Displaced Realities and Negotiated Identities in Migrated Locales: The Constraints of Borderland in Pakistani Diaspora

[1]**Faizan Abbas**
[2]**Sareer Ahmad**

[1]MPhil Scholar, Department of English, Air University
faizanabbas031305@gmail.com
[2]Lecturer, Department of English, Air University
Sareer.ahmad@mail.au.edu

Abstract

This study examines the intricate dynamics of borders, both physical and psychological, and their profound impact on the lives of immigrants as depicted in Mohsin Hamid's The Last White Man (2022). Borders, usually viewed as political and social boundaries, create contested spaces where cultural, social, and political identities intersect. These borders not only divide nations but also create divisions within societies, leading to confusion and challenges in identity formation. Drawing from Anzaldua's borderland theory, this research explores how psychological borders emerge alongside physical ones, shaping the experiences of immigrants and their interactions with host communities. Through close reading of the novel, the study investigated the role of psychological borders in treating immigrants as "others" and perpetuating societal misunderstandings. Additionally, it examined how these borders contribute to the marginalization of immigrants, keeping them at the periphery and perpetuating radicalized perceptions. By shedding light on the complexities of psychological borders, this study aims to provide valuable insights into the mistreatment of immigrants beyond physical boundaries and the challenges they face in establishing their identities across borders.

Key Words: Borderland, Pakistani Fiction, Psychological Bordering, Hybridity, Identity

Introduction

Anzaldua discusses the borderland theory in her seminal work Borderlands/La Frontera: The New Mestiza (1987) that borders are the lines that define the distinction between two landscape entities, primarily viewed in a political and social context. They create disputed spaces where two geographical and cultural entities meet and question the physical, cultural, and political segregation among countries. These spaces are fluid and contested, blurring the lines of political, social, educational, and economic aspects. Additionally, borders are formed and maintained for either political or social purposes to establish hegemony over another. It is the harsh reality that an individual confronts the diverse complexities of identity crises after traversing the

borderlands. The question of identity, usually created by political entities, often poses a challenge for people living on either side of a border. Art and literature have been used to represent and raise concern and awareness about these borders and the spaces they create (Prokkola, 2009).

The individuals responsible for establishing borders have assigned various interpretations to them based on their intended use (Vollmer, 2017). The psychological border is a term used to describe an individual or collective state of mind triggered whenever we think about crossing a physical or symbolic boundary (Castlello 2016). Anzaldua (1987) explored this concept while arguing that psychological borders are not limited to one specific geographical area and can be observed when people are from different races, societies, and cultures. This can result in questioning the identities of such individuals in the name of human welfare. The objective of a recent study is to explore the role of psychological borders in treating immigrants as others in the novel The Last White Man (2022) by Mohsin Hamid.

The discussion surrounding borderlands revolves around creating a division between those seen as insiders and outsiders based on ideology rather than physical barriers between nations. Furthermore, the discourse elucidates the influence of globalization on the treatment and portrayal of individuals as they traverse these physical boundaries. It is important to note that borders are inconsistent, as different people created them for various purposes. In this regard, the study aims to shed light on the impact of maltreatment and resentment from the host community on the psychological well-being of immigrants. Additionally, while utilizing Anzaldua's (1987) theory of psychological borders on the selected data, the study aims to bring attention to the various stages that immigrants go through while living in a host community.

Literature Review

Stephen (2008) asserts that Anzaldua (1987) has influenced the understanding of borderlands. Her perspective defines borderlands as both geographical and metaphorical spaces. Although psychological borders have no natural physical markers, people are aware of their presence and representations in their minds (Omoniyi, 2014). According to Balibar (2004), the concept of borders is not just a

geopolitical tool to highlight physical and ideological differences but is also used to create a distinct identity. Clark (2000) introduced the idea of work-family borders, which refer to the boundaries within a family member that define their roles in both the workplace and the family. He referred to these as "blurring boundaries", which can be observed when an individual integrates work and family life, especially when working from home or using modern technology, and may ignore the needs of other family members.

Hagen (2009) has quoted Kenichi's opinion that nations have lost their ability to control the global economy and their essential role as significant participants in the current era of a world without borders. Anzaldua, as cited in Stephen's work (2008) has influenced the understanding of borderlands. Anzaldua's perspective defines borderlands as both geographical and metaphorical spaces. These spaces are where people encounter social injustice based on class, gender, sexuality and race and face spiritual transformation and psychic processes of exclusion or identification of feelings between cultures, languages, or places.

After the tragic event of September 9/11, the American government compelled Muslim immigrants to depart from the United States of America. Immigrants from various racial backgrounds, particularly those from South Asia and the Arab region, were subjected to both physical and psychological abuse (Ahmad, 2002). Herbert (2008) asserts that the occurrence of violence in the name of patriotism and the act of murdering in the name of love for America, which were once regarded as criminal acts, were extensively seen and led to heightened tension among various nations and races. In this regard, Hannaford (2010) introduces the notion of two distinct realms: The New American World and the World of Muslim.

Clifford (1994) discusses migration and its different forms, like illegal, legal, and voluntary migration. It also analyses the impact of these movements on the psyche of immigrants. Saint-Blancat (2014) argues that migration is a psychological struggle that starts from the day of displacement till the struggle of returning home. The struggle is primarily observed in the first generation of immigrants, and the following generations may lose their sense of belonging to their native land. (Clifford 1994). Over the past seventy years, there has been a substantial change in population

movement, with many people migrating from their home country to foreign lands. Lee (1966) outlines the reasons behind this large-scale migration and identifies various factors that push individuals to leave their homes. When a family migrates to a new place with their children, they encounter several difficulties, as Odergaard (1932) mentioned. Bhugra (2003) studied the correlation between migration and depression. The study primarily aimed to determine the depression rate among migrant and non-migrant populations. Furnham and Bocher (1986) introduced the concepts of acculturation and deculturation.

Abdulqadir (2015) argues that the national identity formed during post-colonialism is not static and undergoes constant fluctuations based on the culture and environment, leading to a confusing sense of identity. Additionally, Hall (1976) suggests that since identity is not a fixed and stable notion, it exists as an unsettled space where different discourses intersect, leaving it as an unanswered query and this further brings the concept of hybridity.

Hybridity is a concept that emerges when people from diverse backgrounds, such as different countries, classes, dialects, or genders, come together, often representing diasporas. According to Gilroy's (1991) definition of diaspora, it goes beyond ethnic and national distinctions. Hybridity is a term that is often associated with the works of Fanon (1925-1961). In his book Black Skin, White Masks (1952), Fanon explores the alienation experienced by black colonial subjects who feel estranged in a foreign land. Loomba (1998) asserts that hybridity is mainly used to describe the mixing of different cultures in various ways. According to Bhabha (1994), hybridity has been moved from being associated with racism and biology to a spatial perspective.

Review of Previous Researches

Ullah et al. (2021) conducted a literature review that delved into the intricate interplay between borderlands, globalization, and identity, using H. M. Naqvi's novel Home Boy (2008) as a focal point. Drawing on Anzaldua's (1987) theories of psychological borders, the study explored how the convergence of globalizing forces such as migration and trade impacts individuals' sense of self and belonging.

In a study conducted by Mansoor (2012), the focus was on the identity crisis

portrayed in Home Boy, specifically the themes of post 9/11, identity, resistance identity, identity crisis, the "others", and terrorism. Similarly, Heidemann (2012) discusses the shift in identity construction of the protagonist and American society after the 9/11 attacks. In a study by Minhas (2016), the focus was on the psychological changes of Chuck, the novel's protagonist, as he adapted to American culture. She examined Chuck's behaviour using three phases of psychological transformation outlined by Fanon (1961). Ahmad et al. (2021) examine the concept of psychological borders, drawing from Anzaldúa's (1987) framework, within the narrative of Abdullah Hussein's Émigré Journeys (2000). It posits psychological borders not only as physical but also as mental and emotional spaces, where the coexistence of individuals from diverse cultural backgrounds engenders manipulation, anger, and hatred.

Three central inquiries are posed: the development of psychological borders by both hosts and immigrants, the role of these borders in treating immigrants as 'other' within the narrative, and the perpetuation of marginalization and radicalized perceptions of immigrant communities. The study reveals that psychological borders lead to the 'othering' of Muslim immigrants in Émigré Journeys, resulting in maltreatment and hostility from the host community, thus highlighting the intricate dynamics of migration, identity, and intergroup relations in literature Ahmad et al. (2021).

Research Gap

The review of previous studies on the issues that have been investigated, explored and analyzed in the current study shows that these concepts are challenging and have been important for researchers and scholars in the field of literature. There are proper and renowned definitions available with studies that show that borderlands and emigrated locales are real time issues that have impact on the lives of the people particularly in the backdrop of the mass migrations around the world wither due to war or economic issues. The review of previous literature also suggests that the novel The Last White Man (2022) by Mohsin Hamid has been analyzed from the perspective of racial alienation using Franz Fanon's theoretical perspective, oriental piece of work as a study of self, racial transformations and societal power, re-racialisation, and also from

the theoretical lens of identity crisis. Yet there is a dearth of literature exploring the novel from the theoretical dimension of Anzaldua's concept of borderlands, migrated locales, identity issues and hybridity at psychological levels.

Research Methodology

The constructivist approach values the significance of social construction and context in forming the perceptions and experiences of an individual. Guba and Lincoln (1994) argue that constructivist paradigm holds that reality is socially constructed and that it can be interpreted in many ways. This research paradigm is the most suitable for the current study. The Research is using the constructivist research paradigm for the profound discussion of the themes of borderland theory in Mohsin Hamid's The Last White Man (2022). On the basis of the selection of constructivist research paradigm, the most suitable research design is qualitative.

Theoretical Framework

The theory of psychological borders and their impact on immigrants' lives has been explored through Anzaldua's (1987) perspective on borderland theory which has been briefly discussed in her book *Borderland/La Frontera: The New Mestiza* (1987), according to Anzaldua. Borders are set up to define the places that are safe and unsafe, to distinguish us from them.

> A border is a dividing line, a narrow strip along a steep edge. A borderland is a vague and undetermined place created by the emotional residue of an unnatural boundary. It is in a constant state of transition. The prohibited and forbidden are its inhabitants. (p.3)

The concept of psychological, sexual, and spiritual borderlands is not limited to the southwest region but exists wherever two societies meet. These borderlands are marked by hatred, outrage, and maltreatment and can be found where different races, social classes, and privileges intersect. The term borderlands is often used in academic and literary circles to challenge the dominant power of narrow borders and provide a new perspective on history, land, and identity. Anzaldua (1987) highlights the physical entities of control over lands and their psychological impacts on immigrants. She discusses the formation of psychological borders after the physical ones and their role in marginalizing immigrants in their host country.

She also claims that the psychological, sexual, and spiritual boundaries are not unique to the Southwest. The Borderlands are physically present wherever two or more cultures intersect. They exist where people of different races live in the same area, where beneath (the lowest socioeconomic class), lower, middle, and privileged civilizations intersect. Hatred, indignation, and abuse are prominent features of the terrain. The selected novel has been analyzed using three key concepts from Anzaldua's (1987) book: identity consciousness, hybridity, and psychological conflict. The following are the key instruments considered for the current study:

One of the main reasons for the marginalization of immigrants and a major factor in the binary idea of "us" and "them", or othering, is the realization of the natives of the host country that the immigrant group, or the "other group", poses a threat to their own identity. This realization is thought to be self-awareness on the part of the immigrants concerning their identities. According to Anzaldua (1987):

> Certain faculties not only in me but in every border resident, colored or non-colored dormant areas of consciousness are activated and awakened. They want to rejoin the flock. They want to go with the herd. Nothing is comfortable but home. (p. i)

Anzaldua (1987) claims that although some immigrants intentionally embrace hybridity to escape rejection by the local community, others do so subconsciously as they just follow their head immigrants. As she puts it, "To avoid the rejection, some of us conform to the values of the culture; push the unacceptable parts into the shadows." (p. 20). In this concept, Anzaldua particularly argues about the self-realization and self-awareness of the immigrants regarding their identity.

Anzaldua (1987) asserts that some immigrants become hybrid unconsciously, just copying other immigrants while some consciously do so to gain acceptance by the host community. She further explains the psychological pressure immigrants feel while entering the host community and living while suppressing parts of their own cultural identity.

> Not only was the brain split into two functions but so was reality. Thus people who inhabit both realities are forced to live in the interface between the two, forced to become adept at switching modes. (p. 37)

In the context of the present study, Psychological conflict emerges when an immigrant adopts hybridity while blending their native culture with a foreign culture. This conflict arises when neither the native community nor the host country recognizes the identity of the immigrant. Anzaldua (1987) says,

> And I thought, how apt. Fear of going home. And of not being taken in. We're afraid of being abandoned by the mother, the culture, la Raza, for being unacceptable, faulty, and damaged. Most of us unconsciously believe that if we reveal this unacceptable aspect of the self our mother/culture/race will totally reject us. (p. 20)

In other words, when hybridity causes a social exclusion of immigrants from both cultures that results in psychological conflict. The present study attempts to explore how hybridity can lead to the feeling of dislodging from both cultures regarding the selected novel.

The research aims to provide a profound comprehension of borderland theory regarding Hamid's work. According to borderland theory, immigrants enter into psychological borders after crossing the physical borders, where they struggle with the complications of cultural diversity and displacement as depicted in *The Last White Man* (2022). The settlers of diverse cultures mostly cope with these issues by engaging themselves in the process of hybridity. Moreover, for understanding the newcomers' experiences the theory emphasizes the significance of acknowledging the multiplex interplay between identity, displacement, and sociopolitical borders.

Analysis

Hybridity in *The Last White Man*

At its core, hybridity involves navigating multiple, overlapping identities. For Anders, the transition from a white man to a visibly nonwhite man creates an immediate rupture between his previous life and his current reality. Hamid conveys this through vivid descriptions of Anders' altered interactions with the world.

> He had not known what to expect, but he had not expected to be invisible, and not invisible either, but scrutinized, stared at, as though he were an object, not a person (p. 17)

This passage captures the shift in Anders' social standing: his darkened skin makes

him both hyper-visible and dehumanized. He is no longer seen as an individual but as a representation of "otherness." This sense of alienation mirrors the experiences of immigrants or minority communities who find themselves marked as outsiders, regardless of their origins or contributions.

The alienation Anders feels is compounded by his own internal struggles. While his physical change is involuntary, it forces him to question his sense of self. Anders finds himself reflecting on how much of his identity was tied to his appearance and how much of it remains as that appearance changes. His transformation challenges his understanding of what it means to belong, to be accepted, and to be valued. In this way, hybridity is not just about adopting a new identity or adapting to a new culture it is about existing in the in-between, where the old self and the new self-coexist uneasily. In his change of colour, his first reaction is also that of disbelief. He thinks that:

> then of course the notion that he had changed color was a trick too, an optical illusion, or a mental artifact, born in the slippery halfway place between dreams and wakefulness,… (p. 01)

The transformation in his colour and the acceptance of the reality was real quick in him when he goes to the washroom. However, the emotion that raises in him is very strange and also symbolizes the understanding of white man towards the dark people that had accumulated in him for years. "…but above all the face replacing his filled him with anger, or rather, more than anger, an unexpected, murderous rage…" (p. 02). The extremity of rage denotes the internal intense hatred towards the coloured people that resided in Anders and the other white people of the city for a long time. This is centuries' old constructed perception in the minds of the white man i.e. a typical supremacist attitude. However, when his condition persists, he starts realizing the transformation. A psychological state of hybridity starts developing in him and he conforms to the new reality by coming into the shoes of the dark people. It is in this condition that he realizes what he and other white people had been doing with the coloured folks in the past.

Oona, Anders' partner, undergoes her own form of transformation. Though she does not experience a physical change, her relationship with Anders compels her to

confront her own assumptions and prejudices. When Oona's mother reacts with confusion and fear to Anders' new appearance, it forces Oona to examine her own feelings and values. "Her mother kept asking what had happened to Anders, and Oona, in her annoyance, snapped that nothing had happened to Anders, or rather that what had happened to Anders was happening to everyone, or at least to everyone who was changing" (p. 35). This moment highlights how Oona's perspective shifts as she witnesses Anders' struggles and the broader societal changes taking place around them. Oona's journey reflects a relational hybridity, where her identity is reshaped by her connection to Anders and her evolving understanding of what it means to belong to a community that is itself transforming.

Yet even within these emerging communities, the process of hybridization is not seamless. Those who have changed must still contend with the residual prejudices and fears of the untransformed. Hamid portrays a society in flux, where hybridity offers both the promise of a new kind of belonging and the reality of ongoing exclusion. Anders' interactions with his unchanged co-workers, for example, reveal that the psychological and social barriers he faces are slow to erode. These interactions underscore that hybridity is not a destination but a continuous negotiation one that requires both individuals and societies to reckon with their entrenched biases and assumptions.

Hamid uses Anders' and Oona's experiences to challenge the notion that identity is fixed or monolithic. As Anders reflects on his new reality, he begins to understand that his transformation is not just a personal event but part of a larger, inevitable shift. "We are all changing, Oona. Maybe that's the point. Maybe we've always been changing, and we just didn't notice, or maybe we didn't want to see it" (p. 134). This statement captures the essence of hybridity in the novel: it is not a sudden or singular event, but an ongoing process of adaptation and self-discovery. By depicting identity as fluid and ever-changing, Hamid suggests that hybridity is not an exception to the norm but a fundamental aspect of human existence.

In *The Last White Man*, Mohsin Hamid portrays hybridity as a universal, deeply human experience. Through Anders' transformation and Oona's evolving perspective, Hamid demonstrates that identity is never fixed. Instead, it is shaped by a

multitude of factors personal, social, and cultural that constantly interact and evolve. By including examples of Anders' alienation at work, Oona's conflicts with her mother, and the formation of new hybrid communities, Hamid provides a comprehensive exploration of hybridity's many dimensions.

Ultimately, the novel suggests that hybridity is not simply a response to external pressures but a natural part of being human. Whether through physical changes, relational shifts, or societal transformations, the characters in *The Last White Man* reveal that our identities are always in flux. Hamid's portrayal of hybridity challenges us to reconsider the boundaries that separate us and to embrace the complexity and fluidity of identity in an ever-changing world.

> … after he and Oona had gone, and he felt it hitting him, this image of his daughter many years hence, and he placed his brown hand on the side of her brown face, soothing her, his brown daughter, his daughter, and miraculously she let him. (p. 98)

One of the salient features of this psychological state of hybridity that the researcher has been able to find is the presence of the previous consciousness in the mind of the hybrid consciousness. The way Anders is placing his hand on the brown face of his daughter and inside him the thoughts that are running through speedily of the change that had occurred and is relatable when he sees his brown daughter. There is a sudden reminder of what has been in the past and it is miraculous to him that the brown child is accepting him as her father. In otherwise previous state of mind, it was not at all a possibility that the brown child could have accepted a white man as her father. Hence, no matter how strongly one amalgamates with the new realities, the impact of the old consciousness and perception remains on the individuals throughout the life.

Psychological Conflict and the Identity Consciousness in *The Last White Man*

According to Gloria Anzaldúa (1987), psychological conflict in immigrants arises when they are forced to live in the tension between two worlds one that is familiar and another that demands assimilation. The psychological border created by the host culture often leads to an internal struggle, where the individual must navigate between the identities they inherit and the identities they are expected to adopt. In *The Last White Man*, Anders's transformation is a stark example of this conflict. The change in

his skin color forces him into a state of liminality, where he no longer fits into the world he once knew. Anders is initially confused and unsettled by the change, grappling with a new reality where the identity he once took for granted is no longer relevant or even possible. As he observes in the novel, "His skin was dark, and the reflection in the mirror seemed a stranger to him" (Hamid, 2022, p. 23). This moment highlights the emotional and psychological dislocation he experiences.

> Anders stood, the pain in his hand muted by the intensity that had seized him, and he felt himself trembling, a vibration so faint as barely to be perceptible, but then stronger, like a dangerous winter chill, like freezing outdoors, unsheltered,…(p. 03)

The psychological conflict that germinates in him from the very start of the story continues for a long time throughout the novel until the city calms down again and people start rejuvenating and normalizing in the wake of their new realities. Even while crossing the psychological border of whiteness into blackness, Anders keep on living within the conflict. However, he is soon through with it. Yet the characters like Oona's mother and Anders' father are the ones who seem to not able to reconcile with the psychological conflict that arises in them. Till the end of the novel, they keep on thinking about the change as if they have not been able to reconcile with the new reality. Although, Oona's mother is in a position to accept the reality when she herself becomes dark that perhaps Anders and Oona were right and justified for the change had occurred. She also uploads the pictures of the couple in order to rectify her mistake. However, whenever, she looks at the daughter of Oona, her grand-daughter, she tries to tell the story of the white race, but realizes that the girl was not interest in the story anymore. It was a story that would die with her. The conflict of whiteness and blackness is never completely eliminated from the life of the mother. Owing to this conflict, she one way or the other, seems to remain conscious of her identity. It is because of this reason that she wants to relate the story of the white race with her grand-daughter. She wanted to feel and impart the supremacy of the white race to the girl. But things had changed to an extent that there seemed no need to remember that story anymore.

Oona, a character who plays a pivotal role in Anders's journey, represents the

complexities of identity as well. Initially, she offers Anders comfort and understanding, but as the narrative unfolds, it becomes clear that she too is navigating her own internal conflicts. Oona's struggles mirror the psychological borders discussed by Anzaldúa, as she too grapples with societal expectations and her own sense of self. Her mother's reaction to the transformations is telling: she views them with deep suspicion, believing them to be a "plot against their kind" (Hamid, 2022, p. 78). This belief reveals the deep-seated fears and prejudices that can shape a person's perception of others, particularly when these others are seen as outside the dominant culture. Oona, though sympathetic to Anders, also experiences a divide between her desire for connection and the reality of living in a world where such connections are fraught with tension.

As more individuals undergo similar transformations, the social and political climate becomes increasingly polarized. The changes in individuals like Anders and Oona push societal boundaries, leading to a redefinition of who is considered "acceptable" within the dominant social order. As the novel unfolds, it becomes clear that the physical transformation of individuals does not necessarily grant them acceptance or safety. The social response to these changes is violent and hostile. As Hamid writes, "militias form, vigilantism takes hold" (Hamid, 2022, p. 101), demonstrating the societal upheaval and external pressures that exacerbate the internal struggles of the characters. This external conflict, fueled by fear and suspicion, plays a significant role in the psychological conflict experienced by Anders, Oona, and others who undergo similar transformations.

This reaction from society reflects a deeply ingrained sense of racial hierarchy, one that cannot easily be overturned by physical changes alone. The characters, despite their own internal struggles and attempts to find belonging, are still viewed through the lens of their previous identities. Anders's father, initially resistant to the changes, experiences a shift in his perspective once he too undergoes the transformation. The father's shift from rejection to understanding highlights the complexities of identity in a world that is constantly in flux. As the narrative reveals, "The father realizes if he does not give Anders sanctuary, the militants will find and maybe kill him" (Hamid, 2022, p. 142). This moment of reconciliation between father

and son underscores the survival instincts that drive human relationships, especially in times of crisis.

In *The Last White Man*, the psychological conflict that Anders and others face is not just a personal one, but also a societal one. The novel suggests that race and identity are constructed along psychological borders, which function to keep individuals "othered" from the dominant culture. These borders, according to Anzaldúa (1987), are not always physical but are often mental and symbolic. They serve to separate "us" from "them" and to define who belongs and who does not. For Anders, Oona, and the other characters, these borders become increasingly evident as they navigate the world around them.

Discussion

The impact of borders on identity in *The Last White Man* is also psychological. Anders is not just navigating the external societal reactions to his transformation but is also engaged in an internal struggle to understand his new identity. His transformation highlights the fluidity of identity, particularly in relation to race, which has traditionally been viewed as a fixed category. The novel suggests that identity is not a singular, fixed essence but rather a complex and dynamic process influenced by societal borders that define who belongs and who is marginalized. Similarly, the second objective is to examine how immigrant community members are misinterpreted and mistreated within the larger society. In *The Last White Man*, the misinterpretation and mistreatment of Anders as a racial "other" become the central focus of the narrative. His transformation into a dark-skinned individual forces him into a position where society, which had previously viewed him as part of the white majority, now sees him as a member of a marginalized racial group. His new identity disrupts his previous social standing, and he begins to experience the systemic racism that dark-skinned individuals face in society. This shift is not just an external phenomenon; it becomes an internal crisis for Anders, as he navigates the profound dissonance between his former identity and the new one imposed upon him. His experience illustrates how race, as a border, dictates the way individuals are treated, often reducing them to stereotypes and denying them the complexity of their identities.

The societal mistreatment of Anders is also evident in how he is suddenly

marked by others as "other" based solely on his skin color. This highlights the racialized nature of societal borders, where individuals are categorized and discriminated against based on physical markers of race. The mistreatment that Anders experiences after his transformation exposes the vulnerability of immigrants and marginalized communities, who are often subjected to mistreatment based on preconceived notions, racial stereotypes, or xenophobia. The third objective is to investigate the role of borders in making the immigrants feel like lost beings on the other side of the border. In *The Last White Man*, Anders's transformation into a dark-skinned individual becomes a metaphor for the alienation and identity crisis that often accompany racial and cultural borders. As Anders tries to reconcile his former white identity with his new, darker-skinned identity, he experiences the intense psychological conflict of being caught between two worlds—his former identity as a white man and his new identity as a person of color. His transformation forces him into a liminal space where he is neither fully accepted as part of his previous identity nor fully embraced by his new identity. This liminal state is not only uncomfortable but also profoundly alienating, as Anders is forced to confront the borders that society imposes on him based on his race.

Anders's psychological journey mirrors the experiences of many migrants who feel that they are lost on the other side of the border—unable to fully embrace either their past identity or their new, transformed self. His struggle with racial identity reflects the broader psychological conflict faced by immigrants who are forced to navigate the emotional and cultural divides that define the "other" in society. In this sense, the transformation Anders undergoes is a symbolic representation of how borders—whether racial, cultural, or geographical—can leave individuals feeling lost and disconnected from their previous selves and their sense of belonging.

Conclusion

This study focused on exploring and analysing the research problem of borderlands and its limitation in the migrated locales while having impact on the lives of the people as presented in the Pakistani anglophone narratives. The concept of borderlands undertaken for the current study was not just about the physical border but mainly about the psychological bordering and its crossing over by the characters

and the kind of experiences that they go through in their lives. In order to explore this research problem, the theoretical dimension of Anzaldua's (1987) borderland theory was adapted in order to interpret the selected Pakistani works from the external lenses and see what kind of new interpretations and meanings could be deduced from the study. The theory explicitly talks about the psychological and physical borders but focusses more on the psychological aspects. The theorist opines that the crossing of the borders prompts individuals to pass through various processes that include hybridity, psychological conflicts and identity consciousness. Thus the objectives of the study were arranged in the similar manner keeping in view various dimensions of the theory of borderlands. Thus, the first objective of the study was to analyse how hybridity is represented by Mohsin Hamid in his selected novel after the characters pass through physical or psychological borders. The second research objective was to analyse the psychological conflicts that arise out of crossing borders and the third aim was to study the development of the identity consciousness in various characters of both the selected novel. The researcher developed the research questions in the similar manner based on research objectives.

This study was significant in many ways. Crossing border is one of the major phenomenon on the globe due to warfares and economic reasons. There is always a mass movement of the people in one or more than one parts of the world. In the past two decades the war on terrorism has forced many individuals to from various countries like Syria, Iraq, Palestine, Afghanistan, and Yemen to migrate on massive scale giving rise to various physical and psychological issues. Mohsin Hamid is one of those Pakistani diasporic writers who experiments with the ongoing issues in specific manner trying to elucidate that some of the binaries that exist in the world and affect the lives of millions of people on daily basis are social constructions. Out of these binaries the construction of "us" and "them" at different levels of economy, religion, race, colour of skin, and even regions are the foremost ones which need to be understood in true letter and spirit. His is a call towards universal humanity that is to be promoted for the peaceful co-existence in the world. He is also a global writer who has wide reading in the world.

Recommendations

During the course of this research, the researcher found that this interesting and illuminating study could pave ways for further studies. First of all, more studies can be conducted in this area by broadening the canvas and incorporating other Pakistani Anglophone novels. The researcher also recommends that all the areas where borderlands exist as in Syria, Iraq, Yemen, Afghanistan etc. the novelists from these areas could also be selected and their works could be analysed in detail to study the borderlands and the limitations in migrated locales. This would make the study global and more interesting for the students of literature and cultural studies. Another recommendation that the researcher wants to make is in the domain of psychological bordering which might exist in all those regions of the world where natives have interacted with the foreigners. In all these areas including the great region of Africa, the native experience might tell a lot about the psychological borders that develop among the humans. If the concept of borderlands is more psychological, which in the current study could be proven easily based on the analysis of Hamid's novel, then it is very likely that these psychological borders exist everywhere in the world. The intensity of these borderlands and influences on the migrants would be more owing to the global interconnection of human beings due to technological advancements. Thus the researcher recommends, that more borderland theories could also be incorporated in further studies and the issues of negotiations and transformations not just in the context of hybridity and identity could also be explored further.

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