Notes

Introduction: Uncanny Terror and the ‘Post’-9/11

1. The explanation of the intelligence actions and terrorist attacks as having a cause–effect relationship can be found in numerous newspaper and magazine editorials and in academic discourse. For a sampling of the materials, see Derrida, ‘Autoimmunity’; Dalby 66; Coleman 100; Taylor and Jasparo 217, 229–32; Chomsky 82, 120; and Scheer.

2. In ‘From Arson to Vicious Assaults’, Ian Herbert and Ian Burrell cite figures released by the Islam Human Rights Commission. They find that, after 11 September, the number of reported attacks on Muslims in Britain was four times higher than for a typical year, not to mention the much lower-level harassment that went unreported. More shockingly, in the US, the number was 13 times higher than the previous year, including two deaths.

3. In “‘America under Attack’: CNN’s Verbal and Visual Framing of September 11’, Reynolds and Barnett provide a very detailed analysis of the live images played by CNN in the first 50 minutes after the attacks. From their analysis, it can be seen clearly that nothing but the images of crashed planes and collapsed towers were shown in the news coverage. For more details, see Reynolds and Barnett 97–8.

4. CNN refers to Cable News Network, a major US cable news network founded in 1980 by Ted Turner. CNN was the first station to provide 24-hour television news coverage, and the first all-news television in the US. According to Steven Prokesch in ‘The Media Business: BBC’s Global Challenge to CNN’, CNN/US has an international counterpart, CNN International, whose unparalleled leadership in the global news network was about to be challenged by the British Broadcasting Corporation (BBC) in 1991. The competition between the BBC and CNN International has lasted until now, but on 18 August 2000, just a year before the 9/11 events, TimeWarner released news claiming that ‘CNN International provided its global audience in more than 212 countries and territories extensive coverage and live reports’. For more details on the national and global popularity of CNN/US and International in 2000, see Robinson and Schur.

5. Based on surveys conducted by the Pew Research Center, Reynolds and Barnett have reasons to believe that CNN was the primary news outlet on 11 September 2001. The surveys report that ‘90 percent of Americans received news about the 9–11 terrorism attacks from television; of those, 53 percent turned to cable, led notably by CNN’ (86).

6. According to Bowker’s Books in Print database, which tracks print and e-books published and distributed in the US, 164 novels have been written so far to address the events on 11 September. For more details, see http://www.bowker.com/.
7. It is arguable whether 9/11 novels are delayed. In fact, while some reviewers ask why it took so long, others believe that it is still too early to write about 9/11. It is, however, certain that fiction came out years later than the media’s journalistic reports.

8. See Mishra, ‘The End of Innocence’; Scanlan 266; Raban; Wood; Kakutani; Stein 396; and Amis, ‘The Age of Horrorism’.


10. See Gleijzer; Versluys, *Out of the Blue* 49–78; Huehls; McConnon; Hajdu; Espiritu; and Kuhlman.

11. The novels that Holloway has discussed include the following: James Kelman's *You Have to be Careful in the Land of the Free*, Philip Roth's *The Plot Against America* (2004), McEwan's *Saturday*, Foer's *Extremely Loud and Incredibly Close*, Beigbeder's *Windows on the World*, Reynolds Price's *The Good Priest’s Son* (2005), and Cormac McCarthy's *The Road* (2006). Even though Beigbeder is not an Anglo-American writer, he shows Americanophilia, for, in his novel, 9/11 has intensified the feeling of essential unity of France with the US based on the belief that '9/11 is not exclusively an American tragedy, but a condition shared by all of the advanced nations' (Versluys, ‘9/11’ 75).

1 The Uncanny Violence of Strangers: Salman Rushdie’s *Shalimar the Clown*

1. My title makes a parody of a well-known line in Tennessee Williams’ play *A Streetcar Named Desire* (1947): ‘Whoever you are, I have always depended on the kindness of strangers’ (142). The signature line is uttered by the fragile protagonist, Blanche, who is committed to a mental institution by Stanley, her sister’s violent husband. The line serves as a reminder of one of the flaws that has led Blanche to this point – relying too heavily on the attentions of men to fulfil and to rescue her.

2. *Shalimar the Clown* was also on the shortlist for the Commonwealth Writers Prize (Eurasia Region, Best Book) in 2006 and the International IMPAC Dublin Literary Award in 2007.

3. Bearing a double, ‘Noman’ Sher ‘Noman’ is an uncanny name. In addition, ‘Noman’ clearly alludes to Odysseus in the cave of the Cyclops Polyphemus. In Homer’s *Odyssey*, when Polyphemus demands, ‘Who are you?’ Odysseus replies, ‘I am Noman.’

4. Rushdie’s Japanese translator, Hitoshi Igarashi, was stabbed to death in 1991 for his association with *The Satanic Verses*. Ettore Capriolo, the Italian translator, was seriously injured in a stabbing in the same year. Two years later, William Nygaard, the Norwegian publisher, was shot three times in the back, and Aziz Nesin, the Turkish translator, was targeted in the events that led to the Sivas massacre, leaving 39 people dead.

5. Morton also introduced his argument with a discussion on Rushdie’s *Washington Post* article.
6. My understanding of ‘supplement’ is indebted to Derrida. In Of Grammatology, Derrida reads critically Rousseau’s Essay on the Origin of Languages, especially his idea of writing as a ‘dangerous supplement’ to speech. By examining the two significations of ‘supplement’ – ‘addition’ and ‘substitute’ – Derrida aims to deconstruct the hierarchy of speech over writing and the Western logocentrism, namely, the metaphysics of presence. For more details, see Derrida, Of Grammatology 141–64.

7. In 1993, in addition to the World Trade Center bombing, US forces were killed in a Somali gun battle. In 1996, US airmen were killed in a Saudi bomb attack. In 1998, US embassies in Africa were bombed. In 2000, suicide bombers attacked the USS Cole. For more details, see BBC, ‘1993: World Trade Center Bomb Terrorises New York’, and Campbell par. 7. For a fictional recreation of the 1998 bombing of the US Embassy in Tanzania by Osama bin Laden’s al-Qaeda network, see Foden.

8. On 26 February 1993, a car bomb exploded below the World Trade Center, leaving six innocent victims dead and approximately one thousand injured. In The Looming Tower, Lawrence Wright points out how the plotters, self-identified as terrorists, had originally intended to knock the North Tower into the South Tower, and, by bringing both towers down, kill thousands of people (178). Even though their plan failed and the casualties ended up not as massive as they had intended, the attack on the World Trade Center posed a real and significant threat to the American people’s sense of security. Mario Cuomo, then New York State governor, said, ‘We all have that feeling of being violated. No foreign people or force has ever done this to us. Until now we were invulnerable’ (BBC, ‘1993: World Trade Center’). Talking about his shock, Bruce Pomper, an eyewitness, was quoted as saying, ‘It felt like an airplane hit the building’ (BBC, ‘1993: World Trade Center’). Pomper’s post-traumatic comment ironically prophesied the aeroplane crashes in 2001.

9. The translation of bin Laden’s statement is provided by the Associated Press. The reprinted full text is conveniently available in the Guardian. See bin Laden, ‘Text: Bin Laden’s Statement’.

10. In fact, not only al-Qaeda but the bombers in 1993 had certain links with the US during the Cold War period. For more details, see Johnson, ‘The Consequences of Our Actions Abroad’, and Chomsky 120.

11. The narrator makes clear that three years after the termination of the New Delhi posting, Max is asked to serve as the counterterrorism chief and has held it under different administrations until his death in 1991 (335). We are informed earlier that Max leaves India after his scandal with Boonyi is revealed in 1968 (212). It can be figured out that, in the novel, Max’s posting represents at least two decades (1971–91) of involvement in counterterrorism in US political history.

12. The National Intelligence Estimate somehow made its way into news reports, and then President Bush was forced to declassify and release portions of the report to the public. Bush was unhappy that, based on the intelligence document, some people came to the conclusion that the
Iraqi War was a mistake and that it had led to more resentment against the US and thus more jihadists. For more details, see Knowlton.

13. In Arabic, words usually have triliterals, which are three-consonant roots. Both mujahid and jihad are derived from the same verb stem j-h-d, which means ‘to strive’ or ‘to struggle’. Put in the Islam context, the word jihad means to strive in the path of God. There are five categories of jihad: jihad against one’s own self, jihad of the tongue, jihad of the hand, jihad of the pen, and jihad of the sword. It is the last category, referring to armed fighting in defence of God, that is the most conspicuous. For more details, see bin Kashem.

14. For a discussion of Schmitt’s controversial theory, see Scheuerman; Habermas; and Harle.

15. In addition to Jews, other individuals and groups are also regarded by the Nazis as ‘the enemies of the state’, including gypsies, Jehovah’s Witnesses, and homosexuals.

16. The name ‘Max Ophuls’ no doubt reminds the reader of the famous German-Jewish film director, as Siegel makes clear in his review of Rushdie’s novel (30). Nevertheless, in his interview with Jack Livings, Rushdie clarifies the speculation that the name has deliberate reference to the film director. Instead, he wants the name, which sounds both French and German, to unfold the Franco-German border history of Strasbourg.

17. See Bowen; Mishra, ‘Exit Wounds’; Ataöv 22–4; Pitkin; Zutshi 57–117; and Barua 229–304. In particular, Barua elucidates in great detail how the British Empire’s land reforms, the introduction of Western education and English studies, and other administrative changes rapidly deteriorate the relationship between the Hindu and Muslim communities.

18. The Partition of British India was based on the two-nation theory. Such a theory led to the creation of the new country Pakistan. As Barua indicates, the name ‘Pakistan’ was suggested in 1933 by Chaudhury Rahmat Aliis, an Indian Muslim student at Cambridge. It is formed from the first letters of Punjab, Afghanistan, Kashmir, Indus Valley, Sind, and the last three letters of Baluchistan (284).

19. For more details on the Partition, see Zutshi 259–322; Behera 104–44; Ataöv 55–76; and Ganguly.

20. Both of their names are composed of eight letters. Except ‘k’ in ‘Kashmira’ and ‘l’ in ‘Shalimar’, the two names share in common the rest of the letters. A simple act of switching ‘l’ and ‘k’ and reordering the other letters can easily change one’s name into the other’s. I am indebted to Professor Ying-Hsiung Chou for pointing out this wordplay in their names.

2 Crossing the Borders of the Body Politic after 9/11: The Virus Metaphor and Autoimmunity in Hari Kunzru’s Transmission

1. Since its foundation in 1942, the John Llewellyn Rhys Prize has been presented every year to the best literary work from British and
Commonwealth writers under the age of 35. The announcement of the John Llewellyn Rhys Prize in 2002 was supposed to add additional splendour to Kunzru’s acclaimed first novel, but it ended up arousing turmoil when the author decided to turn it down due to its sponsorship by the Mail on Sunday. In the statement read out by his agent at the prize luncheon, Kunzru apologized for not being present at the Reform Club and explained his reasons for not being able to accept the prize. His statement openly and severely criticized the Mail on Sunday and its sister paper the Daily Mail for their consistent ‘editorial policy of vilifying and demonising refugees and asylum-seekers’ and for their political and social coverage of fostering a pervasive hostility towards immigrants. As the son of an immigrant, Kunzru was just ‘too aware of the poisonous effect of the Mail’s editorial line’ and had no wish to benefit from such a ‘prejudiced’ newspaper. Kunzru’s decline of the award immediately aroused literary gossip in London, and some judges’ anger at the use of the prize luncheon as a political platform. For more details, see Kunzru, ‘Making Friends with the Mail’.

2. By ‘idea virus’, I mean an idea that spreads like a virus, influencing people’s minds. Similar notions can be seen in Seth Godin’s ‘ideavirus’ and Richard Dawkins’ ‘meme’. In Unleashing the Ideavirus (2000), Godin coins the term ‘ideavirus’ to connote the secret of Internet marketing success. According to Godin, interrupting people is an inefficient way to marketing and doomed to failure. Instead, marketers should spread ‘ideavirus’, meaning an idea that moves, grows, and infects people whom it touches. Godin suggests that an ideavirus formula includes the following eight variables: sneezers, hive, velocity, vector, medium, smoothness, persistence, and amplifier. Much earlier than Godin, Dawkins also uses a biological metaphor to describe the cultural transmission of ideas. In The Selfish Gene (1976), Dawkins hints at the idea of ‘meme’ and defines the term in The Extended Phenotype (1982) as a unit of human cultural transmission analogous to the gene. Several thinkers have extended Dawkins’ ideas, including Richard Brodie in Virus of the Mind: The New Science of the Meme, and Aaron Lynch in Thought Contagion: How Belief Spreads through Society.

3. Among humans, for example, influenza viruses are spread by coughing and sneezing, and some others, such as norovirus, are transmitted by the faecal-oral route when they contaminate hands, food, or water.

4. In ‘A Reflection on HIV/AIDS Research after 25 Years’, Robert Gallo examines five periods of AIDS history, the idea of which was first proposed by Jonathan Mann of WHO in the late 1980s. After the first period of silent spread, AIDS was recognized by the US clinicians in 1981, and its cause, HIV, was identified by American and French scientists in the early 1980s. The third period of intense discovery (1982–85) was followed by global mobilization (1986–88). The last period has lasted up to now with the particular focus on solving the problem.

5. Brock particularly quotes a report from the Terence Higgins Trust, the leading and largest HIV and sexual health charity in the UK. Entitled ‘21st Century HIV’, the report points out US immigration
policy with respect to HIV-positive patients: ‘Anyone living with HIV is permanently excluded from the United States in exceptional cases where a stay of 30 days may be granted. An applicant who does not disclose their status is deemed to have committed immigration fraud and will be prohibited from ever entering the US again.’ For more details, see Brock 390.

6. In ‘One Tonne “Baby” Marks its Birth’, the BBC Science and Technology news reporter Jonathan Fildes points out that the first modern PC, nicknamed ‘Baby’, was born in a lab in Manchester in 1948. ‘Baby’ was a successor to the American ENIAC, which was built to calculate the trajectory of shells for the US army, and to the British Colossus, which was used to decrypt messages from the German High Command during the Second World War. Since the late 1940s, several generations of commercial computers have been developed with more memory, flexibility, functions, versatility, and faster speed.

7. In the 1940s and 1950s, computers were still independent units and interacted only with their human operators. Although the first direct linking of computers was established in the laboratory for scientists to exchange data directly, it was the US Advanced Research Projects Agency (ARPA), commissioned to work for military defence, that created a link across much longer distances from one research institution to another. By the mid-1970s, other networks had emerged and began to interlink with ARPANET. This network of networks became known as the ‘internetwork’ and soon shortened to just ‘Internet’. The development of the Internet grew rapidly as many other host computers around the world connected into it. In the 1990s, a global web of networks gained a public face and facilitated information and communication capabilities.

8. In ‘The Source of the Term, “Global Village”’, Eric McLuhan claims that his father, Marshall McLuhan, coined the term ‘global village’ and first used it to describe the effect of the radio in the 1920s in bringing people in faster and more intimate contact with each other. In particular, McLuhan popularized the term in his books The Gutenberg Galaxy: The Making of Typographic Man (1962) and Understanding Media (1964). Today, the image of a ‘global village’ is mostly used as a metaphor to describe the Internet and World Wide Web. There are, however, criticisms about the term as a cliché that overestimates the communitarian implications of the new media order. For more details of these criticisms, see Willmott, and Appadurai, Modernity at Large 29.

9. It is said that Arjun has been in the US for a year in July, although the year is not mentioned (39). A week after spending his first anniversary in California, he is offered a job by Virugenix, where he works for a few months, during which the 11 September attacks happen. Soon after he is laid off, he launches a cyber attack on 13 June, the date of Leela’s birthday (105). According to the information given, we can speculate that Arjun possibly arrives in the US in or prior to July 2000 and unleashes the Leela virus in as early as June 2002.

10. For more details on the consequences of the ‘ILOVEYOU’ virus, see Lemos, and Kane.
11. See, for example, Denning, ‘Is Cyber Terror Next?’; Verton; Weimann; Brain; and ‘Al-Qaida Cyber Capability’, a threat analysis released by the Canadian government.

12. In ‘Cyberterrorism’, Dorothy E. Denning distinguishes cyber-terrorism from other cyber attacks and defines it as ‘the convergence of terrorism and cyberspace’. To decide whether an attack qualified as cyber-terrorism, Denning suggests considering the motivation of the perpetrators and the consequences of the attack. In terms of motivation, the attack against computers and network is done ‘to intimidate or coerce a government or its people in furtherance of political or social objectives’. Considering the consequences, the attack ‘should result in violence against persons or property, or at least cause enough harm to generate fear’. Unlike Denning, who has proposed a very precise definition, several other critics and mainstream media coverage in the post-9/11 era present a much broader definition of cyber-terrorism and appear to be highly convinced of its future occurrences. For other definitions, see Verton xx; Colarik; and Arquilla and Ronfeldt.

13. For a testimony from the detainees, see Begg and Brittain. In addition, Richard Flanagan’s fiction, The Unknown Terrorist: A Novel, is dedicated to David Hicks, the Australian held for several years at Guantánamo.

14. TREVI stands for Terrorisme, Radicalisme, Extrémisme et Violence Internationale in French.

15. Before 9/11, Mexican President Vicente Fox Quesada proposed a new policy of ‘open borders’ for population movement ‘to match the mobility of goods and capital under the North American Free Trade Agreement (NAFTA)’. Although President Bush did not accept the idea of open borders, he stated that ‘the United States is destined to have a “special relationship” with Mexico, as clear and strong as we have had with Canada and Great Britain’. Yet, since the terrorist attacks were undertaken by foreigners, who abused or overstayed their visas, the course of negotiation regarding human movement between the US and Mexico ‘was powerfully slowed, if not wrenched off the tracks entirely’ (Mitchell, ‘Significance’ 30–1).

16. ‘USA PATRIOT’ is the abbreviation for ‘Uniting and Strengthening America by Providing Appropriate Tools Required to Intercept and Obstruct Terrorism Act of 2001’.

3 Home-land Insecurity: Unhomely Homes in Monica Ali’s Brick Lane

1. I thereby use Homeland Security to refer to DHS and its policies and practices.

2. The 22 governmental organizations include, for example, US Customs and Border Protection, US Immigration and Customs Enforcement, and US Citizenship and Immigration Services. The quoted mission statement was given by President Bush in his speech on 6 March 2008 to commemorate the Department’s fifth Anniversary. Both the speech and the list of
agencies merged into the DHS can be accessed online at http://www.dhs.gov/index.shtm.

3. In Time Magazine’s coverage on Barack Obama’s Homeland Security team members, a full page is given to the introduction of the newly appointed Homeland Security Secretary, Janet Napolitano. For more details, see http://www.time.com/time/specials/packages/article/0,28804,1863062_1863058_1863222,00.html.

4. In 2006, the Council on American-Islamic Relations (CAIR) surveyed American-Muslim voters and found that American Muslims are integrated into American society, as 89 per cent of the respondents said they vote regularly. Despite such integrative attitudes, the rise of anti-Muslim sentiment in the US after 11 September has increasingly created tensions. In a national poll conducted by the Media and Society Research Group at Cornell University in 2004, 44 per cent of the respondents supported at least one of the following restrictions on Muslim Americans’ civil liberties: 1) requirement of all Muslim Americans to register their whereabouts with the federal government; 2) surveillance of mosques by US law-enforcement agencies; 3) racial profiles of Muslim citizens as potential threats; 4) infiltration of Muslim civic and volunteer organizations by undercover law-enforcement agencies (Nisbet and Shanahan 3).

5. In ‘Come Hungry, Leave Edgy’, Sukhdev Sandhu provides a detailed discussion of the immigrant history in Brick Lane, starting from the eighteenth-century Irish builders to late nineteenth-century East European Jews and South Asian Bengalis. The Bengalis are thought of as the most impoverished and the most recent arrivals in the East End. According to Sandhu’s research, Monica Ali is not the first person to write about the Bangladeshi communities in Brick Lane. In a series of books, East End at Your Feet (1976) and Come to Mecca (1978), Farrukh Dhondy wrote about Bangladeshi young adults. About 20 years later, Syed Manzurul Islam published a collection of short stories, The Mapmakers of Spitalfields (1997), about Brothero-Man, one of the pioneering ship-jumpers. Ali’s Brick Lane is however the first novel to have exclusive focus on the lives of Bangladeshi women in Tower Hamlets.

6. Groes’ discussion focuses on the Bangladeshi immigrants’ life in the UK and leaves aside their past, especially that of the first-immigrant generation. In his discussion, somehow the opening postcolonial setting of the first chapter, ‘Mymensingh District, East Pakistan, 1967’, was neglected, not to mention Ali’s subtler reference to Bangladesh’s colonial past, in which an elder generation like Chanu was clearly born.

7. Chapter Two of the novel is set in Tower Hamlets, 1985. Chanu then claimed to be 40 years old and to have been in Britain for 16 years (34). It can be reasonably assumed that he was born in 1945 and arrived in Britain in 1970 or so.

8. In 1970, a massive cyclone devastated the coast of East Pakistan. In the same year, the West Pakistani leaders refused to recognize the victory of the Awami League in the Parliament and angered the Bengali population in East Pakistan.
9. In fact, apart from their shared religion, East Pakistan and West Pakistan had different cultures, languages, traditions, and ethnic character, and, moreover, they were separated by over 1000 miles of Indian territory. On top of this, the West Pakistan political elite claimed descent from foreign Muslim conquerors such as Arabs and looked down on Bengali Muslims whom they regarded as converts from low-caste Hindus. Along with economic exploitation and military oppression, indifference and neglect towards Bengali Muslim interests and feelings finally led to the war of independence in 1971. For more details on the history of the conflicts between East and West Pakistan and the subsequent war of independence, see Barua 305–22. Tahmima Anam’s debut novel, *A Golden Age*, set against the backdrop of the Bangladesh Liberation War, also provides a heart-touching literary representation of family separation and reunion.

10. Karim tells Nazneen about the torture of Muslims in Bosnia, which might have taken place in 1993, when the Muslims were driven from Croatian-controlled districts ahead of a possible agreement to divide Bosnia into Croatian, Serbian, and Muslim states. Nazneen realizes that Karim could not have been more than 14 or 15 at the time (243). It can be understood that Karim was born in 1978 or 1979 and grew up during the period when Thatcher was Prime Minister (1979–90).

11. For a more detailed discussion about the concepts of the ‘dominant’, the ‘emergent’, and the ‘residual’, see Williams, *Marxism and Literature* 121–7. In her Introduction to *Un/Settled Multiculturalism*, Hesse furthermore applies Williams’ critical concepts to explain the internal dynamic relations of multicultural process and imperial and postcolonial articulation of Britishness. For more details, see Hesse 17–19.

12. Nazneen’s feelings of invisibility bear a reminder of the protagonist in Ralph Ellison’s *Invisible Man* (1952). In the novel, the protagonist, an unnamed African American man, considers himself socially invisible. At the beginning of the novel, for example, he famously states, ‘Most of the time ... I am not ... overtly violent. I remember that I am invisible and walk softly so as not to awaken the sleeping ones. Sometimes it is best not to awaken them; there are few things in the world as dangerous as sleepwalkers. I learned in time though that it is possible to carry on a fight against them without their realizing it’ (5).

13. For more details on the history of the white backlash in Britain and its relations with the political issues of multiculturalism, see Hewitt.

14. In her article, Sandhu further quotes the statement of Oona King, Tower Hamlets’ MP (Member of Parliament), as evidence of the gravity of the heroin problem. According to Oona King, Tower Hamlets is ‘the nation’s heroin capital’.

15. For a summary of the debate between multiculturalism and anti-racism since the 1970s, see Brah, *Cartographies of Diaspora* 227–33. According to Brah, the opposition between multiculturalism and anti-racism is ‘rather unfortunate’, for it has ‘compelled people to take sides at the expense of engaging in productive exchange’ (230). Instead of falling into the rigid polarization and attack on multiculturalism, Brah calls for a rethinking.
of the concept of ‘culture’ in the policy of multiculturalism. A critical rethinking, first of all, needs to recognize the problem of conflating ‘culturalism’, as, for example, seen in simplistic samosa, sari, and steel band, with ‘culture’ (233). When one recognizes the problem, one may be enabled to understand that racialized discursive formations are after all constituted in a major way through cultural processes and that structures are in fact the configurations of power relations defined heuristically as economic, political, and cultural (233).

16. The Ritchie Report was published on 11 December 2001 and named after David Ritchie, the chairman of the Oldham Independent Review. The report reviews the Oldham riots and the interracial problems that had long existed in the town.

17. For more detailed discussions of media representations of the attacks, especially live news reports, see Brah, ‘Global Mobilities, Local Predicaments’; Nacos 41–72; and Reynolds and Barnett.

18. In ‘Bush Vows to Rid the World of “Evil-Doers”’, for example, the CNN journalist Manuel Perez-Rivas simply reiterated Bush’s remarks on the terrorist attacks as ‘evil’ acts and stressed the Bush administration’s determination to build an international coalition to fight terrorism and the nations that supported it. In the news article, the word ‘crusade’ was mentioned only in passing.

19. In ‘Orientalism and “Saving” US State Identity after 9/11’, Nayak argues that the construction of the US state identity and homeland security pivots on not only racialized but gendered violence. In the US ‘Orientalist’ project, the Other is often ‘the lurking “Arab/Muslim” figure’ (Nayak 43). Moreover, the Orientalist figuration of the Other as Islamic fundamentalists recourses to the ‘infantilization’ of Other women and the ‘demonization’ and ‘dehumanization’ of Other men (Nayak 48–50). In the discourse of infantilization, Muslim women are constructed as vulnerable, submissive, and oppressed victims who are waiting to be rescued and freed by the US-led West. These women provide self-evident proof of Islamic terror, as represented by their brutal men. The irony of the US homeland security policy, as Brick Lane shows, is that it does not rescue Muslim women from patriarchal and domestic violence in their homes. On the contrary, it makes the Muslim women’s homes in Brick Lane even more insecure.

20. In ‘Trevor Phillips Is in Danger of Giving Succour to Racists’, Lee Jasper also points out that, after 9/11, the debate about race in Britain shifts ‘from taking on and confronting racism and racial inequality to blaming black and Asian communities for the problems that many face’. In particular, Trevor Phillips, the chair of the Commission for Racial Equality, is quoted as counterposing multiculturalism to integration. The British National Party and the National Front political party also provide explicit examples of the attempts to push an assimilationist agenda. For more examples of similar neo-conservative views from media comment and book publication, see Malik; and Phillips.

21. The lyrics are from a song-cycle for the soprano Kathleen Battle in a performance held at Carnegie Hall, 1992.
22. For more examples from genres such as women’s fiction, sociology, popular culture, architecture, social reform, and the courts, see Price 60–1.

23. Ali’s Brick Lane was originally entitled Seven Seas and Thirteen Rivers. According to Sandhu, the original title alludes more generally to the distance between Sylhet and England, highlighting the migration of the Bangladeshi community. In fact, the phrase comes from a collection of Bengali children’s stories called Thakur Ma-er Jhuli. In Bangladesh, a lot of stories dealing with foreign lands open with the phrase: ‘Once there was a prince who lived in a far off land, “seven seas and thirteen rivers” away.’ Although Hasina is not well educated, she must be familiar with the phrase and understands its allusion to children’s stories when she uses it to refer to Nazneen’s marriage and her making a new home in the East End of London. With less focus on the historical and geographical contexts of migration, her letter clearly fantasizes the foreign land of Britain and romanticizes Nazneen’s marriage as a love story.

24. In The Power to Choose, Kabeer examines at length the lives of Bangladeshi garment women workers in Dhaka and London. A close reading of Ali’s novel and Kabeer’s sociological research reveals that several of Ali’s characters are named after the interviewees in Kabeer’s research. Furthermore, Nazneen’s and Hasina’s stories seem to be a combination of testimonies from several of Kabeer’s women interviewees in Dhaka and London. Here, Aleya’s experience corresponds to Hanufa’s testimony, which affirms how Bangladeshi husbands, due to sexual insecurities, violently oppose their wives working in the factory (Kabeer 125–6).

25. Hasina’s experience corresponds to the testimony of Shefali in Kabeer’s research. See Kabeer 105–6.

26. Particularly in chapter four ‘Renegotiating Purdah’, Kabeer elucidates in great detail public disfavour of the new phenomenon of women workers in the booming garment industry in Dhaka since the 1980s. The epithet ‘garment girls’, as Kabeer explains, has come to assume a pejorative meaning within the local discourse. These girls draw not only moral denunciations of the religious communities but unwelcome attention of the men on the streets. The sexual overture in Ali’s novel bears an allusion to a female interviewee’s statement of personal experience in actual reality, which is cited by Kabeer as follows: ‘Here come the garment girls, pick the one you want’ (83).

27. The East End tradition of sweatshops goes back before modernity. For more details, see Groes 134; Brah, Cartographies of Diaspora 67–83 and 128–51; and Kabeer 200–19.

28. To name only a few, see Chatterjee; Gopinath; Kandiyoti; McClintock; and Anthias and Davis.

4 The Post-9/11 ‘Return Home’ Novel: Mohsin Hamid’s The Reluctant Fundamentalist

1. For criticism of The Reluctant Fundamentalist as an anti-American novel, see King; Marlowe; and Hamid, Interview with Deborah Solomon.
2. In addition to Hamid’s novel, some other post-9/11 novels such as Dan Fesperman’s *The Amateur Spy* (2008) and Yasmina Khadra’s *The Attack* (2007) also centre on elite (im)migrant characters and their families who are involved in love of and disappointment with the US in the wake of 9/11.

3. Several of the 9/11 hijackers, for example, came from a good background and were educated at universities in the West. For more details, see Yardley, and McDermott.

4. The experience of migrating into Western countries is indeed one familiar theme in immigrant fictions, but it is certainly neither the only nor the indispensable thematic element. As Nikos Papastergiadis points out in *The Turbulence of Migration*, there is in fact a recent focus on global flows and migration between Third World countries (6–7). Besides, as Rosemary Marangoly George argues in *The Politics of Home*, in addition to the migrating experience, there are some other common themes in the immigrant narratives, such as the experience of homelessness, generational and cultural conflicts, and nostalgia for the past. For more details, see Papastergiadis 1–50 and George 171–97.

5. Pakistan was invented after British India was partitioned in 1947. For more details, see Introduction and Chapter 1.

6. The other non-white trainee is Wainwright. He is a second-generation American immigrant, whose father originally came from Barbados, as he reveals to Changez when they talk about cricket (39).

7. In response to the terrorist attacks on 11 September 2001, the US federal government engaged in an anti-terrorism campaign that focused exclusively on individuals who are of Arab or South Asian descent, Muslims or Sikhs. For more details, see ‘Wrong Then, Wrong Now: Racial Profiling before and after September 11’.

8. It is indeed not uncommon that, according to racial profiling, migrants like Changez are often discriminated against when they fly in and out of the US. For example, CNN news reports that five passengers, all of whom are of Middle Eastern or Asian descent, filed separate lawsuits against airlines’ discrimination and racial profiling after the 11 September attacks. For more details, see Hirschkorn and Okwu.

9. In *Selling of 9/11*, Dana Heller and other critics explore how American national flag decals and other goods such as the replicas of the World Trade Center demonstrate the marketing and commodification of 11 September and reveal the process through which the consumers in the US communicate and construct national identity.

10. For other definitions of ‘host’, see *The Oxford English Dictionary*. In *Of Hospitality*, Derrida also discusses the double meanings of host/hostage, but he uses it to argue for unconditional hospitality. For more details, see Derrida, *Of Hospitality* 125.

11. On 7 October 2001, the US and the UK launched the war in Afghanistan, also known as Operation Enduring Freedom, in response to the 11 September attacks. Operated under the umbrella of the Global War on Terror, the war was to achieve three missions: to capture Osama bin Laden, to destroy al-Qaeda, and to remove the Taliban regime, which had provided support and a safe harbour for al-Qaeda.

13. In ‘The Empire Strikes Back’, James Lasdun argues for an allegorical reading of the relationship between Erica and Changez. In his opinion, Erica’s preoccupation with her own past may at first sound like a psychological problem, but ‘after a while you realize you’re not in the realm of psychology at all, but of allegory’. He gives an example from the novel to illustrate how the narrator himself has explicitly linked America to Erica: ‘[I]t seemed to me that America, too, was increasingly giving itself over to a dangerous nostalgia.’ Thus, reading Erica as an allegory of America (Am-Erica), James proposes to read Erica’s boyfriend, Chris, as a representation of America’s ‘fraught relationship with its moment of European discovery and conquest’, and Changez as America’s ‘consequent inability to accept, uh, changez’. Such allegorical reading is interesting and may have its political stands, but it oversimplifies the complexity of Hamid’s novel, especially the significance of class and personal emotions in one’s relationship with other people and countries.

14. Indeed, not only Changez himself but the US has an identity split. As Tony Schirato and Jen Webb argue in Understanding Globalization, after the 11 September attacks, the US was in some ways split between two ‘performances’ of itself: ‘the America as business’ and ‘America as superpower’. The former refers to ‘the identification of the US with capitalism’. The latter revolves around ‘the need to re-emphasize its power’, which has been challenged since the 9/11 events. For more details, see Schirato and Webb 99–100.

15. For a more detailed comparative discussion of Hamid’s novel and Camus’s La Chute, see Battersby, and Morey, esp. 139.

16. Changez seems to be thinking of the 1979 American epic war film, Apocalypse Now, which is set during the Vietnam War. The script is based on Joseph Conrad’s Heart of Darkness, the film version of Conrad’s Lord Jim, and Werner Herzog’s Aguirre, Wrath of God. In the film, however, there is no Marlow, but Willard, who is on a secret mission to kill Kurtz.

17. Earlier in the book, Shryock explains what he means by ‘doxa’. He states, ‘For narrative exchange, I refer to this outside measure as the “doxa.” In Greek, doxa means the “general opinion”; it is what is repeated in a given context and taken for “true.” It is the measure of what is “real” and what is not, what is appropriate and what is not according to the norm represented in the embedding narrative’ (54).

Conclusion: The Precarious Life of the Other

1. The title is indebted to Butler, Precarious Life.
Bibliography


Bibliography


Colombani, Jean-Marie. ‘After This Act of Terrorism We Are All Americans.’ *Guardian Weekly* 20 Sep. 2001: 33.


Afghanistan, 4, 11, 24, 30, 32, 46, 70, 97, 123, 136, 137–8, 146, 162 n. 18, 170 n. 11
Agamben, Giorgio, 55
   *Homo Sacer*, 72
age of globalization, see globalization
Ali, Monica
   *Brick Lane*, 1, 13, 21, 85–122, 165–9
aliens, 59, 71, 78–9
   see also stranger
allegory (allegorical), 50–1, 171 n. 13
al-Qaeda, 4, 30–3, 87, 161 n. 7, n. 10, 170 n. 11
American-centrism, 156
American dream, see United States
American imperialism, see imperialism
Americanization, 135, 142
*American Jihad*, see Emerson, Steven
American philanthropy, 157
Anderson, Benedict: *Imagined Communities*, 118
anti-Americanism, 126–7, 138
anti-immigration, 78–80
   see also immigrants/immigration
anti-Muslim sentiments, 99, 166 n. 4
Appadurai, Arjun, 36, 76
Appiah, Kwame Anthony, 133
Ataöv, Türkay, 37–8
authenticity, 97, 116, 119–20
autoimmunity, 4, 20, 25, 33, 53–6, 75–6, 82–5, 125
allergic disorder, 58, 65, 75
autoimmune disorder, 70, 83
global immune system, 65, 81
   ‘Autoimmunity: Real and Symbolic Suicides’, see Derrida, Jacques
Bangladesh, see South Asia
Barua, Tushar Kanti, 162 n. 17, 162 n. 18
Baudrillard, Jean
   *Spirit of Terrorism and Other Essays, The*, 3, 9, 56, 70
Begg, Moazzam, 16
Belmarsh prison (London), 73
Benjamin, Walter, 55
Bhabha, Homi, 3
   *Location of Culture, The*, 130
   ‘World and the Home, The’, 6–9, 98, 102
Bhattacharjee, Anannya, 103, 111
bin Laden, Osama, 30, 87
biopolitics, 4, 54
bioterrorism, see terrorism
blowback, 3–4, 155
   see also terrorist attack; War on Terror(ism), the
*Blowback*, see Johnson, Chalmers
body, 58–9, 69, 116
body politic, 55–6, 65, 70, 75–6
Brah, Avtar, 72
   *Cartographies of Diaspora*, 167 n. 15, 169 n. 27
   ‘Global Mobilities, Local Predicaments’, 72
*Brick Lane* (novel), see Ali, Monica
Brick Lane (London), 89, 96, 97, 99, 100, 101, 102, 156, 166 n. 5
Britain, 88–91, 138–9
British Empire, see imperialism
Britishness, 95
Brunn, Stanley D., 10–11, 30
Bush, George W., 3, 10, 11, 16, 30, 69, 74, 85, 86, 87, 98–9, 161 n. 12, 165 n. 15, 165 n. 2, 168 n. 18, 171 n. 12
Bush, George W. – continued
Bush administration, 12, 33, 50, 69, 70–1, 74
Butler, Judith
Precarious Life, 55, 154, 171 n. 1

Camus, Albert
La Chute (The Fall), 143, 171 n. 15
Cartographies of Diaspora, see Brah, Avtar
castration anxiety, 2, 42–3
see also Freud, Sigmund; uncanny
Cheah, Pheng, 7–9
clash of civilizations, 6, 12, 99
see also Huntington, Samuel
CNN, 9–12, 29, 71–2, 99, 159 n. 3, n. 4, n. 5
Cold War, the, 20, 24, 28, 31–3
Coleman, Mat, 40, 74
Colombani, Jean-Marie, 11
colonialism, 92, 102, 142
see also imperialism
colonization, 38, 88, 92–3
Cooppan, Vilashini, 55
counterterrorism, 4, 22–3, 28–33
see also terrorism
crusade, 98–9
cultural globalization, see globalization
Culture and Imperialism, see Said, Edward
cyberspace, 60, 63, 65, 72
cyber-terrorism, see terrorism

Damrosch, David, 8
dehumanization, 91, 168 n. 19
déjà vu, see uncanny
DeLillo, Don
Falling Man, 13, 15, 17–18
‘In the Ruins of the Future’, 5
democracy, 54–5, 83–4
Derrida, Jacques, 83, 145, 152
‘Autoimmunity’, 4, 10, 19, 25, 27, 33, 41, 56, 64
‘Force of Law’, 55
Of Grammatology, 161 n. 6

Of Hospitality, 125, 145, 153, 170 n.10
On Cosmopolitanism and Forgiveness, 55
Rogues, 20, 54, 83, 125
Specters of Marx, 54
dialogue, 142–3, 148, 152–3
interlocutor, 141–2, 146–51
diaspora, 8–9, 96, 154
see also home; immigrants/immigration
domestic violence, 103, 106, 108, 110, 120–1
see also violence against women
double, the, see uncanny
dramatic monologue, 143
education, 91–2, 95, 116–17, 128, 162 n. 17
11 September, see 9/11
elite, the, 124, 128–36, 167 n. 9, 170 n. 2
American elitism, 134, 137
elite class, 131
privileged class, the, 124, 128, 130, 157

Ellison, Ralph
Invisible Man, 167 n. 12
Emerson, Steven, 77
American Jihad, 33,
Terrorists among Us, 33
enemy within, the, 36, 39, 68, 70
English language and literature, 91–3, 128, 139
ethics, 83, 124–5, 142, 153
ethnicity, 34, 131–2, 135, 137, 140
ethnic community, 113–20
ethnic conflicts/communal violence, 36, 39–40
Euro-American-centrism, 9, 13, 17, 19, 22

Falling Man, see DeLillo, Don
‘Fausse Reconnaissance’, see Freud, Sigmund
Fesperman, Dan, 170 n. 2
Index

‘Force of Law’, see Derrida, Jacques
foreigner, 35, 42, 125, 130, 132, 135, 144–6
Foucault, Michel, 55, 59
frame story, 123, 149, 152
story within a story, 21, 123, 126
Freud, Sigmund, 1–2, 42
‘Fausse Reconnaissance’, 28
‘Uncanny, The’, 1–9, 30, 42
friend vs enemy, 34, 38
see also political, the
fundamentalism, 100, 123–5, 131, 139, 141
gender, 21
discrimination, 89, 99, 103, 110, 158, 168 n. 19
manhood/masculinity, 43, 47
womanhood/femininity, 105, 110–16, 120
Geneva Conventions, 73
globalization, 7–10, 17, 60, 134–5, 158
age of globalization, 1, 8, 56, 79
and belonging, 1, 19
and border controls, 53, 60, 76–7
and capitalism, 130, 158
and collectivity, 10–11, 35
cultural globalization, 58
global immune system, see autoimmunity
global village, 60–1, 164 n. 8
and immigrants, 17, 60, 77
and information media, 57
and international terrorism, 77
and virus, 59–60
Goethe, Johann Wolfgang von, 7
governmentality, 55
see also Foucault, Michel
Groes, Sebastian, 89, 166 n. 6
Guantánamo Bay, 72–3
guest, 125–6, 145–9
see also host
Haass, Richard, 69–70, 80
Hamid, Mohsin
Moth Smoke, 128
Reluctant Fundamentalist, The, 1, 13, 19, 20, 21, 123–53, 154, 157–8, 169–71
‘We Are Already Afraid’, 143, 147
Hardt, Michael, 56
harmonization, 78, 81
Harvey, David, 59
hatred, 42–3, 49, 99–100
headscarf, see Muslim(s)
Hiddleston, Jane, 89, 103
Hindus, 37–40, 167 n. 9
Holloway, David, 17–18, 155, 160 n. 11
Holocaust, 35, 38, 40–1
home, 103–4, 109, 111–15, 120–1, 124–6, 131, 136, 138, 152, 157
family home, 104, 109
feel at home, 131, 140
going home, 102, 104
home country/homeland, 6, 85–90, 117–20, 131, 168 n. 19
host country, 100, 120, 127, 135
return home, 125–6, 141–3
safe house, 86–7
‘Homeland Insecurities’, see Kaplan, Amy
Homeland Security, 21, 67, 85–8
homelessness, 5–6, 23
homely/homeliness, 2, 5, 23, 85–9, 98, 103, 110, 125, 131
see also unhomely/unhomeliness
homeworker, 112–13
Homo Sacer, see Agamben, Giorgio
hooks, bell, 121
hospitality, 21, 54–5, 84, 125–6, 136, 145–7, 153, 157, 170 n. 10
see also ethics
host, 145–8, 170 n. 10
hostility, 125
Huddart, David, 2–3
Huntington, Samuel, 6, 12
hybridity, 87, 94
idea virus, 58, 163 n. 2
identity, 41, 54, 76, 91–7, 129, 132–3, 168 n. 19, 171 n. 4
identity dilemma, 132
immigrants/immigration, 6, 22, 53, 76, 78–80, 82–3, 89, 139–40, 143–4, 162–3 n. 1, 163–4 n. 5
Bangladeshi immigrants in Britain, 21, 89, 101, 116, 124, 166 n. 5
first generation, 90–1
and gender, 89
immigration policies in the West, 6, 87
Indian immigrants in the US, 20, 56, 76
literature, 126, 170 n. 4
Pakistani immigrants in the US, 140, 142
postcolonial, 93
second generation, 97, 102, 170 n. 6
imperialism, 102
American empire/imperialism, 3, 51, 87–8, 141
British Empire, 38, 88, 90, 92–3, 99
imperialist philanthropy, 157
Impressionist, The, see Kunzru, Hari
‘In the Ruins of the Future’, see DeLillo, Don
India/Indians, see South Asia
Indo-Pakistan conflicts, 148, 158
Islam, see religion
janissary, 141, 144, 147, 153
jihad/jihadist, 3, 20, 26, 32–4, 102, 162 n. 13
Johnson, Chalmers, 3
Blowback, 3–4
‘Consequences of Our Actions Abroad, The’, 3–4
justice, 12, 30, 47
Kabeer, Naila, 106, 110–12
Kaplan, Amy, 85–8
‘Homeland Insecurities’, 85
‘Violent Belongings and the Question of Empire Today’, 87
Kaplan, E. Ann, 5
Kashmir, see South Asia
Kashmiriyat (Kashmiriness), 37, 40
Kawash, Samira, 86–7
King, Bruce, 142
Kristeva, Julia, 42, 49
Kunzru, Hari
Impressionist, The, 53
‘Making Friends with the Mail’, 163 n. 1
Transmission, 1, 13, 19, 20, 21, 53–84, 85, 123, 154, 156, 157–8, 162–5
La Chute (The Fall), see Camus, Albert
Labour Party, 95
Lakoff, George, 56–7
Laub, Dori and Shoshana Felman, 5
Location of Culture, The, see Bhabha, Homi
Maalouf, Amin, 129
‘Making Friends with the Mail’, see Kunzru, Hari
manhood, see gender
marriage, 106, 116, 119, 169 n. 23
arranged/forced, 116–17
transcontinental, 117
Marx, Karl, 7, 33
Marxism and Literature, see Williams, Raymond
mass media, 9–10, 13, 27, 29, 57, 66, 68, 168 n. 17
Mayer, Ruth, 70
Middle East, the, 3, 34, 86, 135
minority, ethnic, 93, 96, 102, 112, 121–2
Mishra, Pankaj, 15, 16–17, 18
Mitchell, W. J. T., 59, 83, 165
Moth Smoke, see Hamid, Mohsin
motherland, 88–91, 118–19
mourning, 30, 136
multiculturalism, 94–6, 167–8 n. 15
Muslim(s), 37–40, 100–1, 166 n. 4, 167 n. 9, 167 n. 10, 168 n. 19
Index 189

culture, 97, 127, 132
headscarf, 115–16
mosque, 136, 166 n. 4

*ummah* as the community of believers, 96

Nacos, Brigitte, 9
Nasta, Susheila, 90, 91
nationalism, 39, 86, 93, 102, 118

*see also* Anderson, Benedict
New Labour Party, 89, 94–5

*New York Times*, 14, 67
9/11 (11 September 2001), 3, 9–12, 24–8, 30, 54–6, 64–9, 75, 77, 88, 97–102, 123–5, 134–8, 144–5, 149–53, 158

in literature, 12, 17, 56
as a major world event, 9–11, 19, 159
as a media event, 9–10
trauma, 4–6, 12, 17–19, 64

‘9/11 as a European Event’, *see* Versluys, Kristiaan
1993 bombing, 26–30, 161 n. 8
nostalgia, 139–40, 170 n. 4, 171 n. 13

*Of Grammatology*, *see* Derrida, Jacques

*Of Hospitality*, *see* Derrida, Jacques
Oldham riot, 96–7, 168 n. 16

*see also* race

*On Cosmopolitanism and Forgiveness*, *see* Derrida, Jacques
open ending, 49, 141, 152
Orientalism, 88, 92, 99, 121, 142, 156, 168 n. 19
Other, the, 4, 54–5, 88, 99, 157–8

*Out of the Blue*, *see* Versluys, Kristiaan
outlaws, 40–1, 54, 74, 125

Pakistan, *see* South Asia
Paparone, Christopher R., 57
Papastergiadis, Nikos, 114, 170 n. 4

Partition, 37–9, 50, 90, 118, 128, 137, 162 n. 18
patriarchal ideology, 105–7, 119–20
Patriot Act, 136, 171 n. 12

*see also* Guantánamo Bay; Homeland Security; War on Terror(ism), the
Paul, Kathleen, 90
political, the, 34–6, 40–1, 51
Porteous, J. Douglas, 104
postcolonial literature, 8
‘post’-9/11, 1, 18–20, 154–5
post-9/11 paranoia, 16, 54, 156

*Precarious Life*, *see* Butler, Judith
Price, Joshua M., 103, 104, 105
privileged class, the, *see* elite, the
Protevi, John, 58
purdah, 108–10, 169 n. 26

race, 21, 95–7, 102, 168 n. 20
racial discrimination, 92, 94, 135
racial profile, 166 n. 4
racism, 94–5, 101–2, 167 n. 15, 168 n. 20
Rashid, Ahmed, 138
religion, 95, 99–100, 119
Christianity, 95, 141
Islam, 26, 95–100, 162 n. 13, 168 n. 19

*Reluctant Fundamentalist, The*, *see* Hamid, Mohsin
repetition in *Shalimar the Clown*, 28, 30, 41–2, 44–6
repression, 2–6
return of the repressed, the, 2, 30, 55
revenge, 46–51

*Rogues*, *see* Derrida, Jacques
Royle, Nicholas, 3–4, 28

*Uncanny*, The, 3

Rushdie, Salman

*Shalimar the Clown*, 1, 13, 19, 20, 21, 23–52, 55, 65, 71, 123, 124, 137, 154, 155–6, 157–8, 160–2
‘The Right Time for an Islamic Reformation’, 26
<table>
<thead>
<tr>
<th>Name</th>
<th>Pages</th>
<th>Notes</th>
<th>See also</th>
</tr>
</thead>
<tbody>
<tr>
<td>Said, Edward</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><em>Culture and Imperialism</em></td>
<td>154, 157</td>
<td></td>
<td></td>
</tr>
<tr>
<td>‘Traveling Theory’</td>
<td>58</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sandhu, Sukhdev</td>
<td>113, 166 n. 5, 167 n. 14, 169 n. 23</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Schirato, Tony and Jen Webb</td>
<td>10, 171 n. 14</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Schmitt, Carl</td>
<td>34–5, 162</td>
<td></td>
<td></td>
</tr>
<tr>
<td>self</td>
<td>4, 8, 42, 45, 52, 55, 126, 153</td>
<td></td>
<td></td>
</tr>
<tr>
<td>segregation</td>
<td>95, 97</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sen, Amartya Kumar</td>
<td>129</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Senam</td>
<td>108–9, 121</td>
<td></td>
<td></td>
</tr>
<tr>
<td><em>Shalimar the Clown</em>, see Rushdie, Salman</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shryock, Richard</td>
<td>148–9, 151</td>
<td></td>
<td></td>
</tr>
<tr>
<td>silence</td>
<td>142–3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Silverstein, Arthur M.</td>
<td>59</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sontag, Susan</td>
<td>59–60</td>
<td></td>
<td></td>
</tr>
<tr>
<td>South Asia</td>
<td>18–22</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bangladesh</td>
<td>89–94, 166 n. 5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>India/Indians</td>
<td>37–9, 162 n. 18</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kashmir</td>
<td>20, 24, 32, 34, 37–9, 137</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pakistan</td>
<td>128–33, 136–8, 162 n. 18, 167 n. 9</td>
<td></td>
<td></td>
</tr>
<tr>
<td>sovereignty</td>
<td>50, 55</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Specters of Marx, see Derrida, Jacques</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Spirit of Terrorism and Other Essays, <em>The</em>, see Baudrillard, Jean</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>state of emergency</td>
<td>55, 71, 73</td>
<td></td>
<td></td>
</tr>
<tr>
<td>stereotype</td>
<td>15, 97, 133, 139, 148</td>
<td></td>
<td></td>
</tr>
<tr>
<td>story within a story, see frame story</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>storytelling</td>
<td>148, 151</td>
<td></td>
<td></td>
</tr>
<tr>
<td>stranger</td>
<td>121–5, 142–8, 151–3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tagore, Rabindranath</td>
<td>118</td>
<td></td>
<td></td>
</tr>
<tr>
<td>‘Golden Bengal’</td>
<td>92, 118</td>
<td></td>
<td></td>
</tr>
<tr>
<td>telecommunication technology</td>
<td>60–1, 67</td>
<td></td>
<td></td>
</tr>
<tr>
<td>terror</td>
<td>1, 4, 6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>terrorism</td>
<td>21–35</td>
<td></td>
<td></td>
</tr>
<tr>
<td>bioterrorism</td>
<td>30</td>
<td></td>
<td></td>
</tr>
<tr>
<td>cyber-terrorism</td>
<td>64, 66–8, 71, 75, 165 n. 12</td>
<td></td>
<td></td>
</tr>
<tr>
<td>see also counterterrorism; War on (terrorism), the</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>terrorist attacks</td>
<td>6, 13, 27, 52, 65, 85, 98–100, 102, 134</td>
<td></td>
<td></td>
</tr>
<tr>
<td>seen also 9/11</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><em>Terrorists among Us</em>, see Emerson, Steven</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thatcher, Margaret</td>
<td>89, 93–4, 167 n. 10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Third World</td>
<td>82, 102, 132–5, 139</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Transmission, see Kunzru, Hari</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>trauma</td>
<td>9/11</td>
<td></td>
<td></td>
</tr>
<tr>
<td>‘Traveling Theory’, see Said, Edward</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Twin Towers</td>
<td>3, 5, 99, 124, 134</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ummah</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>unbelonging</td>
<td>6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>uncanny</td>
<td>1–5, 9, 19–21, 23, 27, 30, 42, 45, 56, 145, 155</td>
<td></td>
<td></td>
</tr>
<tr>
<td>in Bhabha</td>
<td>7, 130–1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>defamiliarization</td>
<td>23</td>
<td></td>
<td></td>
</tr>
<tr>
<td>definition of, 2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>déjà vu</td>
<td>27</td>
<td></td>
<td></td>
</tr>
<tr>
<td>double, the</td>
<td>30, 41–2, 46–7, 50, 55, 142</td>
<td></td>
<td></td>
</tr>
<tr>
<td>in Freud</td>
<td>1–2, 30, 41–2, 99, 124</td>
<td></td>
<td></td>
</tr>
<tr>
<td>in Kristeva</td>
<td>42, 49–50</td>
<td></td>
<td></td>
</tr>
<tr>
<td>political implications of, 3–5, 28–9, 55, 73</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>unhomely/unhomenliness (das <em>Unheimliche</em>), 1–2, 4–5, 7, 17, 20, 23, 85, 87–9, 91, 101–2, 125, 127, 157</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>United States (US)</td>
<td>50, 60, 77, 83, 142</td>
<td></td>
<td></td>
</tr>
<tr>
<td>American dream</td>
<td>123–4, 127</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Urdu</td>
<td>128, 146</td>
<td></td>
<td></td>
</tr>
<tr>
<td>US foreign policy</td>
<td>3, 24, 34, 50, 51, 123</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Van der Vliet, Virginia</td>
<td>60</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Versluys, Kristiaan</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>‘9/11 as a European Event’</td>
<td>14–15, 16, 17, 160 n. 11</td>
<td></td>
<td></td>
</tr>
<tr>
<td><em>Out of the Blue</em>, 17, 18</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Verton, Dan, 62
Vidler, Anthony, 2, 5, 23
Vietnam War, the, 24
violence against women, 89, 103, 108, 121
see also domestic violence
violence of law, 54–5
‘Violent Belongings and the Question of Empire Today’, see Kaplan, Amy
virus, 56, 58, see also autoimmunity; virology, 58, 70

Walcott, Derek, 138–9
war, 11–12, see under individual names
war of (media) network, 68
War on Terror(ism), the, 12–13, 73, 85, 87–8, 98–9, 101, 136–7, 153, 170 n. 11

‘We Are Already Afraid’, see Hamid, Mohsin
West, the, 9, 18, 27, 41, 55, 60, 70, 75
Western narcissism, 154
see also American-centrism; Euro-American-centrism; imperialism
Westernization, 135
white backlash/racism, 6, 91, 92, 94, 95, 100, 102, 121, 116, 156–7, 167 n. 13
see also race
Williams, Raymond, 114, 167 n. 11
womanhood/femininity, see gender
‘World and the Home, The’, see Bhabha, Homi
world literature, 7–8
World Trade Center, the, 14, 28–9, 41, 98–9, 124
World War II, 35, 90
Wright, Lawrence, 161 n. 8