

CULTURAL DICHOTOMY: A STUDY OF DELILLO'S FALLING MAN

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ABSTRACT

The study is designed to take out the point of view of the Muslims living in America after the 9/11 attack. The Muslims received a harsh treatment after the attack especially those who are living in America and they can very well relate and give the first-hand account of the behavior of the occident. The study is carried out by taking into account Said's model of Orientalism. The cultural dichotomy or divide became the order of the day at that time which is explored in the research objectives part. Textual analysis is done to carry out the research. The text is studied thoroughly and instances of the cultural dichotomy between the orient and the occident are explored which led to the conclusion that the amalgamation of the orient and occident is not possible not even soon as there is white supremacy which does not allow people of any culture to excel.

Keywords:

Orient; Occident; Marginalization; Melting pot; Hegemony

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INTRODUCTION

The present study is based on the events in the wake of 9/11 and its tragic outcomes on the Muslims. The novel *Falling Man* by Don DeLillo is an effort to highlight the version of the Americans and to exhibit the concerns of the entire American population and nation. DeLillo being an American writer is seen inculcating negative images of the Muslims all around the world declaring them as extremists, fundamentalists, barbaric, terrorists, and uncivilized after the 9/11 tragedy which resulted in the cultural dichotomy and stereotyping of the Muslims around the globe.

Event

The event of 9/11 shook the entire humanity across the board and jolted everyone. On September 11, 2001, the people belonging to different countries hijacked the U.S planes. The air raid resulted in killing and injuring thousands of lives. The U.S had never witnessed a tragedy so great originating horror among the people. At first glance, it appeared more like a scene from the

Hollywood movie where the people are seen in a panic situation crying for help and trying to save their lives. The whole of the tragedy gave the impression of the action films where things are seen getting out of control and people are busy rescuing and being rescued. The situation was alarming and large-scale destruction was observed giving a horrific look. The Americans were terrorized and traumatized. Within no time, everything turned into ashes and debris. There was clamor everywhere and people going through a psychological trauma with all the fingers rising at "Osama Bin Laden" (The head of the terrorist organization "Al-Qaida").

The story became the headline of every newspaper and breaking news of every news channel that the terrorists belonging to different countries have captured the planes sped them towards the Twin Towers and made people hostages. These Twin Towers have special significance for the colored or Americans living in America. They are considered the emblem of power, fame, accomplishment, success, and performance for Americans. Symbolically, they

are a reminder to the world that America stands tall and superior to any other country. These tall Towers are the message to the people and the world that America has touched the sky in just a few years and nobody can compete with them and cannot be equivalent to them in any way. These Twin Towers also assert that America is a superpower and attacking the Twin Towers means attacking their dignity, ego, stature, and pride, which they cannot compromise at any cost. The attack on the Twin Towers evokes the binaries of them and us.

The situation was mishandled and misquoted by the media. First, it appeared to be an accident but it is the media, which played its role and made the clarification to the world that it was not an accident rather a pre-planned terrorist attack. Many media channels took the opportunity of the situation and started exploiting and aggravating the situation. Since that day, the Americans started showing prejudice towards Muslims. It dawned upon the Americans that the terrorists belonged to the 'Islamic Organization' so they bore the seeds of hatred, discrimination, and intolerance towards Muslims. They characterized the Muslims as cold-blooded and insensitive and planned to nip the evil in the bud by making their lives miserable. As Said (1993) argues, "Violence and deceit are carried in Arab genes" (p. 287). On different forums, the images of the terrorists were published and the western media tried to give the impression to the world that they resemble Muslims so are savages.

Stereotyping

Bhabha (1983) formulated the term stereotyping which means generalizing the views or things and accepting the thing as the society perceives it. They are social constructs and are usually negative. The negative labeling of things and the association of people with a particular or typical race result in stereotyping. These stereotypes are usually ironic, cynical, biased, and bitter which creates the gap between the people and culture. They usually spread through media. The attitudes of people and society towards them have made them fixed and they need to be broken.

McLeod (2007) in the book *Beginning Postcolonialism* explains Bhabha's concept of stereotyping. McLeod (2007) asserted, "Stereotypes translate the unfamiliar into coherent terms by seeming to account for the strangeness of others" (p.53). Interestingly, the cowboy culture is associated with the Red Indians. Chinese are believed to be intelligent, Arabs as barbaric and terrorists while women are labeled as weak, fragile, and emotional. For Said (1993), "they become 'they' accordingly, and both their territory and their mentality are designated as different from ours" (p.54).

Statement of Problem

The study will pinpoint how and where the negative stereotypes are used which causes the cultural divide and gap between the two communities and how much is exaggerated on the account of presumption.

Research Objective

To highlight the reasons for othering and stereotyping which make the orient and the occident culturally different as presented by DeLillo in *Falling man*.

Research Question

How othering and stereotyping make Orient and the Occident culturally different as presented by DeLillo in *Falling man*?

LITERATURE REVIEW

Ms. Hoineikip Haolai

Haolai (2015) in the article "*Post 9/11 Islamic identity*" deals with the post 9/11 Islamic identity of the Muslims. Haolai made use of Huntington's theory to analyze the complicated identity of the Muslims right after the attack. According to Haolai (2015), the event of September 11 proved to be a game-changer for the entire world. The tragedy was one of its kind that had left ever-lasting impressions on the international scene and changed the direction of politics. Many people termed the tragedy as a social construct phenomenon. The identity of the Muslims got into focus and the changing scenarios

and attitudes motivated the Muslims to prompt their quest for identity.

Huntington (1999) explains the conflict of cultures, which became the source of warning or danger for both the worlds. His ideas are a little biased. For Huntington, the conflict between the whites and the non-whites is because the non-whites see the west as greedy, evil, unethical, wicked, and degraded. He pointed out the reasons for intolerance between East and West or the logics of a clash. According to Huntington (1999), the clash or conflict lies with the idea that the Muslims cannot digest the idea of West being liberal, open, independent, and modern. He gave certain reasons and factors to clarify why the Islamic identity is in trouble. According to which the first and the foremost factor is the increase in population or rate of population. The ever-increasing rate of the population will result in unemployment, lack of opportunities, and chance, which force the people to migrate to other countries for better prospects and credentials. Secondly, the Islamic awakening has arisen courage and invoked confidence in the people and their character. Thirdly, the concept of hegemony by the west and extra interference in every matter invoked feelings of displeasure among the Muslims. Fourthly, the decline of Marxism gives the people of East and West to see each other as the other, and finally, extra interaction of the people of the two communities arises questions about the identity. Haolai (2015) discusses Huntington view's regarding intolerance between the people of both the worlds and raises a fundamental issue that who will be in power. Who will rule and who is to be ruled? According to Huntington (1999), "The relation between East and West is defined by this conflict and contest of which civilization is superior and will continue to do so in future even as it had defined them for past fourteen centuries s" (p.302).

Nirjharini Tripathy

Tripathy (2015) in her article "*A tale of two towers: victims and Perpetrators in Don Delillo's Falling man and Mohsin Hamid The Reluctant Fundamentalist*" talk about the various

approaches and mindsets related to the 9/11 event and the role played by the literature. According to Tripathy (2015), the era following 9/11 has seen a major transformation in the lives of the planners of the event and the victims of the tragedy. The reaction is so intense and its effects were deep, long-lasting, and far-reaching. To analyze the happenings of 9/11 many texts with varied angles are composed that bring into focus the opinion of the people. The 9/11 literature represents the sensitive, sentimental, and cognitive effects of the fearful event or a disastrous accident. The need of the hour is that the genre must exercise its authority and power accordingly to solve one of the biggest and crucial problems of present times.

Tripathy (2015) says, the world has witnessed the destruction on 9/11 on a major level resulted in the killing of thousands of lives but the event has left the world with certain thought-provoking questions that need an answer. The most pertinent of which is that who have been victimized? What is the advantage of victimization? Who are the attackers? Who are the criminals and who suffers? The cruel and painful killing of the people changed the perspectives of people towards the event. The tragedy discloses the perspective of people towards America through literature and the point of view of Americans. It is literature that indicates cultural diversity. According to Tripathy (2015), the world should not perceive people belonging to different races and religions as different entities but perceive them as individuals or characters.

The study of both novels helps us to analyze the better image of terrorism and Americans. However, both the writers have contrary views regarding the event and both came up with different definitions and perspectives of extremists and fundamentalists. As Tripathy (2015) explains that, the personal experiences of both the characters of the novel in their worlds and their encounter with the circumstances have certain political reflections on them which in turn help them to better identify themselves after the attack and to shape their identities in a better way. The text of both the novels has helped to analyze

the approaches towards the victims and the victimizers or the sufferers and the criminals. Tripathy (2015) talks of literature and terror more broadly and states that it serves as “a reminder to the rise of terrorism today” (73). The long and short of Tripathy's article is that instead of being judgmental about creed, origin, and caste, the people must be given due respect and dealt as ‘humans’. Tripathy (2015) asserts, “As literature mixes verisimilitude with imagination, the literal with the symbolic, it can express something of the complexity of 9/11” (74).

Nath Aldalala

Aldalala (2013) work “*contesting the story? Plotting the Terrorist in Don Delillo's Falling Man*” talks about the extra space Delillo has given to terrorists in his novel and according to Aldalala (2013) the terrorist activities are Delillo's creation in the novel. The creative characterization of ‘Hammad’ as a terrorist is not at all shocking. As Aldalala (2013) says that terrorists appear more often in Delillo's world because according to Delillo (2007), “They exist” (p.72).

Aldalala (2013) admits that the addition of the terrorist ‘Hammad’ in Delillo's (2007) work has significance for certain reasons. One of the reasons is that Delillo knows the art of portraying terrorists and terrorism. Secondly, Delillo's description is very much related to the 9/11 event. The political discourse is at work in *Falling man*. Aldalala (2013) says that the novel portrays the target of attack by Hammad, the series of events that lead towards the attack and death of Hammad on 9/11. Terrorists or terrorism is not the focus of Delillo (2007) in *Falling man* but he is more concerned about the scheme of death and readiness to die on the part of the main characters which affects the production of the 9/11 literature.

The novel focuses on Keith Neudecker's experience of narrow escape to death in the tower at the time of the attack. According to Aldalala (2013) the story of the novel and its characters and events kept on repeating in a back and forth direction and the novel moves through time and space. Hammad has to face inattention sometimes

despite the reason that he enjoys a chief and a radical position in the novel. Aldalala (2013) states that the basic function of the terrorist Hammad is to highlight the tightness and rigidity between the East and the West but his keenness towards American sensibility is disturbing.

The reading of the character of Hammad reveals the more comprehensive depiction and narration of the traditional manipulation of death. It is not without any reason to say that Hammad is an enigma of a terrorist and believes in destruction. Aldalala (2013) quoted Delillo (2007) and says, “Islam is a struggle against the enemy, near enemy and far, Jews first, for all things, unjust and hateful, and then Americans” (p.73). The binaries are more pronounced through the characterization of Hammad but are disturbing as there are no clearly defined attackers, terrorists, or criminals. The concept of war on terror is getting a wider response and popularity in the world.

The terms plot and plotting have thematic associations and implications. According to Aldalala (2013) “Plot consists of the selected version of events as presented to the reader and the story relates to the sequence of events in the natural order” (p.77). In Hammad's case, characterization is a secondary phenomenon. It is a plot-driven text. If we talk in terms of plot and plotting the continuous presentation of the 9/11, images on a television show the horrors of war and also delineate the terrorists. As Aldalala (2013) says “We are willing to die, they are not” (p. 78). Delillo's characterization of Hammad shows agitation between the plot and the plotting in the 9/11 era.

Mohan G. Ramanan

Ramanan (2018) in the article “*The west and it's other: literary responses to 9/11*” have talked about terror and its implications. Ramanan (2018) is of the view that traumatization, fear has become part of our lives, and literature has become the medium to convey our doubts. The sole purpose of 9/11 literature is to record the views of the survivors who experienced such a dreadful tragedy and its repercussions on the

common person. Literature is the only weapon to convey and to materialize the experiences and shocks faced by the common people after being terrorized. Mostly 9/11 literature tends to criticize Islam and Islamic ways. Literature in the context of 9/11 shows biasness as it mostly favors the western narratives and disapproves of the Islamic narratives. Ramanan focuses on the point that the responses gathered by the people after 9/11 in the literature have come from the firsthand experience of those who faced disaster and damage.

It is noticed that after the event of 9/11 the literature and its dynamics changed. The major focus of Ramanan is on the representation of a text-based on 9/11 and questions as to who has the authority to write and comment about such a text and what are the principles of representing or reflecting on it. After 9/11, literature reflects melancholy especially the Americans got out of control and their writings reflect that phenomenon as well. Ramanan (2018) talks about Delillo's *Falling man* which is concerned with the survivors of 9/11 and how the characters of Delillo's novel come closer with each other after the attack. The essence of the novel lies in the allegorical representation of the terrorists and the manipulation by the media.

According to Ramanan (2018), the novel raises some fundamental questions related to 9/11. The first and foremost is the redemptive role played by trauma. As Ramanan (2018) says, "Terror is terror" (p. 125). Does it play a redemptive role? Secondly, is it possible that people can recreate their identity or they are only restricted to collective identity? Ramanan (2018) noted that Delillo's excitement with the emotions with language is missing and that too because the event is so horrific that it should not be applauded but must be lamented. The novel exhibits frightening factors of 9/11 which has become a fundamental aspect of the 9/11 discourse which at some point also loses the impact of humans. For Ramanan, traumatic events determine the identity of a person. The writers especially the Britishers and the Americans tend to exaggerate the image of the Muslims in the entire world because they

have not experienced the effects of the tragedy while those who have experienced them cannot do so. The 9/11 narratives leave certain questions about the intensity of the trauma. First of all, who can represent trauma? As trauma is something abstract, so can anyone represent that? Whether it should be highlighted or spoken or not "If it can who can speak for whom, how much, to whom and how exactly, come dramatically into the forefront" (Ramanan, 2018, p.135).

The Gap

The Muslims have to face unending trauma in many senses and with the rise of Trump, this trauma is again taking momentum. The present work will talk about othering and stereotyping which have created boundaries between the people of both the worlds. The researcher has chosen *a falling man* because it is the dominant narrative building and prevailing in the world.

METHODOLOGY

The term "Research" means to inquire or to investigate. It is the way of exploring, analyzing, interpreting, discovering, and revisiting new things. As Walliman (2017) in the book *Research Methods: The Basics* defines "Research as finding out about things that no one else knew either" (p.7). It is much like opening and enhancing the gateways of learning and knowledge. The research takes place with the help of certain research methods and these research methods function as tools to complete the research. These tools in turn help the researcher to compile data, make propositions, evaluate the statistics or data, scrutinize the findings, and finally give results.

Certain tools are also required to carry out the study. Textual analysis will serve as a research tool. Textual analysis is an analysis that focuses more on the substance of the text than on the formation or organization of the text. The basic aim of textual analysis is to read closely, describe, dissect, and to interpret the text. The analysis is

productive in the sense that it gives more importance to the words presented by the author and the critical meaning underlying the text. As Mckee (2003) defines textual analysis in the book, *Textual analysis: A Beginner's Guide*: "Textual analysis is a way for researchers to gather information about how other human beings make sense of the world" (p.4).

DATA ANALYSIS

Falling Man

The novel *Falling Man* is written to justify the dominant narrative related to the Muslims that they are not the peacemakers but are dangerous. The very existence of the Muslims in the world is dangerous for the occident. As Said (1993) writes, "East has always signified danger and threat" (p.26). The Orientals because of their inhumane characteristics are marginalized and given no space to participate in the central working of the society. As both have strong cultural differences and have inherent distinctions, which have become the reason of their disconnection. As for Said (1993), these two entities do exist together but the stiffness and rigidity are quite prominent which results in aggression and grudge between each other. For Balfour and Cromer such divisions are made just to isolate the orient and the occident. As Said quoted Balfour and Cromer's ideas and stated in such a case, "Oriental becomes more Oriental, the Westerner more Western" (p.46). The orient and the occident occur highly in contrast with each other. Despite being different or opposite the orient has become part of the occidental life. Delillo's novel gives the reader the impression that the orient is just like that terrible disease, which has no cure and results in the death of a person. The novel is so full of America and its superiority that it seems coming straight from the pen of an American writer where realities are in the background and images are in the foreground. Said (1993) rightly believes, "The Orient is an integral part of European material civilization and culture" (p.2).

The novel begins when the world trade center has already fallen and the people were crying for help. Everywhere there was clamor. The people could not think of anything except for saving their lives. Everywhere there were pieces of glass, ash, and smoke. It only seemed that the things and the world were falling apart. As Delillo (2007) writes, "It was not a street anymore but a world, a time and space of falling ash" (p.3). This is the point where the clash of civilization and culture begins. For Said (1993), culture is just a doctrine or a concept for some school of thoughts but others, it serves as a unique trait, which sets people apart based on us/them. As Said (1993) writes in culture and imperialism, "Culture is plentiful with words and concepts like "inferior" or "subject races," subordinate peoples, dependency, "expansion" and authority" (p.9). The occident thought that since they have made a lot of progress in a very short period and have reached the place where the orient can never think of reaching so for that matter they are taking revenge by destructing or demolishing the milestones of their success because they can't see the occident rising and making progress. As Martin says, "It's sheer panic. They attack out of panic" (Delillo, 2007, p. 46). As the phenomenon of the existence of humans is interlinked with customs, experiences, attitudes, cultures, and communities, there is an element of hatred between the orient and the occident towards each other, which cannot be eliminated due to the differences. In the oriental world, success is the parameter to judge others and for the sake of victory, these Orientals can go to any extent even kill others as can be seen in the destruction of the World Trade Center. As for Said (1993), the occident believes in tranquility and harmony while for orient these things don't count. As Said (1993) writes, "On one hand there are Westerners, and on the other hand there are Arab – Orientals; the former are rational, peaceful, liberal, logical, and capable of holding values, without natural suspicion; the latter is none of these things" (p. 49).

The clash is present between the orient and the occident due to demarcation between the East and

the west since time immemorial. This demarcation is so strong that no positivity could be expected from the orient and every negative move is expected from them. As Delillo (2007) has pointed out, "Eighty years ago they planted a bomb in one of the towers" (p.10). The word 'they' refers to the orient and they are referred to as the threat carriers. The obvious reason for demarcation and detachment with the modern world is that Muslims cannot understand and absorb so much of the freedom and modernism of the west and as a result and out of panic, they attacked the towers. Said (1993) justifies this idea by saying, "To Asia are given the feelings of emptiness, loss, and disaster that seem thereafter to reward Oriental challenges to the West" (p.56). Said quoted Harold W. Glidden's essay "The Arab World" in his book *Orientalism* where he criticizes the working and functioning of the Arab system. According to Said, the Arab system is faulty. Not only their working is strange but also their behaviors are different and abnormal. For Glidden (1972), this strangeness or abnormality is normality and the "Arabs can function only in conflict situations; the prestige is based solely on the ability to dominate others; that a shame culture – and therefore Islam itself- makes a virtue of revenge" (p.48).

The story revolves around a man called Keith Neudecker who was inside the tower when it falls. Keith experienced the tragedy in the story and witness the whole destruction according to Delillo. The whole novel appears to be a criticism of the orient and the oriental world for which Delillo too is responsible. The problem with Delillo's narrative is that he only penned down one-sided or the hegemonic view neglecting the responses of the orient or without any counter-narrative which exposes Delillo's biasness. As Said writes, "The Orient at large, therefore, vacillates between the West's contempt for what is familiar and its shiver of delight in –or fear of – novelty" (p.59). It does not represent only the conflict between orient and occident but their cultures and customs are on the target as well. Culture became a means of exploitation. Delillo

(2007) tried to impart the very idea that the occident is under the complete control of the orient and they are the decision-makers of the occident as they cannot excel in their worlds so far so for that matter, they are blaming the occident for their losses. As Martin says, "Blame us, Blame us for their failures" (Delillo, 2007, p. 47). We could notice the turbulence between the orient and the occident and they are always referred to as the mysterious other. The orient invokes the feeling of fear, terror, and anxiety for the occident. After the attack, Delillo (2007) writes, "It might be hard to find a taxi at a time when every cab driver in New York was named Muhammed" (p. 28).

The occident became frightened of the religion of Islam and its represented Prophet. They started attaching misconceptions with the religion and declared it as a lasting trauma. As Said (1993) calls, "Islam was a lasting trauma" (p.59). As the orient is nothing but a phase or a chapter where every orient is kept in prison because of no solid approach towards the country, and its inhabitants which is an indication that they are ambiguous and are full of flaws which result in Islamic phobia. Islamic phobia represented flaws in the culture and the religion of the orient and enacts confusion, disturbance, and roughness. As Said (1993) writes, "If Islam is flawed from the start by virtue of its permanent disabilities, the Orientalist will find himself opposing any Islamic attempts to reform Islam" (p.106). The confrontation of the occident towards the orient reinforced the image of the orient and Islam and they rejected the culture and religion of the orient and declared it to be the representer of foreigners so different labels are attached to them. Muhammedanism is attached to the religion of the orient and fakeness is associated with him. Not only that he is also linked with the chains of corruption and hate with the approach of penalizing him. This is not reality but a false image of both the religion and the prophet, inculcated in the minds of the people, which is nothing but a way of objectifying the orient. According to Said (1993), "Mohammed is the epitome of lechery, debauchery, sodomy and a whole battery of assorted treacheries" (p.62).

As there are characters and authors in every story, drama, or play in the same way, according to Delillo the Orientals are the authors and the occident are the innocent characters, which serve as an easy target for them. For the occident, the orient serves as a timeless threat. The people after the attack are in depression and undergoing psychological trauma. It not only affected the common average person but children are also moved by this act and are all the time searching the skies. Justin and his friends are all days busy with the binoculars searching the skies. As Delillo (2007) writes, "Searching the skies for Bill Lawton" (p.74). The people are fed with the barbaric images and the orient is also referred to with such primitive characteristics. These images reflect that the orient has no moral values, no ethics, and manner rather they are bloodthirsty and ruthless. As the occident thought that, the orient is keeping an eye on them and can attack at any instant. As Martin says "All of us, we are targets now" (Delillo, 2007, p. 47). Gibb portrays the negativity of the orient and their religion Islam in Orientalism. For Gibb, Islam has lost its impact and as a mediator and moderator of social interactions, it has been degraded. In the wider sense, the relations between the Europeans and the Arabs are reconstructing and confirming its integrity with full strength.

Not only the orient but also whatever they do or listen to is criticized. The occident showed strong disapproval or dislike towards oriental music and Oriental music catches the attention of the occident negatively. The music too was stereotyped and it seemed it was not the right thing to hear at this time. For Lianne, it is not the music but a sharp loud noise. According to the occident the orient, have no taste and quality. They lack the ability and have no sense of what to hear at what time. As for Sacy, such compositions are the productions of bizarre people containing the element of narrow mindedness, displeasure, and unfounded fear. As Lianne gets irritated whenever she finds Elena in the other flat listening to oriental music, she always wanted to go to her to forbid her from such kind of music, as

it creates fear and anxiety in her and other people. As Lianne, protested, "Why she's playing this particular music at this highly sensitive time" (Delillo, 2007, p. 68). The music episode also highlights the fact that America's very concept of 'multiculturalism' and cultural diversity is breaking away by none other than Americans. The idea of 'melting pot' was applicable in America in the olden times and America used to be a good omen for the people coming to the occidental world with the dreams in their eyes. The attack on the world trade center proved otherwise. The idea of 'melting pot' was never practiced and America rejected the cultures and customs of the orient. As Nina reads the poem where it is written "Even in New York-I long for New York" (Delillo, 2007, p. 34). The occident cannot accept the people from the outside world as they are quick in breaking the contract of 'multiculturalism' by telling people to stop listening to music. The music that Elena listens is mixed music or the amalgam of the cultures, which is never liked by the American in the occidental world. As Delillo (2007) writes," She was hearing another set of traditions, Middle Eastern, North African, Bedouin songs perhaps or Sufi dances, music located in Islamic traditions" (p.67). It appears that the occident is too fearful and undergoing psychological trauma, and to move out of it they are reading poetry. The occident finds the music strange as it is the creation of the orient and instead of giving a soothing effect; it is inculcating terror and prejudice in the people.

Stereotyping is the characteristics of the colonial world, in colonial discourses, the Arabs and their culture are repeatedly stereotyped in a way that these stereotypes have become popular in the occidental world. For Said, the representation of the orient in the world is nothing more than being crude, rough, savage, and terrorists. The very alarming characteristic of the orient is that these Arabs cannot function in a peaceful environment rather they believe in clashes, chaos, and anarchy. After the attack, all the occident held Bin Laden as pronounced by children as 'Bill Lawton' responsible for the attack and the

impression was given that the things that are despised by the normal people are liked by the Arabs which gives the effect that the orient is more prone towards negativity. As Keith talks of Bin Lawton as, "He has the power to poison what we eat" (Delillo, 2007, p. 74). This aspect takes us to the concept of cultural differences, which is a powerful one and comes into play here. The occident or we are rated as normal beings while orient or they are graded as abnormal. The Muslims are stereotyped in a way that they are termed as terrorists, and the terrorists can fly planes, have long beards, have the power to poison the food, and that they are so uncivilized that they can do any sort of murderous activity. The deadly and disastrous elements are associated with the Arabs just to present the idea that this is normal in the Oriental world rather it is in their genetics. Even Food is mentioned to tell how dangerous the orient can be; they are given names and are mentioned as 'fucking murderers'. As Said (1993) included every Orient and calls them as "they're all Orientals at the bottom" (p.107). The religion and culture seem to be a hitch between the orient and the occident. The restricted and narrow views along with the backwardness related to the orient are presented deliberately in a derogatory manner because they do not have the authentic knowledge related to the religion and culture of the orient but are magnifying everything due to their paranoia's. Said (1993) calls it "the dangerous effects of Islam" (p.76).

As the orient is never, free while living in the occidental world so they cannot practice their religion, culture, and customs because they are always under suspicion for their acts based on assumptions. They are never believed by the occident and are rated as liars which results in the division of the world. One side is known to be progressive and civilized while other is underestimated, criticized, and ridiculed because of the common misperception of the people. The people are divided and the distribution is between the two entities. The occident is believed to be supreme and the orient is responsible for dismantling the

American set up. As Martin says, "One side has capital, the labor, the technology, the armies, the agencies, the cities, the laws, the police, and the prisons. The other side has a few men willing to die" (Delillo, 2007, pp. 46-47). The binaries of us/them sketch out the flawless system for the occident and call the orient as fault bearers. As for Said, Islamic knowledge is only conventional. According to Said (1993), the knowledge of the occident regarding the orient is only superficial and empty. The occident is ignorant of the orient. They only talk, represent, and show the orient based on the perception and according to their own will. As Said (1993) writes, "American understanding of the orient will seem considerably less dense" (p.2).

Religion has become the center of focus and the religion of Arabs is criticized on the bases of assumptions. As Said (1993) writes, "Religion is a kind of universal language understood by all men" (p.171). For the occident, religion is the actual source of dispute among the orient and the occident. As the religion and the culture of the orient is a sensitive issue and the occident does not agree with the orient regarding religious and cultural matters. The very religion Islam and its followers are criticized. As Said (1993) writes, "They are assertions made about Islam, not based on evidence internal to Islam, but rather based on a logic deliberately outside Islam" (p.280) It is the effect of the religion that is restricting them to watch the cables and to trim the beard. The religion of the orient is injuring their minds and compelling them to take revenge from others. Said believes that the religion of the orient is devised for the inhabitants of the small village. The oriental religion became a hazard and a risk to the occidental society. Delillo (2007) portrays that, these Orientals are heartless and bloodthirsty and they are thinking of ways to make progress by killing the occident. As Delillo (2007) views it as, "Wearing keys to paradise around their neck" (p.80). It is used symbolically to show that the orient is born to commit damage, which is the result of their downfall, and claim that they are chosen by God to perform such tasks. The life of

the orient circulates destruction and thinking of ways of destruction whereas the occident is thinking of construction. This is the imagination of the occident related to the people and the religion of the orient. Said (1993) argues, "Arabs are entitled to keep the developed world threatened" (p.286). The view of the occident regarding the orient is static, as they remain cruel and barbaric so the occident is bound to keep negative views regarding orient. As Said (1993) quoted Dr. Kissinger in *Orientalism* and gave, his opinion rather defended Islam and the Orientals. According to Dr. Kissinger, the Orientals and their religion are seldom read. It is the only biasness to write that the orient is stagnant and their religion is sacred. As Gibbs quoted "We feel a decorous annoyance at the mundane pressures directed at 'Islam'" (p.279). As no improvement could be expected from the orient, they have fallen into that pitfall from which they cannot come. As Said (1993) calls orient the 'Orientals of the Orientals'. Lianne commented after looking at the backwardness of the orient, "They haven't advanced because they haven't wanted to or tried to" (p.47).

The beard has become a point of conflict between the orient. The growing of beard is the symbol of barbarism and those who are keeping beard are looked at with hatred and contempt, which is the indication that the orient is not allowed to practice their religion with freedom. Delillo (2007) writes about an Arab character in the novel *Hammad*, who is becoming a terrorist. Delillo talks of Hammad and others that, "They were all growing beard" (p.79). Delillo pictured Hammad coming to the flat in Marienstrasse where other people also had long beards and were not allow shaving off their heads. Beard is an essential component and without a beard, the Arab cannot enter the Arab community, which is a misconception of the occident. Beard has become a permanent part of their identity and they are not allowed to trim it as it makes them very different from the rest of the world. These terrorists according to Delillo (2007) are being brainwashed and instead of promoting peace and harmony in

the world are disturbing the normalcy of the society. It is after reading the text that we get to know that both the orient and the occident are opposite from each other. As Said (1993) writes in *Orientalism*, "The oriental generally acts, speaks and thinks in a manner opposite to the European" (p.39). There were other people as well who used to gather at that place called "Dar-al-ansar". Ameer was their head and he used to teach them lessons regarding Jihad. The mosque and flat were the risk points for the occident where people were shown the videos of Jihad. Hammad is also taking training of the planes so that at the time of the attack he might not miss the target. The name Hammad is given to the terrorist to misrepresent the Muslims, to spoil their image, and to give the impression to the world that the Muslims are terrorists. The orient is not given religious teachings but taught how to kill the people and shed their blood according to Delillo (2007). For the orient, the act of giving religious teachings, growing a beard, and reading religious books is jihad but for occident, the same activity is terrorism, which means that both have different approaches towards the same things and the cracks between two cultures, become known. According to Said (1993), "Islam as a culture is incapable of innovation" (p.298). They are poles apart. The people with the name of 'Ameer' and 'Hammad' had to face a long inquiry because of their different looks, are kept in prison for a longer period, and are suspected because of their Muslim names. The orient is taking training of a terrorist instead of making them civilized they are making them backward. According to Delillo (2007) those people who are coming to attend religious lessons, their brainwashing is going on and they are given the lessons to attack their targets reciting Quranic verses and are also given the incentive that if they will do as taught they will be in a higher place in heaven. As Delillo (2007) writes, "We are finding the way is already chosen for us" (p.175).

The orient because of their devilish and uncanny nature is kept in suppression and denied of the expressions of freedom. They are kept

deliberately unvoiced because it is typical of the colonizer to keep the colonized as unvoiced. As the orient has failed to achieve the confidence of the occident so there will always be an air of mistrust between them. The occident despite being powerful and superior from the rest of the world seems helpless in front of the orient, which is the reason for the prejudice. As Ameer, the head of a terrorist organization says, "The more power, the more helpless" (Delillo, 2007, p. 81). It is a clear signal from the orient that they cannot control the activities of the orient and cannot stop them from doing such activities as their plans are decided, plots are already finalized and the schemes of the attack have been designed.

The orient and the occident represented in *Falling Man* are culturally different entities. It is said that despite cultural differences, cultures are alive. As Said (1993) quoted Renan ideas and stated, "Europe's- is also a creature being created in the laboratory and by philology" (p.146). The continuous othering and stereotyping of the orient will lead to objecting to their cultures and their homelands. The exploitation of the cultures of others will lead to the psychological disorder, which will result in superficial and useless absorption in one's culture. For Renan "The best relationship is one of the parity with one's own culture, its morality and ethos during one's time" (p.148).

In *Falling man*, we could have a glimpse of the negativity and the exploitation of the civilization and the culture of the orient. To Said (1993), for highlighting the superiority of one's own culture, the morality is exaggerated and magnified, the inferiority or the unfavorable things are abandoned and erased but in case of the opposing cultures the vices are recognized, grasped, overstated and distorted but the element of virtues and morality is disregarded and overlooked. To Said (1993), "It is the manner of that coexistence, between two antagonistic roles" (p.195). The process is not about inculcating bitterness and negativity but highlighting the emptiness of culture, depriving of truth and existence. It seems that the amalgamation of both the East and the

West may obstruct the phenomenon of friendship so cultures must be transformed but such transformations only suppress the latent doctrines. As Said (1993) writes, "One needs to understand that the apocalypse to be feared was not the destruction of western civilization but rather the destruction of the barriers that kept East and West from each other" (p.263).

CONCLUSION

It is a well-accepted fact that America is a powerful nation and a super-power. It is that power that is accepted by every country, but that does not allow them to do racism and discrimination. The binaries of us/ them are again on the rise with the rise of Trump. The extreme actions like banning the Muslims in the occidental world will promote the idea of hatred and bigotry towards orients especially the Arabs. With the increase in stereotyping, the demonization of the orient is becoming common and feelings of hatred are inculcating in the hearts and minds of people of both the worlds. The idea of dichotomy is increasing at a fast speed which is not at all good even for the interests of the occident. The conflict is seen between the two worlds just on the bases of religion. As the occident always thought of Islam as a threat and hindrance in their way towards progress because of the assumptions and generalizations so they don't want to develop healthy relationships with each other. Religion is somebody's issue but stereotyping the orient just on the bases of religion without any solid proof is a wrong idea. The occident must realize and keep this thing in their minds that there is a difference between an Arab and a terrorist. As Jihad and terrorism are entirely different from each other in the same way an Arab cannot be a terrorist and a terrorist can never be an Arab necessarily. The idea of calling the Arabs/ orient as 'chips of the same crop' is a misconception. The need of the hour is not to exclude the people or stop them from coming in the occidental world but to clarify the minds of the people and to erase the overstated stereotypes. Orient must be studied well and analyzed closely without biases and prejudice

and it is highly recommended to read the religion of the orient. As Said (1993) writes in *Orientalism* that, "Islam is rarely studied, rarely researched, rarely known" (p.300).

The orient is misread and misinterpreted. The occident goes by the impressions and assumptions, whatever the media tries to project and share images, the occident believes in them. Media has a big responsibility on its shoulders and must play a positive role instead of spreading negativity and fears in the minds of the people; it must inculcate positivity because a fearful society is on the verge of collapse. There must be an end to exaggeration, as it will disconnect people from each other instead of uniting them. The orients are referred to as 'giddy' and their religion is targeted and labeled as 'mysterious'. As Delillo (2007), writes in *Falling man*, "They knew that Islam was under attack" (p.83).

The Trump and his cabinet have raised a slogan of 'America First' and 'Hire Americans' which is a step towards racism and jingoism. American based set-up and hiring American criterion means that America no longer continues its legacy for which it was famous for. It is no longer a 'melting pot' where all the cultures can blend any more rather instead of 'mixing' or 'blending' in the occidental culture, it is thinking of ways to stop the people of other countries especially the orient from coming to their country. The step towards banning the orient is a clear indication that the occident is afraid of the orient and is devising policies to ban them because, in the eyes of the occident, the orient is prone towards violence. The novels reflect that it is not the orient that is the threat for the occident but their religion is a big hitch for them. The war seems not against terrorism but Islam and Muslims have to shed their Muslimness to be acceptable in the occidental world otherwise they will be labeled and targeted after every tragedy. It is an effort to exclude the orients from the mainstream, as nobody prefers to forget their religion.

America must revise its policies regarding the orient, and must not live in a state of

superiority and must mend their snobbish attitude. She must stop interfering in the affairs of others and stop dictating the other countries, otherwise, it will lose its place and will one day because of its harsh, arrogant attitude and the pro-America campaign will become irrelevant in the world. If the American policy towards the orient is to observe, suspect, stop, arrest, detain and deport the orients then it will be a breaking of the bond on their part and has to face big time embarrassment in front of the other countries as they have promised everyone equal rights and opportunities. The anti-Muslim or Arab campaign must be stopped as it is doing nothing but creating boundaries between both the countries and will steer the occident in the wrong direction. If America keeps on continuing her wrong policies then they will lose their central place. As Delillo (2007) writes in "*The Falling man*" that, "We're all sick of America and Americans. The subject nauseates us" (p.191). The time has come when America has to revise the concept of self/ other and instead of targeting the Muslims/Arabs must give a second thought that the terrorist elements could be present in the occidental world as well.

Significance

Racial othering and stereotyping have been observed since time immemorial. Sometimes it is obscure and tricky for both the colonized and the colonizer. The critics usually use the term othering to show the authority of one group and the inferiority of the other. With the help of stereotypical images, the colonized or the orient is made to feel that they are remote in times and far from progress. They are not seen in the central position rather are minus from the center in the colonial discourses. According to the occident or the westerns they are all alike and are more prone towards violence; belief in destruction and a threat to the west. As Said (1993) oft and on repeats in *Orientalism* that "Orient never changes" (p.104).

The research has contributed to the present study in a way that if the occident will not change their attitude towards the orient and will remain

adamant then its consequences could be dangerous in a way that this very phenomenon among the Muslims/ Arabs will get popular and will lead towards internalized racism and social isolation. Not only that but because of being over sensitive and cautious about the religious places of the Muslims, the occident will attack the sacred places of the orient and burn them down to show that the orient never matters to the world and are insignificant which results in another heated debate. The orient especially living in the occidental world will be confused and will not know how to behave in such circumstances either to show westernization or Muslim-ness which again, in turn, develop identity crisis and the orient have to shed their Muslim-ness at every cost to be acceptable in the community because less Muslim-ness, more chances of acceptability. The religion of the orient is portrayed as violent and its supporters as 'the strong advocates of violence' that believe in gender discrimination and brutal honor killing because of their strong-headedness. The time has come to show the world that the religious places of the orient especially the mosques are not the breeding places of the terrorists but are sacred for them. Religion should not be the criteria to judge anyone, it should not determine the entry and exit of a person as it is determining in the occidental world. People must not be scared rather they must be shown mosques and other religious places of the Muslims to clear the misconceptions that have arisen in the past years so that they should realize that what is always perceived/ portrayed is not always true, the reality could be otherwise. Boycotts and rejections are no solutions as its backlash would be hard to bear as it will result in depression, alienation in the world and to a greater extent, it may result in the paranoia which will be hard to overcome.

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