

## In Search of an Integrated Self: The Process of Individuation in Mohsin Hamid's *The Reluctant Fundamentalist*

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### Abstract

*The research paper evaluates Mohsin Hamid's novel The Reluctant Fundamentalist in the light of Carl Gustav Jung's analytical philosophy. In this regard, the process of individuation as enunciated by Jung is deciphered in the ontogeny of the character of Changez. The novel can be interpreted as Changez's flux towards the realization of identity based on his quest for self-coherence. The ordered persona of Changez is dismantled by the predominant disorder of post 9/11 happenings. This is how an odyssey of self-discovery begins on part of Changez leading to the development of his psychic self towards wholeness after facing disintegration due to the traumatic events of 9/11, as new and unexpected events can unsettle the equilibrium of one's personality. Alienation transpires in identity crisis which has the potential to initiate the process of individuation - individuation which maleates one's identity one relates to as one's distinct individuality- after a series of traumatic experiences. The study scrutinizes the nature of this sort of transformation by taking into account Changez's psychological, social and even physical reactions to post 9/11 happenings.*

**Key words:** *analytical psychology, persona, psychic self, alienation, identity, individuation, 9/11*

### 1. Introduction

The process of individuation as described by Carl Gustav Jung (1875-1961) refers to the struggle of achieving a unified homogenous being encompassing our innermost unique characteristics. To simplify, it is the process of recognizing oneself through self-realization. This process is very important for a healthy development of the personality (Jung, 1933).

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Jung became a disciple of Sigmund Freud (1856-1939) ever since they met in 1907. However, this collaboration got interrupted from 1913 onwards as Jung disagreed on the definition of the concept of libido with Freud as he could not accept the idea that the main drive in human life is altogether sexual. From this point onwards, Jung came up with his own theory, in which he focused on self-knowledge as the tool that can help people attain wholeness. In order to distinguish his theory from that of Freud's, he called his approach analytical psychology (Jung, 1933).

Jung used the term psyche for one's overall personality. Psyche consists of unconscious and conscious. Conscious is the ego, the centre of consciousness, whereas unconscious is further divided into two categories: personal unconscious and collective unconscious. Personal unconscious refers to one's personal repressed aspects of psyche whereas collective unconscious refers to humanity's shared instincts or archetypes. Archetypes refer to evolved cognitive structures that affect behaviours, thoughts and emotions. A harmonious balance of archetypes makes the psyche function normally as they form the structure of the psyche. An over expression or a lack of expression can be a result of imbalance in these archetypes and can lead to some form of neurosis. The process of individuation helps achieve a balance between different parts of the psyche, for example, by confronting unconscious which seeks expression in outward manifestations. Dreams can be one of the sources to access the unconscious (Jung, 2010).

For Jung, the psychological concept of 'Self' refers to our incomprehensible centre point or essence. The conscious and unconscious revolve around this centre point of the self - to find which, we need to explore our conscious and unconscious first. Therefore the 'Self' is a source of transformation to make one realize oneself, return to one's real being by transforming the fallacy about oneself into a real learned concept of the self, leading to self-reformation. This is possible only through some sort of disintegration that may lead to integration by first producing contradictions leading to an interaction between the conscious and unconscious. Integration is the consistency of all components of the personality that unites them into a single coherent whole. Integration refers to balancing all contradictions that may take place because of disintegration. In this regard, human psyche can be studied as a polar entity with two opposite ends: Persona and Shadow. Persona is the conformist part of the self, trying to adjust with the norms of the external world whereas shadow comprises of the unbridled human wishes which we do not want to accept or even face as a part of our personality because we are in love with ourselves, considering ourselves all good. Disintegration may be a result of the conflict or overpowering of the one over another leading to internal conflict which can be severe enough to lead to a neurosis. This is how the constructive process begins, leading to the resuscitation of the real self. Therefore, according to Jung, the process of individuation is a time taking process as an individual must dissociate with the persona first, then dig the unconscious to make it conscious. During this step by step process the archetypes are of great significance (Danylova, 2015).

Archetypes are different from symbols. As discussed earlier, the unconscious can be divided into two parts: personal and collective. Collective unconscious can also be referred to as super personal unconscious. It consists of primordial images which get transferred from generation to generation (Jung, 1928). The primordial images emanate from historical happenings, myths and legendary stories which are ancient and universal at the same time (Jung, 1928).

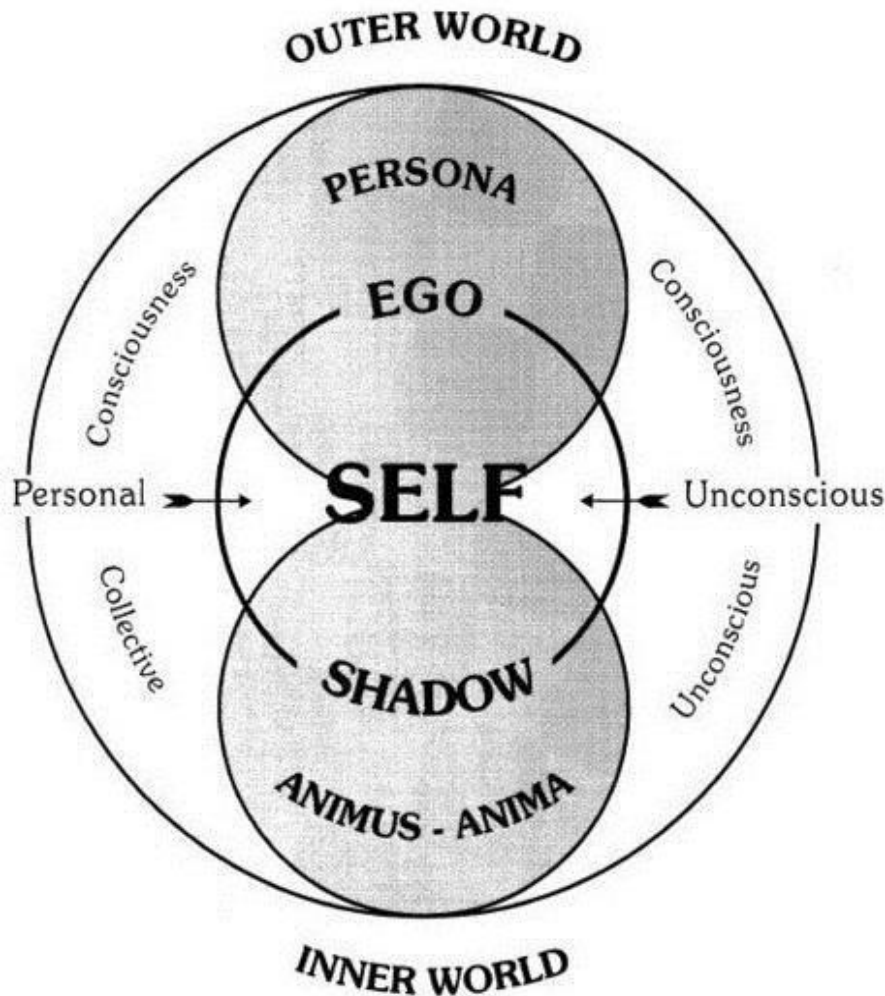
The difference between archetypes and symbols is that archetypes are abstract whereas symbols are concrete. Archetypes are universal and symbols represent them culturally, for example, the concept of god is universal, its practical implications vary from culture to culture (Jung, 1928). Although Jung has talked about many archetypes, with reference to this study only two of them will be discussed i.e., shadow and anima/animus.

The shadow archetype refers to our hidden darker side of which either we are totally unfamiliar with or do not want to relate to on a conscious level (von Franz, 1968). Sometimes we see ours-like dark traits in others as a mirror leading to realization. This phenomenon is called 'projection'.

The archetype animus, has a Latin origin meaning 'spirit'. It is the counterpart of anima, which means 'soul'. The former refers to female's masculine inner qualities, and the latter, to men's feminine qualities (Saguaro, 2000) These figures vary depending on the individual, not only in terms of gender, but also in accordance to their mental health, their type of psyche, and/or past experiences. Archetypes do not only have a function, but also a cause. The cause can be some sort of repression of one or more attributes of our personality, a traumatic experience, or a disturbed mental state. Therefore, it is important to give consideration to archetypes to resolve the conflicts that became their cause and divided the psyche into conscious and unconscious halves. This is how individuality may be achieved. Instead of neglecting those things that were hidden in the unconscious, they are released and adequately assimilated.

Individuation does not have a standardized process and varies from individual to individual. One must look into the nature of one's problems and determine for the right solution for them. However, the process has some basic steps. Marie-Louise von Franz, a Jungian psychologist, contends that the process of individuation generally begins with a hurt, a wound of the self and the preceding suffering from it (von Franz, 1968). Thus, the triggering fact or the cause of this process is some sort of shock that attacks the psychological stability of an individual. This is the first step (von Franz, 1968).

After the first step, one needs to make conscious effort to explore one's unconscious. During this process, the troubled unconscious reveals a series of images and symbols that shape the archetypes that the mind is hiding. Once we are in contact with our personality's archetypes, it is time to face them. However, we needn't confront or eliminate them as some part of them may be very useful for the personality because they have both light and dark sides (von Franz, 1968). The individual must overcome the negative side, and nourish the positive side of the archetypes. This is one of the most challenging aspects in the process of individuation. However, if one gains successful access to the sources of psychic life, the process of cure begins (Jung, 1933).



**Figure 1: Process of individuation**

According to Jung, this internal struggle should lead to the freedom of the self from the false masks of the persona on the one hand, and from the suggestive power of the unconscious images on the other (Jung, 1928). This is how one can get rid of the mental constraints, explore the real Self and reach a psychological 'rebirth'.

As there is not one type of psyche, there should not be a sole standard approach to it. Therefore there can be different routes to achieve the target. Thus Jung provides different concepts and points of view that have proven to be useful for the task of analysing literature, as a product and representation of the human psyche.

Jung considers psychology important for literature, as human psyche is the womb of all sciences and arts (Jung, 1928). We must expect psychological research to explain the formation of a work of art (Jung, 1933). Therefore, psychoanalytic approaches to literature are significant in analysing character development.

## **2. Literature Review**

Psychoanalytic literary studies do not centre around tangible objective realities rather their main focus is on the internal happenings within an individual's psychology (Nikolajova, 2005) According to Jungian theory, an individual's psychological development or individuation is a complex process focusing on integration and wholeness. The interaction of conscious and unconscious can act as a catalyst for this process. Imagination, stories and dreams can also trigger this process. Literary texts often encompass protagonist's individuation process (Nikolajeva, 2005). For example, Muhammad Sidiq traces the process of individuation in Al-Tayyeb Salih's Novel *Season of Migration to the North*. He uses the term individuation in Jungian sense of self-realization-fulfillment/becoming a whole by reconciling the bipolar potentials within a self. Mustafa al Saeed and the narrator in the novel are in for the process of individuation. The first fails but the latter succeeds in achieving an integrated whole self (Siddique, 1978).

Similarly, Mumba (2012) explores process of individuation in characters like Okonkwo, Toundi, Meka, Muthoni presented by African novelists Chinua Achebe (*Things Fall Apart*), Ferdinand Oyono (*Houseboy and The Old Man and the Medal*) and Ngugi wa Thiong'o (*The River Between*) respectively, suffering from disequilibrium because of the traumatic effects of colonization like alienation and the process of developing a coping mechanism against such threats (Mumba, 2012).

DeFalco (1961), on the other hand, traces the process of individuation in Hemingway's short stories. The main characters of Hemingway are in constant confrontation with life's contingent forces. As these forces seem irrational, the characters constantly struggle against them based on sheer motivation to succeed against such forces. Some succeed, some fail but this struggle makes them go through the process and eventually achieve some sort of individuation (DeFalco, 1961).

Similarly, Danylova (2015) traces the process of individuation in Herman Hesse's novel *Steppenwolf*. He discusses the life journey of the protagonist Harry Haller as a struggle for the emancipation of the self from the shackles of the ego. He is torn between his human and wolfish self. He realizes that he has thousands of selves and meets them in Magic Theatre by moving beyond physical needs and attaining spiritual unity.

Morey (2011) calls *The Reluctant Fundamentalist* the story of the journey of a talented young man into a disillusioned soul moving away from the American capitalist fundamentalism to an anti-american firebrand (Morey, 2011). The paper aims to trace the psychological state of Changez, his sense of trauma and loss leading to a clash of civilization mind set. The meaning of the self will therefore be considered the totality of the whole psyche (von Franz, 1968) including the conscious and the unconscious. All of the archetypes refer to the unconscious part of the Self. From now onwards, the word "Self" is written with a capital S because this is the way in which this concept is spelled in Jungian analytical psychology.

### **3. Discussion**

The paper will look at the individuation process of the protagonist Changez from the following perspectives:

1. Changez's persona
2. Changez's conscious
3. Changez's personal unconscious
4. Changez's collective unconscious
5. Changez's shadow archetype
6. Changez's anima/animus archetype
7. Changez's realization of the self

Individuation is growing up or maturing psychologically exploring those aspects that make one individual based on self-discovery (Nnolim, 2010).

#### **3.1 Changez's Persona**

I was, in my own eyes, a veritable James Bond – only younger, darker and possibly better paid (Hamid, 2007, pp.72-73).

Persona refers to the ideal self or "I" that we wish to maintain in front of others. The social presentation of the Self may be that of a masked self which may have different hidden facets.

Changez is an affluent Pakistani young man with an American dream of success. He considers himself a rising star as he belongs to a prosperous family of Pakistan and is better off in his society. This makes him work hard to win a scholarship and go through complicated processes to secure admission in Princeton University of the United States of America in which he succeeds. He was amongst two lucky Pakistanis to make it. He has a belief that he can make his mark and achieve a distinct position even in the USA. He studies for a business degree and works hard to get good grades resulting in all 'A's. "Princeton inspired in me the feeling that my life was a film in which I was the star and everything was possible" (Hamid, 2007, p.3).

Apart from his bright academic career, he is also a soccer star. Finally, he graduates with high honours and successfully wins a training contract in a top valuation firm named Underwood Samson. So far everything is a win-win situation for him.

On his first day in Underwood Samson, he is so impressed by the office that he does not consider himself a Pakistani but a trainee of the company. His Pakistani self has been subsumed by the American capitalist prowess (Waterman, 2010). On his first drink out, he is struck by the diversity America endorses, still unaware of the other side hidden behind.



His attitude is neither that of an immigrant nor that of an exile; rather he immediately becomes a New Yorker (Waterman, 2010). During his studies he prefers the company of wealthy friends for the fulfilment of his dreams. With them, he goes on a holiday to Greece where he meets Erica. Changez immediately falls in love with Erica, although they begin with being friends because Erica is still in love with her boyfriend, who she lost when he became a victim of cancer and passed away a year ago before she met Changez. Erica is another component of his pursuit of the American dream, which, however, is not an easy pursuit.

After his visit to Greece, when he is back in New York, Changez gets busy with his professional pursuits working real hard to achieve professional success and be the best one amongst his peers. However, he does not forget Erica and continues his pursuit by maintaining his friendship with Erica. He keeps visiting her at her parents' home and accompanies her in get-togethers and dining outs.

However all this is a part of his Persona and not his essential individuality which he uncovers after 9/11 and succeeding incidents. The persona is just a segment of his collective psyche. He earns money, adjusts well in the American social scene, but the same persona turns out to be a trap - a cause of neurosis. Changez's private life behind good manners and social success is a division of consciousness into two figures which are different from each other. At this stage, Changez has no awareness about his other -self hidden behind Persona, therefore, his reactions later on would be strange even for himself.

In spite of all this, there are traces of individuality at the Persona stage of Changez's individuation process. One such trace is his strong feeling of being maltreated as unconscious cannot be totally eliminated even during the dominance of Persona. This restlessness has the roots of his later development as an individual.

Greta Olson in the article "Identity and Identification in Mohsin Hamid's *The Reluctant Fundamentalist*" (2011) alludes to different personae impersonated by Changez: the Pakistani prince, the Americanized meritocrat and Chris, the deceased boyfriend of the narrator's acquaintance Erica. He finds his outer social identity incongruent to his real self which he realizes after 9/11 by growing a beard like his father and brother and being misunderstood as a terrorist. Olson emphasises that although identification is not identity, it plays a great role in tagging one with a group (Olson, 2011). Olson interprets the metaphor of James Bond used for Changez (p 72) as it symbolizes various roles he plays i.e., from a promising star to a disappointed helpless entity in search of his self.

### **3.2. Changez's Conscious**

Changez is conscious of his Pakistani Muslim identity. He has the qualities of his historical and mythical name, Changez, who was a medieval Asian conqueror. He is a brilliant and hardworking student. However, Jim who interviews him for his job, makes him realize his financial aid status at Princeton. He was amongst the eight to be shortlisted for interview for Underwood Samson. He realized that they were called for interview in a single room and not in a suite as they knew the interviewees were already too impressed. The superior-inferior binary is implied here. He relates his country's history as invaded by various people, from Aryans and Mongols to the British - a very neutral description - not a biased one. Jim tells him "You're hungry and that's a good thing in my book" (p. 10). Changez was off-balance for a second as no one else so far made him realize that he was 'hungry'. He behaved like a prince at Princeton but he knew that he was doing three jobs for his sustenance (p. 12). Changez was conscious about all these things.

Changez wins a good job through his confidence, but, in his desperate need for approval, has started concealing his Asian/Pakistani identity. He would introduce himself as a New Yorker and would behave and speak like an American.

I did something in Manila I had never done before: I attempted to act and speak, as much as my dignity would permit, more like an American. The Filipinos we worked with seemed to look up to my American colleagues, accepting them almost instinctively as members of the officer class of global business – and I wanted my share of that respect as well. (Hamid 2007, p.74)

This is an expression of mimicry (Bhabha, 1984) on part of Changez. But even his mimicry cannot award him recognition and equality in the American society. He is still looked upon as the "Other". His Pakistani-ness cannot be disguised by his expensive suit, expensive car or even by the company of his American friends. This happens when he is riding with his colleagues in a limousine and a Filipino looks at him with a glance of utter hostility:

We were mired in traffic, unable to move, and I glanced out of the window to see, only a few feet away the driver of a jeepney returning my gaze. There was an undistinguished hostility in his expression. I had no idea why (Hamid 2017, p.77)

He keeps thinking about his gaze till he realizes that he "was play-acting". This unconscious feeling existed much before the events of 9/11 that led to discrimination. Assimilation is Changez's conscious choice but the unconscious moves back and forth making him realize his "foreignness" (p. 77)

His fascination with Erica, a very gorgeous white American woman is an extension of his American dream. His attraction towards Erica represents the massive attraction Pakistani youngsters experience towards American ladies. Erica, the individual, is extremely pretty and attractive. She has many admirers

due to her attractive and striking beauty. Erica, however, at a symbolic level represents America. Her appeal, attraction and being there reflect the world status and authority of America. Even her name not only rhymes with America, but is actually a part of the name of Am-erica.

Role playing to be like Chris is another example. He is after Erica, tries to replace Chris but he can never be like a white American. Erica fails to forget Chris even after his death and although she is kind towards Changez, he never gets that position. Changez is treated as 'Other' and inferior by Erica's family, despite his enormous achievements. The relationship between Changez and Erica does not grow, as their racial origins and cultural identities pull them apart. Their mutual relationship remains superficial and emotionless, in spite of Changez's obsession for Erica. Erica at the unconscious level holds back her body and soul from Changez, a kind of denial of the identity of Changez, because she feels that she belongs to her ex-boyfriend.

Changez's obsession with Erica does not let him quit his mimicry of the American culture. This reaches its extreme when one day he offers to become Chris, out of extreme anxiety, to overcome the dilemma of nonfunctional love. Changez compromises his identity, to be accepted by his beloved belonging to the better culture of the neo-colonial super power. He gives up his name, his identity, his values and culture for becoming Chris or an American. The beloved accepts him. The hidden message is that the 'other' is good enough for the US only when they give up their identity and culture and "marry" the American culture. This uncertain acceptance of Changez on the part of Erica takes him into a world of momentary bliss and ecstasy. However, this is a temporary response. But it leaves an unforgettable impact upon his identity. He feels fulfilled and shameful simultaneously. This is the decisive moment in his search for his identity.

### **3.3 Changez's Personal Unconscious**

Personal unconscious arises from a dialogue between conscious and collective unconscious. For Jung unlike Freud repression is not all encompassing one's unconscious. Unconscious has the potential development seeds in the form of raw material that may develop into a mature self, based on conscious complexes like emotions, perceptions, wishes as Changez's love for success and love for Erica are obvious. Therefore, unconscious is not limited to sex drive as unconscious patterns may combine together to lead to a balanced growth for future.

At a conscious level Changez is overconfident of his success, to be able to make his place in the American society and win an American girlfriend. However, his personal unconscious starts coming to the fore when he receives maltreatment at the hands of the Americans or feels insulted even by their normal behaviour patterns. For example Jim, his employer, finds it surprising that a third world man can be that talented, this pricks Changez' mind about the status he has in the eyes of the Americans. Erica's father's attitude adds insult to injury as he considers

Pakistanis a corrupt nation, dictators or elites exploiting common man and fundamentalism as a serious problem with the nation.

Playing his role so well, Changez wants to receive the same respect and rewards for his being American as his colleagues do. However, it already becomes clear that Changez struggles with and does not feel good about constantly incorporating this persona. In addition Changez explicitly voices the fictitious character and the acting quality of the situation by stating: “I felt I was play-acting when in reality I ought to be making my way home, like the people on the street outside” (p. 77). It is not until after 9/11 when he travels to Pakistan for a visit that he remarks he was actually constantly cloaking and hiding his personal identity in the U.S. (p.141) and that everything he did was only appearance (Olson, 2011). Failure in winning Erica’s love adds insult to injury:

It occurred to me that my attempts to communicate with her might have failed in part because I did not know where I stood on so many issues of consequence; I lacked a stable core. I was not certain where I belonged – in New York, in Lahore, in both, in neither. (Hamid, 2007,p.168)

What Changez addresses here as “stable core”, can be seen as his personal identity, his substance or kernel. Because he is torn between the U.S. and Pakistan and because he apparently feels he cannot reconcile his American or New Yorker self with his Pakistani self (Olson, 2011).

Changez has a personal history that he can take pride in. His affluent family also had an intellectual background as his great grandfather was a barrister who gifted a school to the Muslims of Punjab. Both his father and grandfather studied in England and his house was built on an acre. Due to divisions of land and inflation they lost that status but still belonged to upper middle class as status fades slower than wealth (Waterman, 2010).

Changez personal unconscious makes him compare America and Pakistan in a different light in comparison to what Americans make him realize. He thinks about the far advanced civilization of the Indus river people four thousand years ago when American ancestors who colonized the place were barbarians and illiterate. At present American universities are successful and Pakistani people are ignorant. He feels ashamed on this lack of success on part of his nation when he compares the past and present of the two nations. He is proud of his city of Lahore which he defines as the second largest city of Pakistan, as populated as New York and with a history of invasions by Aryans, Mongols and the British. This shows his ambivalence towards America which he loves, still he is proud of his Lahori identity. This results into an aggregated identity (Waterman, 2010).

His personal unconscious makes him face identity crisis because of the anguish and shame he has to face as a result of 9/11 and the treatment Americans render him. This leads towards the first step of tracing his identity - the real identity:

The following evening was supposed to be our last in Manila. I was in my room, packing my things. 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 New York’s World Trade Center collapses. And then I smiled. Yes despicable as it may sound, my initial reaction was to be remarkably pleased (Hamid, 2007, p.83)

At this point he himself is not aware why he was happy, but his unconscious started making its presence by making him realize certain aspects he still is not sure about as he told this all to the American “with a profound sense of perplexity” (p.83) and his conscious made him happy that “someone had so visibly brought America down to its knees” (p.83).

He grows beards and because of that gets”subjected to verbal abuse by complete strangers and “a subject of whispers and stares” at Underwood

Samson (P. 148). Jim guides him to remove it but he does not “take his suggestion” (p.149).

### **3.4 Changez’s Collective Unconscious**

But surely it is the gist that matters; I am, after all, telling you a history, and in history, as I suspect you - an American - will agree, it is the thrust of one’s narrative that counts, not the accuracy of one’s details. Still, I can assure you that everything I have told you thus far happened, for all intents and purposes, more or less as I have described. (Hamid 2007,135)

Collective Unconscious is a set of primal memories common to the human race, existing below each person's conscious mind (Jung, 1933). Neil J. Smelser calls the impact of 9/11 cultural trauma leaving lasting marks upon group consciousness (Smelser, 2004). Changez realizes that a firm rootedness in history makes one understand present as well as future as his working with Underwood Samson undermines his relational aspect of identity as if he is supporting the oppressor, the “other”. In Lahore, Changez’s confrontation with the American is a representation of both nations blaming each other for their cultural traumas due to violence against each other (Waterman, 2010). When he visits castles in Rhodes which were fortified against the Turkish threat, he felt it as the wall against East and found it strange to be on the other side of the wall (Waterman, 2010).

American society is as much prejudiced and full of cultural and racial discrimination as any other society or may be more than that. This attitude leads to the clash of civilization mindset in the collective unconscious of nations. Changez is othered by this racial and cultural discrimination. He is never accepted as an equal member of the society and remains an outsider. His polished demeanour or hard work or education which may make him successful economically, won’t render him equal status of the Americans. And, somehow the hatred which could decrease due to hybridity, increases. Therefore, he develops a love - hate relationship towards America.

Changez is treated as ‘other’ due to clash of civilizations which is there in the collective unconscious of nations more triggered by 9/11. The reason is American essentialism and capitalism which is again in the collective unconscious of the Americans as well as nations subdued by these grand narratives. This collective unconscious when travels to the conscious self of Changez, his identity faces a crisis making him realize the need to make redefined commitments. One example of clash of civilization mindset is his reference to Janissaries who were brought up by the Ottoman empire as Muslims and his realization that he was not only influenced by the American culture but rather becoming a voice of the American imperialism and capitalism. He felt that he sinned against his own culture in this way. He considers himself a modern day Janissary. Changez is critical of American interference in other countries using them like Janissaries.

He finally finds America like any other Empire in the world's history by focusing on its part and whole system:

Seen in this fasion I was struck by how traditional your empire appeared. Armed sentries manned the check post at which I sought entry; being of a suspect race was quarantined and subjected to additional inspection; once admitted I hired a charioteer who belonged to a serf class lacking the requisite permissions to abide legally and forced therefore to accept work at lower pay; I myself was a form of indentured servant whose right to remain was dependent upon the continued benevolence of my employer (Hamid, 2007, p.178)

So the reluctant gets enough excuses to turn into a fundamentalist from the one side to the other. Changez grows a beard in protest at the discrimination and humiliation he experiences while living in America to register his deep anger:

He criticizes the historiographically construed archetypes of the Oriental man, and of the Orient as such; that the narrative deals with contemporary American history seen through the lenses of historically embedded symbolically charged characters. His collective unconscious makes him dig American history along with its imperialism to the present till 9/11 and its aftermath, European colonization history and Orient's colonized experience.

And this somewhere lies in the unconscious of Changez which moves to the fore by the maltreatment after 9/11.

Changez realizes that the US treats the Orientals with some acceptance as long as they are subservient, submissive, servile, and effeminate. Moreover, such subordinate status in a ruler-ruled relationship finally leads to the caricature of a de-individuated version of an Oriental man, its execution and inherent characteristics informed not by reality but by an historically construed version of it for nefarious ulterior power motives. He recalls how 4000 years ago Indus river basin people were civilized and American colonizers barbarians and how they now declare the Orientals as terrorists and them as victims.

### **3.5 Changez's Shadow Archetype**

*Beware the dark side, young skywalker* (Hamid, 2007, p. 43).

The realization of the shadow self takes place in Changez after the discrimination reaches its peak after 9/11. The journey begins with the unconscious pleasure at the fall of twin tower, resulting maltreatment and insulting behaviours at airport etc. When he is back from his trip to Manila he is strip searched although he had been living in America for very many years. He finds it very insulting. He had already made fun with his friends that one day he would become a dictator president of an Islamic republic. Hatred breeds hatred and fundamentalism leads to fundamental change of mindset. Becoming increasingly uneasy in New York, he eventually begins to question his values upon a trip to Chile, where an elderly publisher discusses the Janissaries of the Crusades with him, with whom Changez

can instantly identify. He stops work and resolves to leave his job at Underwood Samson. By then The shadow archetype establishes itself firmly.

Changez becomes active in stirring up anti-American sentiment as another reflection of his identity. Now having secured his position as a university lecturer he makes it his mission on campus to advocate a disengagement from the US. He discovers that it was not difficult to persuade his students to participate in demonstrations for greater independence in Pakistan's domestic and international affairs. He observes that such demonstrations were labelled by the foreign press as anti-American. The beard is a form of protest but it also alludes to the fundamental impression that Americans have about Muslims. His shadow self becomes dominant when he refers to one of his students under investigation by American forces as if he has become a terrorist guide in the guise of a teacher or a psychotic.

### **3.6 Changez's Anima Archetype**

Anima Archetype refers to the feminine or motherly psychological tendencies in the psyche of a man which may include intuition, softer feelings of love, and keen receptivity. Lack of Anima may trigger a more aggressive male devoid of softer feelings making him harsh, overly domineering and too rational to be insensitive. If the anima is unhealthy it may lead to an effeminate weak man. A balanced anima creates insight by creating a dialogue between unconscious and conscious.

Generally speaking, Changez is a loving, caring man (balanced anima). His love for Erica is consistent. Even before leaving America, he attempts to visit Erica once more, but is told she has gone missing. A visit to her mother provides him with a copy of the novel she had written, but not published, as a memory of her, and with it Changez returns to his homeland.

However, His relation to the US is like a victimized female who faces bullying at the hands of her lover. Hamid carefully builds this analogy. He is charmed by the US, tries to reach him and win a good place in his heart like a beloved. However he has to take a U-turn due to the maltreatment. It reminds of Sylvia Plath's poem "Daddy"

Every woman adores a Fascist,  
The boot in the face, the brute  
Brute heart of a brute like you (Plath, 1981)

After getting disappointed, his reaction is like a jilted Clytemnestra who turns out to be vindictive.

Changez's relationship to Erica is a symbolic representation of his relation to the US. Erica (Am-Erica) does not come out of her love for her native boyfriend Chris (Christian). Obsessed with herself, she never cares about his feelings like the US. She is rooted in her country, culture and religion. Therefore, Changez



recalls her even when he is back to Pakistan but theirs has never been a true bond or union.

Changez' anima is like his love for Erica. Whereas most of the studies represent Erica as America, this study would call her a foil of Changez. His attraction towards Erica is like his love for America. America never responds, can never be his, still he cannot get rid of the impact America had on his mind and heart. This leads to some sort of hybridity.

However, Hamid, through *Changez* also shows that the hybridity of culture and identity is unavoidable in the face of global interaction of individuals and cultures. *Changez*, even after his return to Lahore, still lives with the residual impact of American culture (104). His involvement with Erica has permanently become part of his identity (105).

Even his response to the American stills shows his obsession with America, though in a different manner. His love towards America is weak, makes him effeminated (excessive anima) which makes him aggressive in the end (lack of anima). America is like a masculine power not responding his love and having his own way leading to his identity crisis or trauma as shown in Erica's case. He becomes a heartbroken psychopath like Erica totally lost in the lost dream like Chris.

### **3.7 *Changez's* Realization of the Self**

Gohar Karim Khan (2011) considers *The Reluctant Fundamentalist* a story of a postcolonial and post terrorist bildungsroman. Bildungsroman refers to the growth and development of an individual in a particular social order. The concept is very close to the process of individuation. *The Reluctant Fundamentalist* maps the transformation of a young Muslim Pakistani moving to the US into an anti-colonial radical nationalist. He calls 9/11 as a moment of crisis/ triggering point leading to the character transformation of *Changez*. The notion of double consciousness for many diaspora makes their existence troublesome. The physical distancing from his American fellows spoils his relationship with them. Anti-American sentiment is later shaped into anti West activism strengthening a spirit of nationalism in him. He hates his image in the mirror as if he was possessed by American ugliness which required exorcising. The self-loathing results in overwhelming pride. Even his relationship with Erica is changed though not ended. Something from inside gets transferred outside and something from outside infiltrates inside (Khan, 2011).

He had lost his sense of belonging to with America; thereby the strong impulse of being alien pushed him back. The severe crisis of identity presses him to say that "I lacked a stable core. I was not certain where I belonged, in New York, in Lahore, in both, in neither..." When he visit Lahore he saw his house properly again, appreciating its enduring grandeur, its unmistakable personality and idiosyncratic charm. Mughal miniatures and ancient carpets graced its reception rooms; an excellent library abutted its veranda. It was far from impoverished; indeed, it was rich with history. "I wondered how I could ever have been so engenderous -- and so blind -- to have thought otherwise, and I was disturbed by what was implied about myself; that I was a man lacking in substance and hence easily influenced by even a short sojourn in the company of others." He finally quits his job and although Jim stops him, does not consider. He did not even bother about the hope to meet Erica. "All I knew was that my day of focusing on fundamentals were done" (p. 175).

#### 4. Conclusion

The realization of the self is the realization of the love for his country, pride in his nationality and religion and the end of the charm of American dream. However, the integration of the self still does not take place because it is a journey from love to hatred, from one extreme to the other. In his over ambition, America's over reaction and Erica over regression, he loses the balance of his personality somewhere. If a sequel of the novel is to be written, it would be about Changez regaining that balance, and for that a second cycle of the process of individuation would begin. His self though reached self-realization is still ambiguous like the ambiguous end of the novel.

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