A Political Discourse Analysis of Islamophobia though the novel Home Boy

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ABSTRACT

This research disputes upon the consequences of September 9 through the practice of Political Discourse Analysis (PDA) in Home Boy (2010). The researchers intend to portray the locus of transnational Muslims in United States after the flop of Twin Towers. Under the conceptual framework of Islamophobia, Transnationalism, Post-colonialist Other/other and PDA this paper pursues to analyze the language used in the text that projects the negative they and positive us vocabulary of the west. The above mentioned conceptual framework induces forward the stereotyping of Muslims and Islam as 'terrorist' and 'terrorism', respectively. The findings of the research specify that how political discourse is supplied with ideological tropes at different levels of western society. Societal domain of text is the entire US society that is affected by the political domain of US politics regarding power, dominance, hegemony and ideology. After the 9/11 Muslims precisely the youth has endured a trauma based upon contradictory religious identity. The discourse exposes the traumatized values of free American citizenship for the Muslims as they are deprived of the rights of citizenship in US. Thus, the discourse represents that a political ideology is at work in order to negatively position Islamic ideology consequently to stereotype the Muslims as terrorists.

Keywords: *Islamophobia, Ideology, Stereotype, Other/other, Identity, Transnationalism*

Introduction

The culmination of 9/11 into a severe kind of Islamophobia is not new rather the fear of Islam and Muslims was/is present in the west due to which they have been stereotyping Muslims and Islam. Said has aptly suggested in Orientalism (1978) the binarism of orient/occident that has led to the sense of exotic affiliated with the orient. Orientalism has brought out the east/west dichotomy along with the stereotyping of east through various discourses. The descent of Twin Towers has far deeper results than merely geopolitical issues. It has triggered a worst kind of religious ethnicity that has shattered the sense of self identity. Hence, how come it is possible that literature remained silent to such trends of time the cliché literature represents society is not in

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vain. Various literary authors have represented the scenario after 9/11 in this respect neither the east nor the west lacked behind. The only difference is that the occident has projected 9/11 through colonizer's lens while the orient came up with the plight of the hybrid citizens dwelling in countries other than their motherlands. This study is based upon the novel Home Boy (2010) written by H.M Naqvi. The significance of this research is that it aims to do a PDA of Home Boy based upon conceptual framework of Islamophobia, Transnationalism and Other/other as Post-colonial constructs.

According to Fairclough (2012) "PDA is…understood as the analysis of political discourse from a critical perspective, a perspective which focuses on the reproduction and contestation of political power through political discourse…" (p. 17). Van Dijk (1997) has suggested that PDA deals with the replication of political power, domination and abuse of power it also includes the various forms of resistance against such kind of domination. Particularly PDA "…deals with the discursive conditions and consequences of social and political inequality that results from such domination" (p. 11). The social cognition, and socio-cultural and political functions based upon inequality are the reasons for which the 'Other' writes and talks stereotypically about the ethnic minorities. Discourse plays a vital role both at the micro and macro level, thus it involves interaction and cognition (Van Dijk, 1997, p. 31-33).

This study endeavors to raise some mind probing questions. The answers to these questions are not easy to seek rather they transmit more critical questions. It aims to bring forward such critical disputes that are hazardous and partial in their judgement and representation. It does not seek to answer these questions instead it places these queries in the minds of the scholars and researchers to think upon them and come up with a counter discourse, thus to subvert the imperialist discourse. Therefore, the novel Home Boy is used as a source to substantiate the analysis. For this purpose, related passages, scenes, dialogues and characters are selected for analysis that has led to the findings of research questions.

An Appraisal of the Existing Literature

Mansoor (2012) has suggested in her study that the stereotypical assumptions of western literati about Islam "harbors and nurtures terrorism" (p. 2). She has further elaborated her point that due to biased behaviors the Muslims around the world specifically in USA feel insecure. According to Said (1993) the emergence of USA as an economic and political power is based upon the cultural and ideological domination on the weaker nations around the globe. The USA of today has emerged as the "guardian of the western civilization" (p. 285) imitating the British and French imperialists. Khalis (2012) has also projected the identity crisis in his research and has stressed upon the strategic importance of Islam for the west due to which it is criticized and negatively stereotyped. Khalis (2012) has analyzed The Reluctant Fundamentalist (2007) as a discourse that contains the 9/11 episode as its main theme. Whereas, Aziz (2012) in her study has propagated that the Muslim around the globe are negatively represented through media. She suggests that immigration is one of the themes after 9/11 to represent and stereotype Muslims through narratives and other forms of discourse (p. 2). The Muslim immigrants are the 'exotic other' and the concept of exoticism is proposed through various sources such as children's literature, cartoon, movies and novels (Aziz, 2012, p. 10-11).

Identity according to Zubair (2012) is a constantly redesigned and remodeled process in the contemporary discourse. She has equated the American imperialism and Pak-US relation with mistrust and suspicion, which plays a dominant role in the identity politics of the Pakistani immigrants in US (p. 65-68). Shakur has focused the issue of south Asian transnationalism after 9/11 2001 and 7/7 2005. Shakur (2014) suggests that the west has always shown an interest to depict the Muslim community through fictional writing and media. However, from a romantic and exotic sketch of Muslims the trend has shifted towards terrorist stereotyped versions of the Muslims (p. 72-73). Sirin and Fine have proposed that in the wake of September 11 the Muslims American youth found themselves in a conflict based upon identity and religious ethnicity. For their social identities were contested with the dominant religious discourse (p. 152).

The paradigms of Identity Crisis, Other/other and Stereotypes through Postcolonial Parameters

The issue of identity and identity crisis in summarized by Castles (2010) he has represented identity in accord to the contradictory trends of globalization. It deals with the Al Qaeda's attack on US, the imperialism of US and other movements. Nonetheless it offers an insight into the Muslim elite transnationals and it focuses the identity crisis raised through the western cultural and political domination (p. 140-144). There is an extensive disagreement between the way the American Muslims identify themselves and how they are identified and understood by the American and western lens. The incident of 9/11 has widened this gap that has culminated into a severe kind of identity crisis specifically for the transnationals.

Witkowska and Zagratzki (2014) have debated that immediately after 9/11 the US governmental and media commentators blamed the brutal act intermingled with hated speeches directed not only towards Al-Qaeda but also Muslim 'other' inside or outside the States. The attack on Twin Towers has transformed into a code 9/11 that became a symbolic referential for capitalism, imperialism, and secular west while the so-called terrorists connotes Islam and Muslims. Therefore, the binary of 'eastern them and 'western us' came into being that has infused more aggressive and violent forms of the 'other' (p. viii -ix).

The Postcolonial lens relates the creation and distribution of imperialist knowledge along with its power agenda to subjugate nations through different imperialist strategies. The creation of binaries is one such tool of colonizing the minds. The 'other' may refer to anyone who is different from the self while the colonized 'other' is a subjugated individual exemplified as 'primitive' and 'cannibal'. Whereas, the other with a capital 'O' is termed as the 'grand-autre' by Lacan it is the great 'Other' through which the subject (other) gets identity. Lacan has described the 'Other' as a mother without her the subject cannot survive, thus the 'Other' is crucial for the existence of the subject. In the Postcolonial sense this 'Other' is the colonial center, colonial discourse or the imperialist himself. The 'Other' is crucial to 'other' in two ways first it is through the imperialist 'Other' that the subject gets her/his identity as an inferior and dependent

colonized other. Secondly it forms the absolute base of ideological knowledge through which the colonized understands the world or is compelled to understand it through the constraints of 'Other' (Ashcroft, at al., 2007, p. 154-156).

According to Said (1978) manipulation of colonies represent the self –esteemed notion of the colonizers about themselves due to which they look down at the colonized. "… It is not the Colonialist Self or the Colonized Other, but the disturbing distance in between that constitutes the figure of colonial otherness" (Bhabha, 1994, p. 117). The concept of other/Other is related to sameness/difference, subordinate/superior and subjugated/dominant. Said (1978) has proposed in Orientalism the notion of orient as the 'other' that is subjugated to 'Other'. He has explained the binary of us/other that exists between the colonizers and colonized. Similarly in Culture and Imperialism Said (1993) has delineated the relegation of 'other' under the pinning of colonization. Bhabha (1994) has defined otherness as "…an articulation of difference contained within the fantasy of origin and identity" (p. 67). Almond has projected a postmodernist perspective of Islam along with an analysis of 'other' as an exotic self. The distinction between the binaries of 'us/them, civilized/savage' is the base of stereotyped identities of the 'other'. Said suggests that the orient is instrumental to define the west as its contrasting image. The stereotyped incarnations have their base in the old colonial ways to represent the other under the influence of the 'Other' as an inferior. No doubt the materialization of colonies is vanished yet imperialism prevails that has given vent to superior west and inferior east dichotomy.

Transnationalism

According to Faist (2010) Transnationalism and Diaspora are significant research tools to analyze the cross-cultural and international migration across the borders. The notion of Transnationalism focuses both globalization and multiculturalism it also refers towards the migrated individuals living across the borders of their native land. Transnationalism is significant in political debate as well as in academic research. Transnationalism refers to the day to day practices and activities of the immigrants (p. 9-11). Although Diaspora and Transnationalism are related yet there is a difference between them diasporic individuals have a sense of belonging to their land and have a

collective sense of identity like the African diaspora while the transnational individuals lack in the sense of identity. They are cosmopolite and transnationals with a dual identity they neither have a sense of belonging to their homeland nor do they are considered as the natives of the countries they live in. Transnationalism motivates mobility due to the pressure of globalization. It creates links between communities, societies, cultures and individuals beyond the limits of borders hence, it transforms the socio-economic, cultural and political scenarios.

A transnational individual has to face many challenges identity crisis is one of these major challenges especially for the ones who comes under the binarism of Other/other. Lima (2010) asserts that "… transnationalism challenges traditional theories of assimilation, which assume that immigrants who are more fully integrated into their host societies are less likely to continue to involve themselves in the economic, social and political spheres of their origin" (p. 2). Transformation is a form of hybridity in socio-cultural parameters. Fitzgerald and Waldinger (2014) have proposed that flow of international migration has brought the alien 'other' from the third world into the first world through globalized trade and communications (p. 1177).

Islamophobia

The art of stereotyping is as old as the advent of western civilization on the threshold of Latin American continent. To invade and then to rule with various tactics that also include stereotyping is the crux of imperialism. Bauer (2014) has proposed that the stereotyping of Islam and Muslims is not a contemporary debate the collapse of twin towers has only given it a momentum in order to substantiate these preconceived notions.

Bauer (2014) further suggests that the strategies for crafting a negative image of Islam as a threat to world peace is not novel in fact policies were already prevalent among the western scholarly circle they are only being adapted according to the new purpose. The marginalization or alienation of Islam would not have been germinated if Islam had been conceived only as a religion. "Instead, 'Islam' was and is conceived of not only as a religion, but also as a culture and even as a political movement" (p. 3). It has been a tradition to name the culture after its civilization just as the Aztec and Maya culture, the

Bronze Age and the cultures of India, Japan and Europe. Islam is the only case in which the culture is known as by a religion. Hence, the fear of Islam and consequently its negative stereotyping is in fact the fear of a growing culture and civilization that may one day engulf the entire imperialist, capitalist and materialist cultures of the world. The cultures of the west are threatened by the growing popularity of Islam; therefore they indulge into the propaganda literature against Muslims and Islam. "It is this very process of the Islamization of Islam which allows to display Islam as a stranger and consequently as a menace and a threat" (Bauer, 2014, p. 4).

The awareness about Islamophobia took initiative with the publication of Trust's report Islamophobia: A Challenge for Us All (1997) since then Islamophobia has gained worldwide declaration in public and private sectors. It is widely understood that Islamophobia as a notion and neologism took initiative from Britain. Some other sources suggest that it was used in France for the first time in 1925 by Dinet and Ibrahim in their essay 'accès de délire islamophobe' (Allan, 2010, p. 3-5). Apparently, the reasons of the fear of Islam and Muslims are Iranian Revolution, the threat of Al-Qaeda, and 9/11 that has made the west apprehensive of Islam and its followers. Pratt and Woodlock (2016) suggest that the growing fear and negativity attributed to Islam has reached to such an extent that "…the peaceable interpretations of Islam followed by many millions across the globe are in danger of being so overshadowed that Muslims everywhere are perceived as harbingers of hate toward any not like them" (p. 1). Although the stereotyped assumptions of Islam are hundred years old, yet the term Islamophobia has emerged over the last two decades in academic and vernacular etymological use. It is a notion to describe negativity for Muslims and Islam that is a far from disagreement and dislike rather it is a political, religious and cultural phenomenon.

There are different sociological data to prove this kind of hatred against the Muslims living in European and American countries. According to the study of European Monitoring Centre on Racism and Xenophobia the Muslims reported Islamophobia in routine encounters that sometimes changed into violent and hostile incidents. The religious identity of these transnational citizens is the catalyst for their ethnicity that gives vent to prejudice behaviors. Muslims in European Union:

Discrimination and Islamophobia has also reported that Muslims suffer from negative stereotyping due to which they have to go through social exclusion.

The situation got worse after September 11, it was reported that the Muslim women wearing traditional Islamic attires were ridiculed, attacked and abused (Pratt and Woodlock, 2016, p. 2). The negative representation of Muslims and their religion is based upon the 'white subject' of the 'west' that culminates the binary of other/Other. This dichotomy is more a conceptual difference than merely geographical discrimination. The focus on Muslim as an 'enemy' is a centuries old perception that still holds ground to defame the creed it is a 'clash of civilizations'. The very act of Islamophobia denies Muslims to construct their own identities it is a biased attitude towards those who are different or simply look different (Pratt and Woodlock, 2016, p. 6-8). There are routine racist and religious violence against the Muslims living in Europe and North America that has nothing to do with Al-Qaeda or any other extremist group (Yilmaz, 2016, p. 26). Young Muslims are badly influenced through such biasness. Media is the main source to represent Islam as a threat to the non-Muslim world after 9/11 (Yilmaz, 2016, p. 27). According to Pratt and Woodlock (2016) the perception of Islam as 'other' is the outcome of various kinds of ignorance and worst of all this ignorance is the 'culpable ignorance' (p. 32).

This is an attitude and mind-set that contains extremism and fundamentalism. A clear example of such extremist assumption of 'not wanting to know' has given vent to the 'war on terror', which is universally understood as 'Islamic terrorism' (Pratt & Woodlock, 2016, p. 32). Thus, Islamophobia is what the west has perceived about the Islam and Muslims that has to do with their imagination other than reality. "Perceptions of Islam are shaped by dominant political forces at play" (Pratt & Woodlock, 2016, p. 34). Therefore, Islam is considered to be the 'religious other' a religion that is ideologically opposite.

The Islamic nations all around the world constitute to be one socio-geographic and religious entity. Hence, it is perceived to be a threat to other religions. According to Morgan and Poynting (2012) the "…racialized 'Muslim other' has become the pre-eminent 'folk devil' of our time" (p. 1). They have enumerated four conditions of moral

panic among the western nations against Islam and Muslims such as volatility, hostility, projection and disproportionality (p. 2-3).

Different kinds of stereotyped perceptions are prevalent among the western 'Other' about the 'Islamic other' one such perception is about the 'veil'. Zembi and Chakraborti (2014) have proposed that during the colonial time period the veiled Muslim women were assumed as subjugated and in need of rescue by gallant western men. In post 9/11 background the veil is perceived to be a symbol of religious extremism and fundamentalism (p. 9). These and many other socially constructed stereotypes are the outcome of contemporary prejudice against the Muslims. They have further elaborated that "… the veil is stereotypically seen as a danger to public safety on the basis that it could be used as camouflage for a terrorist" (Zembi & Chakraborti, 2014, 12). It is suggested by Ernst (2013) that "Islamophobia fits into certain structural aspects of the way American society deals with recent minorities during times of crisis" (p. 7). Kalin (2011) suggests that the attacks on multiculturalism are indirectly attacks on Islam and Muslims. The Islamophobic acts are both obvious/explicit and hidden/implied (p. 4-9). Discourse of any time has been instrumental in the negative representation of Islam and Muslim similarly "Islamophobia, the hallmark of present-day mass fiction, is designed not so much to sow the seeds of misunderstanding as to sow the seeds of willful hostility and nonacceptance" (Al-Shaikh Ali, 2011, p. 160).

The domain of this analytical study is the American society and the transnational Pakistani/American citizens. The growing fear of Islam projected and highlighted by western media is the simulation that has made the lives of transnationals troublesome for they have no place to return and assimilate into the eastern societies. They are the hybrids who are between the binary of east/west. Political Discourse Analysis as a method to investigate upon the situation copes with the above mentioned theoretical triangulation. The essence of PDA is to judge the discourse through the political parameters of hidden agenda and to deconstruct the power relation based upon the hegemonic standards. There are different categories of PDA that relates the content and context among these variant categories this research focuses on the societal domain and political ideology as mentioned by Van Dijk (1997, p. 16-17). The selected tools of analysis are topics (that includes evaluation like positive us/negative they), local semantic (explicit and implicit)

and speech acts. Immigration and racism are one of the main components of PDA, therefore PDA serves to be the apt approach for the study under discussion. The focus of research is upon the key terms islamophobia, Other/other, stereotype, ideology and identity. The social issue of identity crisis related to the transnationals and islamophobia forms the base to investigate the below mentioned research questions:

Q1. What are the issues of identity crisis for transnationals?

Q2. What are the explicators of Islamophobia?

Q3. Does the notion of Other/other depicts the growing fear of Islam and Muslims?

Q4. What is the extent and influence of negative they/positive us representation?

Q5. Is stereotyping still the most competent tool of the imperialist west to defame people and religions in order to overcome the fear of exotic?

Critical Discussion

This part of the research aims to analyze the conflicting identities of transnational Muslims in United States after the collapse of Twin Towers through the novel Home Boy (2010). The selected tools of analysis aim to bring forward the evaluation of topics such as binaries of us/they in negative/position denotations, the local semantic related to implicit/explicit meanings and speech acts. When Chuck, Jimbo and AC got arrested on the suspected charges of 'terrorism' the entire values of free American citizenship shattered specially for the Muslims. In the prison Chuck was denied the phone call to be made as the police officer told him that he was no more an American citizen. After five days his visa would expire, and such liberties are only for the American citizens. "You aren't American! He fired back…" (Naqvi, p. 107). The political ideology is at work in the text to manipulate the Islamic ideology and hence to stereotype the Muslims as terrorists. The situation after 9/11 made Chuck dubious of his identity for he was the free citizen of America prior 9/11. He and his friends are depicted by Naqvi as sufferers of identity crisis when they were labelled as "A-rabs" (p. 23) soon after the crash of Twin Towers. Thus, the scenario of free American citizens shifted towards the 'terrorist

Arabs'. Following lines has brought forward the changing status of the American Muslims after 9/11:

> Repeating the word in my head, I realized it was the first time I'd heard it spoken that way, like a dagger thrust and turned, the first time anything like this had happened to us at all… This was different. 'We're not the same,' Jimbo protested. 'Moslems, Mohi-cans, whatever,' Brawler No.2 snapped…. (Naqvi, p. 24)

The issues of identity crisis are aptly projected through Chunk when he was hit by one of the brawler while he was trying to pacify the fight. "I didn't know where or who I was" (p. 26). After 9/11 Chuck and his friends were forced to go back to their homelands or else they were to be imprisoned under the Terrorism Criminal Law. Hence, they have to re-evaluate their identities in the arena of transnationalism. These transnational individuals have to go through a tussle between their religious identity and American identity for they were the victims of ethnicity that turned into a racial conflict based upon religion after 9/11. "… on 9/11 we frantically dug up each other's numbers, scrawled on the backs of receipts and folded scraps of notebook paper, and called to exchange disyllable assurances and expressions of disbelief…" (p. 36). There are various incidents in the novel where the binary of other/Other is represented by Naqvi. One such incident occurred when Chunk had to suffer the doubtful gaze of white Americans on street "… people didn't avert their eyes or nod when walked past but often stared, either tacitly claiming you as their own or dismissing you as the Other" (p. 45).

Another example of stereotyped 'other' as terrorists is projected through Amu for she uses to wear hijab. Thus, the observance of hijab, recitation of the Holy Quran, offering five-time prayers and keeping fast are termed as fundamentalist acts. Therefore, such actions are labeled as 'terrorist activities'. AC was charged by Rooney of holding terrorist materials after the research of his apartment. "We found books, books in Arabic, and bomb-making manuals" (p. 108). The political institutions at work in the text are the entire US government, the police, MCD (Metropolitan Detention Centre) and FBI. These political institutions are shown determined to arrest or else outcast the religious 'other' due to assumed terrorism and stereotyped anti west notions affiliated with the Muslims.

The collapse of Twin Towers resulted in the collapse of identity for the transnational Muslims and they come to realize that their host country no longer entertains positive sentiments for them. They have to go through penalization and worst kind of mental/physical abuses after 9/11 as it is represented by Chuck, Jimbo and AC. "…we would later learn that the worst abuses in the American prison system after 9/11 took place at MCD… MCD was America's Own Abu Ghraib." (p. 105). Political groups and actors that exemplify us/them binarism are the Muslims and the entire so called victimized west. In this respect the speech delivered by AC is quite significant to bring out the political power base policies related to the stereotyping of Muslims as terrorists. The glorified Taliban created by the US "…all transmogrified into the villains of modern civilization, but you know, they're not much different from their fathers – brutes with guns – except this time they're on the wrong side of history" (p. 11). The transformation of identity from 'Mujahideen' to the 'Bastard of War' as 'Taliban' is nothing more than the stereotyped versions of other as uncivilized, barbaric and extremist under the influence of 'Other'. Hence, it is the binary 'other' due to which the 'Other' claims to be recognized as civilized, liberal and gentle.

Home Boy characterizes the entire political process related to power, dominance and hegemony. No doubt that through the creation of stereotyped subjects (Muslims) the imperialist aims to control the 'other' with the technique of stereotyping. With the negative propaganda of Islam as a terrorist religion the US has created a sort of hegemony and dominance that it is essential for involvement in the affairs of other countries. Apparently, this hegemony is to retain and maintain peace and wage a war against terrorism but the motives are imperialist. The words with which MCD officials addressed Chuck denote the biased, derogatory predefined mindset of Americans for Pakistani Muslims "someday we'll put you on a plan a one-way ticket back to Bumfuckistan" (p. 107).

Naqvi has projected the minds and thoughts of individuals under the influence of 9/11 that has questioned their identity and placed them into the realm of identity crisis. Such transnationals have no place to identify as homeland for they are neither eastern nor western. The sociopolitical action of 9/11 has rendered them of their identities. "Every

New Yorker has a 9/11 story and every New Yorker has a need to repeat it…" (p. 94). One such incident from the novel reveals that what sort of mindset the US citizens have for the Pakistani Muslims. When AC, Jimbo and Chuck were in the apartment of their friend Mohammad Shah in order to find him because he disappeared after 9/11 their activity is suspected by the neighbors and reported to the FBI. "We received an anonymous tip last night that there's been some …suspicious activity… and these days we take these things seriously" (p. 101). The text represents the political schemata of the ideology of 'terrorist vs freedom fighters'. "We Ask Questions, You Answer Them…" (p. 106). The phrase uttered by the FBI officer to Chuck after he was arrested represents the binary of us /them, negative/positive and other/Other.

The issues of immigration, ethnicity and racism are some of the aspects of Transnationalism hence these issues are also raised through the discourse of Home Boy. These conflicting crises got more complicated after the action of 9/11 that has shattered the notion of 'cosmopolitism' and 'transnational identities'. This has denied the very idea of international community and the immigrants/transnationals like Chuck, AC and Jimbo are forced to comprehend themselves as different from the Americans. They are 'Muslims' and 'Pakistani' and no more 'New Yorkers'. The quoted line by AC to Chuck after the speech of US President highlights the dichotomy related to ethnicity, race and marginalization. "I thought this country is based upon the freedom of speech…freedom of your own religion…" (p. 98). Even the people who were related to the suspected Muslims were harassed and interrogated by the FBI and MCD agents like the cab owner Abdul Karim and his family after the arrest of Chuck. Muslims were forced to leave US for their safety "Later I'd learned that in the sweeps following 9/11, many had fled the border, to Canada, to Mexico, with not much more than the clothes on their backs." (p. 181).

The application of topics to the text has also brought forward the "evaluation of OUR actions and in positive terms and of THEM and THEIR actions in negative terms" (Van Dijk, 1997, p. 28). Chapter seven of the novel specifically deals with the use of the political plurals 'we' and 'us' in the speeches of the President Bush that has different implications for the political scenario. In the text it is specific to 9/11 and project the

positive self-representation of the US President. "We have seen it in courage of the passengers, who rushed terrorist to save others on the ground… We have seen the unfurling of the flags…" (p. 93). The positive self is further highlighted by the bombastic phrases uttered by the President "Our grief has turned to anger, and anger to resolution. Whether we bring our enemies to justice, or bring justice to our enemies, justice will be done" (p. 94). The principle of inclusion and exclusion is active in these words, which excludes the negative they terrorists (Muslims) and include the positive us victims, peace and freedom lovers (Americans). Another apt example of inclusion and exclusion from Bush's speech is, "We will starve terrorist of funding, turn them one against another, and drive them from place to place, until there is no refuge or no rest" (p. 97-98). It has raised a question that who are the people or the countries the US is funding? It is none other than the third world countries who are the subject 'other' and among these subject nations the Muslim countries are referred by Bush in his speech.

There are explicit/implicit references in Bush's speech, which speaks of a policy rendered by political agenda that is more deliberate in the last part of the speech "…we will pursue nations that provide aid or safe heaven to terrorism. Every nation has a decision to make. Either you are with us, or you are with the terrorist" (p. 98). Before this part the US President has directly addressed the Muslims, hence he had already excluded them into the negative THEY group. "… want to speak directly to the Muslims, we respect your faith… the terrorists are traitors to their own faith… the enemy of America is not our many Muslim friends…" (p. 97). The frequent use of plurals we/ours and yours/us project the racial bias that has highlighted the Muslim ethnicity and significantly labelled them as stereotypical 'terrorists'.

The dialogues between Chuck and Grizzly simultaneously emphasize, enhance, mitigate, or reduce the roles and meanings. These dialogues explain the stereotyped notions of terrorism attached to the Muslims. Nonetheless they also exemplify that how the US security officials tend to play with words in order to associate Muslims with terrorist activities. "You a terrorist? No, Sir. You a Muslim" (p. 113). "I want you to help me out here. I'm trying to understand why Muslims terrorize. I want you to think about the issue…" (p. 115). The novel takes an ironic turn when the suspected Mohammad

Shah is found to be a victim during the crash of the World Trade Centre. It challenges the idea of 'we' versus 'them' terminology. It represents the 'other side' of the story from the perspective of the marginalized immigrants or transnationals. The Muslims were also killed among the many victims of 9/11 whereas most of the Christian and Jew employees working in the Twin Towers were absent that day. The news in the Times stated that "Everybody thinks all Muslims are fundamentalists…Mohammad wasn't like that. He was like us, like everybody…Mr. Shah was attending a conference at the World Trade Center when tragedy struck." (p. 213-214).

Home Boy represents the socio-political unrest along with the exploitation of the Muslims and Islam across the globe. The critical discussion has projected the issue of identity crisis at different levels of social life such as Amu's hijab has marked her as an extremist, AC, Jimbo and Chuck are suspected of terrorism due to the fact that they are Muslims. Apart from physical tortures these characters have gone through psychological torments that has almost shattered their personalities. They are labelled as Muslims, fundamentalists, extremists, terrorists but not Americans. The situations they have been through has crushed the entire notion of transnationalism and multiculturalism rather marginalization on the bases of religious ethnicity is exemplified through such conditions of transnationals.

Conclusion

The discourse has brought forward Islamophobia as a self-created perception of the west. The essence of exoticism attached to the Muslim world has grown into hatred and prejudice against the Muslims and Islam. Analysis of various incidents and dialogues has characterized the fear of Islam not only as a religion but also as a sociocultural phenomenon. The stereotyped association of Islam and Muslims with terrorism and terrorists is not an abrupt culmination for various incidents in the novel such as President Bush's speech are examples of imperialist mindset. These representations exemplify the binarism of Other/other it is through the subject 'other' that the 'Other' is termed as liberal and just. The negative they/positive us was and is perceived by the imperialists under their own analysis of the exotic that is different from them, hence it is negative. 9/11 has also strengthened the anti-Islamic notions of the West. It has enhanced the

stereotyped religious identity of Muslims as fundamentalist and extremist. To the contrary the role of the west is projected as peace lover and civilized 'Other'. The west (US) is there to maintain peace in the subject countries with the effect of so called 'war against terrorism' and mitigate the worst situation after 9/11.

Although this study is a brief attempt, yet it has represented a substantial amount of negative/positive dichotomy based upon religious ethnicity. Due to such binaries the image of Islam and Muslims is targeted that has defamed the religion as well as its followers. Therefore, it would not be wrong to suggest that the art of stereotyping is still the most capable contrivance of the west. The west has been using it for the purpose of negative portrayal of Islam and Muslims in order to satisfy the fear of exotic so that they can claim to be the most liberal and peace-loving nation around the globe. The issue for the west is to retain its hegemony through the creation and implementation of binaries. The 'Other' intends to rule supreme whereas Islam is a code of conduct that negate authority of one nation or individual upon the other, hence it is the biggest threat to imperialism for which the imperialists use stereotyped negative incarnations of Islam and Muslims.

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