldier, in a way of snatching the bridle, proving and celebrating total power and autonomy- making the Pakistani dreams come true. This way, the eastern ideology gets birth. Changez, gives shape to the ideology of the East but its strength is still questionable and validity debatable.

The undernourished egg hatches and the chicken fails to thrive. The success of eastern ideology to create its own concrete platform is not yet a success story. Despite all efforts to detach oneself from the hegemonic clutches of the West, Changez and his ideology fails to stand upright and face the world. In the first place, he fails to get the consent of his own people, as a result he is not able to reach the masses. The prerequisite for any victory is the cooperation, which Changez fails to grab. As a university lecture he could just influence the youth for demonstrations and a few protests, thus his position in the society becomes another stumbling block in the process of giving a proper shape and strength to the emerging eastern ideology. To mold the minds of masses, the person must be economically sound with strong political support at the back, which is missing for Changez. As a result even the ideas which is based on truth and social benefit gets no favorable conditions to thrive. The ideology fails to stand at par with the western hegemony because Changez still longs to meet Erica and misses his own life in New York. This is an evidence that, somewhere at the deepest core of his heart, Changez (easterners) still has the love and fascination for the West. In the race of living and lifestyle the East has been continuously eying the West. Unless there is a complete negation of western thoughts from the minds of the easterners they cannot stand at par with the West in any sense. Roses always comes with the thrones. Unless we are willing to subjugate ourselves to be hurt we can't effort to enjoy the company of the roses. The rose stands superior, as its lover is ready to face the amount of pain it inflicts upon the subordinate. There is always a silent sacrifice one makes to gain anything and for this very reason the eastern ideology fails to thrive too. The inextinguishable love for western fiancée Erica and the yearning for western lifestyle impoverishes the might and valor of the emerging eastern ideology. To create a concrete ideology one must be firm and determined to

sacrifice all desires and comforts but this is not yet possible with the easterners. The policy of the hegemon nation like America is the biggest trap, through the advocacy of meritocracy they drain in all the brilliant minds into their own country, thus they are more powerful than the East and the rest of the world. Foreign policies, modern technologies and ever blooming economy gives unsurpassable boost of power to the West, thus the East which follows and depends on the West for most of the avenues like; economy, technology and education can't fully defy the power it exercises. The eastern ideology fails flourish in front of the hegemon nations like America as they were born mighty. If we trace the history, western hegemony has given no space for any eastern ideology to thrive till date. Like the Protagonist Changez, the West has been fooling the East in the guise of awards and appreciations. Why are a few works of art like; movies and novels given the Oscar award and many similar awards and nominations? If we critically divulge into the core ideas behind these acts of the West, it gives us the glimpse of their cunning face. The West appreciates those works of art which depicts the eastern world in the way they want to see, and show to the rest of the world. If the darker side of the eastern world is depicted or talked about in great detail in any book or movie, the West immediately awards the highest honour and status to these works and brings them in the forefront. This way, such books and the movies are made famous, indirectly showing the people across the globe all the negative side of the East, as a part of their mission to keep the grip of their hegemony force intact. The innocent easterners never get to understand such devious motives of the West, thus they always remain as the sincere followers of the western masters.

The voice of the West is muted by means of narration. Changez (East) talk and the unnamed American soldier (West) listens. This gives a sense of eastern victory. It is true but what is the magnitude of the strength of the eastern ideology? If Changez had muted the voice of the unnamed American soldier in city of America, the victory would have been authentic but this happens in Lahore, the city of the Pakistanis (East). A powerful person never threatens his enemy in a lonely corner of his land rather he warn him in the land of the enemy and probably in front of his own people. Changez, here mutes the westerner in Lahore, thus gives us a hint that the East is not yet ready to retaliate back to the West. Concretization of the eastern ideology would have been completed if the East had built up their stamina to challenge the West in the American land, as the West have been doing to most of the eastern countries. The hegemony force is strong enough to search and kill Osama Bin Laden from his own residence with his entire family but the

East has not yet matured enough for such acts. Nevertheless, the resistance and retaliation is seen in every sphere of life. Failure of the eastern ideology has reasons enough even in the novel, for instance the protagonist did not leave the America with a will heart but very reluctantly. Love and concern of his parents and fellow citizens' makes him to leave America but not in the true sense of hatred or frustration for the American land. The way he misses his beloved back in America, checking of mails and longing to hear from her pushes forth the argument that the East, despite all odds love to embrace the valor and fantasy of the West. In this hazy state of mind, it's near impossible for the East to come up with their own ideologies to counter attack the western hegemony.

The problem of the East is as deep as the ocean and as vast of the sky, not because of the magnitude but because of its nature. In the play of the ruler and the ruled, the East has always taken the former role, thus the East have been a part of the defeated since time immemorial. With the continual defeat and torture exerted by the hegemonic forces it has affected the easterners at the psychic level. In the name of civilization and missionary, the West have been plundering the East, to the extent that it has now totally surrendered to their rule. The signal of consent is given by the East to their counterpart under pressure, as a means of last resort of survival. The trend continued and today's generation started believing that no one can supersede the West and they are meant to follow the footsteps of the West.

In such a scenario, the foremost thing is the mass realization. The entire population of the East must realize the latent menace of losing self in entirety to the hands of the West. As Changez, realizes that he was serving a nation who always wanted to harm his mother land, the easterners must realize that the world that they are fascinated embrace is a land which has a dream to plunder them and benefit from their losses. The sense of appreciation must be rationalized too. All that has been mirrored by the West is not truly rational at least for the easterners because the value system, manners and etiquettes are different in case of the East. For instance, western sensibility has to be discarded not deferred, as it is not a practice that has been approved of by the cultural ethics of the eastern land. Indeed, the Western sensuousness is a device to attract and exploit the East. Here it loses the rationality. In order to stay independent and hold up its ideology, the easterners must be rational enough to judge and grab the ways and commodities presented by the western counterpart. Changez feels related to the American girl, Erica because of the sensual pleasure that he gets in her company more than the real feelings of



love. This trend of thoughts of the eastern mass must be eradicated to increase the momentum of eastern ideology and give it a shape, good enough to stand at par with the western hegemony. The economy of a country determines its place and status in the global scenario, therefore the eastern countries must focus and strive to build on their economy. Changez is many times mocked at by his western colleagues about his financial status. The West gets on to the nerves of the eastern people and harass them because they are at an advantageous level in terms of economy. So taking the hint from the incidents cited by the author, the easterners must act promptly to elevate their countries' economy, thereby achieving the required level of power and autonomy to counter-attack the western hegemony.

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