

Ideology of the West in Hamid's the Reluctant Fundamentalist

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Abstract

This study intends to explore the ideology of the West in The Reluctant Fundamentalist by Hamid who successfully portrayed the impact of 9/11 to view the ideology of the West for the East (Muslims). Edward Said's Orientalism is an idea that represents the views of the West about the East that fails to understand the cultural differences and perceives the East as biased, and subverts being opposed to reality. Racism and inequality are mostly caused by the West's perception of the East as other people. This idea of the West is rooted in the history of colonization and racism. The media, which portrays beard men as dangerous, suspicious, and prone to bad behavior, is also considered to be blamed for this animosity. The study follows qualitative research in the literary work of The Reluctant Fundamentalist by Hamid through the dialogues of Changez. The novel depicted Changez as a reluctant fundamentalist who faced criticism for his Muslim identity due to the violent acts of some extreme radicals and gave rise to the racist ideology of Islamophobia of the West. After the incident, the USA lost its pragmatism, making it exceedingly difficult for Muslims to survive the kind of extremism to which they were frequently subjected.

Keywords: *colonization, fundamentalism, ideology, islamophobia, orientalism, racism.*

1. Introduction

Ideology is a powerful tool that motivates actions. In an Online Etymology Dictionary, Harper stated that the word ideology is derived from French *idéologie* study or science of ideas coined by French philosopher Tracy (1796) in his work *Éléments d'idéologie*. Tracy attempts to explain an ideology as a science of ideas that controls the minds of people in order to manipulate or motivate mental capability to acquire knowledge using senses. These senses are developed through the interaction of people with the world which further creates or refines ideas in their minds.

In the essay *Ideology and Ideological State Apparatuses*, French Marxist philosopher Althusser (1971) proposed that "ideology represents the imaginary relationship of individuals to their real conditions of existence" (p. 162). Althusser aims to define the relationship between ideology and existence as an imaginary one. "Make up ideology does not have an ideal or spiritual existence, but a material existence" (Althusser, 1971, p. 165). Another scholar, and a British literary theorist, Eagleton (1991) in his work *Ideology* describes ideology as a closed system of concepts that helps to make sense of the world experienced through social interaction (p. 2). Also, it's the ideology that shapes Western rationality such as racism, nationalism, religion, war, or the vision of future history as a kind of 'heaven on earth' in communism (Drabinski, 2019; Vietta, 2013). The book

Ideology and U.S. Foreign Policy explains “ideologies are important because they constitute the framework in which policymakers deal with specific issues and in which the attentive public understands those issues” (Hunt, 2009, p.16). Ideologies that remain prevalent and dominant in society can be religious, political, or social. Ideologies may be considered true when become shared experiences but are prone to change. Ideologies act as weapons for nations to maintain their power structures. It is colonization that advocates the diversification of territories of nations for settling new land, superseding the primeval population, and implanting western values. It was evolved between the 17th to 19th Centuries by Britain, France, Spain, and the USA as colonizers. As Said’s (1979) Orientalism depicts: “From the beginning of the nineteenth century until the end of World War II France and Britain dominated the Orient and Orientalism; since World War II America has dominated the Orient and approaches it as France and Britain once did” (p. 4).

White supremacy is a political philosophy and a system of racial dominance (Vietta, 2013) that has played a significant role in this nation since its inception and this leads to the discriminatory attitude of Americans toward others especially Muslims and after the incident of 9/11 their hate and aggression grew ceaselessly (Deleuze & Gattari, 2000; Goonetilleke, 1998). Above mentioned phrases by Said is pointing at the colonization which is an outcome of World War II and the root cause of hatred and racism between nations. Both the colonizer and the colonized had been resisting each other for a long time (Joholee, 2016; Scanlan, 2010). It is the validation of the Western and white domination of the world oppressing people on the basis of skin color to forge them inferior to their oppressors. In *Racism and Culture*, a French West Indian psychiatrist and political philosopher identified Racism that goes along the line of humanity to define the superiority of the power structure of institutions (Fanon, 1967, p. 36). The term Racism specifies dominating power structure placing humanity at the margin in order to suppress the weaker (Hutcheon, 1988; Nietzsche, 1969).

1.1 Problem Statement

The West is unable to understand the cultural differences between the nations and perceives the East as biased, and subverts being opposed to reality. The delusion of Western culture created a swap in Changez as he continued to enjoy all the immoral activities that are forbidden in the religion but the event of 9/11 made him realize the importance of the religious identity and he abandoned all the fantasies of the Western world and started to practice his religion.

The study will change the ideas about the East from the perspective of ideologies created by the West. It will act significantly to restrain cultural imperialism that fascinates individuals to abandon their cultural identity. It emphasizes the importance of one’s own cultural and religious identity.

1.2 Aim, Objectives and the Research Questions of the Study

This research aims to highlight the fallacy created by the West about Islamophobia and Muslims as fundamentalists and terrorists with the object of suppressing weak nations and exercising their power. While the *research objectives are* (a). to unveil the hegemony of powerful nations to subjugate weak nations; (b). to reveal the psychological impacts on subjugated nations; and (c). to bring to light the socially constructed ideologies. These objectives were tried to achieve through research questions i.e. (i). *Research questions*; (ii). How do superior nations utilize power to subjugate the weak; (iii). What is the psychological effect of Western hegemony on the East; and (iv). How do ideologies create misconceptions?

2. Literature Review

The Reluctant Fundamentalist is a novel, written in a dramatic monologue by Hamid in 2007. The novel gives us an insight into the life of the protagonist, Changez who narrates his time in the USA

to a stranger he met at a café in Lahore and how he idolized the USA and was proud to be called an American. He worked hard to achieve his American Dream but it was during his time in Manila when he witnessed the collision of the Twin Towers of the USA's World Trade Center, which brought a drastic change in Changez's life. He was subjected to hate and racism and felt alienated. Muslims of the East were accused of preaching destruction and violence in account of the vicious actions of some extreme radicals calling themselves Taliban—an extreme Islamic group, that ruled Afghanistan from 1996 to 2001. Their motive was to impose their exegesis of Islamic laws and to detach the supremacy of foreign powers.

To intricate the Western viewpoint about Muslims noticeably after the incident of 9/11, Nurullah (2010) brought to light the image of Muslims and Arabs as detrimental to Hollywood media through the television serial 24. Nurullah has exercised Edward Said's theory of Orientalism to expose the power of media in shaping us versus them in society on the basis of class, gender, and race. "A way of coming to terms with the orient that is based on the Orient's special place in European Western experience" (Said, 2011, p. 1). The West has misinterpreted the East as Other. In Fox Network's popular serial 24, a certain group is treated to be other. It is after World War II that Muslims have been portrayed as indulging in various acts of violence and demolition. Even the incident of 9/11 has judged the whole Muslim community on the acts of Osama Bin Ladin. In most Hollywood movies, for example, Rules of Engagement (2000) and Death Before Dishonor (1987), a dichotomy between civilized and uncivilized nations has always been created that calls Arabs 'bastards', 'camel-dicks', 'pigs', 'jackals', 'rats', 'rag-heads', 'scum-buckets', 'buzzards of the jungle', and 'son of whores' (Shaheen, 2003, p. 11). Said argues that "of this coverage can be attributed to the political influence of those people and institutions producing it rather than necessarily to truth or accuracy" (Covering Islam, 1981, p. 169). It has become a sole business for the media masses to fabricate a negative image of Muslims. It has been an agenda of "the media's capability, through repeated news coverage, of raising the importance of an issue in the mind of mass people" (Severin & Tankard, 2000, p. 219).

Abdullah (2015) threw light on how the West perceived Muslims before and after 9/11. Though the Muslims were experiencing the discriminatory behavior of the West long before the event of 9/11. They were subjected to hate crimes and were stereotyped. But post 9/11 retaliation was absolutely atrocious and excruciating. Muslims were considered either terrorists or sympathetic to them. Through his book, Orientalism, Said tried to emphasize how Orientalism contributed to forming the contradiction between West and East, where the West was regarded as superior and the controller of the East and East was considered as the 'Other' for the West. Another important aspect that was highlighted was the role of media to induce the idea of western hegemony and the stereotypical perception regarding Muslims. It was mainly due to the West's desire to rule over and show their political, economic, and cultural dominance over the East.

Joholee (2016) aimed to explain the identification of Muslim men through beards and Muslim women through hijab after post 9/11, giving a negative characterization of Muslims as suspicious and barbaric in the comparative study of Hamid's The Reluctant Fundamentalist and Amy Waldman's The Submission. Through the lens of Said's Neo-orientalism, it was to evoke how Muslims were targeted against racism and Islamophobia, and what was the role played by social media in the portrayal of Muslims and shaping stereotypes. In The Reluctant Fundamentalist, Changez's act of keeping his beard came out to be a discomfort for Westerns while in The Submission, Muslim women seemed to remove their hijab forcefully believing them to be subverted and submissive. The article Time to Address Violence against Women stated that the attacks on Muslims Women in public places were the biggest threat by bigoted strangers (Aziz, 2012). The researcher intended to highlight the Islamophobic mentality against Muslims.

Kennedy (2018) stated the changing beliefs and allegiance of Changez after 9/11. Kennedy transformed from an admirer of the USA to an anti-American and activist. At first, he supported USA's liberal views and worked hard to achieve his American Dream. But later he became the critique of global capitalism. The vulnerable behavior of the USA towards Muslims compelled him to think about the importance of his own national, cultural and religious identity. Western gaze was also a significant aspect of the novel in which the writer identified the hostility and skepticism of the USA towards Muslims, which lead Changez to rethink his beliefs, culture, and his true national identity.

Bibi et al. (2021) found the clash of cultures, an important aspect of the novel from the post-colonial perspective of 'self' and 'other'. It was brought into light through Edward Said's Orientalism which examined the cultural clash between alien societies and how the clash created an impact on the human psyche. The incident of 9/11 had a great impact on Muslims as they were getting considered as others. In fact, due to different identities, a kind of distrust could be seen among Muslims and Americans. As Changez assured the stranger not to be terrified of his beard as it was not a symbol of terrorism or extremism, but a symbol of religious affiliation. Similarly, Changez also suspected the stranger to hide some sort of weapon. This distrust leads us to the uneasy and difficult situations between East and West and their insecurities about each other.

Dorji et al. (2022) viewed Orientalism as the Western concept toward the East as they characterized the East, especially Muslims as the ambassador of terrorism and Islamophobia. This general perception of the West created a biased attitude of people regarding Muslims which Hamid has depicted remarkably in his meta-fictional novel *The Reluctant Fundamentalist*. After the 9/11 attack on USA's World Trade Center, the identity of Muslims became endangered more than ever. Due to the political upheave and unrest rampant throughout the nation, Muslims were being marginalized due to their religious affiliation and identity. The novel has also discussed the injustice of 9/11 on the 'Others' through the character of Changez. Western Hegemony has also been discussed and analyzed as an aspect of Said's Orientalism. As Kellner (11) in an article titled stated that the incident of 9/11 created a drastic change in the political, economic, and cultural inclination of the USA. Through Changez's experience, the novel portrayed a picture of Mighty USA's financial and military power over the world. It exhibited how the USA possessed soft as well as hard power which was referred to as Military power and soft power was to encourage foreigners to adopt American culture and fit into American society. Changez was an absolute example of the victim of soft power in the USA.

3. Methodology

The research conducted is qualitative and interpretive in nature with the implication of Said's theory of Orientalism on *The Reluctant Fundamentalist*. Some of the dialogues of Changez were selected conveniently to get the understanding of the situation.

3.1 Theoretical Framework

Occident, from the Latin word *occident's*, refers to sunset, west, whereas, the Orient, from the Latin word *orientis*, refers to rise, east (Abdullah, 2015; Bhabha, 1994). It may take as a mirror image of the inferior that is other, the alien to the Occident, the West (Gray, 2005; Chibber, 2013; Tshomo et al., 2013). Orientalism is the idea that people in the West make assumptions and judgments about the East without understanding cultural difference (Hartley, 2011; Singh, 2012). It represents the East (especially the Middle East), in a stereotyped way to express a colonialist attitude. Edward Said, in his book *Orientalism*, attempts to evoke the idea of the Western scholars to present the image of the East as menial, revolting and degrading.

In book *Orientalism*, Said (1979) stated that “Orientalism is a style of thought based upon an ontological and epistemological distinction made between the Orient and (most of the time) the Occident” (p. 2). It leads to emphasize the superiority of the Occident and the inferiority of the Orient. “Oriental is as a Western style for dominating, restructuring, and having authority over the Orient” (p. 3). “Orientalism can be discussed and analyzed as the corporate institution for dealing with the Orient” (p. 3).

When the U.S., invaded Iraq to overthrow dictator Saddam Hussein, it gave rise to the formation of jihadist groups, Al-Qaida and ISIS that portrayed a negative image of Muslims of the East as fundamentalists and terrorists and initiated the racist ideology of Islamophobia. The dictionary of Oxford defines fundamentalism as strictly maintaining the ancient doctrines of a religion, especially Islam. In fact, the term fundamentalist arose originally from American Christianity fundamentalism as a belief that considers every word of the Bible to be divinely true. “Doubtless Islam was a real provocation in many ways. It lays uneasily close to Christianity, geographically and culturally” (Said, 1979, p. 74). In spite of that, Islamophobia is a cluster of misconceptions, stereotypes, and racist ideologies. According to Said (1979) as stated in *Orientalism*:

Given its special relationship to both Christianity and Judaism, Islam remained forever the Orientalist's idea (or type) of original cultural effrontery, aggravated naturally by the fear that Islamic civilization originally (as well as contemporaneously) continued to stand somehow opposed to the Christian West. (p. 260)

3.2 Data Collection and Analysis

The data is collected from the literary work of Hamid's (2007) *The Reluctant Fundamentalist* with reference to the dialogues of the protagonist Changez in the novel. The researchers are analyzing those dialogues of Changez that are more likely to explain the Western hegemony and Changez's journey of a struggle for his true identity.

The initial dialogue of Changez to strange American depicts the racist ideology of the West who considers themselves superior and subjugate other races, especially the East. “How did I know you were American? No, not by the color of your skin; we have a range of complexion in this country” (p. 1). Changez is suggesting the idea that a beard is not merely a sign of terrorism for which he received disdainful remarks from the West after the 9/11 incident but evokes an idea that the beard portrays man as a pure observer who seeks significant details out of the artifacts.

“It was your bearing that allowed me to identify you, and I do not mean that as an insult, for I see your face as hardened, but merely as an observation” (p. 2). Therefore, Changez wants to clear this misconception that Muslims speak beyond diversification and racial discrimination.

Changez criticizes the rich spoiled American students vacationing in Greece who behave in a sense of superiority and pride and resemble American imperialism which believes itself right in its action to subjugate ‘other’. “They were in a position to conduct themselves in the world as though they were its ruling class” (p. 24).

Changez makes a joke in order to evoke a sense of agitation in Americans allusively, revealing the ideology of the West that is engrossed in racism and Islamophobia. Besides being a powerful nation, it still finds itself in a position of getting harmed and threatened by fundamentalist, Changez. “I hoped one day to be the dictator of an Islamic republic with nuclear capability; the others appeared shocked, and I was forced to explain that I had been joking” (p. 33).

Beard symbolizes the development of Changez's character, as he told the strange American that he didn't have a beard when he first came to the USA. “Perhaps you misconstrue the significance of my beard which, I should, in any case, make clear, I had not yet kept when I arrived in New York” (p. 61). Beard depicts his identity not as perceived by West as fundamentalist but rather as firm in

his conscientiousness. "It was, perhaps, a form of protest on my part, a symbol of my identity" (p. 148). West views the East in the tone of Erica's father that the Orientals are extremists and lack nationalism and when Erica's father remarks on Pakistanis as fundamentalists. "But his tone—with, if you will forgive me, its typically American undercurrent of condescension" (p. 148). Changez responds in a polite but firm manner that what he thinks about Pakistan is not at all true but rather an exaggeration created by the West. "Yes, there are challenges, sir, but my family is there, and I can assure you it is not as bad as that" (p. 63).

The colonialist attitude of Occident to subjugate Orient is noticeable from the incident when on a trip to Manila, Changez was subjected to racism by a jeepney driver who gazed at him in a way that makes him feel like he was not one of them, mainly due to his skin color. "Only a few feet away, the driver of a jeepney returning my gaze. There was an undisguised hostility in his expression" (p. 76). Changez delineates the kind of distress and malice he gained from West after the traumatic incident of 9/11. He was suspected because of the difference in skin color and even the racial discrimination did not allow him to keep a charioteer.

Being of a suspect race I 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. (p. 178)

After the 9/11 attack, the attitude of the USA took a malevolent turn against the East and initiated the racist ideology of Islamophobia. They were being targeted on the basis of skin color and beard and abused verbally as well as physically. "At the airport, I was escorted by armed guards into a room where I was made to strip down to my boxer shorts" (p. 85). "When we arrived, I was separated from my team at immigration. They joined the queue for USA citizens; I joined the one for foreigners" (p. 85). Even Changez's colleagues left him at the airport alone showing the change in behavior of the USA where he was brutally disgraced. Changez was left to feel like an alien or other. As soon as, Changez kept a beard, the attitude of the people around him changed at once. Those who admired him for being the best employee later stared at him with hate and resentment. "I was subjected to verbal abuse by complete strangers, and at Underwood Samson, I seemed to become overnight a subject of whispers and stares" (p. 148). Though, he did not show any infidelity towards the USA but rather was subjected to bear the fundamentalism of the USA. The amount of hatred he observed in the eyes of his colleagues, did not bother to bid farewell when he was leaving. "I realized how deep was the suspicion I had engendered in my colleagues over these past few—bearded and resentful—weeks" (p. 181). Edward Said has rightly proclaimed this attitude of the West to represent Orient is due to stereotypical beliefs and prejudice. Said (1979) in *Orientalism* stated that Orientalism was such a system of truths, truths in Nietzsche's sense of the word. It is therefore correct that every European, in what he could say about the Orient, was consequently a racist, an imperialist, and almost totally ethnocentric (p. 204).

After the attack on the World Trade Center, Muslims were considered terrorists and attacked violently by the people of the West. They were taken into account for interrogation and subjected to killings. "Pakistani cab drivers were being beaten to within an inch of their lives; the FBI was raiding mosques, shops, and even people's houses; Muslim men were disappearing, perhaps into shadowy detention centers for questioning or worse" (p. 107).

The USA started a rage against Afghanistan and began bombing the Afghan tribesmen. "The bombing of Afghanistan had already been underway for a fortnight" (p. 113). It resulted in great havoc in the entire Eastern society as they were tagged as the flag bearer of Islamophobia. This indicates USA's hubris that carries racism and hegemony. Changez further tries to clear the misconception about Muslims as inferior and dependent on the West for their survival.

For we were not always burdened by debt, dependent on foreign aid and handouts; in the stories, we tell of ourselves we were not the crazed and destitute radicals you see on your television channels but rather saints and poets and-yes-conquering kings (p. 115).

In reality, Muslims belong to a noble race including scholars, poets, and kings who ruled the entire subcontinents. The entire ruckus that USA media misinterpreted was fundamentalism. The USA has always been considered a progressive country. It was known for its pragmatism. But after 9/11, the USA seemed to have become a vindictive and revengeful rival of the Muslims. I had always thought of the USA as a nation that looked forward; for the first time, I was struck by its determination to look back. Living in New York was suddenly like living in a film about the Second World War (p. 131). The exploitation of the Muslims clearly depicts the USA ideology regarding the East. “I had heard tales of the discrimination Muslims were beginning to experience in the business world—stories of rescinded job offer and groundless dismissals” (p. 137).

Although, Pakistan is a nuclear country but USA’s increasing supremacy and hatred towards Pakistan increased as time passed. “Yes we had nuclear weapons, and yes, our soldiers would not back down, but we were being threatened nonetheless” (p. 145). Changez reveals a colonialist attitude of the USA that indulges itself in any way to suppress weak nations as it invaded Afghanistan in the name of Islamophobia to get its hand on Islamic extremists. “I have always resented the manner in which the USA conducted itself in the world; your country’s constant interference in the affairs of others was insufferable” (p. 177). “I knew from my experience as a Pakistani—of alternating periods of American aid and sanctions—that finance was a primary means by which the American empire exercised its power” (p. 177). It is by Changez’s own experience when he went on American aid to achieve his American dream and unveil the real face of the West that utilizes its power to subjugate the East. Consequently, exercising a political ideology to maintain its power structure.

The USA has fallen back into its own misconceptions about Islam and racism, gaining sympathy from the World with regard to terrorist attacks and massive killings by Islamic extremists. In fact, exercising its political power to subjugate the inferior and portray Muslims as an uncultured, barbaric, and menial race. “You retreated into myths of your own differences, assumptions of your own superiority” (p. 190). West, in the name of War on Terror and to put an end to Islamophobia is killing innocents that Changez, further argues to be ceased for the sake of humanity.

The advancement of a small coterie’s concept of American interests in the guise of the fight against terrorism, which was defined to refer to the organized and politically motivated killing of civilians by killers not wearing the uniforms of soldiers (p. 202).

Said (1979) describes the above notion in his book *Orientalism* that the structure of Orientalism is nothing more than a structure of lies or of myths which, were the truth about them to be told, would simply blow away. I myself believe that Orientalism is more particularly valuable as a sign of European-Atlantic power over the Orient than it is as a veridic discourse about the Orient (which is what, in its academic or scholarly form, it claims to be) (p. 6).

Changez’ hatred for the USA was not because of the religion and culture but his unfavorable experiences in the USA. He became a victim of racial discrimination and began to look at himself as a foreigner among the Americans. This contemptuous reaction from the USA brings forth a sense of gratification to Changez on the catastrophic incident of 9/11 in the USA. He remarks: “Yes, despicable as it may sound, my initial reaction was to be remarkably pleased” (p. 83). “The fact that someone had so visibly brought the USA to her knees” (p. 83).

Although, Changez was not in favor of violence and mass murder but, he felt satisfied by the enfeebled situation of the USA’s imperial power. Changez, by the end, wants to clear the misapprehension about East that Muslims are not fundamentality terrorists but have been portrayed

negatively by the false beliefs system of racism and Islamophobia. Important is to understand the cultural and religious differences. “I do not mean that we are all one, and indeed—as will soon become evident to you” (p. 197).

In Orientalism, Said (1979) explained that Orient in general and Islam, in particular, were systems of information, behavior, and belief, that to be an Oriental or a Muslim was to know certain things in a certain way, and that these were of course subject to history, geography, and the development of society in circumstances specific to it (p. 195).

4. Results

The American racism towards Muslims grew too much after 9/11. Beard and hijab (scarf) became a symbol of terrorism. The misinterpretation of the West regarding the East as others is the root cause of racism and inequality. The media is also responsible for this hatred as it shows that whoever keeps a beard is a terrorist and is dangerous and subject to all suspicion and ill behavior.

Islamophobia is an ideology that the West possesses for the East that Muslims are terrorists and they have feelings of hatred, hostility, and discrimination toward Muslims due to their religious or ethnic identities. These ideologies are responsible for the bitter relationship between East and West.

The study has explored that post 9/11 USA became such a rigid and hostile place for Muslims that they were getting detained, interrogated, or even beaten due to their identity as Muslims. They were getting tortured physically as well as mentally and the mental damage caused to the people was much more severe than the physical one. They had to leave their homes and their jobs and even were stripped during interrogation.

The pragmatism of the USA vanished after the incident and it became very difficult for the Muslims to survive the sort of fundamentalism to which they were subjected regularly.

5. Conclusion

The study puts concluding remarks on the ideology of the West to represent the East through the narrative of *Changez* in the literary work of *The Reluctant Fundamentalist* by Hamid, which is merely based upon false assumptions about Islamophobia and Muslims as fundamentalists and terrorists. It has resulted from the racial discrimination and colonialist attitude of the West that falsifies a negative image of the East on the basis of appearance and color without recognizing their cultural differences. Hamid states that there is a constant battle between the West and East from cultural perspectives as well as postcolonial aspects. West looked down upon the East as inferior and blames them for being extremists. Althusser mentioned in his essay *Ideology and Ideological State Apparatuses*, ideology seems to be established in institutions and practices confined to them. It is precisely mentioned in apparatuses and the practices confined to them.

As Said stated in *The Myth of the Clash of Civilizations* that it is an injustice to victimize an entity due to one's own experiences. Also, people used to fight for ideas over us versus them, virtue and vice, belonging and not belonging. It is Islam that is not invariable like the West. This clearly shows that USA's accusations are not true and are based on exaggeration and hate towards the East.

6. Limitation of the Study

The limitations of the study are as follows:

1. The research is conducted on the literary work of Hamid's *The Reluctant Fundamentalist* in the light of the theoretical framework of Orientalism by Said.
2. The study is limited to the character of Changez.
3. Through the dialogues of Changez, the researcher tries to interpret the Western Ideology regarding the East and its consequences on both nations.

7. Suggestions

1. It paves the way for future researchers to conduct research on understanding the West from the perspective of the east.
2. It provokes how the ideologies are misused by powerful superior nations to suppress the weaker ones and to look over the misconceptions different nations have about each.

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