

ROOTED COSMOPOLITANISM IN MOHSIN HAMID'S *THE RELUCTANT FUNDAMENTALIST* (2007)Dr. Kalsoom Khan¹, Muhammad Usman Ali², Dr. Mumtaz Ahmad³**Original Article**

1. Assistant Professor, National University of Modern Languages, Islamabad
Email: kalsoom.khan@numl.edu.pk
2. BS English, National University of Modern Languages, Islamabad
Email: 1999usmanali@gmail.com
3. Assistant Professor, Govt. Guru Nanak Postgraduate College, Nankana Sahib

Abstract

The present literary study posits the argument that Mohsin Hamid's novel The Reluctant Fundamentalist (2007) delineates Rooted cosmopolitanism as a balance between the extremes of European Universalist cosmopolitanism and the insular parochialism supported by chauvinist nationalists and communitarians. The themes, characters, narrative technique and linguistic aspect of the narrative are explored for the representation of rooted cosmopolitanism and the ways it challenges economic neo-imperialism, asymmetrical politico-cultural globalization and stereotyping on the basis of religion. To substantiate the claim in relation to this particular strain and motif in the novel, the theoretical concepts of nationalism, cultural affiliation and glocalization, from within the theory of Rooted Cosmopolitanism are applied to substantiate the claim in the analysis of the fictional work. A close reading of the novel is done to show that Mohsin Hamid's Rooted Cosmopolitanism negates and challenges the narratives of both globalism and localism in the novel selected for the study.

Keywords: Cosmopolitanism, Stereotyping, Nationalism, Theory, Fictional Narratives, Postcolonial

Introduction

At the turn of a new millennium, human civilization embraces its most advanced phase where scientific technology harnesses space in addition to time and turns interaction across the globe into a matter of routine. The number and frequency of people crossing borders, cultures, languages and affiliations multiply. In such an amalgamated state of affairs, Cosmopolitanism as a social and political theory acquires unprecedented and unparalleled significance in setting normative standards for dealings transverse societies founded upon equal opportunity, fairness and pragmatic balance. The early stages of the theory's development, guided by Western thinkers, started out with inclination for a moral universalism requiring extreme impartiality and culminated in the establishment of a few global state-managed and civil society organizations. It paid little attention to the questions of hegemony, local/contextual neglect and impracticality linked with abstractions like universals and alliances resting on it. However, a study of the latest progress in the theory, led by contributions from Postcolonial scholars, reveals how such wrongs are subsequently redressed and room is made for more critical, comprehensive and realistic versions of cosmopolitanism. Among them, Rooted cosmopolitanism

stands out as the current most viable option with equivalent emphasis upon the individual significance of both the local and the global and their mutual interconnectivity.

From 1990 onward, theorists from Sociology, Anthropology, International Politics, Philosophy and Literature have been debating in support of Rooted Cosmopolitanism which stresses upon sustaining rooted identities, cultural diversity and national concerns while reaching out to be part of multiple foreign communities and broader transnational networks. Keeping the colonial experience of the world in mind, they hold up local autonomy and national sovereignty as essential for the psychological stability and political security of a particular enclosed society as well as for resolving its immediate cultural and economic exigencies. National self-governance, historic cultural distinctiveness and local religious/moral values serve as natural tools against the homogenizing rhetoric of Manhattan-centric hierarchical and imperial ventures whether in the form of capitalist exploitative economic globalization or direct military occupation. At the same time, thinkers of rooted cosmopolitanism regard it as indispensably vital for the highly inter-linked societies/nations of a globalized world to be open, communicative and cooperative toward others for the solution of universally interdependent issues such as global economy, environment, nuclear proliferation etc.

Mohsin Hamid is a Pakistani novelist in English popular with both Pakistani and worldwide readership. His fictional narratives have left their mark on the global literary landscape and have been conferred with numerous Asian, American and international prizes and awards along with being on the International Bestsellers' List. His novels are notable for their depiction of the whole cultural, economic and political panorama of a society within a remarkably brief narrative. Experimentation with language and narrative modes adds to the literary value of his work while its pertinent content exposing the ironies of current phenomena of cultural hybridity, economic globalization and international relations render them highly relevant.

An analysis of Mohsin Hamid's literary works, articles, essays and interviews inform that he is a liberal Muslim and a flexible, open-minded nationalist; characteristics which pave way for his being a cosmopolitan as well in the form of maintaining and cherishing relations with foreign cultures and organizations. His cosmopolitan experience enables him to appreciate American advancement and pragmatism while, simultaneously, reproving its capitalist fundamentals and Imperial tackling of Muslims across the world in the backdrop of 9/11. Mohsin Hamid's *The Reluctant Fundamentalist* (2007) is a literary effort delineating the dilemmas of mainly middle class Pakistanis in the neo-colonial conditions of the postmodern era. The interpretation of the literary text holds great significance for connecting the postcolonial national framework to a global postmodern milieu without loss of justice and equality.

Study Statement

The present study explores how postcolonial literature strives to maintain its national identity while desiring to advance interactions with other cultures based on egalitarianism. Through a scrutiny of the characters, themes, narrative technique and linguistic style employed in *The Reluctant Fundamentalist* (2007), the study appraises the linkage of these literary features to the roots and global processes.

Research Questions

1. How is rooted cosmopolitanism established in Mohsin Hamid's *The Reluctant Fundamentalist* (2007)?
2. How does rooted cosmopolitanism provide the text with a critical space to interact with both the local and the global?

Significance of the Study

The present study looks for substantial grounds to support Pakistani novelists in English having multiple nationalities against the superficial mind-set which dismisses them as rootless cosmopolitans with little or no attachment to their backgrounds. Readership from the home country as well as foreign cultures regard their work as unduly harsh to and critical of local social systems in order to please the Western audience. They are charged with writing in the foreign language English and popular Western literary genres to conform to Western literary canon and get admittance into their good books. This research aims at an in-depth study of a renowned Pakistani novelist who is a member of global financial companies and nurtures plural cultural associations as a sample test. This critical inquiry seeks to prove the fact that cosmopolitanism does not signify a dilution of nationalism or harboring a subservient self-centered agenda catering blindly to the stipulations of Western politico-aesthetic theories. It proposes to bring to light the exact nature of cosmopolitanism these postcolonial global writers cultivate while roaming and residing across the planet.

Research Methodology

In this qualitative research, a close textual analysis of *The Reluctant Fundamentalist* (2007) is carried out in order to figure out the nationalistic affiliation of the author which infuse his portrayal of the home culture and the American society. The theoretical framework of analysis is evolved on the basis of the theory of Rooted cosmopolitanism which has been one of the latest critical responses to Universalist cosmopolitanism out of the debates raging within the theory of cosmopolitanism. Rooted cosmopolitanism shares the concerns of Postcolonial Studies highlighting the legitimacy of specific local obligations and national concerns. Delimited by the theoretical framework, the research, therefore, focuses upon the postcolonial and rooted/nationalist perspective highlighting the connection and commitment of the text to rooted identities comprising local history, national priorities and specific religious as well as cultural norms. The study also encompasses the postcolonial critique of American Imperialism and an asymmetrical globalization exploring the characterization, themes and the stylistic form engaged for the purpose.

Literature Review

Khan and Elahi (71-77) analyze *The Reluctant Fundamentalist* (2007) through post-colonial perspective by giving special attention to the postcolonial concerns like intrusion, misrepresentation, hybridity, otherness, stereotyping and the war on terror. They explore the way Hamid has brought forth the stereotypes in western society through the story of a Pakistani nationalist who at first is blindly in love with the culture and the pragmatist approach of America but later on, after the revelation of the hidden enmities towards Muslims by American society, he broken heartedly decides to come back to his native land with some altered point of views specifically because of the stereotyping of the Americans. The concept of stereotyping in the western society has specifically been explored by Hamid but at the same time the counter-stereotyping of the people from oriental background has been brought forward in a very interesting manner. The study reveals that stereotypical images of Muslims in American society had major effects on post-colonial concerns like the War on Terror, misrepresentation and intrusion.

Hayati (31-52) conducts the study of *The Reluctant Fundamentalist* (2007) with the lens of Western and Eastern identity clash, which portrays the protagonist of the novel as a glocal one, (someone with the balance of global and local identities), by using the postcolonial theories of Edward Said, Homi K. Bhabha and Fanon. Hayati explicates the dilemmas, cultural predicaments and threats to one's identities while living in a totally alien culture to build an empire at human cost. In a hegemonic way, Changez' ethnicity and identity are subjected to alteration. He concludes that these

identities are supposed to be stable while the protagonist's glocal identity in *The Reluctant Fundamentalist* (2007) indicates that the identity is at risk due to cultural conflicts and the novel can be seen as a reaction to imperialist discourse from the Pakistani side and advocates for the de-colonization.

Akhtar et al. (343-48) scrutinize the immigrants' problems, specifically the Pakistani Muslims' in the backdrop of 9/11, in the process of examining the identity crisis of the protagonist Changez in *The Reluctant Fundamentalist* (2007). Roots and history play a vital role in the building of identities and the protagonist of the novel faces troubles in the multicultural country America by negating his roots, past and culture. Though world has become a global village yet the modern technologies and scientific advancement has put identities at the stake. Therefore, negation of one's past is difficult to tackle even in the global era. Akhter concludes that complication of identity is invariably initiated with negation of one's past and cultural roots.

In another research study, Azeem (75-88) posits his elucidation, while drawing a comparison between *The Reluctant Fundamentalism* (2007) as American-Pakistani fiction and the sub-continental colonial discourse. The basis for analogy is the violence exercised by the (neo) imperialist machinery supported by YehoudaShenhav's argument that "the emergency rules which guide the war on terrorism and the management of these societies today painfully resemble those of the imperial age" (27). The researcher also argues that the identities of the subject race of the imperialist period were marked by evasiveness as well as racial and cultural borders. The only line of discontinuity in the post 9/11 imperialist discourse and British colonial discourse is the fact of the substitution of nationalism by transnationalism. In addition, he argues that American cultural imperialism, functions both inside and outside the United States, through detentions, surveillance, and torture in the case of Diasporic American Muslims.

Theoretical Framework

The first and most substantial feature rooted cosmopolitanism (as a postcolonial version of cosmopolitanism) upholds is a resolute belief in nationalism (Hodgson; R.Werbner; Walker; Nagy; Berman; Mingolo; Williams; Appiah *The Ethics of Identity*). Stanton (636-37) and Walker observe that rooted cosmopolitanism endorses the postcolonial view of the nation- state as a guardian of sovereignty, self-governance and distinct cultural life in opposition to the universalistic narratives of neo-colonial capitalist globalization led by the West. Appiah ("Cosmopolitan Patriots"), Walker and Nagy reaffirm the position that both believe in closed political communities as a historic and pragmatic way of collective co-existence where the dues and duties of each citizen are legally and democratically established. Marchetti (95-105) also maintains that both post colonialism and rooted cosmopolitanism support particular affiliation and responsibility to a local/national context which brings and binds people together in unique cultural, political and moral experiences. Calhoun emphasizes that in such a positive light nations look more like groups created on the basis of "shared interests" realized through "public discourses" than merely dull inheritances" (880).

Rooted cosmopolitanism also shares with post colonialism an ambivalent attitude towards globalization. Slater and Loomba elaborate that postcolonial appraisal deconstructs globalization as the latest manifestation of the imperialist designs which have been appearing in various semblances since the colonial venture began around the seventeenth and eighteenth centuries. Loomba argues that colonialism persists in the form of current inequalities and disproportion between the First world and Third world nations (3-7). In the global setting of the late twentieth and early twenty first century, third world countries are post-colonial in the sense that they are officially sovereign states and are not directly ruled over by another powerful state. Yet they are not only postcolonial but neo-colonial as

well since their cultural, economic and political conditions are controlled indirectly by the former colonizers along with the comparatively new American empire.

Rooted cosmopolitanism is also critical of cultural globalization, regarding it as nothing else but the spread and supremacy of European and American popular culture (Leiber and Weisberg; Slater). This so-called cultural globalization, borne by the economic contrivance and universal consumer products of multinational companies, is in fact a "Disneyfication" and MacDonalidization of the world (Leiber and Weisberg 284). Slater quotes Mosqueura's depiction of the illusory image of a globalized cultural exchange run by "the existence of a highly centralized system of museums, galleries, publications, collectors and market networks which exercises a legitimate power based on a Eurocentric criteria or even Manhattan-centric criteria" (651). This trend of globalization to culturally homogenize the world in the interest of American-European economy is imperial, disregarding the very principles of cultural distinction, equality and inter-cultural discourse upheld by rooted cosmopolitanism (Leiber and Weisberg 281). Rooted cosmopolitanism reasserts a community's unique identity and revivesits political autonomy against imperialist injustices in the guise of globalization and universalism.

Rooted cosmopolitanism regards the role of literary writers, the language they should use and the forms, the techniques and themes they should adopt, in pretty much the same way as Postcolonialism does. Ashcroft, Griffiths and Tiffin in *Key Concepts in Postcolonial Studies* as well as Beck in *The Cosmopolitan Vision* cite that the post colonials have moved on from the naive claims of recovering a pure, uncontaminated past to the acknowledgment of an intermingling world where hybridity and Diaspora are no more derogatory terms. Postcolonial writers, as rooted cosmopolitans, have come to write in lingua franca, about cosmopolitan matters, drawing upon techniques from overseas without losing sight of their own social/religious traditions or national afflictions. The local and global themes, literary forms and languages intertwine in their works as they do in the real world.

Zapf, Irvine and Berman also explicate that the literary language utilized by the postcolonial English writers, most of whom are rooted cosmopolitans, is a mixture of English and the local/national language. Such amalgamation not only points towards the dialectical reality called Glocalization (the global in the local and vice versa), but also towards the dictum i.e. "absolute identity does not exist, but neither does absolute difference" (Zapf 288). Irvine asserts that such a linguistic blend challenges the absolutism of both the English language and the local one (606). Such a hybrid language containing freshly invented terms from the union of the two languages is essential to English literature that is produced out of a special bond to a specific local context (Berman 158).

Analysis of *The Reluctant Fundamentalist* (2007)

An analysis of *The Reluctant Fundamentalist* informs that the pivotal principle of rooted cosmopolitanism which is dialogue across cultures and nations is violated by the American character in the text. In the center of Lahore, he sits as equipped and alert as one can possibly be. He is an undercover security agent on a special mission and this is the type of majority of Americans who visit Pakistan. Changez suggests that he is here to unearth anti-American elements and deal with them in a befitting manner; i.e. either to transfer them away to unknown detention places or eradicate them on the spot. Cultural interaction, academic exchange or participation in debate forums has hardly been the goals associated with Americans coming to Pakistan. The motives are always economic, political or military involving bullying, manipulation or dictation of varying sorts.

The story of *The Reluctant Fundamentalist* (2007) also depicts the difference between the ground reasons for the cautiousness and vigilance of Changez in America and the watchfulness of the

American in Pakistan. On an official level, Changez is generally sociable, polite and communicative towards his American colleagues. He only stays reserved or guarded when the others, being of the same culture, nation and probably values and temperaments, break into informal chit-chat. Jim, the managing director of the company, observes this and tells Changez that it is a sensible strategy since he is an outsider and should mingle watchfully. This helps him avoid any uncalled-for complications with the host society. The American, on the other hand, is not in Pakistan to co-learn or co-work with the Pakistanis but is on a military and political mission here. He is wary of the surrounding and every individual he comes across. The reason is his lucid knowledge of the fact that the Americans have waged an unnecessary war against a substantial section of the Pakistani population and that they are slaying and deporting a large number of them against the laws of international human rights. He is also aware of the fact that many Pakistani tribal families living near the border with Afghanistan are affected by their so-called war on terror. He is not insensible enough not to expect any consequences of his country's imperialistic brutality in the form of local retaliation. Unlike Changez, whose nation is not guilty of aggression, injustice or expansionist designs, the American is extremely "uncertain whether it is predator or prey!" (19).

A study of the text discloses that American Imperialism operates fundamentally through its economy and the facade of economic globalization. It is this reality which makes Changez realize that "finance was a primary means by which the American empire exercised its power". American economy is in fact a huge plan to dominate the world. For this purpose the cream of the world is filtered, facilitated and acquired to boost this structure. Talented young students like Changez are allured through the offering of American visa, scholarships and financial aid. Lucrative jobs are put forward to make the industrious and intelligent of the world stay and contribute to their economic system. In this regard, as Jim points, people with hunger are given special preference. That is capable individuals from the third world countries are given priority since they come from collapsed economies and are ready to work for low wages. Their need also ensures that they will, unquestioningly, exert more effort and concern towards the tasks assigned to them. They serve as easily tamed labor for the machinations of the Empire. America favors and facilitates only the kind of globalization which profits it, resulting in brain-drain for the ailing postcolonial world.

The Reluctant Fundamentalist outlines how War on terror and other American invasions and interferences in the world are tied with its hegemonic economic interests. American economic interests decide which region with rich natural resources is to be occupied directly and which country is to be controlled economically through indirect political and military means. Wars, occupations, military operations and strategic alliances are all paths to one end; economic supremacy. The novel verifies America breaching another tenet of rooted cosmopolitanism which is an open, interactive and cosmopolitan nationalism. After the debacle of 9/11, the narrow nationalistic bent of America comes to the surface. As, 9/11 serves as a moment of epiphany for Changez, similarly it brings to the daylight American self-centered nationalism which has already been maltreating the world through its economic, political and military tactics. This highly un-cosmopolitan and unfair nationalism has been very much a force lurking behind American Imperialistic policy since Second World War; 9/11 only denudes and unleashes the evil spirit.

Changez deliberates that a cosmopolitan response to the attacks would have been to sit across the table with the attackers, listen to their grievances and find solutions to conflicting interests through negotiations. Political efforts for mutual reflection and discussion would have helped in instituting terms and conditions acceptable and benign to both the parties. This strategy of dialogue embedded in open and receptive nationalism would have eliminated not only the incumbent war but

the very root causes leading to it.

The text vividly portrays American National flags multiplying and making imposing displays everywhere after 9/11. The narrative depicts that American media plays a predominant but indiscreet role in the expression of this rigid nationalism. It keeps on presenting news bulletins and documentary programs which are inward looking and utterly overlook the other side to this war. Changez is dismayed by news on American channels with “the partisan and sports-event-like coverage given to the mismatch between the American bombers with their twenty-first century weaponry and the ill-equipped and ill-fed Afghan tribesmen below” (51). American media busies itself with only the American loss and the American duty to strike back. It seems startling and alarming to Changez that other critical conflicts in the world involving billions of lives like the tension between Pakistan and India get no mention in it. This obsession with national self-interest proves the fact that the safety and stability of other nations and regions do not matter to the Americans at all. They are preoccupied with their own security and economic interests and as long as those are fulfilled, the rest dying of hunger or war or any other reason makes no difference to them.

Hamid critiques the branding of all bearded Muslims as religious fundamentalists and terrorists by America and the West after 9/11. He implies through Changez’s reportage that the credit for this image-building goes to the American/Western media’s strategies of representation which turn simple common people busy in daily chores into fanatics and extremists. American rhetoric in both print and electronic media produces and circulates the terrorist image of Muslims in order to create the hype of an imminent threat to the lives and safety of Americans. A single event perpetrated by a small group of people is manipulated for political reasons and distorted in order to universalize and homogenize a vastly varied world of believers in Islam. The politics of cultural representations of Muslims in the form of fanatic stereotypes thus informs Western/American institutions, policies and practices. It serves them as a good pretext for legitimizing the supposed war against terror, attacking Muslim lands and sabotaging their natural resources. Changez emphasizes that beard is not wholly about being a mark of religiosity among his countrymen but is also a custom approved of in Pakistani culture. He cites as an example his father and brother who have beards though they are by no means religious zealots. He considers an average American’s alarm at beard as a ridiculous affair: “it is remarkable, given its physical insignificance--- it is only a hairstyle, after all—the impact a beard worn by a man of my complexion has on your fellow countrymen” (78). Hamid hints it as ironic that America stands in fear of a self-created image of other i.e. a bearded Muslim.

The Reluctant Fundamentalist also records America’s unwarranted handling of all Muslims, Pakistani Muslims in particular, which goes much beyond mortifying examinations. Majority of Pakistani Americans are taxi drivers who are arrested arbitrarily, battered physically and taken to detention centers without trying them in legal courts and giving them any slight chance of defending themselves. The houses of Pakistani Muslims are broken into, their shops are closed and their mosques attacked and held under observation. Common Pakistanis like Changez are maltreated by inconsiderate Americans who assault and harass even during work hours. Muslims are fired out of jobs and their businesses and opportunities are strictly curtailed. They are tackled as a sickness in the body though they have contributed enormously and harmlessly to the American society and its giant economy. Hamid’s critical review slams the racial profiling and ethnic victimization of Pakistani Americans in the wake of war on terror. America sticks to barbarity not only on its own soil but also hurls threats of revenge and devastation to the land of Pakistan, menacing common Pakistanis who are neither fundamentalist nor interested in confrontations they cannot afford. The state of Pakistan guarantees all kinds of support to the Americans against the Taliban and yet Pakistani citizens are

dealt with in an unjustifiable, inhuman mode.

An average Pakistani, in the character of Changez, sympathizes with Afghanistan who is a neighbor and a fellow Muslim nation having close brotherly ties with Pakistan. There is no match between the military prowesses or, for that matter, the economic strength of the two countries and it is sheer barbarity on the part of the mighty to come and crush the weakling. Both Hamid and his narrator consider it as a war which favors only the economic and strategic interests of America, disregarding all principals of fairness and respect for mutual sovereignty.

The Reluctant Fundamentalist also tells off American duplicity and self-seeking friendship with Pakistan. Hamid underlines time and again Pakistan's declarations of support to The United States of America in the War against Terror. He argues that Pakistan takes a tough decision by joining the position of a frontline American ally in the military invasion of its fellow Muslim state, Afghanistan. It, therefore, expects moral and political support from its influential partner whenever a conflict or tension surges in relation with its archrival India. Apprehensions involving India are central to a common Pakistani's daily existence as are frequently highlighted by Hamid. In *Moth Smoke* it is the nuclear arms race which causes panic, a sense of urgency and fears of a nuclear war among masses in Pakistan. In *The Reluctant Fundamentalist*, there is an attack on the Indian Parliament and, as ever, Pakistani hand is implicated in it. Fierce oratory of retribution is heard from across the border and the comparatively weak and smaller state of Pakistan is rendered anxious. Pakistan expects America to play its role as a mediator in bringing peace and stability to the region. America, ironically, never fulfills the expectation. It stays neutral, never standing by the side of the nation which ever serves them loyally. This adds to the aggression shown by India, thus making the situation worse and pushing the two countries even harder to the brink of war. Like a true imperial force, it commands allegiance without having to bother about a minor state's life or the moral obligations of an alliance. The author as well as his storyteller, being both Pakistanis, knows very well "of alternating periods of American aid and sanctions" (94) i.e. times when America needs Pakistan's military and strategic support and times when it does not, respectively.

The essence of *The Reluctant Fundamentalist* lies in the presentation of the Postcolonial Third World's resentment towards the Western/American First World. In the novel, the background, perspective and sentiments of a common Pakistani, a Filipino driver and a Chilean publisher converge as closely akin. Changez, when he is being driven in a limousine through Manila in the company of his Americans colleagues, finds a nearby Filipino driving a jeepney glaring at him. There is a loathing in his gaze so blatant and fierce that Changez is shocked. He broods over the expression and arrives at the conclusion that West/America is detested by the underprivileged of the world for playing unfair and aggravating their respective situations, a feeling he is not altogether unfamiliar to. He gets that the Filipino driver is related to him as: "he and I shared a sort of Third World sensibility" (40). As a Pakistani, he sympathizes with the Chilean Juan Bautista as well who along with his co-workers is to be made redundant by the inconsiderate profit-making dictum and heartless pragmatism of American-led global economy. Hamid convincingly depicts Changez feeling a strange kind of pleasure and fulfillment, like most of the postcolonial (neo-colonial) people, when there is an attack on the World Trade Center: "the twin towers of New York collapsed. And then I smiled" (43). Changez, who is an otherwise loving and compassionate person, rejoices at the death of thousands of Americans. He soon grasps the truth behind this bizarre response. It is not the actual act of killing or destruction that is agreeable to so many like him among the Third World masses but the very symbolism of it. To them, 9/11 signifies the downfall of a global capitalist economic system serving as the main Imperial tool to stamp out the national vigor and cultural diversity of so many glorious

civilizations on earth.

In *The Reluctant Fundamentalist*, Hamid follows the same trend of thought exemplified by Changez when he grows beard on return to America as a remonstrance against American homogenization of all Muslims and Pakistanis as radicals. Hamid sticks to the standpoint that the reinstatement of religious and cultural roots can be the best option against imperial inequities. He demands that a bearded Changez be regarded not as a religious or national fundamentalist but as a member of a distinct religion, culture and ethnicity who is free to choose and practice. This freedom is conferred upon him by the moral and legal laws of religious and cultural diversity. After the harrowing pains inflicted upon the Muslims in the wake of 9/11, no Muslim would fain looking like the imperial soldiers who are fighting robustly on all fronts with clean-shaven appearances. The gist in both the works is that fundamentalism is fueled by the inequities of capitalist globalization as well as American imperialism. Once these two are regulated and brought down, there will be no more fundamentalists, or, reluctant fundamentalists.

In *The Reluctant Fundamentalist* (2007), Mohsin Hamid turns away from the plural narrative technique utilized in *Moth Smoke* and instead, takes up an innovative and radical procedure for telling his story. This time it is the dramatic monologue which constructs the sequence of events. Such scheme of narration has been rarely used in the English novel. The sole narrator of the novel is a Pakistani character, named Changez, who has had a cosmopolitan experience as well. His perception of proceedings dominates the novel. There is an American character who is listening and responding to the Pakistani character yet he is not endowed with a voice in the novel. And the silence of the unnamed American character is reasoned for through the context. He is an undercover security agent on a special mission to track down anti-American individuals and movements. Therefore, he is highly observant and alert and extremely cautious when it comes to speaking out about anything, no matter how general. Even on comparatively insignificant objects like tea, food, flowers and minor occurrences in the market around, his opinions are not articulated by him but are hinted at through the speech of Changez.

This drastic jump from the plural narration of *Moth Smoke* (2000) to the dramatic monologue of *The Reluctant Fundamentalist* (2007) is too massive a measure to be overlooked. In essence, it depicts a transformation in the author's outlook. *Moth Smoke* is about Western cultural influence on the lives of Postcolonial Pakistanis caught in the throes of injustices and imbalances caused by capitalist globalization and local corruption as well as mismanagement. The impact is shown indirectly and in multiple dimensions requiring the reader to scrutinize and appraise on his/her own. In contrast to the narrative style of *Moth Smoke* (2000), *The Reluctant Fundamentalist* (2007) adopts a more strident and fundamentalist stance by raising the local voice. It denotes that the author supports reverting to the cultural value and safekeeping of the roots in the face of capitalism-driven exploitation and discrimination. The writer is fully conscious of the repercussions of his deliberate choice in narrative method as he remarks in an interview to the *NPR Morning Edition* "the very nature of dramatic monologue indicates a bias. In this case, you only hear the Pakistani side – the American who is being addressed never gets to speak – and so the novel makes very obvious its biased nature". This standpoint is revealed by the context of *The Reluctant Fundamentalist* which discusses local and global affairs directly and forms decisions in favor of protecting one's home country against Imperial tactics. The change is robustly represented not only by the shift from a liberal Muslim Darashikoh and a liberal cosmopolitan Changez to a bearded anti-American Changez. It is also symbolized by swing from a diffused plurality to the empowerment of the local against the anti-plurality designs of Imperial America. In an article titled "Success of understatement" published in *The*

News (April 29, 2007), Professor Saeed-Ur-Rehman looks at the adoption of this narrative technique by a Postcolonial/neo-colonial Pakistani English novelist in such terms:

As far as storytelling is concerned, this device works perfectly and its deployment is superb. The politics of using this device are even more interesting. For the first time in Pakistan's intricate and messy relationship with the United States of America, we have a scenario, though fictional, where the American listens to the Pakistani for such a long time. The American voice is missing or is only present through the Pakistani voice. The various ramifications of this fictional interaction are healthy for Pakistani literature as well as Pakistani identity.

Conclusion

The analysis explored the postcolonial perspective shared by Rooted cosmopolitanism in *The Reluctant Fundamentalist* (2007). The postcolonial/neocolonial viewpoint stays as an everyday experience with more than half the globe compelling them to be protective of their national sovereignty and religious/cultural heritage. This outlook of the third world makes it rigorously criticize the discriminatory process of globalization serving the first world agenda and adding to the poverty of the already impoverished. Rooted cosmopolitanism displays a subtle but keen awareness of these dilemmas and joins hands with post colonialism in condemning all sorts of biased progressions be it an asymmetrical globalization or universalist cosmopolitanism. This strong alliance between post colonialism and Rooted cosmopolitanism validating the local concerns of these marginalized developing masses and emphasizing upon commitment to roots was established through textual examination.

The literary features of characterization, themes, narrative mode and language employed in the novel were scanned for the goal. Main characters in the text exhibited loyalty and liability towards their national community and its social conditions and took a firm stance of reforming and improving them. Dominant themes were evidently concerned with highlighting the value of local civilizational diversity and the rapid harm done to it by one-dimensional cultural hybridization and manipulative economic globalization. The use of dramatic monologue as a mode of narration giving the local voice complete authority and perspective and the steady insertion of Urdu words within an English account also supported a nationalist agenda aimed at subverting the imperial universal homogenization.

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