



RESEARCH PAPER

Interpellation and Resistance in *Animal Farm* and *The Reluctant Fundamentalist*

¹Atif Hayat, ²Khan Zahra and ³Rimsha Munawar

1. Lecturer English, FGEL, FG Degree College PAC Kamra, Kamra, Punjab, Pakistan
2. Visiting Lecturer, English Department, Superior College Bhakkar, Bhakkar, Punjab, Pakistan
3. M.Phil English Scholar, Government College University Faisalabad, Punjab, Pakistan

***Corresponding Author** | atif.hayat898@gmail.com

ABSTRACT

By analyzing the Ideological State Apparatuses employed in Orwell's *Animal Farm* and Hamid's *The Reluctant Fundamentalist*: education, religion, and economy, this study investigates how dominant ideologies are imposed upon individuals and how they respond. This qualitative study explores construction of ideology and mechanisms of resistance in both novels through Althusser's Ideological State Apparatus (ISA). This article is delimited to *Animal Farm* and *The Reluctant Fundamentalist* and focuses on Interpellation and ISA. Although both narratives depict the manipulation of ideology by those in power, a stern difference emerges in the response of the protagonists. In *Animal Farm*, the animals, despite recognizing their exploitation by the pigs, fail to articulate a coherent counter-ideology. Conversely, in *The Reluctant Fundamentalist*, Changez challenges the dominant ideology, ultimately formulating a counter-narrative. Through this comparative analysis, the study sheds light on the complex dynamics of interpellation and resistance in totalitarian regimes. These texts can be further examined from the perspectives of ecofeminism, the crisis of identity, and psychological trauma.

KEYWORDS Ideological State Apparatus, *Animal Farm*, *The Reluctant Fundamentalist*, interpellation, resistance, Changez

Introduction

There are different government forms which superficially claim betterment of the human beings but actually these forms give power to a specific group of the people which manipulates and exploits the masses. As literature is reflection of human life and covers nearly every segment of it, a sub-genre of literature focuses on such kind of writings which reflect the hypocrisy, power dynamics and exploitation of different government forms. George Orwell and Mohsin Hamid belong to a group of authors who unveil governmental tactics which are used to exploit masses and construct their ideologies. George Orwell was an English novelist, essayist, and critic renowned for his keen observations on political and societal issues. He participated in the Spanish Civil War and also had harsh experiences in Burma which influenced his writings in which he critiqued totalitarianism, imperialism and social injustice. He published, his *Animal Farm* in 1945, which is a satirical allegory that portrays a group of a farm animals who overthrow their human oppressor to become master of their own fate and govern themselves. But their expectations are reversed when a group of the pigs starts exploiting them through language and ideology to maintain power. Soon, some animals realize that the pigs are filling their nests instead of doing something for the betterment of the all animals. This novella serves as a clear warning against the corrupting influence of power and the manipulation of truth for political gain. Mohsin Hamid is a Pakistani-British novelist and essayist. He is known for his insightful

portrayals of globalization, identity, and cultural conflict. He is educated from Princeton University and Harvard Law School. He has lived in various countries and knows very well the treatment of the eastern in the west. In his works he mainly deals with the themes like complexities of belonging, displacement, manipulation, racism, fundamentalism, and resistance. His second novel, *The Reluctant Fundamentalist* was published in 2007. It follows the journey of Changez, a Pakistani man who had internalized the ideology of the American Dream. He was welcomed in America, got a good job but after the September 9/11 attacks he experienced identity crisis. The Americans suddenly changed their attitude towards him, he was being seen with suspicious eyes everywhere in America and resultantly he became disillusioned with his internalized ideology of the American dream. In the end his survival with his turban and beard, as his identities becomes impossible and he returns to Pakistan. He becomes a professor in a university and starts teaching how to be fundamentalist and loyal to one's own state and ethnicity. This novel explores how external events and societal expectations shapes Changez's sense of self, because of which he questions his allegiance to both his homeland and America.

Literature Review

According to Althusser (1971), "no class can hold State power over a long period without the same time exercising its hegemony" over its people through the State Ideological Apparatuses (p.146). A State or a nation uses various tactics to control its subjects. It shapes individual's identities and they internalize the dominant ideologies of their society. This paper comparatively studies *Animal Farm* by George Orwell and '*The Reluctant Fundamentalist*' by Mohsin Hamid through the lens of ideological interpellation as a research gap.

The existing scholarship, studies these two works through different angles. In *Animal Farm* nonhuman objects have been attributed with human characteristics. Actually, this is an allegorical representation of the Russian Revolution. Animals are symbolic for different historical figures. Pavithra and Mahadevan point out that, "[the] novella contains only one storyline. *Animal Farm* is a fascinating, challenging, and educational story. Orwell uses farm animals in the novella to depict individuals in authority as well as common citizens during Russian Revolution" (2022, p.6416). This novella provides its readers with an understanding of the power dynamics of a society. The society is divided into two classes, the working class and the rulers. The working class is in the majority and hence they make the larger portion of the society but the power is in the hands of the ruling class, which is lesser in number. The Ruling class makes rules and exploits the majority which causes nepotism, corruption, violence, frustration and discrimination. Such a society becomes static and it lacks development. In his dissertation on this novella Frank Alabi Moustapha correctly remarks, "[society] is important in the development of a nation, a society cannot develop unless the masses are involved in the building of a political and moral consciousness necessary for its development" (2016, p.1295). Mariwan Hassan looks at *Animal Farm* through a lens of absolute power and opines, "[it] appears that knowledge and education will lead to absolute power which enables the leaders to exploit the naïve people for their greedy desires and abnormal actions" (2020, p.1). It is true that knowledge and education give absolute power but in case of *Animal Farm* it is not only through knowledge and education that the pigs create hegemony. The pigs also have ambition to rule and know the tactics to use this power but other animals lack these two power exercising factors. In his article, Dr Rajeesh CS talks about the use of religion to maintain power and exploitation of workers in *Animal Farm*. He justly enunciates, "Moses' description of Sugarcandy Mountain makes us laugh out loud because we are aware of how all religious leaders deceive their followers by extolling the virtues of an imaginary heavenly life" and, "Boxer's adopting the motto, 'Napoleon is always right', and his

meeting a sad fate when he has become useless from Napoleon's point of view." (2022, p.1781). It is true that rulers always play religious card and use commoners to fill their own nest, and when they fulfill their selfish gains, they treat them like trash. Sami Ullah Khan (2021) comes up with a statement that *Animal Farm* is enriched with misanthropic narratives. He argues, "[the] whole novel is replete with misanthropy which proves a nightmarish dream for animals of the *Animal Farm*" (2021, p.168).

In his article on Mohsin Hamid's, *The Reluctant Fundamentalist*, Hussan Ara (2022, p.46) focuses the religious and cultural differences of the Muslims and the Americans. She very rightly observes that Americans and the Western world does not accept the people from the third world and specially the Muslims whole heartedly. The reasons of this unacceptance are various like Islamophobia, prejudice of the West and treatment of the eastern world as, 'the other'. The attitude of the Americans towards the Muslims changed after the 9/11 incident. They began to see Muslims as bloodthirsty and terrorists. Although a group of the Muslims was involved in this attack (which is in itself debatable), but the Americans overgeneralized this and held the whole Muslim Ummah responsible for these attacks. Maria Shymchyshn comes up with her interpretation of *The Reluctant Fundamentalist* as, "[one] of the messages of this work is that after causing so much grief and misfortune abroad, the U.S. cannot play the role of an innocent observer and this novel opens new ways for productive dialogue between nations and countries" (2022, p.121). This could be seen in this work that the protagonist engages with a stranger in a critical dialogue and informs him about his experiences of America and hostility of the Americans towards him after the 9/11 attacks. Ishtiaq Ahmed seeks for the impact of nostalgia on characters of this novel. He comes up with very valid interpretation and states that, "[nostalgia] influences and molds the lives and experiences of characters and individuals to an extensive extent. Changez and Erica spoil their lives but are not ready to come out of their nostalgic worlds" (2020, p. 110). Although nostalgia shapes their personalities and actions but the main drive behind their actions are prejudice and hatred of two cultures against each other. Erica's abandonment of Changez was also triggered by post 9/11 attitude towards the Muslims. This incident changed the world view of the Muslims and particularly of the Pakistani Muslims. Muhammad Riaz Gohar studies the issue of Changez's identity and different stages of his identity development. He states, "[after] 9/11 the identity retention for Pakistani immigrants in USA really got a crucial importance. Their Islamic and national identities went at stake and their survival in that situation got impossible" (Gohar, 2018, p.29). Shazia Rajab explores *The Reluctant Fundamentalist* through multiculturalist perspective and concludes that each society is divided into classes, the upper class and the lower class. The protagonist wants to achieve higher status and for this he is willing to sacrifice his identity. Through his struggle he gets the desired status but then after an incident he has to face the discrimination and prejudice by the very society for which he had left his identity. He realizes that the higher class is not willing to accept him and thus he leaves that status (Rajab, 2022, p.136).

The above presented scholarship develops a research gap that *Animal Farm* and *The Reluctant Fundamentalist* could be comparatively studied through the lens of ideological interpellation which investigates the ways in which characters have been ideologically interpellated and why the characters in *Animal Farm* do not give a counter ideology after realizing that they are being manipulated while Changez in *The Reluctant Fundamentalist* reacts against the internalized ideology and counters it with a new ideology provided by his Islamic and Pakistani roots.

Theoretical Framework

Louis Pierre Althusser was a Post Marxist philosopher, writer and critic. He was an Algerian by birth and later worked as professor of Philosophy in France. He is a well-known figure in Marxist criticism. He wrote an essay, titled as 'Ideology and Ideological State Apparatuses' which was published in 1968. In his essay, Althusser defines ideology as, "a representation of the imaginary relationship of the individuals to their real conditions of existence". According to Althusser, the individuals are already subjects and they act as the system wants them to act. He names certain institutions of the society as Ideological State Apparatuses which interpellated the subjects and exploits them. In his essay, Althusser states,

I shall call Ideological State Apparatuses as a certain number of realities which present themselves to the immediate observer in the form of distinct and specialized institutions. We can for the moment regard the following institutions as Ideological State Apparatuses, the religious ISA, the educational ISA, the Family ISA, the Legal ISA, the Political ISA, the Cultural ISA." (Althusser, 1971, p. 80-81)

This paper explores the role of these institutions in exploitation and interpellation of the characters George Orwell's *Animal Farm* and Mohsin Hamid's *The Reluctant Fundamentalist*. In *Animal Farm* education and exploitive use of religion helps the pigs in maintaining hegemony over other animals while in *The Reluctant Fundamentalist*, the protagonist is trapped by the capitalist ideology. The scope of this research is to explore the power of manipulated ideology and resistance against internalized ideology.

Material and Methods

Considering the Althusserian concept of Ideological State Apparatus as a major critical model in the analysis of interpellation, the paper argues that the investigation offers a very thorough explanation of subject formation, exploitation and counter ideology presentation in George Orwell's *Animal Farm* and Mohsin Hamid's *The Reluctant Fundamentalist*. These two novels have been explored through Althusser's concept of Ideological State Apparatus as a critical perspective. The research is qualitative in nature and the data was collected by the close reading of the texts.

The objectives of this research are twofold: first, it aims to study that how and why characters in these works have been interpellated; secondly, it demonstrates that why even after the realization of their interpellation, the characters in *Animal Farm* are passive by stance as they do not retaliate and present their own ideology while Changez in *The Reluctant Fundamentalist* challenges the ideology which interpellated him and also counters it through another ideology provided by his religion and region to him.

Results and Discussion

In both, George Orwell's *Animal Farm* and Mohsin Hamid's *The Reluctant Fundamentalist*, the authors delve into the intricacies of power, ideology, manipulation, exploitation and resistance within societies undergoing significant transformation. Interpellation is a process by which individuals internalize certain norms and values which shape their identity and make them see everything through provided lens as good or evil. In this section of the paper, the use of different Ideological State Apparatuses have been explored in both above mentioned novels.

Animal Farm is an allegorical novel by George Orwell. Apparently, it is a story of animals but its deep study reveals it be a criticism of Russian Revolution and totalitarianism. A group of animals overthrows their human master and they make a farm, Animal Farm, where they claim equality for all the animals. The pigs take the charge as the leaders and policy makers. They use different Ideological State Apparatuses to interpellate the rest of the animals. They use religion, education, propaganda, power, manipulative use of language, fear of old master, and epistemological violence to gain their defined aims and maintain power over the other animals.

Religion plays a key role in the lives of the individuals. It provides them with a road map to live life. There is no doubt that the actual teachings of a religion guarantee a prosperous, peaceful, active, and happy life. The problem arises when religion is used to propagate one's nefarious aims. A different version of religious teachings is provided which is stripped off from its essence. The same could be seen in *Animal Farm*, where the pigs use religion and a religious figure to shape the ideology of the other animals that their hard-work will be paid off in the Sugarcandy Mountain. Moses, a raven, was hired by the pigs to give religious justifications and make the animals believe that their labor will not go wasted. In the middle of a hot summer day raven appears and talks to the animals, about Sugar candy Mountain, "[up] there, Comrades, up there, just on the other side of that dark cloud that you can see there lies it, Sugar candy Mountain, that happy country where we poor animals shall rest for ever from our labors!" (Orwell, 2001, p. 59). Moses was an agent of the oppressive regime. Firstly, he was with Mr. Jones, who was the owner of the Animal Farm and now he was with the pigs. It shows that even if the rulers change but the tactics of manipulation always remain same. Moses is symbolic for such religious figures who give religious justifications to the governmental policies and make the people feel that it is the demand of the religion. Because of such manipulative power, Carl Marks called religion as 'Opium of the masses' because it makes them blind believers of the manipulative religion, bear sufferings and not to struggle for their betterment. So, animals' ideology was being shaped by the religious teachings which were gladly accepted by the animals as Boxer keeps calling out, "I will work harder" (p. 59).

Another tool which provides great power to construct ideology is education. Education provides with the knowledge which ultimately confers power to those who have knowledge. In *Animal Farm*, animals' education is responsibility of the pigs, who use it as a tool for indoctrination and manipulation. All of the pigs are educated while in the other animals only a donkey, Benjamin, and a goat, Muriel, are educated. As the pigs are educated so they become the rulers and make policies for governing the animal farm. They manipulate other animals through false statistics provided by Squealer. When the animals gain control over the Manor Farm then pigs use milk and the apples for themselves instead of sharing with the other animals and when animals murmur about it, they send Squealer who justifies the usage by stating that pigs actually do not like milk and apples, but they have to eat it because, "Comrades. We pigs are brainworkers. The whole management and organization of this farm depend on us. It is for your sake that we drink that milk and eat those apples" (p. 18). This shaped the ideology of the animals that pigs were eating even the things they disliked just for the safety of the animals. They were moved by this health hazard sacrifice of pigs. Another example of manipulation through education is modification of the slogan, "[all] animals are equal" (p. 5) into, "[all] animals are equal but some are more equal than others" (p. 68). Animal Farm was made in the name of equality and betterment of all the animals. There were set certain rules for this equality which were ultimately reduced into above single mentioned slogan. It shows the subversion of ideals of the animal farm by the pigs to control the other animals by using education as a weapon as other animals were not educated without a cynical and pessimist donkey, Benjamin. So,

education plays a key role in *Animal Farm* which facilitates pigs to maintain power and befool other animals.

Language plays a key role in identity construction. Language is not just a means of communication but also a powerful tool to influence others, propagate one's ideas and manipulate the subjects. In *Animal Farm*, George Orwell very aptly depicted this function of the language. Being the rulers of animal farm, the pigs had control over language. They manipulated it to facilitate themselves. They justified their wrong doings through false statistics. Squealer is the spokesperson of Napoleon. He masterfully plays with the language. When the crops fail because of the wrong policies of Napoleon then Squealer statistically shows it that there was no failure and there was enough food available for all the animals. Squealer was a very cunning and well read. He knew the use of words and their effects on the animals that is why instead of using reduction in the rations, he makes, "a readjustment of rations" (p.56) and then compares the rations with those of Jones' times and proves, "in comparison with the days of Jones, the improvement was enormous" (p.56) as the animals had more, "oats, more hay, more turnips than they had had in Jones's day" (p.56) and he further justifies the readjustment by telling animals, "that they worked shorter hours, that their drinking water of better quality, that they lived longer, that a larger portion of their young ones survived infancy. The animals believed every word of it." (p.56). That's how language is used to make the subjects believe that everything is going very smoothly and in their favour. Squealer is symbolic for the media who inculcates ideologies in the minds of the masses through false facts and figures to justify the actions of the corrupt and exploitive rulers. Their incompetency is covered with a few achievements of theirs or through spreading false information. The animals were satisfied with explanation of Squealer. Old Major sang a song to inspire rebellion against Mr. Jones, the song was, "Beasts of England, beasts of Ireland, / Beasts of every land and clime, / Harken to my joyful tidings/ of the golden future time." (p. 6). This song was a reminder of the collective struggles of the animals for gaining freedom from Mr. Jones. This song was the proof which demanded equality for all the animals and pigs saw it as a threat and they knew that one day because of this song they will be overthrown by the animals, that's why they replaced it with an anthem, 'Animal Farm'. The very idea of introducing an anthem was a clever trick of the pigs to glorify their rule, the change in lyrics shows exploitation through language.

Another tool employed by the dominating class to maintain their hegemony is propaganda. Propaganda plays a crucial role in shaping ideology of the people and justifying every nefarious intention and heinous act of those who are in power. Media helps regimes a lot to propagate their ideologies. In *Animal Farm* the pigs use various forms of propaganda to uphold control for example distorting the past, blaming and scapegoating Snowball for their own failures, and resurgence. In the novella, the pigs distort the past in diverse tactics, as they rewrite the commandments of animal farm. There were seven commandments which ensured equity, justice, impartiality, collective betterment and a stand against a common enemy. These commandments were very cunningly changed by the pigs to fit their interests. The change in the commandments was as, "[no] animal shall sleep in bed" into, "[no] animal shall sleep in bed with sheets", "[no] animal shall kill any other animal" into, "[no] animal shall kill any other animal without cause", "[no] animal shall drink alcohol" into "[no] animal shall drink alcohol to the excess" and "[all] animals are equal" into "[all] animals are equal but some are more equal than others". This fabrication of the historical accounts legitimizes killing, living a luxurious life, drinking alcohol and division of animals into two classes by the pigs. The past was no more relevant to them, it was a threat and that's why they altered it. As Snowball was cast out by Napoleon, he and his propaganda team presented Snowball as a traitor who helped Mr.

Jones in dominating animals. Snowball was blamed for every failure of Napoleon's incompetency as Squealer convinces animals that Snowball was behind the destruction of the windmill. He presents Snowball as a traitor and says, "Snowball was in league with Jones from the very start! He was Jones' secret agent all the time" and then blames Snowball that he was on a "mission destroy the windmill". (p.40)

In this novella, the animals initially revolt against Mr. Jones and his tyrannical regime. They were inspired by the Old Major's vision of an ideal society where they will be free from the human control and will live their life according to their own rules and regulations. But when they get a free society, the animals are exploited by the pigs as they always terrify them about Mr. Jones' return. They know about the harsh experiences of the animals with Mr. Jones and being shrewd they terrify other animals by telling them that pigs are the only defense that Mr. Jones is not coming back. Pigs strategically use the threat of Mr. Jones to justify their own privileges and deviations from the principles of Animalism.

Mohsin Hamid's *The Reluctant Fundamentalist* showcases the manipulation of Changez through Ideological State Apparatuses. Changez is a Pakistani born student of Princeton University in New York. He left his country because he was made realize that success is only possible in America. He was seduced by the American Dream, which consists of a genuine and determined "belief that in America all things are possible to all men regardless of birth or wealth. If you work hard enough you will achieve anything" (Juan, 2010). The American Dream shaped Changez's mind and misled him. America propagated her economic ideology of capitalism in such a way that people all across the world took it as a yardstick for prosperity and success. But America had her nefarious infections behind it. America actually constructed barriers against the economic ideology of communism which challenged their superiority. Changez was fed the ideology of American exceptionalism and pursuit of success through capitalism in Princeton University. Here we see the role of an educational institution as an Ideological State Apparatus. In the university Changez was treated as a member of the American society and it was Princeton of which Changez says, "inspired in me the feeling that my life was a film in which I was the star and everything was possible" (Hamid, 2007, p. 2). Because of this ideology he expected the Americans to embrace him in their world and society but then an incident took place and shattered his belief in the American Dream and his acceptance in American society. Europeans have always used education as a dagger to cut the roots of a culture and to take work labor from their colonies and in this endeavor America is no exception. Nowadays only means of exploitation have changed but the motive behind it is still the same. American universities and other European universities provide scholarships to the bright students from all across the world and then in the name of free and quality education students are called in these countries where they are brainwashed and used by these counties to benefit them. In *The Reluctant Fundamentalist* Changez informs an American that he also got scholarship, because of this scholarship he got free education, accommodation but in return he, "was expected to contribute our talent, to your society, the society we were joining" (p. 3).

Changez got a call for an interview for a job in a firm, 'Underwood Samson & Company' and when he faced the interview panel, the chairperson stated in his face, "I get where you're coming from, Changez. You're hungry, that's a good thing in my book" (p. 5). This shows the image of the citizen of a developing country in the minds of those who call themselves educated and civilized. They have a fixed lens, which shows them that the rest of the world is illiterate, uncivilized and uncultured and then they temper the minds of people from developing countries by shaking their identity, crushing their culture and morals even through their educational systems. They make them what Macaulay famously

said, "a class of persons, Indian in blood and colour, but English in taste, in opinions, in morals, and in intellect" (Macaulay, 2003, p. 430).

Economy was another Ideological State Apparatuses which shaped Changez's personality and he saw America as a land of equal opportunities, financial success, social mobility and acceptance in American society. He was offered a handsome salary by Underwood Samson & Company. He became familiar with his co-workers and also went to enjoy a holiday trip with them. He got the job on merit and took it as an indicator of meritocracy in America. He was made realize that only his skills and hard work matter in his social mobility. There will be no class barrier because of his nationality, ethnicity and religion. Changez's initial experiences at Underwood Samson & Company made him believe in the American model of economy. This experience encouraged him to see capitalism as the only model which could set people from the world free from the shackles of poverty. Changez used to flatter on his, "Princeton degree and Underwood Samson business card" (Hamid, 2007, p. 51) when someone asked about his identity in America. It was a kind of replacement for his original identity of Pakistani origin.

All the claims of the American Dream: equality, social mobility, societal acceptance, freedom, meritocracy and liberalism were shattered after the incident of 9/11. This was the incident which opened Changez's eyes and he felt for the first time as a foreigner in America and, "aware of being under suspicion" (p. 44). When this incident took place Changez was in Manual and he had to take flight for New York. At the airport he was treated differently because of his name and color, he was taken by the armed security guards into a room where he was, "made to strip down his boxer shorts" (p. 44). When he reached the New York airport, he was again checked in a private room. Before this incident his fellows behaved well with him and stood by him but by this time, "they had already collected their suitcases and left" (p. 45). They changed their behavior towards Changez even though he had nothing to do with the attackers. But because of his ethnicity, color and religion he had to face discrimination in the very company and society which accepted him eagerly. He was further broken by the American Dream when he heard of marginalization and inhuman treatment of, "Pakistani cab drivers who were being beaten to within an inch of their lives: the FBI was raiding mosques, shops and even the people's houses" (p. 55). Media was also playing a supportive role in constructing a narrative against the Muslim community and labeling them as terrorists. The result of this was that the common people of America started hating Muslims and made an image of them as terrorists.

In his own firm, Changez felt discrimination, the very firm which boasted of its meritocracy and acceptance of Changez as a hardworking employee. His colleagues passed comments on his religious identity by calling him, "Fucking Arab" (p. 70). Muslims of America were being expelled from their jobs after the incident of 9/11 because the American's over generalized Muslims as terrorists. They saw everyone having a beard as a terrorist and that's why when Changez returns to America from Lahore his mother asks him, "[don't] forget to shave before you go" (p. 77). But he does wear a beard because his harsh treatment in America made him realize that he belongs somewhere else. Furthermore, this sense of identity was given to him by Juan- Buastista who told him that he was a construct of the American Dream just like Janissaries (Christian boys, used by Ottomans against the Crusaders). He made an utterly loyal modern janissary who was not even troubled by, "making living by disrupting the lives of other" (p. 91). It was his encounter with hatred and meeting with Juan Buastista because of which Changez ascertained his identity and he thanked him for helping him, "to push back the veil behind which all this had been concealed" (p. 95). Changez protested in a unique way against his manipulation, he was stripped off his identity and he also combated his identity by not shaving his "two-week beard, it was a form of protest" and he was "deeply angry" (p.78).

After the realization of his being 'the other' Changez returned to Pakistan and became a lecturer in a university. He was well-aware of the American politics and image of his country and people in America. He knew American politics as well, as America used Pakistan's resources to fight a war against the Taliban in Afghanistan. They used Pakistan against the people who were the immigrants of Pakistan. They were firstly used by America against the Russian Army and at that time they were being called Mujahids, but when they stood against America, they were labeled as terrorists. In 2006 there were attacks in Mumbai, and India accused Pakistan. They became ready to wage war, and this was the time when America had to stand by Pakistan because Pakistan helped her in war against terror but America didn't help Pakistan. This event further infuriated Changez. Changez was well liked by his students, and he started producing his own janissaries. He inculcated a counter ideology in which he unveiled the reality of the American Dream, nefarious intentions of America behind so called projects of Pakistan's development and American liberalism. A large number of students followed him and their mission was to advocate, "a disengagement from America by Pakistan" (p. 108). Changez knew the role of the economy because of which America was using Pakistan and interfering in Pakistan's internal and external affairs. In his course of finance, he persuaded his students to "participate in demonstrations for the greater independence in Pakistan's domestic and international affairs" (p.108). It was the result of Changez's struggles that a mob gathered to protest against America on the arrival of an American ambassador. Because of this protest, the government machinery arrested Changez and he spent a night in prison. Changez counters the American claim of ideology of civilized and developed by quoting, "[four] thousand years ago, we had cities that were laid out on grids and boasted underground sewers, while the ancestors of the Americans were illiterate barbarians" (p.20). When Changez visits Erica's parents then her father humiliates Changez by giving a filthy picture of his origin, he questions Pakistan's stability when he says, "[economy] falling apart, corruption, dictatorship, Solid people and fundamentalism" (p.33). Changez informs his American friend that all this was like reading, "[the] front page of *The Wall Street Journal*" (p.33). It is ironic in a sense that all the problems through which Pakistan is going have been created by America, they are the reason behind every issue of Pakistan whether it is economy, corruption, dictatorship or fundamentalism. America takes keen interest in the internal affairs of Pakistan. America supports such kind of rulers who directly benefit her and do whatever America wants them to do. America is so called preacher of democracy because, "America has arguably been closest to Pakistan's military dictators, from General Ayub Khan in the 1960s to General Zia-ul-Haq in the 1980s and General Pervez Musharraf in the early 2000s" (Afzal, 2004). They themselves support and help dictators in Pakistan and then criticize Pakistan for being a non-democratic country. We are facing issues with the economy and it is also because of America as Pakistan was forced to be a part of the American War against terror and the result was that we are still facing the consequences in the form of bomb blasts and target killings. Pakistan had to fight wars against terror which proved very costly for Pakistan monetarily. Changez challenges claims of Erica's father by telling his American friend, "we were not always burdened by debt, dependent on foreign aid and handouts" (Hamid, 2007, p.61). He informs him about the Mughal architecture in Lahore and proudly states, "we did these things when your country was still a collection of thirteen small colonies" (p.61). This statement impeaches American claims of superiority and being a civilized nation.

Fundamentalism in Pakistan is again the product of America because America used Pakistani citizens as soldiers against the Russian Army in Afghanistan and when America got her desired results America abandoned them. The result was that they felt betrayed and started attacking Pakistani citizens and also created hatred against America which resulted in the form of 9/11. Changez also comments on Fundamentalism by providing

another recognition of Pakistanis and asserts, "we were not crazed and destitute radicals you see on your television channels but rather Saints, poets and yes- conquering kings" (p.61). He gives a counter image of the Pakistani Muslims which is not dark like the one posted by different Ideological State Apparatuses of America. Changez fights a unique war against America by wearing a beard and not drinking wine because he discovered the labeling of those who wear a beard and don't drink as terrorists. Changez knew that behind America's power was her economy. America was economically stable and that's why it was very powerful. Because of the realization that Changez was earning for America and indirectly was helping America to exert power on other countries he left the job, because he thought it "right to refuse to participate any longer in facilitating a project of domination" (p.94). Finally, Changez bids farewell to his American friend by challenging his stereotypical image of Muslims, "[you] should not imagine that we Pakistanis are all potential terrorists" (p.111). In this way, Changez counters the American ideology of the Muslims.

In *Animal Farm*, George Orwell portrays a totalitarian regime where the pigs, led by Napoleon, gradually establish control over the farm and its inhabitants. The pigs manipulate the other animals' ideologies through various means, including education, religion, and the economy. However, unlike *The Reluctant Fundamentalist*, where Changez eventually rebels against the dominant ideology, the animals in *Animal Farm* do not offer a counter-ideology to challenge the pigs' authority. Several reasons contribute to this difference in the response. The first reason is fear and intimidation. Throughout, *Animal Farm*, the pigs use fear and intimidation to maintain control. They establish a reign of terror through their loyal enforcers, the dogs, and use violence to suppress any dissent. This atmosphere of fear destroys any potential opposition of counter-ideologies among the other animals. Benjamin, Clover, and Muriel recognize their exploitation, but they fear the consequences of openly challenging the pigs. The second reason is manipulation and indoctrination. The pigs, particularly Napoleon and Squealer, skillfully manipulate the animals' beliefs and perceptions through propaganda and indoctrination. They control the narrative, rewriting history and distorting facts to justify their actions and maintain their power. The animals, lacking education and critical thinking skills, are easily swayed by the pigs' rhetoric. This manipulation prevents them from formulating coherent counter-ideologies. There is also lack of leadership in the animals but Changez in *The Reluctant Fundamentalist* emerges as a charismatic leader advocating for an alternative worldview, there is no animal on 'Animal Farm' to organize a meaningful resistance against the pigs. Although Benjamin is wise but he is skeptical and refuses to engage actively, adopting a fatalistic attitude. The fourth reason is lack of unity among the animals in *Animal Farm*, whereas Changez is supported by his pupils in building counter narrative.

So, the absence of a counter-ideology in *Animal Farm* is attributed to a combination of factors, including fear, manipulation, lack of leadership, division among the animals, and the pigs' control over ideological apparatuses. These elements collectively contribute to the maintenance of the pigs' authoritarian rule and the suppression of dissenting voices among the animals, while Changez is able to present a counter ideology because of his new identity, leadership, support of pupils and his courage to stand against a manipulative regime.

Conclusion

The comparative analysis of *Animal Farm* and *The Reluctant Fundamentalist* through the lens of interpellation and resistance provides profound insights into the dynamics of ideological manipulation and response. In both works, characters are subjected to interpellation, whereby dominant ideologies are imposed upon them through various

mechanisms such as fear, manipulation, and control of ideological state apparatuses. The pigs in *Animal Farm* exert power through violence, propaganda, and control of education and religion and thus stop animals to criticize the fascist policies of the totalitarian regime. On the other hand, Changez in *The Reluctant Fundamentalist* emerges as a figure of resistance, rebelling against the dominant ideology propagated by American imperialism. His retaliation and formulation of a counter-ideology stem from a combination of factors, including disillusionment with the American Dream, a sense of national and religious identity, and a realization of his own manipulation. Unlike the animals in *Animal Farm*, Changez possesses the agency and determination to challenge the status quo, embodying the possibility of resistance in the face of oppression. Ultimately, the divergent responses of the characters underscore the complex interplay between power, agency, and ideology, offering valuable insights into the mechanisms of interpellation and the potential for resistance within totalitarian regimes.

Recommendations

Although a considerable body of research has been conducted on *The Reluctant Fundamentalist* and *Animal Farm*, these texts remain underexplored through the theoretical lenses of identity crisis, psychological trauma, defense mechanisms, and neocolonialism. Future researchers may examine these novels either individually or through a comparative framework to generate new insights.

In *The Reluctant Fundamentalist*, Changez's search for identity, Erica's unresolved psychological trauma, her use of Changez as a defense mechanism to cope with the loss of Chris, and the representation of American imperialism in Pakistan provide rich avenues for further research. Similarly, *Animal Farm* presents themes of identity and resistance, as the animals initially struggle to establish their own identity and later resist the oppressive rule of Mr. Jones. Furthermore, the pigs manipulate the animals by repeatedly invoking memories of their traumatic past, using fear as a tool to maintain power and control.

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