



ANALYZING THE SOCIALLY CONSTRUCTED NATURE OF RACISM AND THE STEREOTYPING OF MUSLIMS AS MINORITIES FOCUSSING ON KAMILA SHAMSIE'S NOVEL 'HOME FIRE' APPLYING CRITICAL RACE THEORY

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Abstract

This research paper aims at analyzing the socially constructed nature of Racism, focussing on Kamila Shamsie's novel "Home Fire". Applying Critical Race Theory (CRT), the study is being carried out to examine how race operates as a system of power and oppression. The paper starts by exploring the historical transformation of race from a biological concept to a socially constructed concept. The research investigates the discriminated attitude towards Muslims in the Western societies, exploring negative stereotypes and Islamophobic attitudes. Drawing insights from "Home Fire" the study offers a better understanding of the discrimination experienced by Muslims in the western world. Through a critical lens, the research highlights the systemic nature of discrimination towards Muslims in the west intersecting with gender, class and nationality. By applying CRT principles, the study aims to challenge prevailing discourses and reveal the harmful effects of racial categorization. The research employs an exploratory approach with qualitative analysis, following MLA style.

Keywords: Racism, Critical Race Theory, Racial Discrimination, Stereotypes, Muslims, West

Introduction

This study explores Western anti-Muslim sentiments, commonly termed Islamophobia. In 1997, the Runnymede Trust's publication "Islamophobia: A Challenge for Us All" was pivotal, raising awareness in the UK about unfounded hostility towards Islam, leading to unfair discrimination and exclusion of Muslims from mainstream societal and political spheres (Runnymede 4). Defined as fear or prejudiced views towards Islam and Muslims, Islamophobia perpetuates misconceptions of Islam as monolithic and incompatible with modernity, making Muslims frequent targets due to their religious beliefs. Originating in 1991, the term was formally defined in the Runnymede Trust report as hostility towards Muslims, encompassing fear or dislike towards most Muslims (Runnymede).

This research analyzes Kamila Shamsie's novel "Home Fire", exploring themes of religious indoctrination, immigration, cultural assimilation, radicalism, and Islamophobia through the lives of two Pakistani families in England. The novel portrays the struggle of Muslim immigrants maintaining their cultural identity and traditional roles in English society.

The research employs Critical Race Theory (Delgado and Stefancic, 2001) as its theoretical framework, which posits that race is a socially constructed category used to perpetuate inequalities. Originating in the mid-1970s, Critical Race Theory emerged as a response to the stalling of civil rights progress, aiming to expose and dismantle racism inherent in legal and societal structures. It emphasizes the discursive and socially constructed nature of race, focusing on racial subordination, prejudice, and inequality with the goal of eliminating unjust hierarchies.

Research Objectives

1. To investigate racism as socially constructed notion in the western society with reference to Kamila Shamsie's novel *Home Fire*.



2. To explore the stereotyping of Muslims as minorities in the novel *Home Fire*.

Research Questions

1. How is racism socially constructed in the Britain society as presented in *Home Fire*?
2. How are Muslims stereotyped in the west in terms of religious and racial identity?

Significance of the Study

Home Fire, regarded as Shamsie's seminal work, has been extensively analyzed by scholars over time, yet seldom through the lens of critical race theory. This research aims to comprehensively explore marginalized minorities in the Western context by studying this novel, offering potential insights for future readers. The researcher anticipates this study will enhance readers understanding, broaden their perspectives on racism and literature, and contribute to their knowledge and insights.

The current research investigates issues faced by Muslims and other marginalized groups who experience discrimination and are perceived as inferior in Western societies. It argues that racism is socially constructed rather than biologically inherent, systematically benefiting Western societies while marginalizing and stereotyping non-assimilated groups.

Literature Review

In recent times, racism has evolved significantly from its historical manifestations. The expressions and practices associated with racism have undergone considerable change, leading to a more diverse understanding of the concept. Previously, racism primarily manifested through physical features such as skin color, emphasizing biological and hereditary distinctions among different races. However, in contemporary society, racial differences encompass a broader range of conceptual and non-physical attributes of human existence. Studies on racism have predominantly focused on legal documents, with Critical Race Theory (CRT), pioneered by Richard Delgado and Jean Stefancic (*An Introduction*), emerging from this legal analysis (Cook, 1995).

CRT, as employed in this research, views race as socially constructed and identifies racism as a systemic issue ingrained within laws, policies, and institutions. According to CRT, racism extends beyond individual prejudices; it is entrenched in societal structures that perpetuate inequalities. Originating in the United States, CRT examines how racism has historically shaped legal institutions and continues to influence various aspects of contemporary society, including justice systems, education, employment, housing and healthcare. Ultimately, CRT posits that structural forms of oppression rooted in social systems contribute to sociological, political, and economic disparities between white and non-white individuals, affecting their income, legal protections, rights and social status (Samson et al., 1998).

Key principles of critical race theory include: First, racism is ordinary, not aberrational—indicating that it is persistent and challenging to eradicate. The second principle, "interest convergence" or material determinism, suggests that racism often serves the interests of both white elites (materially) and working-class people (psychologically), leading to minimal societal incentive for its elimination. The third principle, the "social construction" thesis, asserts that race and racial categories are socially constructed products shaped by societal beliefs and interactions. Fourth, differential radicalization highlights how dominant societies radicalize various minority groups based on changing societal needs, such as labor market demands. Fifth, intersectionality and anti-essentialism reject the notion of singular, unified identities, recognizing individuals' multifaceted identities. Lastly, the concept of a unique voice of color emphasizes the importance of narratives from marginalized groups in shaping legal and societal narratives, advocating for diverse perspectives (Delgado and Stefancic 7-9).



"Brick Lane" (2003), a novel by Monica Ali, examines racism within British society through the protagonist Nazneen's experiences. The novel explores the intricate effects of racism on individuals and communities, emphasizing resilience in overcoming prejudice. Ali delves into themes of assimilation, identity, and cultural differences, highlighting challenges faced by immigrants in navigating racism in their everyday lives. "Brick Lane" offers a profound exploration of racism's complexities, weaving personal journeys and resilience amidst diversity, and is acclaimed for its nuanced portrayal of the immigrant experience and its illumination of racism within Western society (Ali).

"My Son the Fanatic" (1994), a short story by Hanif Kureishi, addresses racism and xenophobia in Western society. The narrative critically examines how these prejudices impact individuals and communities, depicting the challenges and systemic barriers faced by immigrants. Kureishi's work illuminates the complexities of racism, illustrating its profound influence on individuals' beliefs and actions while serving as a critique of societal prejudices and their consequences (Kureishi).

Ibrahim Khokhar and Muhammad Iqbal(2022) discuss the framing and stereotyping of Muslim identity in Western societies post-9/11, drawing on Peter Morey and Amina Yaqeen's work "Muslims in the Frame" (2010) and Hamid Dabashi's concept of the "House Muslim" (2011), particularly in relation to Kamila Shamsie's novel "Home Fire". They explore how Muslim identity markers such as beards, hijabs, and prayers are often ridiculed as symbols of ignorance, backwardness, and extremism. Conversely, the "House Muslim" archetype is perceived as civilized and assimilated into Western culture, while Muslims who do not conform to this image are labeled as conservatives, criminals, or marginalized. This research highlights the complexities of Muslim identity in a context of new forms of racism in Western societies, where the hijab and other aspects of Muslim identity are contentious issues, and where Muslims are categorized into "House Muslims" (conforming) and "field Muslims" (non-conforming).

Claire Chambers(2018) analyzes Kamila Shamsie's novel "Home Fire" through the lens of Spivak's "Sound and Fury", praising Shamsie for challenging stereotypical views of Muslims and depicting the realities of everyday life through a post-colonial perspective. Chambers considers "Home Fire" as a powerful novel that explores themes of violence and radicalization often associated with Muslims, portrayed through multiple narrative tones.

Edward Said, in his seminal work "Orientalism" (1978), defines orientalism as a framework through which the West views and manipulates the Orient, emphasizing the Western dominance in constructing narratives about the East. Said critiques how Western imperialism has historically portrayed the Orient as exotic, inferior, and in need of Western civilization. He argues that orientalism is not merely a political or scholarly subject but a pervasive geopolitical discourse that perpetuates Western superiority and justifies colonial practices, relegating the East to the position of the "other". Said's analysis underscores how narratives of the Orient have been instrumental in maintaining Western hegemony and shaping global perceptions.

Edward Said's book "Covering Islam" was groundbreaking as the first comprehensive study of how Western media portrays Muslims, highlighting how media bias leads to misinterpretations of Islam and Muslims. David Gilborn's article "Rethinking White Supremacy" (2006) explores how critical race theory reveals the central role of white supremacy and its radicalizing impact on non-white populations. Critical race theory, while not a recent concept, has gained prominence due to events like 9/11, contributing to the emergence of Islamophobia. The perception that Islam and the West are in conflict has fueled alarmism among Western leaders, portraying Islam as a threat to Western civilization.



Another significant study is Tufail Muhammad Chandio's research "Negotiating Post 9/11 Muslim Identity"(2017), which examines how discrimination, profiling, and Islamophobia intensified post-9/11, leading to Muslims being perceived as enemies or terrorists. Chandio discusses how media coverage has played a pivotal role in shaping negative perceptions of Muslims, influencing public opinion and exacerbating social tensions.

In Kamila Shamsie's novel "Home Fire" (2017), she exposes how the British government exploits vulnerabilities among immigrant Muslims in Britain. Shamsie critiques Western society's mistreatment and discrimination of Muslims, which she argues stems from fabricated ideologies. She contends that Western perceptions of Muslims as extremists are socially constructed rather than grounded in biological realities. Shamsie explores how the hijab, a symbol of Muslim identity, is viewed with suspicion in Western society.

Recent manifestations of racism differ significantly from historical practices. While past racism focused on physical attributes like skin color, contemporary racism encompasses broader, conceptual aspects of human existence. This evolution reflects a shift from biological and hereditary markers to more abstract forms of racial differentiation, highlighting changing social attitudes and structures (Shamsie).

"Home Fire" is a contemporary retelling of Sophocles' *Antigone*, focusing on two British Muslims families in contemporary England. The first family is the Pashas; 28-years old Isa and her 19-year-old twin siblings, Aneeka and Parvaiz. The second family central to the story is the Lune's; Kara mat Lone, his Irish –American wife, Terry, and their 24 –year old son, Emmons. While both families have roots in Pakistan and both consider themselves to be fully British, the fact that the Pashas adhere to more conservative Muslims practices makes them feel like outsiders, while the Lune's are more assimilated into non-Muslims British society. Shamsie thus highlights the conflict between what it means to be Muslims and what it means to be British, using the differences and similarities between the two families to examine how conservative Muslims are disproportionately subjected to racism and Islamophobia. Shamsie suggests that despite Muslims people's efforts to simultaneously honor their religious and cultural traditions and to be accepted by the western they call home, discrimination often forces them to choose one aspect of their identity over the other.

In a review about "Home Fire" by Rahul Jacob (2018) in *The Financial times* in which he said: *Home Fire*, Shamsie's seventh novel is set against a backdrop that is instantly recognizably: the rising prejudice that Muslims in the west now face, which is only worsening at a time when some of their young become militants or join ISIS a literary thriller about prejudice and the slide into radicalization, but it is also an expensive novel about love mostly a domestic saga, although the distance between working class Webley and the Lunes home in posh Holland park is marked by a class divide, sometimes jarringly amplified by Shamsie similarly, the ending seems alternately as if it were a made-for-television event that is impossible to draw yourself away from and a morality play that underlines the folly of our political zeitgeist (Jacob).

Ni Wayan Yunitri (2019) examines the novel *The Hate You Give* by Angie Thomas with perspective of racism. He has intended to find out the extrinsic elements that were exposed in the novel and to analyze how the story reflected the racism in America. It is found that the novel *The Hate You Give* reflects both the racism that is done by individual or institution namely; police and companies. The racism is reflected through a realistic depiction which is created based on the real phenomenon in America. The individual racism is done by humiliating and discriminating the people African-American people as inferior people. White individuals frequently mock African Americans using derogatory language. Yunitri's article examines the discrimination faced by Black people in America.



This research aims to investigate the social construction of race through an analysis of racial discrimination in Kamila Shamsie's *Home Fire*. To achieve this goal, the researchers have explored various perspectives from Critical Race Theory and relevant authors, along with reviewing previous journal articles and studies on similar themes.

Research Methodology

In this research, the qualitative research methodology is used. The researcher has two main sources of data to fill the gap in the research. The primary data source is the novel *Home Fire* by Kamila Shamsie. The secondary data sources are books, journals, articles and multiple online sources. The present research utilizes the theoretical paradigms of Richard Delgado and Jean Stefancic(2001) of critical race theory, in order to achieve objectives of the study. The "critical race theory(CRT)" is a collection of activists and scholars interested in studying and transforming the relationship among race, racism and power. The movement considers many of the same issues that conventional civil rights and ethnic studies discourses take-up, but places them in a broader perspective that includes economics, history, context, group and self-interest ,and even feelings and the unconscious"(Delgado and Stefanick).

Data Analysis

Racism as Socially Constructed in the Western Society

This chapter deals with the textual analysis of the *Home Fire* by Kamila Shamsie. This study particularly strives to analyze, understand and evaluate specific and relevant sentences and characters in the light of Richard Delgado and Jean Stefancic theoretical insight of Critical Race Theory. The present study focuses on exploring the social construction of race within a western context and observe racism as socially constructed in the Western World by providing evidences from data extracted from the text.

The concept of the nature of race being socially constructed holds that race is a product of social thoughts and relations. Not objective, inherent or fixed, they correspond to no biological or genetic reality; rather, races are categories that society invents, manipulates, or retires when convenient (Delgado and Stefancic 7). People with common traits, of course, such as skin color, physique, and hair texture. But these constitute only an extremely small portion of their genetic endowment, are dwarfed by that which we have in common, and have little or nothing to do with distinctly human, higher-order traits, such as personality, intelligence and moral behavior. That society frequently chooses to ignore these scientific facts, creates races, and endows them with pseudo-permanent characteristics is of great interest to Critical Race Theory(Delgado and Stefancic 8). Khiara M. Bridges, in his book *Critical Race Theory-A Primer*(2019) has discussed that the social construction of race associates "mental, emotional, and political capacities" with physical traits, such as skin color or facial features"(Bridges 128-129).

Manipulation is a strategy used by Karamat Lonne. He is a Home Secretary who has Muslim background. He hid his religious identity in order to get political benefits. He betrayed his own fellas (British Muslims). British Muslims 'struggle is harder, because they are controlled by non-Muslims as well as Muslims.

Karamat Lone had dealt with the issue of Adil Pasha mercilessly while he was an MP, similarly he dealt with Parvaiz Pasha but this time more mercilessly as he was British Home Secretary then. He says Parvaiz is the enemy of British state because he has joined jihadi group which is against the state of British .When Karamat speaks about Parvaiz death on the news and the interviewer begins to describe Parvaiz as a British citizen. Karamat seeks to strip Parvaiz of citizenship, even when Parvaiz is dead. Since his taking the charge of the office of the Home Secretary he recounts. "I assumed I am going cut you off to there, Nick. "As you know, the day

office I revoked the citizenship of all dual nationals who have left Britain to join our enemies. My predecessor only used these power selectively, which as I have said repeatedly, was a mistake" (Shamsie 188).

Karamat Lone asked his son to hide his religious identity. He chooses to avoid practices related to Islam. In utterance "I would be nervous about a home secretary who is spoken openly about his atheism but secretly recites Muslims prayers" showing how Karamat has adopted western culture and life style and is afraid of negative perception. That is why he is reluctant to reveal his religious identity:

You know I grew up a believing Muslim. Didn't parents harm anyone but myself with it" I didn't know that, actually. I mean, I knew your parents made you go to the mosque and fast and stuff, but I didn't know you really believed." "No? Well, I did. That's how I was raised .There are still moments of stress when I recite Ayat al -kursi As a kind of reflex." "Is that a prayer?" "Yes. Ask your girlfriend about it .Actually, no, I'd prefer it if you didn't mention it to anyone." "You should not have to hide that kind of Thing." "I'd be nervous about a home secretary who's spoken openly about his atheism but secretly recites Muslim prayers. Wouldn't you? (Shamsie78)

Lone deceives his own people in order to get political position as a Home Secretary. Moreover, the home secretary who has Pakistani background can be seen as an internalized person whom his mind has been controlled by the colonies.

Earlier knowledge of Parvaiz about Islam is very superficial; he shows no real spiritual commitment. He was aware of Islamophobic attitudes of the society where he finds himself, so he demonstrates no affiliation with the religion that can only aggravate his alienation. "He was a Muslim, of course; he believed in God and went to the mosque for eid prayers, and put aside 2.5 percent of his income for zakat..... But beyond that, religion had, since early childhood, been a space he'd vacated rather than lived in, in the shadow of Isma's superiority". (Shamsie 130).

Cultural and Institutional Manifestations of Racism as Presented in *Home Fire*

Institutional racism is "what happens when institutions and structures operate in a race neutral manner that nevertheless perpetuates historical racial disadvantages and produces new form of racial disenfranchisement" (Bridges 173). Institutional racism is an unintentional system of "unspectacular, race, neutral laws, policies, procedures and program that sustain the racial hierarchy that was intentionally constructed and maintained during pre-civil rights era" without any "evil man behind the curtain ,designing and operating the institutions that form the stuff of institutional racism" (Bridges 148).

Shamsie is a contemporary reimagining of Sophocles Antigone that explores the institutional manifestations of racism in the context of the post-9\11 world. The novel presents several institutions that perpetuate systemic racism, including the media, the criminal justice system, and the government. The media is portrayed as an institution that perpetuates stereotypes and fuels Islamophobia. The media's portrayal of Muslims is often negative, associating them with terrorism and extremism. This is evident in the way the media portrays Pervaiz's character that is manipulated into joining ISIS. Parvaiz represents British Muslims in the novel. He becomes the victim of ISIS. He is 19 years boy who has a twin siblings. ISIS creates misconception in order to convince British Muslims ISIS tend to choose teenagers as their target.

ISIS promised British Muslims to get security and better life in Middle East. They brainwashed British Muslims as if they doing it to defend Islam. Farooq, the recruiter of ISIS convinced Pervaiz to join the jihadi:

They want you in the house, doing their shopping and mowing the garden, so they've tried you to keep a boy, a child in need of a mother that older one particularly, you know what I mean?...Tell her it is written in the Quran," Men are in charge of women because Allah has made one of them to excel the other." And by Allah's law, you, not your Women, dispose of your property. (130)

Isma, is the eldest twin siblings of Pervaiz. She is a practicing Muslim and wears hijab. Because of her appearance and Muslim background, Isma is detained at the airport and Interrogated for hour's. Using Isma's example, Shamsie foregrounds the issue of othering, Which especially manifests in western countries? "Do you consider yourself British?" the man said. You Do." "But do you consider yourself British?" "I've lived here all my life." (Shamsie 8).

Deception toward Muslims by British Government

In Kamila Shamsie's novel *Home Fire* the deception of British government deception towards Muslims is portrayed through the character of Karamat Lone, the British Home Secretary who is of Pakistani Muslim origin. He is a controversial figure who has rejected his Muslim identity to assimilate into British society and politics. He represents the British government's deceptive stance towards Muslims, promising to protect their rights while simultaneously implementing policies that infringe upon them:

He used his identity as a Muslim to win, then jettisoned it when it started to damage him... Working class or millionaire, Muslim or ex Muslim, proud son of migrants or Anti-migrant, modernizer or traditionalists? Will the real Karamat Lone please stand up? And the Final blow, again from Anonymous Cabinet Member: "He would sell out anyone, even his own son, if he thought it would move him closer to number 10.(Shamsie178)

The above statement shows that in the beginning, the home secretary used his identity as a Muslim to get many votes from the Muslim majority, in the end when he was already in the British Parliament he betrayed British Muslims. People from the west consider the culture and traditions of the east to be inferior. This also holds true for the people from the east living abroad. Karamat Lone is a representation of such people who adhere to Western values and is more proud of western culture than any other group.

Power Dynamics and Racism in Shamsie's novel Home Fire

Power dynamics are evident throughout the novel, particularly in the relationship between the British government and its Muslim citizens. The character of Karamat Lone, the British home secretary, embodies this power of dynamic. Despite being of Pakistani descent, Karamat has assimilated into British society and uses his position of power to enforce policies that are discriminatory towards Muslims. This highlights the power imbalance between the government and its marginalized citizens:

There is nothing this country won't allow you to achieve –Olympic medals, Captaincy of the cricket team, pop stardom, reality TV crowns. And if none of that Works out, you can settle for being home secretary. You are weare, British. British accept this. So do most of you. But for those of you who are in some doubt about it, let me say this: Don't set yourself apart in the way you dress, the way you think. The outdated codes of behavior you cling to...And look at all you miss out on because of it. (89)

The quote shows Lone is trying to persuade British Muslims to adopt western culture and life style. He thinks this is a strategy for Muslims in order to avoid from discrimination and prejudiced. Although Britain is a multicultural and multiethnic country, which means many

kinds of culture or ethnics live in Britain freely. However, not all people get this freedom to show theirs especially the Muslims.

Stereotyping of Muslims in terms of Religious Identity and Race

Home Fire by Shamsie is a contemporary reimagining of Sophocles' tragedy "Antigone" set in the context of the lives of British Muslims. The novel explores the stereotyping of Muslims in terms of religious identity and race, and how these stereotypes can lead to discrimination, prejudice, and misunderstanding. The novel's characters particularly, the Pasha family, are often judged and stereotyped based on their Muslim identity. Isma, Aneeka, and Parvaiz are British –born Muslims of Pakistani descent, and their lives are heavily influenced by the stereotypes and prejudices they face.

When Isma travels to America, she tried not to bring anything with her that takes attention to the people toward her at the airport. The evidence of this act is portrayed in Heathrow airport during Isma's interrogation. The officer was very thorough in inspecting Isma's belongings. Even though there was no item that typically raised suspicion, such as Quran, family pictures, or books related to her academic interest, the officer still went through each item of Isma's clothing. Instead of just searching for hidden pockets, the officer also seemed to be interested in the quality of the material used in Isma's clothing. "No Quran ,no family pictures, no book on her area of academic interest –but even so, the officer took hold of every item of Isma's clothing and ran it between her thumb and fingers, not so much searching for hidden pockets as judging the quality of the material"(Shamsie3).

Eamonn was raised in a secular family with almost no connection to his Islamic ancestry finds Isma's decision to wear the turban surprising. He does not understand why a person would want to set herself apart so much. Although he intends his comment as a joke:

Can I ask you something?' he said. Although he intends his comment as a joke, "can I ask you something?" he said. ' The turban. Is that a style thing or a Muslim thing?' 'You know, the only people in Massachusetts who have ever asked me about it both wanted to know if it's a style thing or a chemo thing.' Laughing, he said,' cancer or Islam –which is the greater affliction? (28)

It becomes clear that Eamonn views Islam, and specially public manifestations of Muslim faith, as a hindrance. Aneeka, the middle sibling, faces discrimination and prejudice because of her decision to wear a hijab, a visible marker of her Muslims identity.

Subordinated and Secondary Position of Muslims in Britain

"Home Fire" by Kamila Shamsie is a novel that delves into the complex issues of identity, loyalty, love, and the position of Muslims in Britain. It presents a poignant narrative of the subordination and marginalization of Muslims in British society. The novel revolves around the lives of three British-Pakistani siblings, Isma, Aneeka ,and Parvaz, who are trying to navigate their lives in Britain while dealing with the stigma attached to their jihadist father's legacy. The novel presents the subordinated position of Muslims in Britain through the experience of these characters .

Pervaiz, the youngest sibling, is manipulated into joining a Jihadist group due to his vulnerable state as a marginalized Muslim in Britain. His character represents the young Muslims who are lured into extremism as a result of feeling alienated and disenfranchised in their own country. Farooq succeeded in playing Parvaiz feelings by persuading him that his father was man of courage and if you want to get that kind of fame you will have to come with me. It shows that because of the insecurities which he was facing in Britain as secondary position he immediately agreed upon the statement of Farooq that when he will go there he will get all the benefits which white British are gaining here and they are subordinated. "Parvaiz would listen to those



stories of his father which he'd always yearned –not a footloose boy or feckless husband, but a man of courage who fought injustice, saw beyond the law of national boundaries, kept his comrades 'spirits up through times of darkness"(Shamsie147).

Aneeka is closer to her brother Parvaiz. When she comes to know, that it is none other than Isma who passed the information regarding Parvaiz activities to the police, she expresses her anger by not talking to her. Isma finds it difficult to convey her that sooner or later the authorities would have to come to know about it and then, in case of her not co-operating with them, the whole family would have been the victim of British government."Isma, you've made our brother not able to come home. Isma touched her sister's face on the screen, felt the cold glass. Shh, listen to me. People in the neighborhood knew. The Police would have found out. There was nothing I could do for him so I did what I could fo ryou, for us"(Shamsie42).

Isma being the eldest among her siblings, has to act with sanity such a situation of emergency. This is what she tries to convey Aneeka who is unable to comprehend the prevailing Islamophobia in British society and its implications for Isma and her sister when Parvaiz has been discovered to be a member of terrorists' organization.

Conclusion

This research explores the social construction of race in Kamila Shamsie's novel "Home Fire," focusing on the stereotyping of Muslims as minorities and their marginalized position in British society. "Home Fire," Shamsie's seventh novel, was longlisted for the Man Booker Prize in 2018 and won the Women's Prize for Fiction the same year, gaining significant acclaim. The novel delves into the prejudice faced by Muslims in the West, particularly after 9/11, and portrays Pasha's family, migrants from Pakistan to England, grappling with discrimination rooted in their Islamic identity.

In "Home Fire," Kamila Shamsie explores the contrast between assimilated British Muslims, like Karamat Lone and his son Emonn, who are accepted in society due to their Westernized identities, and those who maintain their religious roots and face conservatism labels. Karamat hides his Muslim identity to advance politically, betraying his community upon becoming Home Secretary. Shamsie critiques societal biases post-9/11 and 7/7, challenging stereotypes perpetuated by extremist groups like ISIS, emphasizing Islam's true essence as a religion of peace and tolerance.

After 9/11 and 7/7, Muslims in the West often face prejudice and stereotypes, being wrongly associated with terrorism. Extremist groups like ISIS misuse Islam's name for their own agendas, despite Islam prohibiting the killing of innocents in the name of jihad. True Islam promotes peace, love, and patience.

This research delves into the challenges faced by British Muslims in Western society, where they are often stereotyped as conservatives based on societal perceptions. It examines how Muslims struggle to maintain their identity amidst biased attitudes in British society. Additionally, the study explores the social construction of racism. In "Home Fire," Kamila Shamsie deeply explores racism, revealing its profound impact on identity, prejudice, and belonging in contemporary society. Through characters like Isma, the novel vividly portrays the subtle yet pervasive nature of racism and discrimination. It underscores how individuals are marginalized, stereotyped, and unfairly treated due to their race, religion, or background.

Shamsie adeptly explores the intricate dynamics of racism, illustrating how societal biases shape personal identities and relationships, with profound consequences. Through themes of love, loyalty, and political tensions, she paints a vivid picture of the realities faced by individuals confronting racism. The novel serves as a powerful reminder of racism's enduring impact, urging readers to confront prejudices and consider the role of empathy, solidarity, and



social justice in combating discrimination. Shamsie's narrative not only entertains but also educates, prompting critical engagement with issues of race and identity. "Home Fire" offers valuable insights into using literature to examine social issues, particularly racism, and encourages meaningful discourse on equality and inclusion. This study employs critical race theory to explore racial discrimination experienced by minorities in Western cultures, highlighting the marginalization of Muslims and other marginalized groups. It underscores the significance of understanding these issues in disciplines such as gender studies, sociology, and xenophobia research.

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