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**DOUBLE CONSCIOUSNESS AND OTHERNESS IN THE LAST WHITE
MAN BY MOHSIN HAMID: A POSTCOLONIAL STUDY**



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Abstract

The following research is a descriptive study of the novel *The Last White Man* by Mohsin Hamid from the perspective of postcolonialism. Postcolonialism focuses on studying the effects of colonization on the colonized people, both in the past and present. It examines how the colonized and colored people were made inferior through white stereotypical knowledge and ideology during and after colonialism. The objective of this thesis is to investigate the concepts of double consciousness and otherness in this novel. The theoretical frameworks for this study are double consciousness and otherness. The fourth chapter examines through excerpts from the novel the notions of double consciousness and otherness as experienced by the characters in the novel. The analysis of the fourth chapter reveals that black characters in the novel feel double consciousness and otherness in a white dominant society because they are not provided with true knowledge. Instead, white knowledge is imposed upon them, through which they define and see themselves. They always look at themselves through the eyes of the white people, which leads them to feel degraded, inferior, vulgar, and vile. Furthermore, the black characters negate the feelings of double consciousness and otherness by looking at themselves from a black perspective.

Keywords: Postcolonialism, colonialism, double consciousness, otherness, white knowledge.

CHAPTER 1

INTRODUCTION

1.0 OVERVIEW:

The introduction focuses on the concept of colonialism, postcolonialism, prominent features of postcolonialism, the biography of Mohsin Hamid, a summary of the novel and its prominent themes. This chapter has six parts, the first section deals with the background of the study, the second section deals with the statement of the problem, the third and fourth section deals with research objectives and research questions, the fifth section deals with the significance of the study and the last section deals with the delimitation of the study.

1.1 Background of the Study:

This research aims to address double consciousness and other/otherness in *The Last White Man* by Mohsin Hamid through a postcolonial lens. Before delving into the concept of postcolonialism it is necessary to know about colonialism. "The word colonialism, according to the Oxford English Dictionary (OED), comes from the Roman 'colonia' which meant 'farm' or 'settlement', and referred to Romans who settled in other lands but still retained their citizenship. Accordingly, the OED describes it as: "settlement in a new country... a body of people who settle in a new locality, forming a community subject to or connected with their parent state: the community so formed, consisting of original settlers and their descendants and successors, as long as the parent state is kept up". Colonialism brought with itself the colonizer's ideologies, knowledge, and beliefs. During colonialism, not only people's wealth was looted, lands were destroyed, they were tortured, their ideas were confiscated and they were injected with the colonizer's knowledge, ideologies and beliefs. They were not only physically colonized but also mentally.

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The word postcolonialism or post-colonialism is in itself ambiguous, the former refers to the effects of colonialism to the present day while the latter refers to the post-independence of colonizers' rule. Many critics agreed with the former term as it encompasses large areas and matters. According to Moore, many critics prefer the term "postcolonial" without a hyphen because it is less "suggestive of (imagined) chronological or ideological suppression" (2001, p. 182). Though the study of postcolonialism dates back to the 1950s the term "postcolonialism" first appeared in the 1980s and '90s. "The term postcolonial and postcolonialism first appear in scholarly journals in the mid-1980s and as subtitles in the texts such as Ashcroft, Griffiths, and Tiffin's *Past the Last Past: Theorizing Postcolonialism and Postmodernism*. By the early and mid-1990s, both terms had become firmly established in academic popular discourse" (Charles E. Bressler). Postcolonialism as a literary theory began in the 1950s though it got attention in Western eyes in the 1980s with the publication of Edward Said's *Orientalism* (1978), and Bill Ashcroft, Gareth Griffiths, and Helen Tiffin's work *The Empire Write Back: Theory and Practice in Post-colonial Literature* (1989).

Postcolonialism deals with the oppression of colonizers on colonized. It deals with all kinds of oppressions: political, social, and cultural. It deals with how the colonized people identity, language, color and race are subjugated by the colonizers. According to G.Rai, "Postcolonialism is an enterprise which seeks emancipation from all types of subjugation defined in terms of gender, race, and class..." (p. 2). Postcolonialism deals with the oppression, suppression, and subjugation of colonizers on colonized. It deals with how colonized people are made inferior in their own eyes and how they are made to look down upon themselves. It also deals with how the colonizers have shaped by colonized in their own shape. They had imposed their culture, religion, economy, politics, and ideology on them. Their tabula rasa was filled by them with their own knowledge. Young includes in his book *Postcolonialism: A Very Short Introduction*, that European's imperialism in the 19th century had controlled the entire land and global surface. As a result of colonization, power is legitimized by the Western society and culture to develop the Western way of thinking. It portrays the colonized as inferior, childlike, feminine, incapable of looking after themselves and needing the guidance from colonial power for their own best interest. In contrast, colonizer is categorized as the center of idea of legitimate government, law, economics, science language and art (Young, 2003). Postcolonialism came to restore the colonized people's beliefs, ideologies, identities, cultures, languages, norms, religions and values. Postcolonialism came in support, to define and redefine the colonized people. "Postcolonial theory is born out of the colonized people's frustrations, their direct and personal clashes with the conquering culture, and their fears, hopes, and dreams about the future and their own identities. How the colonized respond to changes in language, curricular matters in education, race differences, economic issues, morals, ethics, and a host of other concerns, including the act of writing itself, becomes the content for the evolving theories and practice of postcolonialism (postcolonialism, n.d, p. 6). Ato Quayson defines postcolonialism as "A possible working definition for postcolonialism is that it involves a studied engagement with the experience of colonialism and its past and present effects, both at the local level of ex-colonial societies and at the level of more general global developments thought to be the after-effects of empire" (British Academy, 2020). Postcolonialism deals with the before and after effects of colonialism on colonized people. Aijaz Ahmed defines postcolonialism as "postcolonial is simply a polite of saying not white, not Europe or perhaps not Europe but-inside-Europe" (Ahmed, 1995,

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p. 30). Postcolonialism, in short, says no to white voice for all people rather it encourages all people (belonging to any caste, creed, culture, religion, race, or society) to have their voice. Nasrullah Mambrol defines postcolonialism as “ Postcolonialism concerns itself with the study of the colonization (which began as early as the Renaissance), the decolonization (which involves winning back and reconstituting the native cultures), and the neocolonising process (aftermath of postmodernism and late capitalism, when multinational corporations control the world) (Literariness). Postcolonialism deals with the brutality, savagery, and cruelty of colonizers on colonized in the colonial and post-colonial eras. Postcolonialism also deals with the legacies of colonialism which it has brought with itself. It talks about the knowledge brought and created by colonizers, and then imposed it on the colonized. It has brought with itself racism, discrimination, poverty, and destruction. It eradicated the history, culture, language, norms, values, and identity of colonized people. It brought with itself the binary system of opposition in which the colonizers (Western, White) had placed themselves on top and colonized (non-Western, colored people) on bottom. It shows how people other than white were made lower, inferior, savages, and animals in their own eyes and in the eyes of the world. Postcolonialism not only talks about those suffering, oppression, and subjugation but it also talks about resistance to stereotypical ideologies of whites, to the knowledge of whites, and to create their own knowledge, their own identity, and their place in society. It focuses on the voice of colored people and encourages all colored people to have their voice. Postcolonial critics believe that racism came into being with the formation of colonies. The blacks were made inferior, degenerate, lower, savage, filthy, and cannibals as compared to whites who had given themselves the qualities of angels. "Many Westerners subscribed to the colonist ideology that all races other than white were inferior or subhuman. These subhumans or "savages" quickly become the inferior and equally "evil". Others, a philosophical concept called alterity whereby "the Others" are excluded from the position of power and viewed as both different and inferior” (Postcolonialism, n.d).

Different theorists have presented different concepts in postcolonialism starting from Du Bois ‘double consciousness’, Frantz Fanon's “Other/Otherness, Subject Formation and Decolonization”, Edward Said’s Orientalism, Homi K. Bhabha’s Alterity, Ambivalence, Hybridity, Unhomeliness and Diaspora and Gayatri Spivak’s Subaltern. Mohsin Hamid is a Pakistani-born English novelist. He was born in Lahore, Pakistan, on 23rd July 1971. He was born into a Punjabi family and they belong to Kashmir. Much of his childhood can be traced to the United States. His father was a professor. Hamid had to stay from 3-9 years of age in the United States with his family. He then returned with his family to Lahore, Pakistan, where he attended the Lahore American school. At the age of 18, he moved back to the United States to pursue higher studies. He attended Princeton University and graduated in 1993 with the highest honor, summa cum laude. Hamid was mentored by contemporary literary giants like Joyce Carol Oates and Toni Morrison. Under their supervision, he developed a passion for writing. Morrison began a fiction workshop for which Hamid began writing drafts for his first novel. Upon completion of his graduation, he came back to Pakistan and continued to work on the novel. After some time in Pakistan, he took a flight to America to graduate from Harvard Law School in 1997. He started a job in McKinsey and a company in New York to support his student life. He was appointed as a management consultant. To complete his novel, he took some vacations. Afterward, he went to London. He planned to spend a year in London but he spent eight years there. He got the citizenship of the United Kingdom in 2006 and became a dual citizen

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of Pakistan and the United Kingdom. Now he frequently stays here and there. In 2013, Foreign His Policy magazine named him one of the “100 Leading Thinkers in the World”.

His first novel *Moth Smoke* (2000) is about an ex-banker who is a drug addict and falls in love with his friend’s wife. This novel won the Betty Trask Award and was a finalist for the PEN/Hemingway Award (Jennifer, 2020). His next novel *Reluctant Fundamentalist* (2007) tells the story of a muslim life before and after 9/11 in America. It won the Ambassador Book Award, the Anisfield-Wolf Book Award, the Asian American Literary Award, and the South Bank Show Award for Literature, and was shortlisted for the Man Booker Prize. The Guardian named it one of the books that defined the decade (Jennifer, 2020).

His third novel, *How to Get Filthy Rich in Rising Asia* (2013), tells the story of a rural who becomes a business tycoon. It is a kind of self-help book. It won the Tiziano Terzani Prize, was shortlisted for the DSC Prize and Germany’s International Literary Award, and was published to exceptional critical acclaim.

His fourth novel, *Exit West* (2017) is about two lovers who flee from war-torn Europe to become refugees there. It was a finalist for the Booker Prize, was named one of the 10 Best Books of 2017 by the New York Times Book Review, and won the L.A. Times Book Prize for Fiction and the Aspen Words Literary Prize (Jennifer, 2020).

One morning, Anders, the protagonist of the novel, woke up and found himself completely changed from white to black. First, he thought that perhaps it wasn’t he who had changed, but someone else. Then, he thought that it was impossible to have someone else in his room. He got up from his bed and started running towards the mirror in the bathroom. When he saw himself in the mirror, he didn’t believe it was he himself. He felt anger, disgust, and rage at seeing himself black. He wanted to kill himself because he felt robbed of his true self. He didn’t want to leave his home. He called his boss and told him that he wasn’t coming. For a week, he stayed at home and didn’t go outside, but when he was running short on supplies, so he decided to go and get some. He was unrecognizable in society. The clerk in the store paid no heed to his color. When he got in the car, he started looking in the mirror to search for his whiteness, but there was none. At that very moment, a car overtook him, and a woman in the car cursed at him because he was standing at a green signal. When he got home, he started thinking whether the woman would have cursed him if he were white. Anders felt lonely in his home and wanted to talk with his mother, but she was dead. He called Oona, his girlfriend, and told her about his situation. She gave him support and told him that she would come. She was with her mother, and Anders’ home was a half-hour distance away. When she got there, she was surprised by the sight of Anders. She exclaimed, ‘damn’. That night they made love, but Oona was uncomfortable with him, so she didn’t spend the night with him. She went home in the middle of the night. When she woke up, her mother told her that people were changing all over, to which she did not respond. After some days, Anders went out to the town wearing a hoodie. He observed that people no longer recognized him. No one had done anything wrong to him; his sense of threat was in his mind. He called his father and told him about his situation, but his father didn’t believe his son, so he told him to come. When he saw his son, he was startled by the sight of him. That week, Anders messaged Oona, to which she unwillingly replied. That night, Oona called him and told him that he was not alone, that people were changing all over the town, to which he replied yes. He explained his situation to his boss, and his boss told him he would have killed himself if he were in Anders’ place. Anders was a trainer in the gym, and now nobody recognized him. Anders tried to mimic his fellows in the gym to feel normal. Oona

was at her mother's home; after giving medicine to her mom, she biked towards Anders' home and spent the night there. The following week, a black man killed himself because his color had been changed from white to black. The situation in the town changed rapidly. Anders became quiet and passive at work. Oona's mother was online all the time; she was aware of the situation, so she thought that planning needed to be done for the upcoming time. She bought all the necessary things. Oona told Anders about his mother, to which he agreed that he also needed to make plans for the future.

In part two, the situation in the town worsens as militants start attacking colored people. Anders visits his father, who looks ill. Seeing the scenario, Anders' father gives him a gun for protection. Oona becomes calmer with Anders as time passes. She felt a deep connection with Anders, not just limited to sex but more than that. Soon after, white people started attacking black individuals. Black people are exiled from their homes. Anders doesn't leave his home due to fear. He is envious of the militants. Oona scolds her mother for talking nonsense, but her mother persists, stating that the violence is happening and this color-changing is lowering them. Anders has a heavy heart for the black people in exile since he saw a car outside his home and knows what it means. When three white men enter Anders' home and see him in this pose with a rifle in his hand, they don't say anything to him but tell him that when they come again, it would be better for him not to be here. Anders goes to his father's house; when he arrives, his father hides him. In the morning, the lights go out, and there is complete darkness in his father's home. The people in the town continuously change. Oona's mother still sticks to optimism, believing that everything will be alright. Oona orders something online and paints her whole body, making herself black. Seeing this, her mother becomes startled and says she should be ashamed of herself. Oona's color also changes from white to black. During this time, his father dies. He was the last white man. After some days, Oona's mother also changes, becoming the last person in the town to change. In the beginning, it's very hard for her to accept, but gradually she does. Oona now frequently meets with Anders, and they go to the graveyard together. After years, they have a daughter. Her grandmother tells her the story of her whiteness all the time. One day, Oona's daughter interrupts her. Anders, Oona, and her daughter form a happy family.

Major themes in this novel are the Inferiority complex, Otherness, Double consciousness, Love, relationship, and identity.

1.2 Statement of the problem:

This research study is focused on the textual analysis of *The Last White Man* from a Postcolonial perspective, to explore the double consciousness and otherness of black people in a white world, therefore this study will fill the gap within the previous study with valid materials.

1.3 Research Objectives:

Following are the objectives of this research study:

- To analyze in *The Last White Man* the Black people's experiences of double consciousness in a white world.
- To analyze the Otherness of black people's in a white world in *The Last White Man*.

1.4 Research Questions:

Q.1 How do black people experience double consciousness in a white world in *The Last White Man*?

Q.2 How are black people made Others in a white world in *The Last White Man*?

1.5 Significance of the Study:

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The significance of the study is to show black people's situation in a white world. To know about how black people are treated in a white world. How they are made inferior. This study will make readers knowledgeable about black people's situation, place, and psyche. This study will show how racial stereotypes are considered true. This study will increase readers' understanding of black people situation and will spread awareness among the readers about the false racial stereotypes.

1.6 Delimitation of the Study:

This research study focuses on two aspects of the novel, double consciousness and otherness. Specific lines are selected from the novel to fulfill research objectives, answer research questions, and fulfill the criteria of the theoretical framework. This novel has not been studied/explored from this perspective before. This research study will focus on only two aspects of postcolonialism: double consciousness and otherness. This research study is limited to only this novel *The Last White Man*.

CHAPTER 2

LITERATURE REVIEW

2.0 OVERVIEW:

Literature review section explores in detail the concept of Postcolonialism its major concepts such as hybridity, mimicry, ambivalence, stereotype, unhomeliness, and diaspora. Furthermore, it sheds light on all the relevant literature written on this topic that is explored in the novel *The Last White Man*.

2.1 POSTCOLONIALISM DEFINITIONS:

Ashcroft, Griffiths, and Tiffin define postcolonial theory as a discussion of "migration, slavery, suppression, resistance, representation, difference, race, gender, place and responses to the influential master discourses of imperial Europe...and the fundamental experiences of speaking and writing by which all these came into being" (Ashcroft, p. 2). Postcolonialism is about the eradication of colonial ideology, mindset, and knowledge from previous colonized mind, state, and country. It deals with the colonial knowledge and its impact on people. It deals with how the colonial knowledge of colonizers have robbed them from their language, culture, identity and place. "All the post-colonial society are still subject in one way or another to overt or subtle forms of neo-colonial domination, and independence has not solved the problem (Ashcroft, p. 2). Postcolonialism tries to cleanse the colonial mindset of people. It tries to re-establish the very being of the colonized people, because the colonialism have degraded them to the extent of animals. With the arrival of colonialism, they were not just robbed of their lands and wealth, they were robbed from their essence, religion, norms, culture, names, their importance and above all from their identity. "Societies drained of their essence, cultures trampled underfoot, institutions undermined, lands confiscated, religion smashed, magnificent artistic creations destroyed and the extraordinary possibilities wiped out." (Aimé Césaire, 1972, p. 21-22). "Postcolonialism stands for the cultures and societies at the margin and challenges the center-margin archetype with an intention of the removal of inequality (D.P Digole). Postcolonialism stands for the voiceless people to be the voice of degraded human beings. It tries to destroy the Western established binary opposition concept, in which they have placed themselves at the top of the chart while the non-Westerns are at the bottom, in which they have considered themselves superior and other inferiors. They have attributed themselves angelic qualities while others were labeled with demonic qualities. Ana Lomba argues that 'Postcolonial' is useful as a generalization to the extent that 'it refers to a process of disengagement from the whole colonial syndrome' (Lomba, 1998, p. 18). It tries to define the true essence or true self of the colonized people. "Postcolonialism demands the

reclamation of native cultures by challenging the colonial misrepresentations” (Digole). Tio Gabunia defines postcolonialism as “Postcolonialism theory critically examines the political, cultural, aesthetic, economic, linguistic, historical, and social impacts of (generally European) colonial rule (Elam, 2019). It involves the study of colonialism and its effects. It critiques the effects of colonialism and seeks to deconstruct its premises (2023)”. Postcolonialism tries to examine the phenomena and processes through which colonizers inject their ideologies, knowledge, and stereotypes into the minds of the colonized. It also examines the effects of those phenomena and processes, and how they lead to loss of identity, sense, and self. Nasrullah Mambrol defines postcolonialism as: “Postcolonialism concerns itself with the study of the colonization (which began as early as the Renaissance), the decolonization (which involves winning back and reconstituting the native cultures), and the neo colonizing process (an aftermath of postmodernism and late capitalism when multinational corporations control the world.” Postcolonialism concerns itself with pre-colonialism, colonialism, and neocolonialism. First, it tries to explore or critique colonialism and neocolonialism, and then it tries to redefine the precolonial history of the colonized. It tries to reestablish the lost culture, religion, language, and identity of the colonized people. D.P Digole in his article Postcolonialism: An Aesthetic of Subversion and Reclamation says that postcolonialism, “aims at shedding “the colonial amnesia” and creating tabula rasa (blank sheets/slates) to rewriting/rethinking of all aspects of the colonial process from the beginning of colonial contact and addressing the questions of history, culture, identity, ethnicity, gender, language, and education.” Postcolonialism, in short, tries to forget all the colonial knowledge learned about their culture, language, religion, norms, and race and to establish a new knowledge of their own. Pramod K. Nayar in his book Postcolonialism: An Introduction defines postcolonialism as: ‘Postcolonialism’ it is the theoretical wing of postcoloniality. It refers to a mode of reading political analysis, and culture resistance/intervention that deals with the history of colonialism and present neo-colonial structures...it is, in short, a critique. It evokes ideas such as social justice, emancipation, and democracy to oppose oppressive structures of racism, discrimination, and exploitation (Postcolonial, p. 17)

2.2 MAJOR CONCEPTS OF POSTCOLONIALISM:

Some of the major concepts of postcolonialism are defined and explained below.

2.2.1 Hybridity:

A basic definition of hybrid and its derivative hybridity, provided by the Oxford English Dictionary is that it is a noun used to describe “a thing made by combining two elements; a mixture”. Hybridity means the mixing of two things. In the postcolonial context, Homi K. Bhabha uses this term for the mixing of two cultures, of colonizers and of colonized. With this mixing of two cultures, a person stands in the middle of both cultures, not fully adopting either of the cultures. In term of Homi K. Bhabha a person stand in “in-betweeness”. Homi K Bhabha states that the assimilation and adaptation of cultural practices, and the cross-fertilization of cultures can be seen as positive, enriching, and dynamic, as well as oppressive.

2.2.2 Mimicry:

Mimicry means copying or imitating something or someone else. Oxford Learners Dictionary defines mimicry as “to copy the way somebody speaks, moves, behaves, etc., especially to make other people laugh” as a verb, and as a noun mimicry is “to look or behave like something else”. In the postcolonial context, mimicry is copying or imitating the colonizer’s ways of life, norms, culture, language, religion, and ideology. Falakdin and Zarrinjooee argue that mimicry in colonial and postcolonial

literature is most usually seen when the colonized people imitate the language, dress, politics, or cultural posture of their colonizers (201 p. 525). In the postcolonial context, the colonized tried to mimic the ways of colonizers because they were made inferior in their own eyes, they were made Others, to eradicate the feelings of inferiority complex and otherness the colonized tried to mimic the colonizer. They try to be like colonizers, to be like them. Bhabha defines colonial mimicry as: Colonial mimicry is the desire for a reformed recognizable Other, as a subject of difference that is almost the same, but not quite which is to say, that the discourse of mimicry is constructed around ambivalence; to be effective, mimicry must continually produced its slippage, its excesses, its difference (1994, p. 86). Bhabha also describes mimicry as 'one of the most elusive and effective strategies of colonial power and knowledge' (p. 85). He considers mimicry effective because it will give him a recognizable place in the colonizer's eyes.

2.2.3 Ambivalence:

Merriam-Webster dictionary defines ambivalence as simultaneous and contradictory attitudes or feelings (such as attraction and repulsion) toward an object, person, or action. Postcolonialism refers to the feelings of colonizers and colonized for each other at the same time. It was first used in psychology to describe phenomena of fluctuations between two things. A term first developed in psychoanalysis to describe continual fluctuations between wanting one thing and wanting its opposite. It also refers to a simultaneous attraction toward and repulsion from an object, person, or action (Young 1995, p. 161). The term was used by Homi K. Bhabha to describe the mixed feelings of attraction and repulsion between colonizers and colonized. Bhabha argues that "colonial discourse produces the colonized as a social reality which is at once an "other" and yet entirely knowable and visible" (p. 70-71). The colonized is in continuous perplexity and anxiety because he is not oneself at one time, but rather two selves at one time. He is other as well as self at the same time. Bhabha argues: that in the discourse of colonialism, colonized subjects are split between contrary positions. They are domesticated, harmless, and knowable; but also at the same time wild, harmful, and mysterious. Bhabha argues that as a consequence, in colonialist representations the colonized is always in motion, sliding ambivalence between the polarities of similarity and difference; he or she simply will not stand still (p. 77). Due to the stereotyping of the colonizer the colonized is always at a crossroads. He/She is simply not at ease because he/she is not himself.

2.2.4 Stereotype:

Oxford reference defines stereotype as A preconceived and oversimplified idea of the characteristics that typify a person, race, or community which may lead to treating them in a particular way. The stereotype is a false knowledge of one community, race, religion, and the country about other communities, race, religion, and country. In postcolonialism, stereotype refers to the colonizer's false knowledge about the colonized. This concept was used by Hom K. Bhabha in his book *The Location of Culture*. 'The objectives of colonial discourse', writes Bhabha, 'is to construe the colonized as a population of degenerate types based on racial origin, to justify conquest and to establish systems of administration and construction' (p. 70). During colonialism, the colonizers used various methods to represent the colonized as inferior, lower, and demons. They constantly produce and spread false knowledge against the colonizers. Bhabha says the discourse of colonialism is frequently populated with 'terrifying stereotypes of savagery, cannibalism, lust, and anarchy' (p. 72). With the help of these stereotypes, the colonized were made Others, and ranked themselves above them, superior to the colonized. John Mcleod in his book *Beginning of*

Postcolonialism says: “Stereotypes translate the unfamiliar into coherent terms by seeming to account for the strangeness of other people: Irish are inevitably stupid; the Chinese are always inscrutable; the Arab essentially are violent” (p. 53). With these stereotypes, the colonizers give a fixed identity to the different people.

2.2.5 Unhomeliness:

Unhomeliness refers to the feelings of individuals who do not feel at home. In postcolonialism, Unhomeliness refers to the colonized feelings of not being at home in their own country. Bhabha gets the idea of Unhomeliness from Sigmund Freud’s concept of the “uncanny” which is the translation of “unheimlich”. Bhabha explains Unhomeliness as: “to be unhomed is not to be homeless, nor can the ‘unhomely’ be easily accommodated in that familiar division of social life into private and public spheres” (The World and Home, p. 141). The colonized people feel Unhomeliness because they are not at home inside themselves. They are not at ease with themselves. Unhomeliness is somewhat the same as Bhabha’s concepts of hybridity. Lois Tyson in his book *Using Critical Theory: How to Read and Write About Literature* says: “To be unhomed is to feel not at home even in your own home because you are not at home in yourself: Your cultural identity crisis has made you a psychological refugee.” (Lois Tyson, 2011, p. 250.)

2.2.6 Diaspora:

The word diaspora is derived from the Greek word “diacerein” which means “to scatter”. Merriam-Webster defines it as the movement, migration, or scattering of a people away from an established or ancestral homeland. In postcolonialism, diaspora refers to the situation of those people (colonized) who are brought from their homelands to the land of colonizers for different purposes or migrate from their homelands to foreign lands. Robin Cohen in his book *Global Diasporas: An Introduction* (UCL Press, 1997) describes diasporas as communities of people living together in one country who ‘acknowledge’ that “the old country” a notion often buried deep in language, religion, custom, or folklore -always has a claim on their loyalty and emotions’ (p. xi). The colonized have nostalgia about their past, their country, their norms, religion, and language, which they have lost due to colonialism.

2.3 RELATED LITERATURE:

This novel is studied and commented upon by a large number of scholars and critics from different perspectives. According to Oprah Daily, there are multiple things we can understand from this novel as it “offers a provocative take on privilege, grief, and transformations both great and small.” (Cain, 2022). The novel revolves around the theme of racism and colored people and their situation in a white-dominant world. It is a “fantastical exploration of race and privilege and it buzzes with an ironic allusion to the unsettling metamorphosis.” (Charles, 2022). There are also elements of absurdity in it. It is “told from the perspective of a white man who wakes up dark-skinned and finds his whole world changed.” (Preston, 2022). Another critic argues that it is about “the possibility of overcoming racial differences and relishing our shared humanity” in our hands and we can make it possible. (Whitehead, 2022).

Chaman, Shakoor & Hussain (2022) in their research thesis *Colors Clash: a Fanonian Perspective of Hamid’s The Last White Man* investigate the complex issues associated with the person(s) having a black identity in Hamid’s *The Last White Man* using Frantz Fanon’s *Black Skin, White Masks* as a theoretical framework for the analysis of the text. The novel is written in the context of the psycho-social issues of the black people. It digs deep into the problems linked with the (un) consciousness of the black person(s). Multiple dimensions of black identity lead to inaction, passivity, confusion, self-denial, and inferiority complex among many other identical issues. These things

are explored through the color changing of the different characters in the novel. This transformation shows the traumatic effects of color changing on black people. Every action and step taken by these people is an ultimate result of multiple thoughts that flash through their minds putting ahead the social context of the society. The facts associated with black people represented by the writer are universal. Hamid has rightfully presented both the external and internal psychic conflicts of the colored man which is an ultimate reality of the contemporary world. This research shatters the very self-proclaimed notion of post-racial societies as it intersects this discourse.

Alyaa Mustafa Saad (2023) in her research thesis *Is There Any Way Out? A Phenomenological Hermeneutic Reading of Escapism in Mohsin Hamid's Exit West (2017) and The Last White Man (2022)*, uses hermeneutic phenomenology to analyze how the two narratives *Exit West* and *The Last White Man* reflect and reinforce the way an alienated non-white literary man can escape his suffering and humiliation in a white Western society. It interprets what forces this colored man to imagine inanities as the only way to escape. It explores how these fictional texts help the reader understand many key issues like escapism, racism, migration, and alienation throughout narrative hermeneutics. It elaborates on how the British Pakistani novelist Mohsin Hamid's ordinary routine and personal interest and concern affect his understanding and interpretation of society and how these understanding and tieretereretni are also related to the reader's daily experiences and responses. In addition, this study shows how the rhetorical triangle as well as the hermeneutic circle are necessary to interpret and understand the meaning of the text.

CHAPTER 3 RESEARCH METHODOLOGY

3.0 Overview:

Research methodology contains a systematic method of theoretical analysis of the techniques, procedure and tools to carry out research in the given field of study.

3.1 Nature of Data:

To answer research questions and describe the aims of the research study, the qualitative research method has been selected to analyze the text of the novel *The Last White Man* by Mohsin Hamid and to find points related to the research study. Textual analysis has been carried out to find relevant materials from *The Last White Man*, related to the research study.

3.2 Sources of Data:

Various sources have been used for gathering data. Many books, articles, journals, websites, videos, and interviews have been used to carry out this study. The primary data has been taken from the novel *The Last White Man* by Mohsin Hamid, while secondary data has been taken from websites, articles, journals, books, videos, interviews, and other research studies. Secondary data is used as a supplement to complete the primary data.

3.3 Data Collection:

To successfully carry out this research study, lines have been taken from the text of Mohsin Hamid's novel *The Last White Man*. Only those lines have been selected which qualify the theoretical framework of the study. For a better understanding of postcolonialism different websites, articles, videos and books have been used.

3.4 Data Analysis:

This research study will go through the textual analysis of the novel *The Last White Man* through the selected lens of Postcolonialism.

3.5 Theoretical Frameworks:

The theoretical frameworks for the analysis of *The Last White Man* by Mohsin Hamid are postcolonial concepts of double consciousness and otherness.

3.5.1 Double Consciousness:

The “Double Consciousness” concept was presented by W.E Du Bois in his book, *The Souls of Black Folks*. He says that Negroes always sees themselves through the eyes of white, they have no self-knowledge. The Negroes are separated from the white world. The white people consider the black people as a problem. The Negroes always look at themselves from white eyes and from the eyes of black, they have no one self but two. Du Bois says in his book “After the Egyptian and Indian, the Greek and Roman, the Teuton and Mongolian, the Negro is a sort of seventh son, born with a veil, and gifted with second-sight in this American world, – a world which yields him no true self-consciousness, but only lets him see himself through the revelation of the other world. It is a peculiar sensation, this double consciousness, this sense of always looking at one’s self through the eyes of others, of measuring one’s soul by the tape of a world that looks on in amused contempt and pity. One ever feels his two-ness, – an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder” (p. 2). He does not know what his true self is. He is always in perplexity. He is not at ease because he is not himself. Du Bois scholar Rutledge Dennis breaks double consciousness into three main components. He first argues “that the American world ‘yields’ to blacks no true-self consciousness” (Stace and Dennis, p. 16). This holds America accountable for African Americans’ clouded perception of themselves. The second component Dennis argues, is “that blacks always see themselves through the eyes of others” (p. 16). The third component according to Dennis, is that “there exists an external two-ness (two thoughts, two souls, two warring ideals) within the collective black population”(p. 16).

3.5.2 Double Otherness:

To analyze “Other/Otherness” in *The Last White Man* by Mohsin Hamid I will use Frantz Fanon’s concept of Other/Otherness in *Black Skin White Mask*. He argues that Negroes are made so much inferior and lower in their eyes and the eyes of the world that they no longer want to be their selves. They are pushed outside or to the margins by the colonizers/white people. They are made Others. He argues that: “In the collective unconscious, black =ugliness, sin, darkness, immorality. In other words, he is Negro who is immoral” (p. 192). The black is made inferior. They are injected by colonizers/whites with their knowledge and they see their selves through their knowledge. The world as well as they themselves consider blacks as inferiors, savages, and cannibals. To shun this feeling of Other the black men want to be like white. He argues: “ Out of the blackest part of my soul, across the zebra shipping of my mind, surges this desire to be suddenly white” (p. 63), because black is evil, devil, and sin while on the other side white is angel and virtue. They are shaped by the colonizers/whites. They no longer think of themselves as virtuous as White. To become virtuous is to become white. “For the black man there is only one destiny. And it is white. (p. 4). He knows that he is nothing, he is savage and non-human. Fanon argues “When the Negro makes contact with the White world, a certain sensitizing action takes place. If his psyche structure, one observes a collapse of the ego. The black man steps in behaving as an actional person. The goal of this behavior will be The Other(in the guise of White man)for that alone can give him worth” (p. 154). Fanon argues that this longing to become white is in vain as it will give him no worth. The whites will not accept him. To make himself worthy, to make himself himself the black man needs to revolute against white ideology, knowledge, and belief. To define their selves. “ I defined myself as an absolute intensity of beginning. So I took up my negritude, and with tears in my eyes, I put its machinery together again.

What has been broken to pieces was rebuilt, reconstructed by the intuitive lianas of my hands.” (p. 106).

CHAPTER 4 DATA ANALYSIS

4.0 OVERVIEW:

To answer the research questions and find the research objectives, theoretical frameworks of double consciousness and other/Otherness are used to analyze the particular lines, related to the research questions in the text of *The Last White Man*. The primary data in this section is taken from the novel *The Last White Man* while the secondary data is taken from other sources.

4.1 Double Consciousness in The Last White Man:

The novel opens fascinatingly just like Kafka's *Metamorphosis*, in which George Samsa changes into a bug, here white Anders changes into brown Anders, “One morning Anders, a white man, woke up to find he had turned a deep and undeniable brown” (p. 1). With this transformation, Anders gets perplexed, he doesn't know what to do. At first, he thinks that it is someone else, but when he moves the other also moves with him. He came to this realization that it is not someone else, but him. He got out of his bed and went to the bathroom to see himself in the mirror. When he saw himself he no longer recognized himself.

He was overtaken by emotion, not so much shock, or sorrow, though those things were there too, but above all the face replacing his filled him with anger, or rather, more than anger, an unexpected, murderous rage. He wanted to kill the colored man who confronted him here in his home, to extinguish the life animating this other's body, to leave nothing standing but himself, as he was before, and he slammed the side of his fist into the face, cracking it slightly, and causing the whole fitting, cabinet, mirror, and all, to skew, like a painting after an earthquake has passed (p. 2).

Though he has turned brown, he still possesses his white psyche, he sees himself from the white eyes, and he judges himself from white ideologies and knowledge. Finding himself transformed from white to black, he felt a loss which made him angry. He does not want to be black. He was filled with anger because he had lost all the privilege and authority connected with white color. He has lost his manliness. In an interview, Mohsin Hamid says that Anders is derived from Androgen which is a male hormone. When white Anders transformed to black, he lost all the manliness. He (white Anders) hates the black Anders so much that he wants to beat him and kill him to regain his whiteness. Finding himself like this (black), he slammed himself in the face. He was in pain due to transformation. He goes to bed and wants nothing. He wishes that day just not to begin. Anders waited for long to be returned to his white self, but it did not happen.

Anders waited for an undoing, an undoing that did not come, and the hours passed, and he realized that he had been robbed, that he was the victim of a crime, the horror which only grew, a crime that had taken everything from him, that had taken him from him, for how could he say he was Anders now, be Anders, with this other man staring him, on his phone, in the mirror (p. 2-3).

As a former white, he still sees himself through white eyes, he thinks that he has lost identity, he has lost superiority, he has lost himself because he has lost whiteness. He thinks that he is robbed of himself, he is no longer himself. All his identity and his self was in whiteness and he has lost it. He does not accept himself as being black. He does not think that he is Anders now, because he knows that there is no place for black people. He still hopes that his white self can be returned. Before he would not mind being alone but now he thinks that he is “in tense and hostile company, trapped indoors because he did not dare to step outside” (p. 3). He is still thinking from a white

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psyche and thinks that he is in danger because he is not black but with black. Here we can see the white stereotypes about black people who are hostile in their eyes. The black Anders views himself, not from a black perspective, but from a white perspective, which is second-hand knowledge, and from a white perspective they are not normal or innocent but are savages and hostiles. He does not consider himself (black), himself. He thinks that the black Anders has robbed him. He does not go outside his home. He roams here and there in his home. He started investigating himself, examining his body. He texted his boss that he was not coming. After some days he goes out to buy groceries, and on his return to a traffic light he views in the rearview mirror, at a traffic light he confronted his gaze in the rearview mirror, looked for whiteness there, for it must be somewhere, maybe in his expression, but he could not see, and the more he looked the less white he seemed, as though looking for his whiteness was the opposite of whiteness, was driving it further away, making him seem desperate, or uncertain, or like he did not belong, he who had been born here, damn it, (p. 6).

Anders views himself in the mirror to find whiteness, to find superiority, to find privileges, all the attributes that are connected with white, but he finds none and it makes him angry, hostile, and perplexed. He thinks that he is not from here. He does not belong to this country as it is a white country. We see here the white psyche and knowledge who do not consider blacks as natives of the country but rather outsiders. He calls Oona, who was his girlfriend, a yoga teacher, when she came and saw him, she told him.

She told him what she thought, flat-out, that he looked like another person, not just another person, but a different kind of person, utterly different, and that anyone who saw would think the same, and it was hard, but there it was (p. 12).

Even his lover tells him that he is a completely different person, than who she had known. Anders was completely mad at himself. He was afraid to go out of his home. He knows to be black is like to be nothing to the world. It was in his mind that there was no place for black people in this world, that's why when went out from his home he wore a hoodie and put his hands in his pockets so that nobody would see him. If he was seen being black then he would be tortured.

Anders was not sure where his sense of threat was coming from, but it was there, it was strong, and once it was obvious to him that he was a stranger to those who could call by name he did not try to look in their faces, to let his gaze linger in ways that could be misconstrued (p. 17).

The two-ness of Anders can be seen here. Anders did not know where this threat came from. Is it in his mind or it is people who are threat to him, but the threat was there for black Anders. He thinks that he does not belong here because he is black. He was born here, he was raised here, yet he is not here, he is not from here. He is a stranger to his surroundings now which being white he was not. He had not told his father about his situation and when he told his father he did not believe him, he said to him come. On seeing Anders black his father thought to himself "This boy, Anders' father could see, was going to suffer" (p. 20). Anders' father knows how black people live a miserable life in a dominant society, and he imagined it for his son too. Here from a white psyche, we see clearly what they think about black. Being black in this world is like being in hell, you will be tortured, abused, humiliated, and killed just for being black, and Anders' father saw clearly that the same would happen with his son. After a week, when Anders returned to the gym and his boss saw him, he said to Anders "I would have killed myself, if it was me" (p. 24). Here we see that the white people only consider themselves as humans. They do not give this right to black people. The white

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people imposed their stereotypical knowledge on colored people in which being black is like being nothing and being white is like being everything. They loathe the colored people so much that they want to kill them. Anders becomes calmer and calmer as time passes. Anders tells Oona,

Anders said that he was not sure he was the same person, he had begun by feeling that under the surface it was still him, who else could it be, but it was not that simple, and the way people act around you, it changes what you are, who you are (p. 36).

Anders tells Oona his two-ness, his two thoughts, his two selves. That still he is Anders but not Anders. With his transformation people around him acted differently and that changed him. People did not perceive him as Anders now but started perceiving him as ugly, a demon, devil, and savage and that had a great effect on his psyche. Pale militants started attacking black people, and Anders wants to see his father

Anders went to see his father on a day with some chill in it, using the back roads proceeding hesitantly, pausing and observing at intersections, like a herbivore, out of an instinct for self-preservation, ascertaining what was ahead before he moved, and he had gloves on his hands and a hoodie over his head and sunglasses over his eyes, ineffectual concealment, but perhaps enough from a distance and it is was not that he has been threatened, for he had not been yet, but just that he felt threatened (p. 42).

We can see here clearly the nothingness of black people. It is clear from Anders' two-ness of his mind, white and black, that we see anxiety, perplexity, and fear of Anders. He uses back routes to reach his destination. The removal of black people from the town shows the unacceptance of black people in white society. The black people know that to live in a dominant society is to abide by their laws, and that is why Anders covers his body. "it was essential not be seen as a threat, for to be seen as a threat, as dark as he was, was to risk one day being obliterated" (p. 44). Though he has turned black, he still possesses his white psyche, he sees himself through the white eyes, and he judges himself from white ideologies and knowledge, brought by the whites with themselves during colonization to be black is to be nothing and one should abide by white laws and knowledge, if not, one day there will be no life for you. Anders is also living by white laws, as a former white he knows how bad is to be like black. That is why he does all the necessary things which is necessary for survival being black. The militants started attacking those who had turned black and Anders thought how they were assured of their self-righteousness.

if he had still been white maybe he would have been out there, blowing pale breath into his hands, secure in his righteousness, or at least safe from their righteousness, but as it was, the choice was not open to him, and he was here, less chilly but more afraid (p. 55).

Anders thought if he was white he would be there out with them killing innocent black people, kicking them out of their homes, and exiling them from their lands. Anders from his white mind tells us all the white knowledge that they have brought with themselves during colonization. Anders being black and white at the same shows us how the white people are assured of their self-righteousness and how the black people are thrust upon their double consciousness.

Anders could perceive how self-righteous they were, how certain that he, Anders, was in wrong, that he was bandit here, trying to rob them, they who have been robbed already and had nothing left, just their whiteness, the worth of it, and they would not let him take that, not him nor anyone else (p. 61).

It is through Anders views that we know about black and white people. The whites consider blacks as robbers who would one day rob them of their color their superiority,

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from their place, and they would become like blacks, savages, inferiors, and outsiders. He also shows us the white self-righteousness and black wrongness that they have brought with themselves. Anders moved to his father's home due to riots and due to it one is imprisoned in their home "he felt imprisoned, doubly, triply imprisoned, in his skin, in this house, in his town" (p. 73). He is veiled due to which he can not see his self-importance. The whites in the town moved freely but the blacks were imprisoned in their homes, not single but triply. Anders does not consider himself himself because his identity was not approved by white people. He was not considered a fully pledged human due to which he could not move out of his home. People in the town are still changing from white to black, Oona also transformed from white to black.

she felt lighter in a way, darker, yes, but also lighter, less weighty, and not thinner, the weight departing from her flesh but from something else, somewhere else, a weight from outside her, from above her maybe, that she had borne for so long, without being aware of bearing it, and now it was gone, as though the mass of the planet had changed subtly, and there was less gravity for people to contend with (p. 82).

Oona transformation is a kind of revelation that shows us that there is nothing in color, that it is all self-assumed things. When Oona's color changes from white to black, she feels that a heavy weight is taken from her, and now she is free. The weight was all of false attributes related to white color and Oona feels that now she is herself and nothing else and considers herself herself. "Oona's mother knew this must be difficult for Oona, so difficult for her, once-beautiful daughter to be like that now, to be like that now, that, to have everything taken from her" (p. 86). Being white, Oona's mother knows what it is like to be black. From Oona's mother's mind, it can be seen that she only attributes beauty to white color. She thinks that only white people have an identity that only white people have their selves and the colored people have no beauty, identity, or self. She thinks that her daughter will suffer so much from her transformation. Oona's mother thinks that being white Oona had everything and now she will have nothing. At last, the whole town transformed from white to black, and all people miss their white color. "Oona's mother did it miss though, she missed being white, but almost more than her being, she missed her daughter being white, and she wonders at times if her grandchildren might be white" (p. 108). All the towns people missed their superiority, their identity, their self. They are not at ease with their self because they find themselves degraded. Oona's mother misses her whiteness, but more than her whiteness she misses her daughter's whiteness because she cares about the white ideologies, white norms, white knowledge, and white identity of the upcoming generation. Her mother thinks that it is possible that her grandchildren will be white or not. When Anders and Oona married a baby girl was born and she was black. Her grandmother was so attached to her.

Oona's mother, the girl's grandmother, did so far more, and tried to impart a sense of how it had been, of what they had come from, of the whiteness that could no longer be seen but was still a part of them, and the girl was fond of her grandmother and remarkably tolerant of her grandmother, and so she surprised her grandmother when she stopped her one day when she held her grandmother's hands and said stop, (p. 119).

Oona's daughter knows nothing of the white but her grandmother wants to impose the superiority of white color on her, to rob her of herself to which she says no and all the double consciousness stops with it. Because she knows only one reality and that is black. She did not look at herself from white eyes, nor did she wait for the white approval of her being and she was split between two selves.

The double consciousness experience of the black people in a white world in the novel

The Last White Man by Mohsin Hamid can be seen clearly. First, they (black) were not recognized as human beings at all nor the citizens or native people of the town which was a whites-only town before. Second, the black people were not given true knowledge but white knowledge which was racial stereotypical knowledge brought by the colonizers, though the colonization had ended centuries ago, but still its effects were here. The black people in this novel do not see themselves from their own eyes but they look at themselves through whites' eyes, in which they are savages, inhumans, and inferiors. Third, the black people in this novel are always split between two selves; two thoughts, two souls, and two beings. Though they transformed into black color still they would think from a white psyche. The characters in the novel are like two beings in one body.

4.2 OTHER/OTHERNESS in The Last White Man:

As the novel opens we are introduced to a character named Anders who has been turned from white to black color. First, he did not believe that he had changed but when he saw himself in the mirror he became startled at his sight.

He was overtaken by emotion, not so much shock, or sorrow, though those things were there too, but above all the face replacing his filled him with anger, or rather, more than anger, an unexpected, murderous rage. He wanted to kill the colored man who confronted him here in his home, to extinguish the life animating this other's body, to leave nothing standing but himself, as he was before, and he slammed the side of his fist into the face, cracking it slightly, and causing the whole fitting, cabinet, mirror, and all, to skew, like a painting after an earthquake has passed (p. 2).

Here it is important to note that though he has transformed from white to black still he has that white knowledge, white ideology, and white mind that was brought by the white men during colonization. White Anders is so angry with this black Anders that he wants to beat him, crush him, and kill him because this black Anders has taken from him his whiteness his superiority, his attitude, his ego, his knowledge, and his self-righteousness. Being transformed from white to black, he thinks that he is robbed he realized that he had been robbed, that he was the victim of a crime, the horror of which only grew, a crime had taken everything from him, that had taken him from him, for how could he say he was Anders now, be Anders now (p. 2-3).

Anders from his white psyche thinks that he has been robbed, that he, with color changing, has lost everything, he has lost all the attributes connected with white color, he has lost individuality, superiority, privilege, place, identity, and hegemony in society which being black he will not have. He thinks that he is another, another who will not live his life as he has lived once being white. And this otherness dawns upon him fear, anxiety, perplexity, and loss. He does not go out from his home nor he eats something. When he is short of groceries he goes out, and on his return, he looks at himself in the car mirror at a traffic light he confronted his gaze in the rearview mirror, looked for whiteness

there, for it must be somewhere, maybe in his expression, but he could not see, and the more he looked the less white he seemed, as though looking for his whiteness was the opposite of whiteness, was driving it further away, making him seem desperate, or uncertain, or like he did not belong, he who had been born here, damn it, (p. 6).

As Fanon has said for blacks there is only one destiny and that is white. Anders does not want to be another, he searches for his whiteness in his hands, in his body, but he does not find any whiteness in himself, rather in search of whiteness, he finds the opposite of it. And finding the opposite of whiteness he feels a loss, a loss of self and identity. He feels inferior and degraded in his color. He feels that being black he does not belong to this place as it was injected in their minds that this place belongs to only

white people. When he was thinking that a woman in another car came and cursed for stopping at a green light, Anders said nothing. When he returns home he thinks, how he would have reacted, how could he have reacted, if there had only been some way for her to know that he was white, or for him to know it, because suddenly, and there was no hiding from the full weight of this, he did not (p. 6).

Anders thought to himself if the woman knew that he was white she would not have courage to cursed him, or if he was white, he would have reacted differently. Anders from his white psyche tells us that being white he would have not been cursed because he of his whiteness, and if he was cursed he would have been cursed back. But now being black he did not say anything because with his color loss, he has lost everything, he has lost his manliness, he has lost his power, he has lost his control, and now he is an inferior and degraded man. When Anders' girlfriend Oona saw she was startled at his sight. During the first week of his transformation he was menaced, when he went around the town "he wore a hoodie" (p. 17), and "he kept his hands in his pockets" (p. 17). As a former white, Anders knew how much white people hated black people, and what negativities are connected with them, now being black he was aware of everything, he was aware of the risk of being seen as black, "a flash of brown skin like a fish darting up the surface and down again, aware of the hazards being seen" (p. 17). When he would buy something he would stealthily bring out his hands for things, so that the white people could not see. If he is seen being black, he knows what will be the consequences. Anders being black knows all the false stereotypes of white. Anders was now a strange man in the town, people did not recognize him. Someone dark, waiting at a bus stop or wielding a mop or sitting in a group at the back of a pickup truck, sitting in a group that was, he could not help it, that was like a group of animals, not like humans, being transported from one task, one site, to the next (p. 18).

Though Anders is black now, but still he has that white psyche and shows us the white knowledge about black people. He tells us that being black in a white society is like being an animal, not a human. The black people are animals in white eyes. The blacks are made Others through the white stereotypical knowledge. The white people consider themselves humans and black people as animals. Anders had not told his father about his transformation, when he told him on the phone, his father told him to show himself to him. When Anders' father sees him, "this boy, Anders' father could see, was going to suffer" (p. 20). Anders' father knows that being black is like being other and being other means lower, inferior, degraded, and animal, having no true self. His father knows how difficult will be for his son to live in a superior world as an inferior. After a week of transformation when he returns gym, his boss tells him "I would have killed myself if it was me" (p. 24). As Fanon has said in the eyes of whites blacks are inferior, lower, savage, and ugly. As Anders' boss was white, we can see the white stereotypical knowledge about black people. It is clear from Anders boss's comment, how much they have lowered the black people, they are lower and ugly than the animals, and death is better than being black. For Anders' boss, being white is everything while being black is nothing. Anders now feels inferior in himself, to put himself at ease he starts trying to mimic white people, "he began instead to mirror the others around him, to echo the way they spoke and walked and moved and the way they held their mouths like they were performing something, and he was trying to perform it too," (p. 26). As Fanon has said, seeing themselves as inferior to white people they start mimicking them, to be like them. Anders does the same, he wants to do things like the white does. As a black he does not know himself, he is at the mercy of white people, and so he does all the work out like white people to feel normal in his own eyes as well as in the eyes of the white people. But no matter how much he tried

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he was not like them, “it was not enough or his performance of it was off, because his sense of being observed, of being outside, looked at who was in,” (p. 26). As Fanon has said the black man tries his utmost to be like the white, but the white man does not recognize him. Here Anders has tried to copy them, but Anders knows that mimicking them will give him now advantage, still the white people look down upon him, still they observe him. And Anders knows that he can not be like them because they are inside and he is outside. He is not one of them. “Anders’s boss had said he would have killed himself, and the following week a man in town did just that” (p. 32). Anders’ boss had told him that he would have killed himself and it happened just after a few days. A man has killed himself due to his transformation from white to black. It was not the black man who killed himself it was the white man who had killed this black man “In other words a white man had indeed shot a dark man, but the man and the white man were the same” (p. 32). The man who killed himself after the transformation from white to black was not a simple case, the white man killed the black man who was the same, and the white mind of the black man killed him because he knew that being black is like being nothing. The white mind had killed the black man because he was unacceptable to him. And now Anders realized that being black is like a kind of second citizen of the state, “At work, Anders had become quieter than he used to be, less sure of how any action of his would be perceived, and it was like he had been recast as a supporting character on the set of the television” (p. 33). He is still looking at himself from a white mind and white eyes in which he sees this black Anders inferior because of color. Now Anders has lost all his past charms, he becomes quiet, he accepts his inferiority, he who was a main character, now acts as a supporting character. He who was superior being white, was now an inferior being black. When Anders meets Oona he tells her that he was not sure he was the same person, he had begun by feeling that under the surface it was still him, who else could it be, but it was not that simple, and the way people act around you, it changes what you are, who you are (p. 36).

Anders tells her that though his color has changed it is still him, Anders. He still has that mind, that psyche, that behavior, but it all changes how the people act around you. As the white people start loathing the black Anders, as the white people degrading and making inferior the black Anders, it changes him. It has taken from Anders everything, it has taken from him his individuality, his self-respect, his superiority. Anders tells Oona that there is a black cleaning guy in the gym, who after his transformation looks at Anders differently. Anders and all other whites have ignored him before as if he does not exist. He tells Oona that he will meet him

Anders had decided he would talk to him, finally after all these years, he would stop being nice to him, which was not being nice to him, it was just like treating the cleaning

guy like a puppy, a dog, that you give a couple of pats to, and call out good boy (p. 40). Anders now thinks of the people related to him. He shows us how the black guy is being ignored for years just because of his color. Anders tells us how black men are treated as dogs in their white world just because they are others. Anders becomes conscious of the people around him. Militants started attacking those who had turned black. They were not saying anything to those who were white. Anders wants to go to his father's house,

Anders went to see his father on a day with some chill in it, using the back roads proceeding hesitantly, pausing and observing at intersections, like a herbivore, out of an instinct for self-preservation, ascertaining what was ahead before he moved, and he had gloves on his hands and a hoodie over his head and sunglasses over his eyes,

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ineffectual concealment, but perhaps enough from a distance and it is was not that he has been threatened, for he had not been yet, but just that he felt threatened (p. 42).

Here we can see how difficult it was for black people to survive in a dominant world. First, their stealthily walking shows us how much black-black people are degraded in a white world. With how much inferiority and fear they live in a white world. He had covered his body from top to toe to be not seen as black because black was a kind of threat. Black people were a threat to whites in white eyes which is why he hide his whole body to be not seen as a threat and danger. He hides in gloves and hoodies so that the whites can not treat him badly or kill him. Now, at the gym, not only Anders had turned black but more guys had recently turned black. "men who had known each other for years now acted like they did not know each other, or worse disliked each other, bore a grudge" (p. 47). With the color change, there comes with it otherness, anxiety, depression, hate, disliking, and unacceptance. The white people now do not know those people who have turned black. They now do not consider them as humans nor as their friends, nor related with them, but make them others just by not accepting them for not liking them. Instead of friendship they now started hating them. Being in a white dominant place

Anders found himself thinking of a bird perched next to loins, like a vulture, or not like a vulture, maybe a crow, belonging to another element, the air, but feeding at the same place as predators of the land, except that this bird could not fly, and it was unsafe in case of trouble, and counted precariously on being ignored (p. 48).

Anders found himself and others in a dominant place who could not do anything like a crow who could not fly because he was trapped by the whites in their things. Anders could not think for himself who is he and what is, but he is dependent on whites to define him, to give identity to him. Anders was the prey of the predators. Anders was not like a predator who could do anything, but he could not because he was black. As the riots increased, the situation of colored people became worsen. They were threatened to leave the place. "Anders thought that he could feel the ancient horrors awakening, could feel the almost forgotten savagery upon which his town was founded" (p. 55). Anders thought of the past colonization, of the past brutality, of the pseudo mission of civilizing people, of the robbery which the colonizers have done in the shape of colonization, Anders thought that again it is happening just like before the white people have done. They will rob black people of their identity, their selflessness, and their being. Anders tells us how self-righteous they are in their mind,

If he had still been white maybe he would have been out there, blowing pale breath into his hands, secure in his righteousness, or at least safe from their righteousness, but as it was, the choice was not open to him, and he was here, less chilly but more afraid (p. 55).

Anders shows us the self-righteousness of white people, the superiority of white people, who do wrong things in the guise of their whiteness. Anders shows us that he would be there with other whites beating, exiling, and killing black people if he were just like in the old days. The whites would rob black people of their lands, their language, their culture, of their identity, they are doing it now to exile black people from their lands, to rob them of their identities, and to make them inferior in their own eyes as well as in the eyes of the world. As the riots increased Oona's mother thought it was a good thing to remove black people from the white land.

Oona's mother resisted the notion that violence was happening, or that substantial violence was happening, and said if there was violence it was because there were paid aggressors on the other side, saboteurs, and that they were trying to kill both our defenders and our people in general, and they were sometimes killing their kind; to

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make us look bad, and also because some of their kind supported us, and they kill them for that, and that the main point was separation, it was not that we were better than them, although we were better than them, how could you deny it, but we needed our places, where we could care of our own because our people were in trouble, so many of us in trouble, and the dark people could have their places, and there they could do their dark things, or whatever, and we would not stop them, but we would not participate in our eradication, that had to end, and now there was no time to wait, now they were converting us, and lowering us, (p. 58).

First, Oona's mother resisted that there was no violence, if it was violence it was for self-defense. Oona's mother tells her daughter that white people need a separate place where they can live peacefully, they do not want to live with black people because they are lowering them by converting them into black. Here, Oona's mother tell us that being black is being violent, savage, being lower, it is all that white ideology and white knowledge that the white believes to be right and they are acting according to that self-righteous knowledge. Oona's mother tells her daughter black will live separately doing their dark things. Here she believes that black people can not do good things they are always involved in some dark things. Virtue is not the area of the black people. Oona's mother imposed a self-righteous ideology on blacks in which blacks were other and inferior. "Anders could perceive how self-righteous they were, how certain that he, Anders, was in wrong, that he was the bandit here, trying to rob them, they who have been robbed already and had nothing left, just their whiteness, the worth of it" (p. 61). Just like Fanon says that the whites are imprisoned in their superiority the blacks are imprisoned in their inferiority. Here Anders shows how self-righteous the whites are of their self-righteousness and their superiority, and how they have injected black people with inferiority and otherness. The white people say that it is white-only land and the blacks are here as robbers who are here to rob the white people of their whiteness, of their superiority, of their self-righteousness, and to make them black, inferior, and others. The militants arrived at Anders' home seeing a pistol in Anders' hand they told him he would better be gone on their return. Anders went to his father's home. He felt a kind of imprisonment in his father's home. "he felt imprisoned, doubly, triply imprisoned, in his skin, in his house, in his town" (p. 73). Due to the white attacks on black people both physically and mentally, he felt a kind of imprisonment in his body in his home and his town because he has no freedom, he was not accepted as a being, he was not accepted as a human. He felt his skin was not truly of himself because the white people did not approve of it. Oona came to Anders's father's house. Seeing this, white Oona with his black son his father felt disappointed "he saw the discomfort on his father's face, the discomfort at seeing at seeing this white girl kiss this dark man" (p. 74). Though Anders was his son he felt the kissing of this white girl and black man as a degradation of white and as a lowering of this white color. He felt ashamed at this sight. Here we can see that the white man does not approve relationship between blacks and whites because the blacks are others. More and more people in the town transformed from white to black color. Anders father was the last white man in the town. Oona's mother was one among the last who turned black. With her transformation, she felt lost she did not go anywhere not to places that she visited regularly. In her white mind she felt that something was going to happen "The final hour chaos was approaching, it was said, a descent into crime and anarchy, and cannibalism out of hunger, and, worse, out of vengeance, and blood would flow, and all should prepare for the end" (p. 101). When all people transformed from white to black, Oona's mother thought that lawlessness would also come with it. She has a white mind full of colonial knowledge, in which

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blacks were portrayed as animals, cannibals, and mad. Oona's mother thinks about that knowledge that now that everyone has turned black, lawlessness will come with it, and killing will come with it. "Oona's mother read of the savagery, the savagery of the dark people, how it had been in them from the beginning, and had manifested itself again and again throughout history, and could not be denied" (p. 101). Oona mother's mind is still white, and in it, all the negativity is connected with black color, how paradoxical it is that it was the whites who had plundered the wealth, lands, and cultures of people, and made the black inferiors, made others, and called the black as savages who themselves were savages. Oona and Anders married and they had a beautiful black daughter. Oona's mother would tell her the stories of her whiteness, of her parents whiteness.

Oona's mother, the girl's grandmother, did so far more, and tried to impart a sense of how it had been, of what they had come from, of the whiteness that could no longer be seen but was still a part of them, and the girl was fond of her grandmother and so she surprised her grandmother when she stopped her one day (p. 119).

Oona's mother tried to impose white knowledge on her, to make her inferior and lower. To impose white superiority on her, Oona's daughter resisted and stopped her grandmother from conquering her blackness, her individuality, and herself. The concept of Other/Otherness can be seen clearly in the novel *The Last White Man* by Mohsin Hamid. From the start of the novel to the end, we have seen how blacks were considered as others by the white people in a white world. Through racial stereotypes, created by white colonizers during colonization, the people and white minds of characters imposed on black people white knowledge and made the black inferiors and others, due to which the black people tried to mimic white people to be superiors like them and in the end when all people transformed from white to black, Oona's mother tries to inject the whiteness of his mind into Oona's daughter to which Oona's daughter does not agree and stop her.

CHAPTER 5 CONCLUSION

5.0 Overview:

It is the final chapter of this research study. This chapter will cover briefly all previous studies in this research thesis. Starting from research questions and objectives to the analysis of these questions. In short, this chapter will conclude the discussion of this research study.

5.1 CONCLUSION:

This research study is a textual analysis of *The Last White Man*. This research study has used Postcolonial concepts of double consciousness and otherness as theoretical frameworks to analyze double consciousness and other/Otherness in *The Last White Man*. The concept of double consciousness was put forward by De Bois in his book *The Souls of Black Folks* in which he says that the blacks are at crossroads of their identities, though they are black they see themselves from white eyes, and they are forever divided between their two-ness two self, and two thoughts. The concept of Other/Otherness was put forward by Frantz Fanon in his book *Black Skin White Masks*, in which he says that black always feel their selves inferior to white people due to colonial knowledge of white people in which black is always inferior, lower, vile and ugly.

This research has two questions and objectives, the first one was to investigate the double consciousness of black people in a white world in *The Last White Man*. To answer the first question text has been analyzed in chapter four and it has been found that all the black characters feel double consciousness because they always see themselves through white eyes, they have no true self and they always feel their two-

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ness, their two thoughts and two selves. The second question is to investigate the other/otherness of black people in a white world in *The Last White Man*. To answer the second question, data has been analyzed in chapter four data analysis, and it has been found in chapter four that black people are made Others because they are not white. The white characters in the novel possess racial stereotypical knowledge about blacks and they consider them ugly, vile, devil, and other. The black people in the novel feel their otherness because they see themselves from white racial stereotypical knowledge in which they are inferior to white people. The study has shown the possible ways through which the feeling of double consciousness and other/otherness can be eradicated and the way is to decolonial the mind, shun all white knowledge, and see themselves from their own eyes.

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