



The Concept of Postcolonial Othering in The Reluctant Fundamentalist and Exit West by Mohsin Hamid



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Abstract: *The current study intends to explore the clash between East and West as depicted by Mohsin Hamid in his novels 'The Reluctant Fundamentalist' and 'Exit West.' The study looks at how far and how efficiently Mohsin Hamid has portrayed the concept of Postcolonial Othering in his literature, and analyzes its consequences on Asian and Western People. For this purpose, it has followed the qualitative interpretivism research methodology, in which the analysis is conducted through a review of Hamid's selected literature, as well as scholarly published articles. The collected data was further analyzed through inclusion and exclusion criteria, and findings were used to reflect the dimension of postcolonial literature towards highlighting the social and cultural issues, as well as the victimization of communities in the name of decolonization. Overall, the reason for conducting this research is to highlight the curse, which the world was facing due to the absence of legislative structure, policies, and social frameworks.*

Key Words: Post Colonialism, Othering, Fundamentalist

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Introduction

After World War II, the liberation of nations and the act of decolonization under colonial rule provoked the recreation of social and individual identities, which not only brought territorial issues but also several social, economic, and psychological challenges for the newly freed nations. After the decolonization, the struggles of nations also strengthened to regain their levels of life, social status, cultural significance, economy,

art, and all other social and political aspects which had been lost by the power of colonization. In such an era, the authors also used the power of their words to speak up against the colonized power's influence over the weak nations and highlighted several social, political, and economy-associated challenges, faced by decolonized nations. The authors used various topics to highlight the social and political challenges to the nations; such as some highlighted the feminism-associated challenges; some raised



their voices against immigration issues; some discussed the problems of identity; and others explained the social and psychological barriers to the success of decolonized nations. Such a wave brought an alteration in the post-colonial literature, where the major target of the author remains the discussion of cultural, economy, art, identity, and mobilized political power influence. The current study intends to explore the clash between East and West as depicted by Mohsin Hamid in his novels *'The Reluctant Fundamentalist'* and *'Exit West.'* The study looks at how far and how efficiently Mohsin Hamid has portrayed the concept of Postcolonial Othering in his literature, and analyzes its consequences on Asian and Western People.

Research Objective

The purpose of the current study is to investigate the concept of postcolonial othering, presented by Mohsin Hamid in his literature *'The Reluctant Fundamentalist'* and *'Exit West.'*

Research Question

- Q1: What is Postcolonial Othering?
- Q2: How Postcolonial Othering has contributed to cultural and social differences between Western and Eastern people?
- Q3: How Mohsin Hamid has discussed the concept of postcolonial othering in his literature *'The Reluctant Fundamentalist'* and *'Exit West.'*

Significance of the Study

This study would give knowledge of two unique societies; Pakistani and American. As this is a cross-cultural study and diverse investigation of two societies, it focuses on the relationship between the two societies and their expectations. It will see how a person's expectations are abused and how to

adapt to them. The foremost criticalness of the present examination would comprehend the people's conflicts in culture and understand the political variables, social, religious, and social elements.

Theoretical Framework

The Postcolonial theories concern the outcomes of colonization on a specific culture and civilization. It deals with the responses of the society to the effects of colonization. Frantz Fanon was a great theorist who had experienced tragedies and contradictions throughout his life. He had personally experienced the fight against colonialism and struggled hard for liberation from France. He presented a literary theory of colonialism, according to which colonialism is a form of domination of indigenous people over others for the sake of success at the global level (Gibson, 2003). In his theory, Fanon and his followers highlighted that humanity and thinking of dichotomy are always taken for granted, and therefore the world has been facing racism and social challenges. They criticized the power relation between the colonized and the coloniser to explain how humanity is ignored for the sake of power influence and thus worked hard on the concepts of human rights and universal human subjectivity. The authors (Fanon, 1967) criticised the wrong use of power by the colonisers and thus published literature with anti-colonial liberationist critiques to highlight the importance of identity and human rights.

Several theorists also highlighted the issue of immigrants' identities in the colonized and decolonized regions. Sam Selvon and George Lamming highlighted the major challenges of identity for immigrants. The authors used their literature to explain how immigration became a cure and a curse at the same time. After decolonization, some of the states have been facing several financial and economic challenges due to which people started migrating towards the regions where they

could earn sufficient amounts. George Lamming explained that when he was born, he could hardly find his relative around him because they belong to Negro community and thus they moved from Western India to America and other regions to earn money. This urge to earn money promoted the concept of immigration, but the hardest part was the identity issue. The Negroes were prominent among others due to their colour and physique and therefore they were discriminated against at the workplace and had to face racism due to their colour and backgrounds (Chamberlain, [2018](#)). Now, the people were left with two options; either to live in the poor states where they had hardly something to eat, or to move to other regions where identity would always remain a question mark and source of racism.

During the postcolonial period, several authors worked on cultural diversities and proposed their frameworks. However, Homi K. Bhabha was an Indian author who described cultural diversities in a proper format through the use of significant terms; Liminality, Mimicry, Hybridity and Ambivalent. Being a deconstructionist, Homi K. Bhabha defines culture as a product of another culture (Rahaman, [2010](#)). According to him,

“It is the mark of the ambivalence of the nation as a narrative strategy — and an apparatus of power — that it produces a continual slippage into analogous, even metonymic, categories, like the people, minorities, or ‘cultural difference’ that continually overlap in the act of writing the nation. What is displayed in this displacement and repetition of terms is the nation as the measure of the liminality of cultural modernity. (Rahaman, [2010](#))

Thus, the word 'ambivalence' refers to a state of mental, social, cultural or behavioural condition of people which includes positive and negative aspects of anything. Bhabha (Milostivaya & Nazarenko, [2017](#)) explains the idea of ambivalence in the

form of culture or culture itself from the deconstructive standpoint. This makes it clear that the postcolonial social and cultural changes have brought several difficulties for the Muslims of the Asian region, which also left a worse psychological and social impact on their lives. Such psychological stress and discrimination based on cultural diversity kept people unable to perform well in their lives and thus led to social insecurities among people. These social issues not only affected the Muslims' lives, but also provoked them to adopt unethical means of earning, such as corruption, terrorism, and other social issues, which led to several other social problems in the states.

Research Methodology

Research Paradigm

The research paradigm is used to evaluate the many sorts of research and the potential impact that it will have on society in the future. At this level, the research is analysed and categorised according to one of three schools of thought: positivism, realism, or interpretivism. No matter how humans interpret scientific methodology, realists stand by the proposition that reality and facts should be supported. Because the objective of the current research is to investigate the idea of postcolonial othering as it is depicted in the works of Mohsin Hamid, specifically in 'The Reluctant Fundamentalist' and 'Exit West,' the research has taken an interpretivism-based approach and examines the character of the novel through the lens of previously published works of literature.

Interpretivism is a sort of critique that is directed at the positivist methodology, and it accomplishes this through reviewing and analysing previously published research or reports, as well as theories and studies that are currently in use. In the previous study, the notion of postcolonial othering was investigated by reading "The Reluctant Fundamentalist" and "Exit West" by Mohsin Hamid and doing an analysis of both of these

works. The current study followed the same type of research paradigm. In addition, the research makes use of a number of theoretical frameworks, which were discussed before, in order to conduct a more in-depth analysis of the character and postcolonial othering.

Research Approach

The research aims to investigate the concept of postcolonial othering, presented by Mohsin Hamid in his literature *'The Reluctant Fundamentalist'* and *'Exit West.'* Therefore, the study used the qualitative approach. As per this approach, the selected literature was accessed via online open-ended resources, and collected data was analyzed to study the cultural differences between Pakistanis and Americans, and their effect on social interactions.

Sample Collection

To attain the objective of the study, a qualitative methodology with an interpretivism approach was utilised throughout the process of the research, and the only sources from which data was acquired were secondary ones.

At first, in order to collect the secondary source data, academic search engines, such as Google Scholarly, were utilised as a search tool. At the same time, efficient keywords were used in order to target the material that was the most relevant and had been published most recently. To gain access to the data that was the most pertinent to this inquiry, terms such as "postcolonial othering," "Mohsin Hamid's writing," "political and social evaluation," and "alteration in postcolonial text" were used for data collection.

In the first step of the process, approximately fifty articles that were

connected to the idea of postcolonial othering were gathered. This idea was introduced by Mohsin Hamid in his works of literature titled "The Reluctant Fundamentalist" and "Exit West." After gathering the articles, the inclusion and exclusion methodology was employed to filter out superfluous material and choose just the information that was highly relevant, most recently published, and had a high level of reliability. According to Patino and Patino (2018), the inclusion and exclusion framework is utilised whenever research is carried out in accordance with high-quality research methods. This conceptualization serves as the basis for the study, which places some restrictions on the methods for the study's sample population, data collecting, and data analysis. In light of this, any information or data that exceeds the parameters will not be included in the research data.

For instance, the purpose of this research is to analyse the concept of postcolonial othering, which Mohsin Hamid discusses in his works "The Reluctant Fundamentalist" and "Exit West." Therefore, the effectiveness of any study publication that was published before the year 2000 cannot be proven. As a result, the criteria can be established such that any article that was published before the year 2000 is not eligible to be analysed as part of the study project. In this manner, rigorous sets were altered in order to collect data, and genuine and reliable information was the sole type of data utilised in order to respond to the research questions posed by the study. In addition, all papers that appeared to have data that was erroneous or improper, as well as published sources that had data that was less reputable, and articles that contained comorbidities, were eliminated from the study.

Table 1

Inclusion	Exclusion
Collected studies related to the concept of postcolonial othering, presented by Mohsin Hamid in his literature 'The Reluctant Fundamentalist' and 'Exit West.'	Irrelevant articles were excluded
Filtered articles discuss the concept of postcolonial othering, presented by Mohsin Hamid in his literature 'The Reluctant Fundamentalist' and 'Exit West.'	
The articles which are published in the past 20 years are related to the concept of postcolonial othering, presented by Mohsin Hamid in his literature 'The Reluctant Fundamentalist' and 'Exit West.'	All articles with publication dates older than the past 20 years were excluded.
Collected data were further analyzed to derive a conclusion	

After the data was collected for the analysis, each included article was analyzed in detail to evaluate and investigate the concept of postcolonial othering, presented by Mohsin Hamid in his literature *'The Reluctant Fundamentalist'* and *'Exit West.'* The useful information was stored in a password-protected computer. After analyzing all included studies, the data was re-analyzed and organized in a proper document format, which included the structure as an introduction, literature review, methodology, analysis, and conclusion. Each information in the study was collected from secondary sources. Therefore, the entire data was cited properly to avoid any issues with the credibility of the research process, and to ensure that no information is being manipulated to attain the research objectives.

Ethical Measures

The study is of great significance as it highlights the concept of postcolonial othering, presented by Mohsin Hamid in his literature *'The Reluctant Fundamentalist'* and *'Exit West.'* Furthermore, to enhance the credibility and reliability of data, only authentic resources were used during systematic analysis. The collected and analyzed data was tested and checked several times. Also, feedback from peers and professors was taken to avoid any mistakes in the analyzed text. Moreover, no information or the collected data was used for biased or

unethical reasons and the entire data collection and analysis procedures were completed with loyalty and honesty. Invalid source specified. No information was interpreted through self-perspectives, as lack of knowledge and experience could lead to wrong systematic conduction. Thus, everything was done professionally, via implication of the model and use of authentic resources only, whereas used resources are properly cited to avoid any issue with the credibility of used data.

Research Analysis

Several authors have worked too hard to highlight the social issues of the people during the postcolonial period. Mohsin Hamid is also one of the novelists who worked too hard to use his words as power to reflect on the social issues faced by the people of Asia, especially Pakistan. He wrote several novels to reflect on how lives are being affected through decolonization, and what social issues had been faced by the people of Asia (Awan & Yousaf, 2017). Though decolonization brought great benefits for the nations, as they got their cultural values back and had freedom from the power influence of the Western military, still it was harder to digest due to several social and political barriers to the new communities. Some nations successfully established their political control over the regions but failed to maintain the social and economic balance

within the regime. This contributed to several financial issues for the nations, and thus people had no other option but to leave their regions and migrate to developed nations for the sake of their financial and social survival (Awan & Yousaf, 2017). Thus, Hamid wrote novels like "*The Reluctant Fundamentalist*" and "*Exit West*" to highlight how decolonization brought financial challenges and social issues to the new nations and how this affected the childhood of innocent children of the Asian region.

Discussion of Social and Cultural Issues

As the postcolonial literature was focused on highlighting the social and cultural challenges to the newly established nations, so Hamid's literature has also reflected the same challenges to the people of Pakistan. Though most of the literature has either highlighted the discrimination challenges to African Americans and Negroes, or reflected on the powerful influence of White Nationalists, still some authors, like Mohsin Hamid, discussed the cultural and social challenges to the Asian people. Hamid is a postcolonial writer, who reflected that Pakistan has been facing several employment and finance-related challenges, due to which people are lousy to do something and become filthy rich. Thus, the novel, "*The Reluctant Fundamentalist*," is about the character 'Changez,' who is the protagonist of the novel and belonged to Pakistan and then migrated to the United States of America. He was very happy living his life as a young New Yorker. His background with the Pakistani culture, Islam as religion and other social factors do not match the American culture and Christianity. He struggled hard to meet all social requirements to be a New Yorker and be respected as an American but the social factors cannot be separated from the personality. However, after the incident of 9/11, the people started behaving differently. His girlfriend and other companions were

not friendly to him any more instead they started relating him with the Muslims and Taliban. His expectations were highly violated through ignorance and hatred. He was traumatized by the sudden change in his behaviour of all. His co-workers became aggressive with him and started blaming him and his cultural belongings for all the destruction in the United States and the increasing terrorism all across the world. In such a situation, he had enough money in his account and thus he expected that people would accept him for who he was in New York and not for who he was in Lahore, Pakistan. He realized that America and his friends have betrayed him. This led to a serious psychological impact on Changez, and his trauma led him to hate the Americans and all other non-Muslims, who portray the Muslims negatively.

In a similar way, Hamid, in "*Exit West*," highlighted that there is a need to promote the concept of "global migration" and a "borderless world" where there shouldn't be any influence of the West world over the East. Specifically, with the reference to refugees, Hamid helped the readers to get a new experience through the characters and understand that there are no opportunities for the emigrants in the Western world; rather they convert the happy lives to robotic and keep them engaged so that they have no time to think for their better future. This is what Saeed and Nadia experienced when they were shifted to London where they faced darkness and stress as a refugee but finally, they decided to move to California through the magical doors and got engaged in different job activities, which though changed their social status and brought opportunities of earning for them, but this changed their love life and thus they forgot each other by getting busy in their routines and findings love with their colleagues at different places, but actually, their desire to become socially stable kept them unable to enjoy the real joy of their life and in this race,

they missed the actual pleasure of being together as a couple. As stated, "*But that is the way of things, for when we migrate, we murder from our lives those we leave behind*" (Hamid, 2017)

Thus, the actual purpose of Hamid's novel is to reflect on the reality that how the people of the Asian region have been facing several social and cultural challenges after their separation from the British government. Though, Pakistan struggled hard to become a separate region where they can practice their religion and secure their cultural heritages, social and cultural barriers never let the country progress. Moreover, political instability, corruption, Marshal laws, new financial policies, and collapsed communal arrangements have always damaged the financial structure of the country, which also raised financial, social, political, and economic barriers for the nation (Zaib, 2020).

The analysis of the postcolonial literature makes it clear that several alterations have occurred in the writing procedures and thus the postcolonial authors were more concerned to highlight the social, cultural, and economic challenges to the decolonized nations.

Along with this, the author highlighted that corrupt institutions, failed democracy, lack of resources, cruel masters, shortage of water and other resources, bribery, nepotism, malpractices, dishonest and corrupt leaders, feudalism, robbery, black marketing, disharmony, and joblessness further contribute to social disturbances in the society. As a result of these issues, the people of Asia become psychologically distressed, where earning sufficient amounts and improving their social standards remain a great challenge. Through highlighting these all issues, Hamid did not aim to favour colonialism; instead, it highlighted that how lack of awareness, unhygienic systems, shortage of resources, and unfair dealings have kept the region undeveloped and contributed to several social and cultural

challenges. Highlighting such challenges works for the great benefit of all, as the powerful words of the author let the readers imagine why they are in a bad situation. Hamid's discussion of problems in Asian society makes it clear what are the root causes of the social challenges, like terrorism, disharmony, corruption, low-quality education, religious ignorance, and narrow-mindedness. If the people understand how to curb these challenges within the state, they can not only establish a better living environment but also will be able to improve their social and financial standards in future.

Frantz Fanon and Social Development

Frantz Fanon was of the opinion that colonialism is a form of domination of indigenous people over others for the sake of success at the global level. Thus, the British government used their power factor to keep control over the Muslims and Hindus of Asia. They established their government by establishing strict rules, where the Muslims and Hindus were forced to work under them at low wages, and were considered their slaves. This is what Fanon called a power influence against human rights and identities, as the British rule had highly affected the Hindustan's cultural significance and religious practices. Thus, finally, the Muslims presented their ideology and worked hard to get independence from the British government, as well as from the Hindu leaders. The purpose of such ideology was to establish a separate state where Muslims could practice their religion and establish their own regulations based on Islamic Principles. Thus, the struggles proved to be colourful and finally Muslims had attained their state as "Pakistan," but lack of financial management and shortage of resources proved to be great barriers to the establishment of an ideal state.

Gradually, people started facing several

social and financial challenges, because they did not have enough employment, health resources, and educational opportunities. This is what Hamid has highlighted in his novel "The Reluctant Fundamentalist," that the character 'Changez' is the protagonist of the novel, who belonged to Pakistan and then migrated to the United States of America. He was very happy living his life as a young New Yorker. Words like 'Superb Experience' 'Kindred spirit at the office' 'empowered' show his high expectations from America. Changez also did not have a strong financial background and that is why he was working three on-campus jobs to meet his basic needs. With the passage of time, Changez left his cultural environment, started going to clubs with friends, and also started drinking. He did all to meet the Americans' expectations and thus somewhere lost his identity, which was a Muslim Pakistan. However, the character experienced a great social change after the incident of 9/11, when his friends even started ignoring him and considered him as part of terrorist groups. Such an approach is helpful in analyzing how social behaviours have been changed after the terror incidents. The Americans, the superpower, and the community have been discriminating the minorities, especially Muslims, which has left the worst impact on the communities of minorities.

The findings revealed that after the incident of 9/11, the expectations of the Changez were the same. He wanted to be prominent amongst all due to his belonging to the Mongols and Aryan states and for having studied at a well-known university, Princeton. He had left everything for the sake of his American dreams. He started drinking wine, left his visits to the cultural hotels, and indulged in the unethical activities of the New Yorkers. Despite this, the incident of 9/11 left the worst impact on his expectations. The people started behaving differently. His girlfriend and other companions were not friendly to him any more instead they started

relating him with the Muslims and Taliban. His expectations were highly violated through ignorance and hatred. His co-workers became aggressive with him and started blaming him and his cultural belongings for all the destruction in the United States and the increasing terrorism all across the world. This reflects the postcolonial othering attitude of Americans, who consider themselves supreme over any other nation and thus never let others be part of their society, as stated

"I was, in four and a half years, never an American; I was immediately a New Yorker" (*ibid*, 20)

Not only this but also he had a lot of dreams with Erica and wanted to set up a small family. He wanted to have kids and lead a happy life with his wife, Erica (in dreams). Also, he expected a bright and peaceful future where people would know him for his abilities, struggles, success, and status in New York. However, the dominance of the American culture never let his dreams come true, and everything went against to his expectations.

"Pakistaniness was invisible, cloaked by my suit, by my expense account, and – most of all – by my companions" (*ibid*, 42).

Though he had left everything for the sake of his American dreams but his American friends had never given him a special space in their community. Therefore, people started behaving differently with him after 9/11; despite knowing that he was not involved in such incidents. His girlfriend and other companions were not friendly to him any more instead they started relating him with the Muslims and Taliban. His background in Pakistan and religion Islam became a question for him. Everyone started treating him badly and his bank account, services, and qualifications became invisible to all. Everyone started ignoring him and every friend started keeping a distance from him. His expectations were highly violated

through ignorance and hatred. His co-workers became aggressive with him and started blaming him and his cultural belongings for all the destruction in the United States and the increasing terrorism all across the world. He finally met his girlfriend, Erica, expecting she would not change after the incident but, she too violated her expectations by not only ignoring him but also breaking up the relationship.

Homi K. Bhabha and Mental State of Nation

Homi K. Bhabha also discussed the impact of the 'ambivalence' of the nation on their success. According to him, *"It is the mark of the ambivalence of the nation as a narrative strategy — and an apparatus of power — that it produces a continual slippage into analogous, even metonymic, categories, like the people, minorities, or 'cultural difference' that continually overlap in the act of writing the nation."* Thus, here the term 'ambivalence' refers to the state of mind of the Pakistani nation, who had preferred the luxuries of life over their religious faith and simple lifestyle. Things have become complicated in Pakistan because lust and greed are becoming more common than humanity, and people are running behind success, money, and luxuries; rather than love, devotion, and spirit of sacrifice.

No leader thought to establish a peaceful atmosphere in the state; rather everyone is concerned for the economic development and facilities to the urban life. Thus, according to Bhabha, nothing positive can happen unless people alter their minds, attitudes, and behaviour towards life. When relating this theory to the selected novel of Hamid, it becomes clear that the little boy was more concerned with becoming rich rather than improving his lifestyle to bring peace to his life. However, the best thing about the story is that the boy had a strong belief in purity, transparency, and honesty but due to a lack of support and a positive

attitude, he faced several hurdles in getting a license for water business and other work-associated problems. This reflects that Pakistan's government and leaders have established a corrupt and negative environment, where there is no space for positive and honest attitudes. As stated, *"For his part, he regards himself as a mostly loyal member of your team. Mostly loyal because he has secretly skimmed only enough funds from your firm over the past two decades to cause no real harm, money he has squirrelled abroad, far out of sight, as a measure of insurance should his employment come suddenly to an end"* (Hamid, 2013).

People are following negative ways to attain money and therefore some people are becoming filthy rich within months, whereas honest and transparent individuals have to struggle throughout their lives. The same happened in the novel *Exit West*, in which the author Mohsin Hamid highlighted the same state of mind, where people are striving to get better opportunities in their lives and improve their socio-economic stats.

The novel by Mohsin Hamid, *"Exit West"* is about the problems of emigrants and refugees with reference to the young couple, Saeed and Nadia. The theme of the novel is filled with fantasy and fiction, under which the couple is moved to an unnamed city with civil war from which they flee to another different location from the magical doors to get rid of violence and bloodshed. Further review of the postcolonial literature makes it clear that several alterations have occurred in the writing procedures and thus the postcolonial authors were more concerned with highlighting the social, cultural, and economic challenges to the decolonized nations. In a similar way, Hamid, in *"Exit West,"* highlighted that there is a need to promote the concept of "global migration" and a "borderless world" where there shouldn't be any influence of the West world over the East. Specifically, with the reference to refugees, Hamid helped the readers to get

a new experience through the characters and understand that there are no opportunities for the emigrants in the Western world; rather they convert the happy lives to robotic and keep them engaged so that they have no time to think for their better future. This is what Saeed and Nadia experienced when they were shifted to London where they faced darkness and stress as a refugee but finally, they decided to move to California through the magical doors and got engaged in different job activities, which though changed their social status and brought opportunities of earning for them, but this changed their love life and thus they forgot each other by getting busy in their routines and findings love with their colleagues at different places, but actually, their desire to become socially stable kept them unable to enjoy the real joy of their life and in this race, they missed the actual pleasure of being together as a couple. As stated,

“but that is the way of things, for when we migrate, we murder from our lives those we leave behind” (Hamid, 2017, 212)

People leave their places and immigrate to Western countries because they have dreams of improving their lifestyles. However, in the race to get better social and financial status in a new environment, the migrants somehow leave their personal identity and forget their belongings. Their desire makes them identity-less and they are no longer recognized to be Asian or Pakistan; rather they are just migrants, belonging to a minority in a developed country like London or a state like California. However, this all keeps them insecure and unsatisfied because no one can survive without a proper identity, especially when you have a better past than a hard future. As stated by the author,

“Why would we want to move?....What

makes them our kind?.....From the country we used to be from” (Hamid, 2017, 180).

These lines make it clear that Nadia though had a love for her country, wanted to forget everything which they had left behind because she did not want to think of who they were, which will help them to focus on working hard and improving their socio-economic status in the new Western region. However, such a race could never bring happiness to them, rather they left each other as a couple. Finally, Nadia and Saeed left everything and they decided to go back to their country and feel happiness together as a couple.

Conclusion

Conclusively, both selected works of literature, *“The Reluctant Fundamentalist”* and *“Exit West”* by Mohsin Hamid reflect the dimension of postcolonial literature towards highlighting the social and cultural issues, as well as the victimization of communities in the name of decolonization. Overall, the reason for such a turning point was to highlight the curse of discrimination, which the world was facing due to the absence of legislative structure, policies, and social frameworks. Thus, the literature derived attention from the developed nations towards the establishment of theoretical frameworks, legislative structures, and policies to protect minorities, bring equality for all cultures and communities, ensure security for immigrants, and strengthen the status of women in society. Furthermore, there is a need for the time that educators and parents must play a significant role in the character-building of the new generation to omit such negativities from society and promote the concepts of equality, respect, love, and honesty.

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