



Representation of Pakistani Identity in Mohsin Hamid's *The Reluctant Fundamentalist*: A Corpus-Assisted Discourse Study

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Abstract

This study explored the representation of Pakistani identity in Mohsin Hamid's *The Reluctant Fundamentalist* employing corpus-based approach. Nuance portrayal of Pakistani identity was investigated utilizing selected terms Pakistan, Lahore, Muslim, Urdu and beard and their variations. Drawing on frequency, collocations, concordance lines, and semantic domains, the analysis revealed the interconnected roles of language, religion, and cultural pride in shaping the identity. The analysis of the selected terms highlighted the central themes such as cultural heritage, linguistic pride, diasporic experiences. Lahore emerged as symbol of nostalgia and cultural authenticity while Muslim and beard evoke the protagonist's encounters with religious identity and Western stereotyping. Similarly, the use of Urdu signified linguistic and cultural roots, emphasizing his efforts to resist marginalization while affirming his connection to Pakistan. Analysis of these patterns uncovered the text's layered critique of global power dynamics and its portrayal of Pakistan as a site of complexity, resilience, and dignity. Semantic domain analysis further organized these findings into overarching categories such as national and cultural pride, stereotyping and discrimination, resistance and protest, and personal and communal identity. Methodologically, this research underscores the significance of corpus linguistics in literary analysis, even in the context of a single literary text. By treating *The Reluctant Fundamentalist* as a "micro-corpus," this study leveraged data-driven tools such as concordance and collocation analysis to extract systematic insights into linguistic and thematic patterns. The empirical rigor of corpus linguistics allowed for a detailed and unbiased exploration of how meaning is constructed in the text, complementing traditional qualitative methods and uncovering subtleties that might otherwise go unnoticed. This study demonstrated that corpus linguistics is not limited to large corpora but is equally effective in analyzing smaller datasets to address nuanced research questions. It illustrates the potential of corpus-based methodologies to enrich literary and cultural studies, particularly in investigating



identity, representation, and sociopolitical critique. The findings contribute to broader discussions on the intersection of language, culture, and power, offering new insights into the literary portrayal of Pakistani identity in global contexts.

Keywords: Corpus Linguistics, Pakistani Identity, The Reluctant Fundamentalist, Concordance Analysis, Semantic Domains, Corpus-Assisted Discourse Study

Introduction

In postcolonial literature, the question of identity has long been a central theme that reflects the complexities and tensions faced by individuals and communities teering the intersection of culture, power, and history. Literary works provide critical lens of examining, contesting and negotiating identity in nations like Pakistan whose identity takes roots from colonial past and shaped by present sociocultural challenges.

Mohsin Hamid's *The Reluctant Fundamentalist* (2007), in this context, comes out as a significant narrative that scrabbles the multifaceted nature of post 9/11 globalized Pakistani identity. The novel offers fertile ground for academic exploration because, with its monologue style narrative, it provides rich tapestry of themes. Pakistani identity, dynamics of geopolitics, legacy of colonization and cultural dislocation are interwoven in the novel. Thematic cultural dimensions are paid much scholarly attention but there remains a gap in examining its linguistic and stylistic features using systematic corpus-based approach that allows data driven exploration of the text language in order to identity patterns, frequencies and contextual use of key terms that contribute to the identity construction. Corpus linguistic approach not only offers quantitative insights but also backs qualitative interpretations facilitating researchers a comprehensive understanding of how an identity is represented in a text. This study aims, by examining linguistic features off the novel such as lexical choices, collocations, concordances and semantic domains, to investigate the subtle ways in which language constructs and communicates identity.

Position of *The Reluctant Fundamentalist* within postcolonial literature and its global reception underscore the significance of situating this research within broader academic conversation. It has been recognized for challenging stereotypes, humanizing complex sociocultural issues and engaging its readers in a dialogue about identity, power and belonging. This study, grounded in empirical linguistic evidence, contributes to these discussions by providing nuance perspective on the representation of Pakistani identity.

Objectives

1. To identify and analyze the linguistic patterns in *The Reluctant Fundamentalist* that construct Pakistani identity.
2. To identify and interpret the frequency and, context and semantic association of the keywords related to Pakistani identity

Questions



1. What are the recurring patterns in *The Reluctant Fundamentalist* contribute to the portrayal of Pakistani identity?
2. What are the frequency and contextual significance of the keywords related to Pakistani identity?

Literature Review

Identity, according to Hogg and Abrams (1999) is “people’s concepts of who they are, of what sort of people they are, and how they relate to others”. Deng (1995) states that “identity describes the way individuals and groups define themselves and are defined by others on the basis of race, ethnicity, religion, language, and culture”. Identity is a construct that is of intense interest of contemporary scholars of social sciences and humanities.

Pakistani writers have grappled with the issues of identity, nationalism and cultural belongings since the creation of Pakistan in 1947. Concerns about partition and independence were reflected in the early Pakistani literature i.e. the works of Saadat Hasan Manto and Faiz Ahmed Faiz. Over the time, themes of identity in both global and local context began to be addressed by Pakistani English writers such as Mohsin Hamid, Bapsi Sidhwa and Kamila Shamsie. Ahmad (2010) and Iqbal (2015) asserted that historical trauma, geopolitical presence and clash between tradition and modernity shapes the Pakistani identity in literature.

Significant scholarly attention has been paid to Mohsin Hamid’s *The Reluctant Fundamentalist* (2007) for portraying identity, belonging and alienation in post-9/11 context. The novel is the story of a Pakistani protagonist, Changez, whose identity undergoes transformation as he explores both Pakistani and American life. His dual identity manifests the cultural tensions faced by individuals caught between two worlds as he was both outsider in America and insider in Pakistan. The novel examines and addresses American imperialism and post-9/11 perception of Muslims respectively. Rana (2011) stated that the novel overturns the traditional “clash of civilizations” narrative by presenting a nuanced and humanized portrayal of Pakistani identity. Changez’s return to Pakistan has been emphasized by Calino (2014) as a symbolic act of reclaiming identity and disillusionment with America as a reflection of broader struggle with postcolonial societies to uphold the cultural and national identity. Shaikh (2013) believed that novel has presented a limited perspective of Pakistani identity by arguing that novel privileges the experience of elite and marginalizes the socio-economic class. Despite these critical analyses, linguistic and stylistic aspects of identity construction in the novel have not been explored. This gap provides an opportunity for a corpus-assisted discourse study that systematically examines how language is used to portray Pakistani identity.

Critical Discourse Analysis (henceforth CDA), originally known as Critical Discourse Studies, has been adopted as an analytical technique, a paradigm, and a method but it has been widely criticized for its “cherry-picking”. In last few decades, Technologies have offered opportunities in advancing different research fields including Critical Discourse Analysis (CAD). Mautner (2005) and Baker and McEnery (2005) utilized the opportunity and attempted Corpus-Assisted Discourse Studies (henceforth CADS). CADS is the integration of Corpus Linguistics methodological approaches and CDA. CADS is more objective compared to manual



text analysis.

Method

The research methodology for this study is designed to systematically explore the linguistic representation of Pakistani identity in the novel *The Reluctant Fundamentalist*. The study employed CADS that combined quantitative and qualitative methods using corpus linguistic tools and CDA to uncover patterns, themes, and linguistic features that inform the construction of identity in the text.

Research Design

Mixed-method design was adopted for this research that combined corpus linguistics with CDA. The quantitative analysis identifies patterns in language use, while the qualitative analysis interprets these patterns within the socio-cultural and ideological context of identity representation. It enabled a systematic and data driven investigation of linguistic patterns in the data.

Data Source

The source of the data for this research was the complete text of *The Reluctant Fundamentalist*, a novel by a British Pakistani author Mohsin Hamid, published in 2007. The novel explores the late 90s and early 2000s life of America and Pakistan. It revolves around single occurring historical event of destruction of World Trade Center on September 11, 2001 in its course of the time.

The novel was digitalized and cleaned to ensure that the text is suitable for linguistic analysis. Extraneous formatting and non-textual data were removed. It had 42835 word-tokens and 6170 word-types in total. Type-Token ratio (TTR) of the corpus was 14.4%.

Data Analysis Methods

Quantitative Analysis

The study used AntConc Version 4.3.1 released on July 29, 2024 for following quantitative analyses. It is a freeware developed by AntLab Solutions and available for all platforms including Windows, Mac OS and Linux.

Frequencies

Frequency involves how often a word or phrase appears in corpus. The frequency of the selected terms i.e. Pakistan*, Muslim*, Urdu, beard*, and Lahore and their lemmas was calculated to know its prominence and centrality in the narrative.

Collocations

Collocates of key term i.e. Pakistan*, Muslim*, Urdu, beard*, and Lahore and their lemmas were identified to reveal how these terms are framed. Statistical measures such as Mutual Information (MI) score were used to determine significant collocations.

Qualitative Analysis

Findings from quantitative analyses were further interpreted by following qualitative



methods:

Concordances

Concordance lines of key term were examined to understand their usage in context. This allowed for a detailed exploration of how linguistic patterns contribute to the representation of Pakistani identity.

Semantic Domains

Words and phrases were grouped into semantic domains (e.g., nationalism, resistance, globalization) to identify broader themes in the text.

Results and Discussion

Quantitative Analysis

Frequencies

Table 1: Frequencies of the Selected Terms

| Type | Rank | Freq | Range |
|---------------|------|------|-------|
| Lahore | 1 | 36 | 1 |
| Pakistan | 2 | 29 | 1 |
| beard | 3 | 11 | 1 |
| Pakistani | 4 | 8 | 1 |
| Urdu | 5 | 6 | 1 |
| Pakistanis | 6 | 5 | 1 |
| Muslim | 7 | 4 | 1 |
| Muslims | 8 | 3 | 1 |
| bearded | 9 | 2 | 1 |
| Pakistaniness | 10 | 1 | 1 |
| beards | 11 | 1 | 1 |

“Lahore” and “Pakistan” were the high frequency terms with instances of 36 and 29 respectively (Table 1). Lahore, being the most frequent from the terms, indicates its central role in the construction of Pakistani identity. Its high occurrence suggests that it serves as the significant anchor for protagonist’s cultural identity and personal nostalgia aligning it with the themes of belonging and roots as the city symbolizes home and a contrast to his experiences in the west. “Pakistan” was the second most frequent term. It underscores its prominence in the novel. Protagonist’s negotiation of national identity in globalized text and the central tensions between Eastern and Western ideologies are likely highlighted with its repetition. “Beard*” and “Urdu” were the terms related to physical and cultural identity. “Beard*” appeared for 14 times and “Urdu” for 6 (Table 1). Appearance of the term “beard*” shows the recurring emphasis on physical makers of identity. It signifies cultural and religious identity and serves as point of differentiation or stereotyping in post-9/11 context. Significance of language as a cultural maker is reflected with the term “Urdu”. Its instances signal linguistic heritage and connection to Pakistani culture. Selected terms for national and religious identity were “Pakistani*” and “Muslim*” that respectively appeared 13 and 7 times in the text (Table 1). The use of term



“Pakistani*” indicates the focus of the writer on exploration of collective identity. Presence of the term “Muslim*” suggests that Pakistani identity is affiliated with faith intersecting with themes of otherness and post-9/11 Islamophobia. The lowest of all selected terms was “Pakistaniness” that appeared once. Its singular mention indicated an abstract discussion of national identity emphasizing the complexity and uniqueness of the Pakistani identity.

Collocations

Table 2: Collocations of the Selected Terms

| Term | Collocate | FreqLR | FreqL | FreqR | Likelihood | Effect |
|---------------|----------------|--------|-------|-------|------------|--------|
| Lahore | city | 7 | 4 | 3 | 30.465 | 4.493 |
| | newer | 2 | 1 | 1 | 15.364 | 6.895 |
| Pakistan | India | 4 | 3 | 1 | 24.977 | 5.885 |
| beard | don't | 3 | 1 | 2 | 14.574 | 4.833 |
| Pakistani | -- | -- | -- | -- | -- | -- |
| Urdu | corrected | 1 | 1 | 0 | 11.264 | 9.480 |
| | Arabi | 1 | 0 | 1 | 11.264 | 9.480 |
| | taxicab | 1 | 0 | 1 | 11.264 | 9.480 |
| Pakistanis | two | 2 | 1 | 1 | 11.734 | 5.613 |
| | populous | 1 | 1 | 0 | 11.632 | 9.743 |
| | illegality | 1 | 1 | 0 | 11.632 | 9.743 |
| | raped | 1 | 1 | 0 | 11.632 | 9.743 |
| | inordinate | 1 | 1 | 0 | 11.632 | 9.743 |
| Muslim | contiguous | 1 | 1 | 0 | 12.083 | 10.065 |
| | swath | 1 | 1 | 0 | 12.083 | 10.065 |
| | stretching | 1 | 1 | 0 | 12.083 | 10.065 |
| | nation | 1 | 0 | 1 | 10.646 | 9.065 |
| | lands | 1 | 0 | 1 | 10.646 | 9.065 |
| Muslims | endow | 1 | 1 | 0 | 12.666 | 10.480 |
| | tales | 1 | 1 | 0 | 12.666 | 10.480 |
| | discrimination | 1 | 1 | 0 | 12.666 | 10.480 |
| | alcohol | 1 | 1 | 0 | 11.229 | 9.480 |
| | illegal | 1 | 1 | 0 | 10.402 | 8.895 |
| | school | 1 | 1 | 0 | 9.819 | 8.480 |
| bearded | resentful | 1 | 0 | 1 | 12.056 | 10.065 |
| | wain | 1 | 0 | 1 | 10.646 | 9.065 |
| Pakistaniness | agree | 1 | 1 | 0 | 10.195 | 8.743 |
| | cloaked | 1 | 0 | 1 | 14.932 | 12.065 |
| | invisible | 1 | 0 | 1 | 13.494 | 11.065 |
| | suspected | 1 | 1 | 0 | 12.083 | 10.065 |
| beards | group | 1 | 1 | 0 | 10.449 | 8.895 |
| | they | 2 | 1 | 1 | 13.085 | 5.988 |
| | have | 2 | 1 | 1 | 11.039 | 5.238 |
| | brother | 1 | 1 | 0 | 10.238 | 8.743 |
| | father | 1 | 1 | 0 | 8.753 | 7.672 |



| | | | | | |
|---------|---|---|---|-------|-------|
| replied | 1 | 0 | 1 | 8.179 | 7.257 |
|---------|---|---|---|-------|-------|

Collocation analysis reveals the contextual use of key terms, which enhances the understanding of how linguistic choices construct identity and conveys meaning in *The Reluctant Fundamentalist*. The term “Lahore” collocated 7 times with the term “city” and 2 time with “newer” (Table 2). Lahore is depicted in the context of its urban identity with collocate city highlighting its historical and cultural significance. Nostalgia or change in Lahore’s character is marked with collocate “newer” and a comparison or contrast is implied between past and present. Second selected term “Pakistan” collocated with India (4 occurrences) that reflects Pakistan’s geopolitical and historical association with India and points to comparisons or contrast between two nations. “Beard*” as a marker of identity thrice cooccurred with “don’t” which relates to societal perceptions, stereotypes, and personal choices and suggests a context of prohibition and negation and once with “resentful” and “wain” again hinting for negative emotions or perceptions. Collocates of the term “Urdu” were “corrected”, “Arabic”, and “taxicab” each appearing once. Collocate “corrected” implies linguistic pride or sensitivity in the use of Urdu. “Arabic” reflects linguistic or cultural association of both languages. “Pakistani*” collocated with “two”, “populus”, “illegality”, “raped”, and “inordinate”. These collocated indicate a mix of numerical, demographic, and negatively connoted terms. Terms “illegality” and “raped” signifies stereotypes or external perceptions of Pakistanis and “populous” highlights demographic traits. Collocates for “Muslim*” were “contiguous”, “swath”, “stretching”, “nation”, “lands”, “endow”, “tales”, “discrimination”, “alcohol”, “illegal”, and “school”. These collocations indicate territorial or geographical association reflecting themes of land, migration, and belonging. It also themes of prejudice, cultural narratives, and societal issues. “Pakistaniness” collocated “agree,” “cloaked,” “invisible,” “suspected,” “group” (1 occurrence each) showing that Pakistani identity is portrayed as obscured, misunderstood, or questioned.

Qualitative Analysis

Concordances

The concordance data in Table 3 provides a detailed look at how terms “Pakistan,” “Pakistani,” and “Pakistaniness” are used in context within the text. Pakistan is represented with India, Afghanistan and American geopolitical interests. It frames Pakistan within the global context of conflict, political tension, and international relations. Cultural contrasts and Pakistan versus the West societal norms are contrasted. Pride in identity and the need to explain or justify one’s background in certain social settings is highlighted i.e. “I said I was from Lahore, the second largest city of Pakistan”. Stereotyping and prejudice against Pakistanis in global narratives is also highlighted i.e. “we should not imagine that we could trust rumors” and “Pakistanis are all potential terrorists”. Pakistanis are portrayed as “beaten” or “distracted and irksome”. It underscores the challenges faced by Pakistanis due to biased perceptions. An abstract struggle with identity is reflected in the text.

Lahore has been presented as a city with deep historical and cultural heritage as mentions such as “ancient capital of the sun”, “Shalimar Gardens” and “National College of Arts” represent. Its grandeur and aesthetic and traditional richness has



been portrayed referencing architecture e.g. “larger mentions” (Table 4). The city has been frequently placed within personal and international contexts that reflects a dynamic negotiation between the local and global. Positive and defensive portrayal of the city is highlighted e.g. “Lahore is more democratically urban” and “is remarkably free of that sort of petty crime”. It has been compared with New York and Valparaiso suggesting an attempt to position it within a global framework. It serves as a symbol of personal and cultural belonging deeply intertwined with the protagonist’s sense of identity. Lines like “I said I was from Lahore” and “I rambled on about my family and Lahore” indicate a personal and emotional connection to the city. References such as “city of eight million people,” “newer offices and plazas,” and “its mighty walls and walk” present Lahore as a dynamic and evolving city. Contrasting imagery of “congested, maze-like heart” with “democratically urban” reflects a multifaceted view, acknowledging challenges while highlighting progress.

The beard is described as “only a hairstyle” yet emphasized for its “impact” on the narrator’s appearance, particularly in contexts like immigration and social interaction. This indicates the cultural and political weight of the beard, especially for a man of Pakistani or Muslim identity. Phrases like “frightened by my beard” and “craving conflict” reflect how the beard becomes a marker of suspicion or confrontation in certain contexts, especially in a post-9/11 world. The narrator describes the beard as “a form of protest,” suggesting it as a personal and political statement against stereotyping (Table 5).

Table 6 shows that mentions of “Muslim army” and “lands stretching as far as Morocco” tie Muslim identity to historical power and cultural heritage. References to “FBI raiding mosques” and “shadowy detention centers” highlight the discrimination and surveillance faced by Muslims in the modern era, particularly in the West.

References such as “respectful form of the word you—as we do in Urdu” highlight the linguistic richness and politeness embedded in Urdu. The statement “Urdu is similar to Arabic, but we have more letters” reflects a sense of distinctiveness and pride in the uniqueness of Urdu as part of Pakistani identity. Mentions of “Urdu was spoken by taxicab drivers” suggest its role as a practical and functional language, especially within local contexts (Table 7).



Vol. 3 No. 1 (January) (2025)

Table 3: Concordances for “Pakistan*”

| Left Context | Hit | Right Context |
|--|--|--|
| that day, I did not think of myself as a experience complicates that seemingly simple assertion; I had returned to | Pakistani, Pakistan, | but as an Underwood Samson trainee, and my firm’ but my inhabitation of your country had not entirely |
| suffers. Solid people, don’t get me wrong. I like had attacked the Indian parliament had anything to do with it,” he said. “He’s from Barbados. West Indies versus work. Instead I perused news websites which informed me that identified. I myself had among the top exam results in so many more deaths by tacitly using India to pressure about the nature of sex and relationships for teenagers in the ultra-rich were unlike anything I had seen in at our side. Already, the Indian army was mobilizing, and bagel with smoked salmon and cream cheese. No, I explained, the merits of participating in demonstrations for greater independence in command post. My reaction caught me by surprise; Afghanistan was | Pakistanis. Pakistan, Pakistan” — Pakistan Pakistan Pakistan. Pakistan. Pakistan. Pakistan Pakistan Pakistan’ Pakistan’ | But the elite has raped that place well and but there was unanimity in the belief that India and here he slipped into a Caribbean lilt—“best and India were conducting tit— for-tat tests of and was besides a soccer player good enough to I had in the meanwhile gotten a job as I told her I had had next to nothing I tried not to dwell on the comparison; it had begun to respond: convoys of trucks, I was had pledged its support to the United States, the s domestic and international affairs, demonstrations th foreign s neighbor, our friend, and a fellow Muslim nation |
| only non-American in our group, but I suspected my So what’s Pakistan like?” she asked. I told her sort of offering, as my last gesture before returning to to my senior colleagues. Perhaps it was my speech: like said I was from Lahore, the second largest city of thing to say, but you should not imagine that we could the rumors I overheard at the Pak-Punjab Deli: | Pakistanines s Pakistan Pakistan, Pakistan, Pakistan, Pakistanis Pakistani | was invisible, cloaked by my suit, by my expense was many things, from seaside to desert to farmland a wish of warmth for Erica—not in the America is, after all, a former English colony, and ancient capital of the Punjab, home to nearly as are all potential terrorists, just as we should not cabdrivers were being beaten to within an inch of |

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I was a rather odd sight—a distraught and hirsute my parents and they told me that the situation in respect in a hierarchical environment, something American youngsters—unlike their kept when I arrived in New York. In truth, many in all this: surely, with American bases already established in thigh. It is remarkable, I must say, how being in were brilliant, but whereas I was one of only two ordered a beer; I did the same. “So what’s in Punjabi and knew from his accent that he was central role. Moreover I knew from my experience as a as I mentioned before, fluctuations and blackouts are common in death has not been a prosperous one for professionals in I had to guess, I’d say it’s your in her ear. I knew she enjoyed my stories of from their lobby. This, I realized, was another world from status as the world’s sixth most populous country, we reading about the ongoing deterioration of affairs between India and be tough for you with what’s going on in duly raised and dispatched—but homeward, towards my family in powerful ones, which India was now proposing to do to that suggested, So of course he drinks. “I had a do would be to inform India that an attack on

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Pakistan

carrying an unmarked box through the center of Manhatt continued to be precarious; it was rumored that India counterparts—rarely seem trained to do. Whatever the re

drink; alcohol’s illegality in our country has roughly for the conduct of the Afghanistan campaign, all America heightens one’s sensitivity to the sight of a in my entering class-two from a population of like?” she asked. I told her Pakistan was many Normally I would have said hello, but on that of alternating periods of American aid and sanctions—the Really, you are overreacting; it is not yet so

Salaries have not risen in line with inflation, the side. You’re worried about what’s going on so I rambled on about my family and Lahore. supporting my feet were the achievements of the most tend to take an inordinate pride in our food. the assessment by experts of the military balance in

What you need is to get yourself busy, which When I spoke to them on the telephone, my

with so few apparent consequences at home. I also, working for me once,” Erica’s father said. “Never would be treated as an attack on any American



Table 4: Concordances for “Lahore*”

| Left Context | Hit | Right Context |
|--|---------|--|
| concern ourselves overmuch; let us continue with our midnight stroll. | Lahore | is a city of eight million people, after all; |
| River Ravi—the congested, maze-like heart of this city—to steal your wallet. For a city of this size, | Lahore | is more democratically urban. Indeed, in these places it is remarkably free of that sort of petty crime. |
| Moreover, among the many rules that govern the bazaars of Valparaiso’s former aspirations to grandeur—I was reminded | Lahore | is this: if a woman is harassed by a |
| of | Lahore | and of that saying, so evocative in our language: |
| links to friends and family were weekly phone calls to | Lahore | and online correspondence with Erica in New York. Because |
| you as an exaggeration. But you must understand that in | Lahore, | at least when I was in secondary school—youngsters |
| Plus class airfare on PIA, I found myself bound for | Lahore | at that time of year when New York shoppers |
| will at this time be deserted, we should be fine. | Lahore | is, as I have said before, quite safe from |
| this been to Europe or even swum in the sea— | Lahore | is, as you know, a ninety-minute journey by |
| Erica, and I brought something of her with me to | Lahore— | or perhaps it would be more accurate to say |
| of the globe. I expected to find a city like | Lahore— | or perhaps Karachi; what I found instead was a |
| place on the face of the gatekeeper of one of | Lahore’ | s larger mansions had I driven up in a |
| their smaller cousins and therefore hurtled to their deaths | Lahore’ | s newer offices and plazas—structures that rose higher |
| against | Lahore, | the second largest city of Pakistan, ancient capital of |
| something. Where are you from?" I said I was from | Lahore; | the sun, although hot, has such a soothing effect. |
| these last days of what passes for spring here in | Lahore | was home to even larger creatures of the night |
| in my grandfather’s pool, perhaps mistaking us for frogs. | Lahore | was the last major city in a contiguous swath |
| most part, people seemed to go about their lives normally; | Lahore | A breeze was blowing then, again as it is |
| one—summer in New York being like spring here in | Lahore. | are poorly suited to the needs of those who |
| man. You will have noticed that the newer districts of | Lahore | as it actually was; geographically, of course, it was |
| the home of Neruda did not feel as removed from | Lahore | |



Vol. 3 No. 1 (January) (2025)

in reminding me of a delicacy we entirely lack in thing to accept that New York was more wealthy than way, I said, and I entertained her with anecdotes of the Shalimar Gardens in this city, and we built the told him that I had decided to move back to had changed in the four years since I had left

was not certain where I belonged—in New York, in would find if one ventured around the corner to the social class that my family was falling out of in ate, lounging in the grass. “Do people have picnics in your time here that glaring is something we men of the Americanness of my own gaze when I returned to wish now to hear more oiyou: what brings you to of Pakistan, so I rambled on about my family and building in midtown—higher than any two structures here in

Lahore, Lahore, Lahore Lahore. Lahore! “Lahore, Lahore Lahore. Lahore? “Lahore Lahore Lahore, Lahore, Lahore, Lahore Lahore being so far from the sea. What I would but quite another to swallow the fact that Manila for what seemed like hours. At one point I Fort with its mighty walls and wide ramp for He attempted to dissuade me; tension with India was I remember my first Underwood Samson summer party,” a in both, in neither—and for this reason, when Museum or the National College of Arts. Erica led Perhaps this accounted for a good part of the she asked me. “Not so much in the summer,” take seriously—and I maintained eye contact until he that winter when war was in the offing. I what company you work for, et cetera, et cetera. When I tried to kiss her, she did not would be if they were stacked one atop the

Table 5: Concordances for “Beard*”

| Left Context | Hit | Right Context |
|---|-------------------------------------|--|
| around here think you’re looking kind of shabby. The I had engendered in my colleagues over these past few—that she had found me rather dashing in my new sometimes I would find myself walking the streets, flaunting my | beard bearded beard; beard | and all. Quite frankly, I don’t give a and resentful—weeks; only Wain-wright came over to and second, she gave me a copy of Erica’ as a provocation, craving conflict with anyone foolhardy enough |
| winter glove. She smiled. “You look cute,” she said. “Your said, “I don’t know what’s up with the Or are you watching that man, the one with the | beard beard, beard | brings out your eyes.” I thought she looked like but I don’t think it’s making you far longer than mine, who has stopped to stand |



Vol. 3 No. 1 (January) (2025)

| | | |
|--|--|---|
| <p>I have alarmed you. Do not be frightened by my at immigration, I had not shaved my two-week-old of a woman’s body. Do you not agree? That you have drawn certain conclusions from my appearance, my lustrous</p> <p>Why?” I asked, indicating my father and brother. “They have the first time. Perhaps you misconstrue the significance of my it is only a hairstyle, after all—the impact a</p> | <p>beard: beard. bearded beard; beards.” “ beard, beard</p> | <p>I am a lover of America. I noticed that It was, perhaps, a form of protest on my man—who even now, sir, continues from time to perhaps you have merely followed the arc of my</p> <p>They,” she replied, “have them only because they wish which, I should in any case make clear, I worn by a man of my complexion has on</p> |
|--|--|---|

Table 6: Concordances for “Muslim*”

| Left Context | Hit | Right Context |
|--|---|---|
| by the Ottomans and trained to be soldiers in a was the last major city in a contiguous swath of FBI was raiding mosques, shops, and even people’s houses; | Muslim Muslim Muslim | army, at that time the greatest army in the lands stretching west as far as Morocco and had men were disappearing, perhaps into shadowy detention centers for |
| Afghanistan was Pakistan’s neighbor, our friend, and a fellow barrister with the means to endow a school for the the Alps; I told her that alcohol was illegal for others as well. I had heard tales of the discrimination | Muslim Muslims Muslims Muslims | nation besides, and the sight of what I took of the Punjab. Like him, my grandfather and father to buy and so I had a Christian bootlegger were beginning to experience in the business world—stories |

Table 7: Concordances for “Urdu”

| Left Context | Hit | Right Context |
|---|--------------------------------|--|
| we were ready for children; I would have corrected her respectful form of the word you—as we do in pencil said, “What does your writing look like?” I said, “ did not accept American Express. Although we were | Urdu Urdu— Urdu Urdu, | and she my course plan; and we would have I would have used it to address them without is similar to Arabic, but we have more letters.” Wain-wright seemed to understand. “I have cash,” |



Vol. 3 No. 1 (January) (2025)

| | | |
|--|-------|---|
| speaking in | | he |
| But there were other reasons as well: the fact that | Urdu | was spoken by taxicab drivers; the presence, only two |
| by the sweetness of his speech, if only you understood | Urdu. | Where were we? Ah yes, Underwood Samson. On the |

Semantic Domains

Table 8: Semantic Domains

| Semantic Domain | Collocations | Associated Themes |
|--------------------------------|---|---|
| Cultural and National Identity | Pakistan neighbor, Lahore city, Urdu language | National pride, heritage, linguistic identity, urban representation |
| Religion and Faith | Muslim army, Muslim nation, Muslim men | Religious identity, historical grandeur, global Muslim community |
| Stereotyping and Prejudice | Beard protest, Beard man, Muslim discrimination | Post-9/11 stereotyping, identity negotiation, resistance to misrepresentation |
| Linguistics and Language | Urdu respect, Urdu Arabic, Urdu sweetness | Language as identity, cultural pride, communication |
| Migration and Belonging | Pakistan elite, Lahore mansion | Diasporic experiences, cultural adaptation, nostalgia |
| Resistance and Protest | Beard protest, Muslim discrimination | Defying stereotypes, political resistance |
| Urban and Regional Identity | Lahore bazaars, Lahore Shalimar Gardens | Urban pride, contrasts between East and West |
| Historical Legacy | Muslim army, Lahore city | Colonial history, historical interconnectedness, power dynamics |



Vol. 3 No. 1 (January) (2025)

Semantic patterns in the Table 8 reveal the effort of the writer to position Pakistan as a geographical entity and cultural and emotional anchor for the central character emphasizing the interplay between his personal and national identity. Mentions of “Pakistan” and “Lahore” highlight their symbolic role as cultural and historical centers and the association with Urdu language places the importance of linguistic identity linking the protagonist’s cultural roots to his personal and political native. Religious aspect of Pakistani identity is highlighted through references to Muslim world and ties it to the larger Muslim community both in historical and contemporary world. The focus on Islam underscores that how religion shapes the perceptions of Pakistani identity in global context in general and post-9/11 context in specific. Suspicion and stereotyping against Pakistanis is also reflected as frequent mentions of “Beard*” and “discrimination” represents how physical and religious affiliations are often used for this purpose. The theme of resistance and defiance is recorded. The role of language in shaping Pakistani identity is demonstrated by emphasizing the linguistic nuances of Urdu, portraying language as medium of cultural pride and emotional connection. The semantic domains reveal that the novel portrays Pakistani identity as multifaceted, encompassing culture, religion, language, and resistance. Each domain addresses a distinct yet interconnected aspect of identity, aligning with the research objective to explore how Pakistani identity is represented in *The Reluctant Fundamentalist*.

Conclusion

This study aimed to analyze Mohsin Hamid’s *The Reluctant Fundamentalist* through CADS to unfold how was Pakistani identity constructed in the novel. By examining collocations, concordance lines, and semantic domains associated with selected terms Pakistan*, Lahore, Urdu, Muslim*, Islam*, and beard*, the research highlights how the novel constructs and negotiates Pakistani identity. The findings reveal that it portrays a multidimensional identity that is shaped by a complex interplay of cultural, linguistic, religious, historical, and socio-political factors. Islam is portrayed as key component of Pakistani Identity. The analysis reveals how the protagonist connects with the broader Muslim world while resisting Western narratives of stereotyping and marginalizing Muslims. Pakistani identity is distinguished from protagonist’s Western counterparts through linguistic heritage. The emphasis on Urdu language underscores cultural pride and his connection to his homeland.

This study not only enriched our understanding of the novel but also contributes to broader discussion on identity, representation, and global power dynamics. It also highlighted the role of corpus tools such as concordance analysis and collocation identification in analyzing literary texts, even when dealing with a single text, by systematically exploring patterns of language use and meaning construction that might otherwise remain unnoticed. Analyzing single literary text using corpus linguistics may appear unconventional because this methodology is typically associated with large corpora. However, this study demonstrated that corpus techniques can offer profound insights into smaller highly focused datasets as well. Linguistics patterns, serving as windows into the text’s underlying themes and ideologies, can be uncovered by treating as single text as micro-corpus.



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