Independent University **Bangladesh (IUB)**

IUB Academic Repository

Department of English and Modern Languages Thesis, B.A. (EL)

2026-04

From valuation to suspicion: how neoliberal economic fundamentalism produces panoptic power in the reluctant fundamentalist

Manowar, Fatima

Independent University, Bangladesh (IUB)

https://ar.iub.edu.bd/handle/11348/1554

Downloaded from IUB Academic Repository



From Valuation to Suspicion: How Neoliberal Economic Fundamentalism Produces Panoptic Power in *The Reluctant Fundamentalist*

Fatima Monowar
Student ID: 2131092

A thesis submitted to the Department of English and Modern Languages in partial fulfillment of the requirements for the degree of
Bachelor of Arts in English Literature

Department of English and Modern Languages
Independent University, Bangladesh
April 2026

© 2026. Independent University, Bangladesh
All rights reserved.

Declaration

It is hereby declared that

1. The thesis submitted is my own original work while completing a degree at Independent University, Bangladesh.
2. The thesis does not contain material previously published or written by a third party, except where this is appropriately cited through full and accurate referencing.
3. The thesis does not contain material which has been accepted, or submitted, for any other degree or diploma at a university or other institution.
4. I have acknowledged all main sources of help.

Student's Full Name & Signature
(Signature)

Fatima Monowar
Student ID: 2131092

Approval

The thesis/project titled "From Valuation to Suspicion: How Neoliberal Economic Fundamentalism Produces Panoptic Power in *The Reluctant Fundamentalist* submitted by

1. Fatima Monowar (Student ID: 2131092)

of Spring, 2026 has been accepted as satisfactory in partial fulfillment of the requirement for the degree of Bachelor of Arts in English Literature on 21st April, 2026.

Examining Committee:

Supervisor:
(Member)



Dr. Ahmed Ahsanuzzaman
Professor, Dept. of English and Modern Languages

External Expert:



Dr. Zerin Alam
Professor, Dept. of English, Dhaka University

Internal Expert:
(Panel Members)

Full Name Designation Department	Full Name Designation Department	Full Name Designation Department

Departmental Head:
(Chair)

Dr. Naureen Rahnuma
Asst. Professor and Head
Dept. of English and Modern Languages

Office of GSRIR:
(Director)

Full Name
Designation, GSRIR

Abstract

Literary critics have posited divergent interpretations of Mohsin Hamid's *The Reluctant Fundamentalist.* Varying opinions preoccupy mostly the geopolitics of the post 9/11 era, neoliberal capitalism, Orientalism, migration experience, and subjectivity. This paper offers yet another perspective on *The Reluctant Fundamentalist* linking neoliberal capitalism with the surveillance culture that emerges after 9/11. I argue that the suspicion directed at Changez does not arise suddenly after the attacks but develops from earlier practices of evaluation within neoliberal institutions. Close factual reading allowed me to gather knowledge about neoliberal rationality, surveillance culture, and diffused power of a control society. Drawing briefly on concepts from Michel Foucaul, Gilles Deleuze and Wendy Brown, the thesis demonstrates how neoliberal forms of discipline help prepare the conditions for post-9/11 surveillance.

Keywords: Neoliberalism; Neoliberal Rationality; Capitalism; Panopticism; Control Society; Post Colonial Literature; Diasporic Literature.

Dedication

This thesis is dedicated to myself; to the persistence that carried me through uncertainty, to the discipline that sustained me when motivation faltered, and to the quiet determination that refused to give up. It stands as a record of my effort, my growth, and my resilience. For every moment I doubted and continued anyway; this is mine.

Acknowledgement

I will forever remain indebted to all my teachers at Independent University, Bangladesh (IUB), and to Dr. Ahmed Ahsanuzzaman, in particular, whose expertise and dedication, in the field of research, I have benefited from the most. As the supervisor of my thesis, he has exhibited an exceptional degree of patience in polishing my work. As a novice, I needed guidance and supervision, and he has been nothing but a generous mentor in my journey. My acknowledgement is also due to my university for providing me with access to a vast database, which I have explored in pursuit of the literature that I have reviewed in my paper.

Table of Contents

Declaration Ⅱ

Approval Ⅲ

Abstract Ⅳ

Dedication Ⅴ

Acknowledgement Ⅵ

Table of Contents Ⅶ

Glossary Ⅷ

Chapter 1 Introduction 1

1.1 Background of the Study 1

1.2 Research Questions and Hypotheses 3

1.3 Methodology 4

1.4 Limitations 4

Chapter 2 Literature Review 5

Chapter 3 Theoretical Framework 11

Chapter 4 Discussion 16

4.1 Neoliberal Rationality and Economic Valuation 18

4.2 Corporate Discipline and Neoliberal Subject Formation 21

4.3 From Corporate Discipline to Cultural Surveillance 23

Chapter 5 Coclusion 27

Works Cited 30

Glossary

Neoliberalism:	An economic and political ideology that promotes free markets, privatization, competition, and reduced state intervention in economic life.
Neoliberal Rationality:	A way of thinking shaped by neoliberalism in which individuals and institutions evaluate actions according to market principles such as efficiency, competition, and economic value.
Panopticon:	A concept developed by Michel Foucault based on Jeremy Bentham's prison design, referring to a system of surveillance in which individuals regulate their own behavior because they may be constantly observed.
Postcolonial:	A field of study that examines the cultural, political, and social effects of colonial rule and the lasting power relations between former colonial powers and previously colonized societies.

Chapter 1

Introduction

1.1 Background of the Study

The attacks of September 11 reshaped political discourse around security, migration and belonging in the United States. Public suspicion toward Muslim and South Asian identities intensified and surveillance tactics expanded across everyday life. Mohsin Hamid's novel *The Reluctant Fundamentalist* written in 2007 explores this transformation through the experience of Changez, a Pakistani graduate of Princeton who works for an elite American valuation firm before returning to Lahore. The novel traces his movement from an exceptional corporate success to a subject marked by suspicion in America after the attacks of 9/11. Changez's experience therefore reflects a broader shift in the post 9/11 global order where migrants who once symbolized neoliberal mobility become objects of scrutiny.

The Reluctant Fundamentalist has been interpreted through themes of cultural alienation, identity conflict, and geopolitical tension between the United States and the Muslim world. These readings explain the political climate surrounding Changez's disillusionment, but they often isolate surveillance after 9/11 as a sudden reaction to security threats. What receives less attention is the economic world that structures Changez's earlier life in America. The novel devotes a sizable portion to Princeton's meritocratic culture and Changez's work at Underwood Samson, yet these institutions are rarely examined as part of the same logic that later produces suspicion. What appears at first as a story of immigrant success is therefore also a story of training. The novel does not move directly from belonging to exclusion. It first shows how neoliberal institutions teach subjects to accept measurement, competition, and self-correction as

normal. Only then does it show how those same habits of scrutiny become available to a wider culture of suspicion. This continuity is crucial because it reveals that surveillance after 9/11 is not simply a political reaction. It is also the social afterlife of neoliberal evaluation.

This thesis argues that *The Reluctant Fundamentalist* represents post-9/11 surveillance not as a sudden response to security threats, but as an extension of neoliberal rationality, whereby practices of valuation, ranking and economic calculation, first internalized within institutions such as Princeton and Underwood Samson, are subsequently redirected toward the monitoring and regulation of identity.

This study draws on three complementary theoretical perspectives. Although it proceeds according to the narrative progression of the text, it acknowledges that the conceptual basis of surveillance originates in Michele Foucault's theory of discipline and is subsequently extended by Gilles Deleuze and Wendy Brown. Foucault provides a model of how institutions produce disciplined subjects through mechanisms of ranking, surveillance, and visibility. Deleuze extends this analysis by describing how control operates beyond institutions, circulating through diffuse networks in everyday life. Wendy Brown conceptualizes neoliberal rationality as a framework that encourages individuals to understand themselves in terms of economic value.

Through close textual analysis, this thesis examines three stages in the novel. The first section studies the language of valuation and meritocracy that shapes Changez's entry into the corporate world. The second section examines the disciplinary culture of Underwood Samson, where ranking and performance produce self-regulation. The concluding section analyzes the emergence of suspicion after 9/11, where earlier habits of evaluation shift toward racialized surveillance. Together these chapters show how the novel links neoliberal subject formation with the rise of surveillance culture in the post 9/11 global order.

1.2 Research questions and Hypotheses:

The research questions guiding this research and their corresponding hypotheses are as follows:

1. How does economic valuation function as a disciplinary mechanism in *The Reluctant Fundamentalist?*

My hypothesis is that in the novel, economic valuation operates similarly to a Foucauldian examination system. Changez internalizes "fundamentals" at Underwood Samson and learns to judge himself and businesses using rank, calculability, and efficiency. Valuation transforms into a technology of self-discipline that normalizes behavior and reshapes identity without overt compulsion through competitive hierarchies and performance assessments.

2. In what ways does post-9/11 suspicion transform corporate evaluation into cultural surveillance?

I assume that prior to 9/11, Changez was monitored through performance and productivity-focused professional evaluations but following 9/11, monitoring changed to identification. His nationality, religion, and appearance are constantly under scrutiny. The book illustrates how corporate evaluation structures can be easily read within cultural panopticons, where people are constantly observed due to racial distrust. Changez's internalized surveillance keeps him alert about the imminent threat and in a controlled state of mind that broadens from a disciplinary institution to a society of control.

3. How does Changez's subjectivity reflect a transition from Foucauldian discipline to Deleuzian control?

I think Changez first operates under a Foucauldian disciplinary regime like Underwood Samson, an enclosed economic institution that creates a static, recognizable professional identity via hierarchy, regular review, and quantifiable advancement. Post 9/11, he experiences Deleuze's

society of control, where monitoring becomes widespread and ongoing, dividing him into identity markers that are continuously evaluated and exposing him to ongoing, incomplete examination outside of institutional limits.

1.3 Methodology

The method I follow for the proposed research is qualitative, with close textual analysis backed by theoretical interpretation. Close reading allows the study to examine how language, metaphor, and narrative structure reveal deeper ideological assumptions embedded in the novel. Corporate scenes such as recruitment interviews, valuation assignments, and performance ranking are analyzed to understand how economic evaluation shapes Changez's subjectivity. These moments demonstrate how the novel constructs a culture in which individuals are measured through productivity, competitiveness, and economic value. Later scenes involving airport security checks, public hostility, and reactions to Changez's beard are examined to trace how earlier habits of evaluation shifted toward racialized surveillance after 9/11. Three theoretical perspectives are used as interpretive tools rather than rigid frameworks, allowing the analysis to remain grounded in the textual details of the novel.

1.4 Limitations

In this project, I focus primarily on a single literary text and therefore do not aim at broad comparative generalization. In addition, the argument is theoretical and interpretive rather than empirical: it draws correlations between neoliberal evaluation and surveillance logic as they are represented and dramatized in the novel. These limitations are intentional, since my goal is not to produce policy claims or statistical conclusions but to offer a textually grounded literary critique of neoliberalism, surveillance, and modern identity formation. My argument developed here is therefore interpretive rather than universal.

Another limitation lies in the theoretical orientation of the research. The analysis relies on concepts from Foucault, Deleuze and Brown to interpret the novel's depiction of discipline, surveillance and power. While these frameworks offer valuable insight into the mechanisms of neoliberal governance and social control, I followed the narrative sequence of the novel rather than the strict genealogical order of theory, which may limit the extent to which the full historical development of these theoretical frameworks is explored. Furthermore, they represent only one possible lens through which the novel can be read. Other theoretical perspectives, such as postcolonial theory, migration studies, or affect theory, could highlight different dimensions of the text.

Finally, the research focuses primarily on institutional and social structures represented in the novel rather than on historical or empirical data about surveillance practices after 9/11. The aim is not to produce a sociological account of security policies but to examine how literary narrative reflects and critiques broader cultural patterns. As a result, the conclusions of this study should be understood as literary analysis rather than empirical claims about real-world surveillance systems.

Chapter 2

Literature Review

The critical studies done in the recent years on *The Reluctant Fundamentalist* mostly preoccupy the geopolitics of the post 9/11 era, neoliberal capitalism, Orientalism, migration experience, and subjectivity. Political and cultural evaluations, by and large, talk about post 9/11 hegemony and Islamophobia. They discuss how the United States maintains its power through fear and securitization. They illustrate how Muslim identity is distinguished and tracked. While recent

scholarship has addressed aspects of economic impact informed by neoliberal policies and how they provide insight into the political and cultural aspects, much less has been devoted to the neoliberal economic apparatus as a disciplinary technology that regulates subjects in the panoptic system. Scholars recognize capitalism as an exploitative system. They do not often discuss how its everyday operations condition people to track themselves. The corporate headquarters in the novel are based on measurement, comparison, and ranking. These are not objective instruments. They are behavior-shaping instruments. They create compliant subjects. This aspect has been overlooked in current studies. What also remains insufficiently addressed in current scholarship is the transition from economic discipline to cultural surveillance. Existing studies often acknowledge that Changez is evaluated in corporate spaces and later watched in public spaces, but they do not fully examine the continuity between these two experiences. The novel suggests that the later moment is prepared by the earlier one. Changez's sensitivity to judgment does not begin at the airport or in the subway. It is cultivated in classrooms, interviews, and offices where value is attached to visibility and performance. A reading that separates corporate meritocracy from post-9/11 suspicion risks missing one of the novel's central insights that the logic of neoliberalism extends beyond markets and becomes a wider habit of reading, classifying and regulating people.

Contemporary research has been increasingly focusing on the evaluative approach to neoliberal capitalism in the novel. Shah and Sheeraz examine global capitalism in the context of *The Reluctant Fundamentalist* with a neo-Marxist approach (76-88). Their interpretive study indicates that Underwood Samson represents the advanced stage of global capitalism. The authors state that the corporate elite gain power by marginalizing the peripheral economies. The authors describe neoliberalism as an exploitative system that polarizes capital from the bottom to

the top of the social structure by rationalizing inequality on the basis that everyone succeeds solely on their own merit. The authors also state that large inequalities cause class conflict and anti-imperialist sentiments. The bitter feelings of Changez about the US and its corporations and his "third world sensibilities," (Hamid 33), are also such sentiments, which express the anti-American sentiment of the marginalized sections. This interpretation obviously locates the novel in the context of global class struggle. It indicates how resentment arises from structural injustice. The argument is thus confined to the macroeconomic movement of capital. It does not examine the manner in which corporate ideology penetrates the body and mind of the worker. It fails to examine the way performance reviews, competition, and benchmarking operate as disciplinary practices. The emphasis is still on exploitation and not regulation. This macroeconomic focus on exploitation, however, interlinks another form of criticism that positions Changez within the global structures, yet changes the focus from class-based resentment to conditional inclusion.

Drawing from that perspective, Mleitat, Hamamra and Qabah research relativize Changez's trajectory within the framework of world-system theory and global migration (288-301). Based on World System and Abjection theories, it illustrates how America takes advantage of immigrants coming from economically weak countries while portraying them as a threat to their racial and cultural identity. This study uses Wallerstein and Petra's ideas and shows how Changez's migration from Pakistan (periphery) to the United States (core) is a quintessential case of neoliberal capitalism's annexation of elite labor from the global South. The authors draw on Kristeva's Abjection theory which highlights America's paradoxical policy: economic inclusion without genuine acceptance, leading to psychological abjection due to ethnic identity which denotes Changez's racial exclusion post 9/11 despite his success in the corporate world.

While this reading foregrounds structural inclusion and exclusion at the level of global systems, it still approaches neoliberal power primarily through geopolitical and migratory frameworks. It does not sufficiently interrogate how the internal logic of corporate evaluation shapes subjectivity prior to and alongside these global movements.

MacIntosh redirects the focus from geopolitical analysis to financial epistemology. MacIntosh asserts that the narrative structure of the novel reflects the logic of financial calculation (51-76). The slogan of Underwood Samson, "Focus on the fundamentals," thus turns into a financial as well as a narrative paradigm. The monologue of Changez, according to MacIntosh, imitates the reductionist logic of corporate valuation. MacIntosh's work is essential because it shows that valuation is not only thematic but structural. The novel itself is an economic fundamentalist. However, MacIntosh shows that valuation is a discursive logic, he does not develop this idea within the framework of surveillance studies. MacIntosh's work does not go as far as saying that ranking, normalization, and competitive evaluation are similar to Foucauldian examination systems. The shift from corporate valuation to racial suspicion post-9/11 is mentioned but not developed as a shift in power regimes. That missing shift is important because Hamid does not present valuation and suspicion as unrelated experiences. The novel repeatedly places them in sequence. Changez first learns to read himself as an asset, then as a ranked employee, and finally as a marked body. The categories change, but the structure of scrutiny remains. This is where the present study departs from earlier criticism. Rather than treating corporate life as background and post-9/11 fear as the real political event, it argues that the political force of the novel lies in how carefully it links these worlds.

If MacIntosh exposes valuation as an epistemic structure shaping both narrative and perception, Kennedy's work shifts the emphasis toward ideological transformation and the

politics of belief. Kennedy examines a complex theoretical interpretation based on Slovenian Philosopher Žižek and Orientalism. She analyzes the complexities of "fundamentalism" to distinguish between religious fundamentalism and financial fundamentalism. According to Kennedy Changez is first a representation of financial fundamentalism but later turns into an ethically engaged critic of U.S. imperialism. Kennedy also explores mutual suspicion between East and West, showing how Orientalist discourse shapes post-9/11 perception. It is important because of its focus on ideological change and the mobility of belief. However, as she examines subjectivity and ideological change, she does not relate Changez's transformation to theories of disciplinary power or control societies. The processes of ranking, evaluation, and normalization at Underwood Samson are examined as ideological but not as technologies of surveillance.

Like Kennedy, Mahmutović also centers on cosmopolitanism and global citizenship, suggesting that Changez first identifies with the neoliberal cosmopolitan subject position but then falls back on national identity (1-15). Maintaining familiarity with the previous examples, the internal operations of valuation culture remain secondary.

Madiou presents a rather distinct perspective. He criticizes interpretations that find political allegories in the novel. He proposes that the story represents artistic preoccupations (Madiou 304-319). Erica is no longer a mere representation of America. Madiou focuses on ambiguity and metafiction. He contends that the conclusion of the novel is frequently misunderstood. His analysis brings back literary sophistication. Nevertheless, it does not delve into neoliberal economics or working conditions. The corporate culture of Underwood Samson is not the focus of his analysis.

Existing scholarship explores these aspects but hardly dives deeper into the daily discipline of ranking as a formative process. The movement towards larger political claims rarely

evaluates the firm's examination system as a reflection of neoliberal capitalism. The firm's way of scrutinizing Changez teaches him how to look at others and at himself. He imposes valuation language on people and places constantly, without questioning this gaze as this becomes habitual and an inseparable part of him.

After 9/11 suspicion becomes more visible. Changez is held back at the airport for an extra security check. He feels watched and under the radar in public places. His beard attracts attention as a symbol of suspicion or fear. Critiques usually relate this phenomenon to racial profiling or Islamophobia. While that interpretation is valid, it does not suggest continuity as suggested in the novel. Changez is already familiar with being evaluated, which taught him to anticipate judgement. Corporate screening has trained him to monitor his own performance. When cultural suspicion rises, it acts as an extension that he himself has been doing constantly without even realizing it.

Few scholars focus on this continuity. Shah and Sheeraz examine resistance. Mleitat and his colleagues focus on psychological exclusion. MacIntosh focuses on narrative valuation. Kennedy focuses on financial fundamentalism but later turns into an ethically engaged critic of U.S. imperialism. Even though each approach highlights one dimension, none places corporate evaluation and public suspicion within a similar academic frame.

I believe my research fills this gap. It investigates the impact of economic evaluation on subject formation prior to 9/11. The current research contends that Underwood Samson's culture of prioritizing disciplines changes Changez into a self-monitoring individual. The company does not use direct force. The company uses competition and normalization. Achievement receives a prize. Failure receives exclusion. This system creates permanent awareness. Changez learns to evaluate himself according to performance indicators. When the suspicion moves from

productivity to identity, the mode of evaluation changes, but the habit persists. Changez realizes that he is assessed based on his nationality and looks, not on the basis of his productivity. However, the experience of being assessed is not new. The novel reveals how economic practices condition subjects for regimes of scrutiny.

This focus is different from the previous scholarship in a number of ways. It does not focus on neoliberalism as a global structure alone. It examines its mundane routines. It does not focus on suspicion as cultural hostility alone. It analyzes how the previous corporate discipline influences subsequent reactions. It also analyzes the valuation of scenes in detail, instead of rushing to geopolitical discourses. Through a focus on workplace scrutiny and its psychological implications, this research fills a void in the discourse. It relates economic fundamentalism to reality. It illustrates that the logic of business extends beyond the balance sheet. It reorients perception and practice. In this way, it interlinks the world of finance with the world of suspicion.

In the following chapters, I have addressed what neoliberalism means and how the suspicion appears after 9/11. What has been less explored is how the actions of corporations prepare the subject for suspicion. Through the lens of valuation as daily practice, this research will provide clarity on the relationship between economic fundamentalism and cultural surveillance. This research provides a reading that is close to the text.

Chapter 3

Theoretical Framework

To understand how neoliberal economic fundamentalism produces panoptic power, this study adopts Wendy Brown's concept of neoliberal rationality, Michel Foucault's theory of

"Panopticism", and Gilles Deleuze's concept of control society. These concepts are central to the theoretical framework of this research which help explain how neoliberal meritocracy shapes Changez's subjectivity and how post 9/11 surveillance restructures his belonging in *The Reluctant Fundamentalist.* This framework follows the movement of the novel, yet it is grounded in a theoretical lineage in which Foucault's concept of discipline provides the foundation for later developments in Deleuze's control societies and Brown's account of neoliberal rationality.

Wendy Brown's formulation of neoliberal rationality builds upon prior models of power, particularly Foucault's notion of discipline, by extending economic logic into the domain of subjectivity. Brown's neoliberal rationality is not just an economic policy but a governing rationality that applies market barometers to all aspects of life such as education, state and individuals thus destroying the idea of democracy. This explains how market logic turns subjects into competitive human capital. Michel Foucault's panopticism theory refers to a form of modern power that relies on constant, internalized surveillance rather than overt force. This clarifies how visibility and ranking produce disciplined individuals who feel that they are constantly under observation. Gilles Deleuze's control society concept extends Foucault's idea by showing that power moves beyond institutional enclosure and physical observation rather it becomes continuous modulation, coding and diffuse monitoring across everyday life. Together these concepts provide a layered understanding of how economic valuation, surveillance, and post 9/11 suspicion shape subject formation in *The Reluctant Fundamentalist*. These theorists are not used here as separate lenses applied to separate parts of the novel. They are read in sequence because the novel itself stages a sequence. Brown helps explain how Changez first learns to think in the language of value. Foucault helps clarify how that language becomes "discipline" through ranking and institutional visibility. Deleuze then becomes useful when those earlier forms of

discipline exceed the firm and begin to circulate through public life. Theoretical movement in this study therefore follows narrative movement in the novel.

The initial discussion revisits some of Wendy Brown's work. According to Brown, neoliberalism "configures all aspects of existence in economic terms" (17). This statement helps explain the world Changez finds at Princeton and Underwood Samson. Princeton offered him the dream of world class education and upward mobility. While conversing with the American stranger he says, "I was one of only two Pakistanis in my entering class—two from a population of over a hundred million souls" (Hamid 6). These numerical barometers set him aside not only from the Pakistanis but also from his American compatriots which he clarifies by saying how easier it was for them to be enrolled but not for him. Achievement for him becomes quantifiable. He then joins a valuation firm, Underwood Samson, here their motto is "Focus on the fundamentals" (34). Underwood Samson's guiding principle demands 'single-minded attention to financial detail.' This justifies Brown's claim that the language of economy integrates itself in every sphere of life. She also mentions that neoliberal rationality converts political and ethical questions into technical calculations. She argues "Both persons and states are construed on the model of the contemporary firm" (Brown 22). When Changez is asked whether it troubles him to "make your living by disrupting the lives of others," he replies, "We just value" (Hamid 67). By saying "We just value," Changez denies agency. He implies neutrality and avoids ethical conundrum by using corporate language. Even here, valuation itself structures outcomes. This goes to show that neoliberal ethics has the ability to mold individuals as well as the state proving Brown's claim true.

Changez does not merely work within capitalism; he embodies it. He mentions once in the conversation that he was "expected to contribute to your society" (Hamid 6) and by society

he means the neoliberal capitalist America. Sherman declares “We’re a meritocracy” and insists “We’ll rank you every six months. You’ll know your rankings” (19). The firm formalizes valuation. Identity becomes inseparable from measurable output. While Brown converges with Hamid on this particular notion from a neoliberal perspective, Foucault draws a very distinct line of thought.

The dynamics described by Brown can be traced back to Foucault’s model of discipline, which explains how systems of evaluation and normalization first emerge. Foucault argues that constant ranking and evaluation of a subject can be called ‘visibility’ and modern power operates through visibility. In his 1975 book *Discipline and Punish: The Birth of the Prison*, where he analyzes the "Panopticon," an 18th-century surveillance-based prison design created by English philosopher Jeremy Bentham. Foucault’s concept of the Panopticon describes a system where individuals internalize surveillance (as cited in Author, 2008). “Panopticism” he remarks, “visibility is a trap” (Foucault 5). The subject behaves according to the fact that it is being watched. Discipline produces self-regulation. Foucault states that power “automatizes and disindividualizes” through structures of examination (6). Ranking and record keeping are central. Underwood Samson functions in a similar logic. Results are “carefully recorded” (Hamid 20). Analysts are ranked, and their bonuses are tied to performance. Changez learns to observe himself. He has “controlled aggression” and “tenacity” (22). He watches others and is watched in return. Jim tells him, “You’re a watchful guy,” this clarifies that the firm’s evaluation, ranking and monitoring has become Changez’s learned behavior and that he does not need any overt force or surveillance externally (23). This becomes clearer when he remarks, “We were taught to recognize another person’s style of thought, harness their agenda, and redirect it to achieve our

desired outcome;" (20). This illustrates that watching has relational effects, including ambition and apprehension.

Both Brown and Foucault therefore agree that modern power produces self-managing subjects. Brown focuses on economic rationality, and Foucault focuses on surveillance and normalization. They collectively illustrate that corporate assessment is not just a measurement. It is discipline. Foucault's model, however, is still based on institutional spaces such as prison and school. After 9/11, surveillance in the novel by Hamid is no longer just in the office. It is social and ambient. Deleuze's society of control helps explain this.

Extending Foucault's framework, Deleuze suggests that disciplinary systems do not disappear but transform into flexible networks of ongoing evaluation. Deleuze argues that disciplinary societies are being replaced by "societies of control" (4). He writes "Enclosures are molds, but controls are a modulation" (Deleuze 4). Control is continuous. It follows the subject through space. Identity is coded. Individuals are now "dividuals," or those defined by markers and data. Hamid illustrates this transformation in his novel through Changez's lived experience. At the outset, Changez comforts the American stranger, "Do not be frightened by my beard" (Hamid 5). The beard is a coded identity, suspicious, and open to surveillance. Surveillance is now not limited to performance reviews; it has a bodily dimension.

After 9/11 Changez's experience reflects that the extra security check at the airport strips his worth down for his ethnicity and race. He says, "At the airport, I was escorted by armed guards into a room where I was made to strip down to my boxer shorts" (Hamid 36). While his colleagues were already in the plane, he was subjected to surveillance solely because of his identity coded in his Pakistani passport. His difference becomes legible as a threat. Deleuze's

notion of control society is persuasive here because it explains how monitoring becomes diffuse. Suspicion operates without formal declaration.

Together these theories clarify the arc of Changez's formation. Brown's neoliberal rationality explains how he is shaped as competitive human capital within corporate America. Foucault's panopticism explains how ranking and constant visibility train him into self-regulation. Deleuze's control society explains how, after September 11, surveillance extends beyond the firm and attaches to his body and identity. *The Reluctant Fundamentalist* thus traces how meritocratic inclusion and post 9 11 monitoring operate within the same field of power. Changez moves from being "number one in your class" to being read through visible markers of difference (Hamid 24). The change unfolds through valuation, examination, and social surveillance. Corporate success does not secure belonging. It coexists with scrutiny.

Chapter 4

Discussion

Author Mohsin Hamid demonstrates how neoliberal capitalism produces subjects who are able to self-regulate and later become compatible with broader systems of surveillance in a disciplined infrastructure in *The Reluctant Fundamentalist.* The protagonist of this novel performs as a quintessential participant in global meritocracy. His success at Princeton and his subsequent recruitment by the valuation firm Underwood Samson place him in a system in which value is measured in terms of economic success. The same meritocratic system that rewards him will eventually code him as suspicious after the attacks on September 11. Here, I do not suggest that the change is abrupt. Rather, I believe the novel reveals how the principle of neoliberalism, the discipline of corporation, and the surveillance of race are part of the same field of power.

Brown's neoliberal rationality helps me explain how Changez learns to interpret the world through economic valuation. Foucault's theory of panopticon helps me answer the question of how the corporate domain disciplines him through ranking and constant visibility. Stephen Gill provides an important hinge between these stages because he argues that "disciplinary neoliberalism" involves not only economic restructuring but also "new innovations in workplace and everyday forms of social control and discipline" (1) Later , how these disciplinary values extend beyond an enclosed structure and become diffused in the suspicion culture after the attacks of 9/11 is elucidated through Deleuze's lens. The shift from corporate meritocracy to cultural suspicion thus becomes a continuity. In this chapter, I inspect what begins as corporate sorting ends as racial monitoring, meaning, the habits of calculation and self-monitoring cultivated within neoliberal capitalism laying the ground for later forms of surveillance. This continuity is central to my reading. Hamid does not suggest that Changez becomes visible only after 9/11. He is already visible within neoliberal institutions, though in a unique way. At Princeton he is visible as an exceptional talent. At Underwood Samson he is visible as a ranked performance. After 9/11 he is visible as suspicious. The value of reading these moments together lies in seeing how one regime of evaluation can prepare the ground for another. Surveillance in the novel is not born from anything. It is built upon earlier forms of discipline that have already normalized observation. The following analysis applies this layered framework, tracing how disciplinary evaluation evolves into continuous control and is ultimately internalized as neoliberal self-monitoring.

4.1 Neoliberal Rationality and Economic Valuation

Before Changez is seen as a suspect, he is already taught to live as a value. The novel places him in a world that is highly capitalistic and repeatedly frames education, employment and

achievement through the language of productivity and merit. Its underlying logic is explained by Wendy Brown's idea of neoliberal rationality. Neoliberalism, as Brown defines, "configures all aspects of existence in economic terms" (17). People start utilizing market measurements to assess others and themselves. Value becomes the primary language used to comprehend the world.

Novels earlier chapters establish that Princeton itself functions as a “sieve” that extracts talent for global capitalism. Changez recalls that international students like him were “sifted” through examinations and evaluations until “the best and the brightest of us had been identified” (Hamid 6). Verbs "sifted" and "identified" suggest filtering and classification. Academic institutions seem less like sites for intellectual cultivation than as a sieve to filter out economically viable subjects. This logic extends as Changez’s encounter with American neoliberal meritocracy during corporate recruitment. He notes “Every fall, Princeton raised her skirt for the corporate recruiters who came onto campus.” (6). This metaphor elucidates that Princeton displays students as potential employees just the way a sex-worker would raise her skirt to attract customers. The university becomes a display space for ‘capital’. Students are presented as desirable assets. Brown notes that neoliberal subjects are encouraged to see themselves as competitive actors in an economic arena. This objectification becomes clear during the job interview process. Jim’s first command is blunt as he asks Changez, “Sell yourself. What makes you special?” (7). Here, Changez is treated as human capital who must market his skills, personality, and identity as a product. Changez is expected to present himself not only as a person who is meritorious since merit is already oversaturated at Princeton, but as an economic asset with exchange value. The interview thus functions as a microcosm of the firm’s broader neoliberal logic, where the reduction of identity to exchange value is later

replicated at the level of corporations and labor forces. This moment matters because it shows that Changez's later disillusionment begins within the very structure that appears to reward him. The interview is not simply a gateway to success. It is the scene in which he learns the terms of recognition. To be admitted, he must become legible as value. His intelligence, background, and ambition are all translated into marketable traits. In that sense, the interview is one of the earliest scenes of subject formation in the novel. It teaches Changez that worth must be performed in a language already set by the institution.

Once Changez joins Underwood Samson, he learns that the language of neoliberalism defines the firm's valuation logic through its activities. The company's role is to calculate a business's financial worth. To do so, they require calculations that reduce complex social realities and increase economic variables. During the restructuring process of the firm Changez remarks, "Our mandate was to determine how much fat could be cut" (44). This noun "fat" obviously suggests employee reduction. He elaborates that call centers could be outsourced, purchasing consolidated and that "The potential for headcount reduction was substantial" (45). Workers are therefore transformed into numerical units within a cost-efficiency equation.

This reductive logic of valuation is not merely technical but deeply ideological, a worldview that Jim articulates by naturalizing economic transformation itself. He describes economy as an organism that evolves over time stating "The economy's an animal… it evolves. First, it needed muscle. Now all the blood it could spare was rushing to its brain" (45). According to his phrasing finance being the "brain" while other forms of labor appear unnecessary. He then makes a connection between this logic and Changez's own trajectory, remarking "blood brought from some part of the body that the species doesn't need anymore… We came from places that were wasting away" (45). The statement frames migration into global

finance as a movement from decline to progress. Changez's value lies precisely in his ability to detach himself from the supposedly unproductive world he comes from.

The ideological framing of progress and disposability does not remain external; Changez absorbs it, reshaping not only how he locates himself globally but how he interprets responsibility and consequence. Brown argues that neoliberal rationality converts political and ethical questions into technical calculations. When Changez is asked about the consequences of corporate restructuring whether it troubles him to "make your living by disrupting the lives of others," he replies, "We just value" (67). He separates valuation from consequence. He presents the firm as analytical rather than decisive. This is precisely the move Brown identifies. Neoliberal rationality converts decisions that shape social life into economic procedures. In denying agency with the phrase "We just value," Changez also denies the neutrality of the action. Valuation determines the outcome of the action. Once the company has been valued in terms of profitability, the decision to lay off employees is the logical outcome of the action. Brown would argue that this is how neoliberal governance works. It obscures power behind metrics. The force of Hamid's critique lies in showing that this obscuring effect is not limited to boardrooms or spreadsheets. Once valuation becomes a normal way of organizing thought, it begins to alter ethical perception itself. Human consequences become secondary to efficient outcomes. This is why the corporate chapters are so important to the larger argument of the novel. They show not only what Changez does for a living, but also what kind of mental world he is asked to inhabit. The later shock of public suspicion becomes more legible when placed beside this earlier training in depersonalized judgment.

4.2 Corporate Discipline and Neoliberal Subject Formation

If Brown explains the logic of neoliberal rationality, Foucault explains how institutions enforce that logic through discipline. Political scientist Stephen Gill offers a crucial connection between these stages. Gill states, for example, that the process of neoliberal restructuring comes with "everyday forms of social control" and "discipline" in his concept of "disciplinary neoliberalism". Foucault argues that modern power operates through systems of surveillance, ranking, and examination that encourage individuals to regulate themselves. Underwood Samson functions precisely in this manner. Capitalist language shapes the firm's valuation logic and creates a certain visibility that Changez and other employees learn to constantly self-evaluate themselves. In a panoptic structure, the subject behaves because it may be watched at any moment. This disciplinary action can look like "carefully recorded" scores that Underwood Samson would keep on the employees constantly.

The score keeping is not placed haphazardly, rather it is systematic and diffused. During orientation, Sherman draws the firm's system of evaluation calling Underwood Samson "a meritocracy" and informs the new hires that "We'll rank you every six months. You'll know your rankings. Your bonuses and staffing will depend on them. If you do well, you'll be rewarded. If you don't, you'll be out the door" (Hamid 19). The ranking system transforms meritocracy from an abstract ideal into a concrete mechanism of pressure. Employees are constantly compared, measured, and evaluated. This scene is important because it reveals how meritocracy acquires coercive force while still appearing fair. Nothing in Sherman's speech sounds overtly violent. The language is managerial, orderly, and rational. Yet its effect is to make workers permanently conscious of their own visibility. Success depends not only on doing well, but on knowing that one is always being placed within a hierarchy. The institution does not need to threaten openly

because the ranking system itself becomes a structure of anticipation. Employees begin to imagine the gaze of the firm even when no one is speaking.

Modern institutions are based on examination, visibility, and comparison, and this encourages individuals to monitor and control their own behavior. This is evident in the case of Underwood Samson. Since employees are aware that their performance is constantly monitored and ranked, they monitor themselves. In Foucault's words they become "disindividualized." Changez's own description of his work ethic reflects this internalization of discipline. Drawing on his experience, he remarks that he "worked hard—harder, I suspect, than any of the others" (22). He adopts "controlled aggression" that he learnt from playing soccer and implements to maximize the firm's productivity. He learns that ambition must be intense yet carefully directed toward productivity.

The company's motto further reinforces this mindset. Wainwright reminds Changez to "focus on the fundamentals" (Hamid 46). A phrase that Changez explains was "drilled into us since our first day at work" and required "a single-minded attention to financial detail" (46). The repetition of this principle trains employees to narrow their attention to economic fundamentals. Questions about social consequences or ethical responsibility are rendered moot within such a framework.

Control and power become "automatized" in this disciplinary environment that reshapes Changez's identity. He turns into a self-monitoring subject through competition, proudly recalling that he was "number one in your class" (Hamid 24). Corporate meritocracy turns into an apparatus that produces individuals accustomed to continuous evaluation. By the time the novel reaches the political turbulence of 9/11, Changez has learned to live within systems that categorize, compare, and measure individuals. That earlier conditioning helps explain why the

later scenes of suspicion feel like an extension rather than a complete break. Changez does not enter post-9/11 America as someone unfamiliar with judgment. He enters it as someone already trained to anticipate assessment. What changes is the basis of that assessment. The self that was once monitored for productivity is now read for threat. Hamid's narrative power lies in making this transition gradual enough for the reader to see the continuity. The politics of surveillance are prepared by the routines of corporate life. Therefore, when the story transitions to a wider surveillance model, it is not a new model of power that is being introduced. Rather, it is an extension of the disciplinary model that is already present in the corporate world.

4.3 From Corporate Discipline to Cultural Surveillance

The attacks of September 11 changed the emphasis of evaluation from professional performance to cultural identity. However, it appears from the text that this is a development that is based on previous forms of discipline. Gilles Deleuze investigates the principles of control society and reports that mechanisms of monitoring move beyond institutional boundaries and circulate through everyday life. In *The Reluctant Fundamentalist* the habit of scrutinization within the workplace reemerges in the broader racialized suspicion followed by the 9/11 attacks. The security measures taken in the airports alone indicate that the fear of possible threats becomes a diffused part of the current society.

The airport scene represents the first instance in which Changez experiences this transformation. When Changez goes back to America after his visit to the Philippines, he is stopped at the airport by security officials. He recollects his experience at the airport as follows: "At the airport, I was escorted by armed guards into a room where I was made to strip down to my boxer shorts" (Hamid 36). This scene demonstrates the shift from corporate evaluation to racialized monitoring. The airport authorities do not evaluate Changez's professional

achievements. They focus only on his nationality and appearance. His identity becomes coded as suspicious. The stark contrast between his past life as a successful consultant and his present situation at the airport can be observed. However, the process of evaluation continues in Changez's life; only the standards have changed. This is why the airport scene must be read as more than an isolated instance of discrimination. It condenses the argument of the novel. Changez is stripped not only of privacy but of the neoliberal promise that merit secures belonging. Professional success offers no protection once identity becomes the dominant object of scrutiny. Yet the scene also carries forward the earlier logic of classification. The body is now processed in the way firms process assets; sorted, checked and read for signs that determine value or danger. What changes is not the habit of scrutiny itself, but the field in which that habit operates. The fear of the unknown became so daunting that individuals started considering certain racial markers to identify possible threats.

Such one racial marker is Changez's beard. Early in the novel he anticipates this reaction when he asks the American listener not to be "frightened by my beard" (5). His awareness comes from his lived experiences from a controlled society. For instance, when Changez describes his learnings from the valuation firm he mentions to the stranger that "We were taught to recognize another person's style of thought, harness their agenda, and redirect it to achieve our desired outcome;" (20). He learned to be constantly aware, observing even a minute detail of expression over time. After observing fear in the stranger's expression, he acknowledges that visible signs of difference can provoke anxiety. After 9/11 these reactions intensified. Surveillance expands from institutional checkpoints to everyday encounters. This surveillance culture gets dispersed and becomes coded into the system. Deleuze argues that disciplinary institutions are being replaced by systems of continuous monitoring. Power no longer operates only within enclosed spaces

such as offices or schools. Instead, it follows individuals through everyday life. Changez remarks on “the impact a beard worn by a man of my complexion has on your fellow countrymen” and describes how he was “subjected to verbal abuse by complete strangers” on the subway (59). Such a shift is described here that control and surveillance moved from Underwood Samson to everyday life. Persisting control of a systematic society generates hostility.

Even within the corporate sanctuary, where they only care about valuation, the beard changes how colleagues treat him. Wainwright warns him that “Look, man, I don’t know what’s up with the beard, but I don’t think it’s making you Mister Popular around here.” (59). These reactions illustrate how surveillance extends into everyday social interactions. People begin to monitor Changez based on racial and cultural markers. The hostility eventually becomes explicit during a confrontation in a parking lot. A stranger shouts at him “Fucking Arab.” (54) while Changez responds angrily, “Say it to my face, coward, not as you run and hide.” (54). This encounter demonstrates how suspicion produces conflict. The stranger does not even recognize Changez’s actual nationality. He simply categorizes him as “Arab,” a racialized label associated with terrorism after 9/11. That misrecognition is significant. It shows that control does not depend on accuracy. It depends on coding. The category attached to Changez does not need to describe him correctly in order to discipline him. It only needs to place him within a field of fear. This is why the novel’s treatment of public suspicion is so unsettling. It demonstrates how quickly visible markers can replace actual knowledge. In such a world, identity is no longer something one possesses privately. It becomes something read from outside and judged through prevailing structures of anxiety.

Deleuze’s theory helps explain why surveillance becomes diffused in this context. Monitoring is no longer limited to institutions such as the office or the airport. It spreads through

public spaces, social interactions, and everyday encounters. Changez becomes visible as a suspect wherever he goes. The shift from corporate discipline to cultural surveillance marks a turning point in the novel. At Underwood Samson, Changez was evaluated according to productivity and performance. After 9/11, he is judged according to racial identity. Corporate success no longer guarantees belonging.

The Reluctant Fundamentalist reveals a continuity between neoliberal capitalism and post-9/11 surveillance. Princeton and Underwood Samson teach Changez to view himself as human capital whose worth must be demonstrated through performance and ranking. Within these institutions, evaluation becomes a routine practice that organizes ambition and behavior.

In Underwood Samson, this logic appears as an everyday analysis. Complex realities are reduced to financial terms and workers become markers of cost and efficiency. Ranking systems and periodic reviews create a culture of comparison where employees anticipate measurement and regulate themselves accordingly.

After 9/11 these habits of evaluation shift their object. Suspicion moves from professional productivity to cultural identity. Airports and public spaces become sites of scrutiny. The novel therefore suggests that post-9/11 surveillance extends earlier practices of classification already embedded within neoliberal institutions.

Chapter 5

Conclusion

The central argument of this thesis is that the culture of suspicion portrayed in *The Reluctant Fundamentalist* did not emerge arbitrarily after the attacks of 9/11. Rather, it grew from practices

embedded within neoliberal capitalism as the novel progresses. Changez's lived experiences show a gradual transformation. At Princeton and Underwood Samson, he learns to live within a system that measures worth through value, merit and productivity. These institutions have embedded in themselves the practice of ranking, fierce competition, and continuous evaluation. When suspicion began to rise after 9/11, the structure of scrutiny itself did not change. It just changed its trajectory from capitalist performance to racial identity.

The early sections of the novel illustrate how neoliberal rationality shapes Changez's understanding of himself and his belonging. As Brown argues, neoliberalism extends market logic beyond economy into broader forms of governance and interferes in every little aspect of life. Hamid's narrative reflects this argument through the language of corporate valuation and meritocratic distinction. Princeton sells dreams and caters to the global economy where talent is sifted and sorted, while Underwood Samson utilizes this logic and alters it into daily practice. Companies, industries and even workers are assessed through efficiency, profitability and productivity which turn them into economic markers. Within this environment, employees are just "headcounts" who can be reduced in order to maximize profitability, reckoning economic reasoning as objective and technical. Therefore, decisions about layoffs or restructuring are framed as matters of calculation rather than ethical judgment. The result is a form of subject formation in which individuals begin to see the world primarily through the lens of value.

Yet valuation alone does not produce the disciplined subject required by neoliberal capitalism. Underwood Samson is an example of corporate culture that rationalizes valuation technique as a means of subject formation. Foucault demonstrates how disciplinary power helps this process. Systems of ranking and performance evaluation ensure that employees remain constantly visible within the institution. Changez and his colleagues learn to anticipate this

surveillance and harness their actions accordingly. Competition and periodic review encourage individuals to monitor themselves even in the absence of direct supervision. Corporate meritocracy thus becomes a language of discipline and produces subjects who internalize the expectation of scrutiny and organize their behavior around measurable achievement.

The events after 9/11 extend this disciplinary logic beyond corporate means. Deleuze accounts for the "control society". He explains how surveillance in contemporary societies no longer remains confined to enclosed institutions. Instead, it circulates across everyday spaces. Hamid's novel illustrates this gradual shift through Changez's experiences in workplaces, at the airport and even on public transportation. Suspicion directed toward him emerges through visual markers such as nationality, complexion, and facial hair. The same culture of classification that once measured his productivity now interprets his body as a potential sign of threat. Surveillance becomes diffused, operating through both institutional authority and everyday social interactions.

It is worth noting that most post-colonial anglophone literature highlights the idea of belonging and identity in the most capitalist West. This research aims to highlight a very narrow angle of neoliberal capitalism. When reevaluated, *The Reluctant Fundamentalist* offers an important reflection on migration and identity within the post-9/11 global order. Changez initially embodies the promise of neoliberal globalization. His journey from Lahore to Princeton and then into elite financial enterprises suggests a world where talent and ambition can transcend national boundaries. Yet this promise proves unstable. Once suspicion replaces merit as the dominant form of evaluation, the migrant subject becomes vulnerable. The qualities that once marked Changez as valuable, such as mobility, adaptability and global ambition, no longer guarantee belonging. The novel therefore reveals the fragile position of migrants within a system that celebrates economic openness while simultaneously producing new forms of exclusion.

This interpretation also suggests broader implications for contemporary literature. Other novels concerned with globalization and migration such as Hanif Kureishie's short story "My Son the Fanatic" or Bharati Mukherjee's *Jasmine* similarly explore how neoliberal values reshape identity, ambition and belonging. Reading these texts through the framework of neoliberal subject formation may further illuminate how economic rationality intersects with surveillance, mobility, and exclusion in the twenty-first century.

Ultimately, *The Reluctant Fundamentalist* reveals a troubling paradox at the center of the post-9/11 world. Neoliberal capitalism promotes ideals of merit, mobility, and opportunity, yet it simultaneously cultivates habits of measurement and classification that make surveillance appear natural. The same structures that train individuals to compete and regulate themselves also prepare societies to monitor differences. Hamid's novel therefore raises a tricky question that extends beyond its immediate historical context: when a culture becomes accustomed to evaluating everything in terms of value, how easily can that culture begin to evaluate people themselves as objects of suspicion?

Works Cited

Brown, Wendy. “Undoing Democracy: Neoliberalism’s Remaking of State and Subject.” *Undoing the Demos: Neoliberalism’s Stealth Revolution*, Zone Books, 2015, pp. 17–46.

Deleuze, Gilles. “Postscript on the Societies of Control.” *October*, vol. 59, 1992, pp. 3–7. *JSTOR*, http://www.jstor.org/stable/778828.

Foucault, Michel. 'Panopticism.' *Race/Ethnicity: Multidisciplinary Global Contexts*, vol. 2, no. 1, 2008, pp. 1-12. JSTOR, www.jstor.org/stable/25594995.

Gill, Stephen. “The Global Panopticon? The Neoliberal State, Economic Life, and Democratic Surveillance.” *Alternatives: Global, Local, Political*, vol. 20, no. 1, 1995, pp. 1–49. *JSTOR*, http://www.jstor.org/stable/40644823.

Hamid, Mohsin. *The Reluctant Fundamentalist*. Penguin UK, 2008.

Kennedy, Valerie. "Changez/Cengiz's Changing Beliefs in *The Reluctant Fundamentalist*." *CLCWeb: Comparative Literature and Culture* 20.6 (2018) https://doi.org/10.7771/1481-4374.3321.

MacIntosh, John. “'We Just Value': Narration and Financial Valuation in Mohsin Hamid's *The Reluctant Fundamentalist*.” *Contemporary Literature*, vol. 63, no. 1, 2023, pp. 51-76. https://doi.org/10.3368/cl.63.1.51.

Madiou, Mohamed Salah-Eddine. “The Truth Will Out: Mohsin Hamid Speaks His Name in *The Reluctant Fundamentalist.*” *Arab Studies Quarterly*, vol. 43, no. 4, Fall 2021, pp. 304-319. https://doi.org/10.13169/arabstudquar.43.4.0304.

Mahmutovic, Adnan. “Global Citizenship in Mohsin Hamid's *The Reluctant Fundamentalist*.” *Transnational Literature*, vol. 8, no. 2, 2016, pp. 1-15.

Mleitat, Ayman, et al. “Navigating Economic Inclusion and Psychological Exclusion: Immigration in Hamid's *The Reluctant Fundamentalist*.” *Arab Studies Quarterly*, vol. 45, no. 4, 2023, pp. 288-301. JSTOR, www.jstor.org/stable/48750181.

Shah, Ayaz Muhammad, and Muhammad Sheeraz. “A Left Critique of Neoliberalism and Resistance in Hamid's *The Reluctant Fundamentalist*.” *Pakistan Languages and Humanities Review*, vol. 9, no. 2, 2025, pp. 76-88. https://doi.org/10.47205/plhr.2025(9-II)07.

Yaseen, Ayaz Muhammad Shah. "Coercive neoliberalism and post-9/11 hegemony: A critique of Western power and resistance in *The Reluctant fundamentalist.*" *Annals of Human and Social Sciences* 6.3 (2025): pp. 36-50. https://doi.org/10.35484/ahss.2025(6-III)04.