Racial Alienation in Hamid's The Last White Man: A Fanonian Study

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ABSTRACT

Racism is a widespread issue around the globe that creates traumatic stress among people of color. Every black person must confront with a typical racist behavior in daily life. Race is a sort of alienation since it is the process by which the subject's objectification mediates the unity of the universe and the Self. It leads to dehumanization of the indigenous people of color in western societies. Black and indigenous people of color in the U.S. are particularly vulnerable because they are subject to a system of white supremacy. This study investigates how racial experiences affect people of color, how they fall victim to racial prejudice, and how racism leads to trauma and alienation. I have tried to examine how race has been explored in this fictional work and the effects it has for one's identity. This study concentrates on his perceptions of racial prejudice in a different locality. Frantz Fanon perspective of alienation is used to elaborate and explore the issue. Fanon conceives race as a form of alienation. In Black Skin, White Mask (1967), Fanon paints an image of a society in which one must adhere to the criteria of whiteness to be considered as human. He postulates that a black person is a phobogenic object, sparking anxiety in the eyes of white subjects.

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1. Introduction

Racism is considered as hostility, prejudice, or discrimination towards people of other races because of the idea that one's own race is superior. Racism is a widespread issue around the globe that creates traumatic stress among people of color. Every black person must confront with a typical racist behavior in daily life. The confrontation throws him off balance and challenges his beliefs about who he is and how the world functions. People who have experienced racial prejudice may suffer psychologically in their larger communities. Race is a sort of alienation since it is the process by which the subject's objectification mediates the unity of the universe and the Self. Some scholars are of the view that race is a social construct and an imaginative object. A person who is going through a direct traumatic stressor could be excessively patrolled or might run into difficulties getting a mortgage because of unfair rules. A person who has had a direct traumatic stressor may also experience various marginalization or be the target of personal assaults, both physically and verbally. The idea of alienation is thoroughly examined by (Fanon, 1952). Fanon defined alienation as a psychological and social process in which members of oppressed or colonised groups internalise and undergo feelings of estrangement, inferiority, and self-denial. It is the product of a firmly established racial and cultural hierarchy that places non-white people below white people. Fanon contends that racism and colonialism's dehumanising impacts are what lead to this alienation. Fanon demonstrates

how colonialism creates a system in which those who have been colonised are denied their humanity and made to adhere to the cultural customs and beliefs of the colonisers. This leads to a fragmentation of identity and a conflict within oneself, as the colonized individual attempts to assimilate into the dominant culture while simultaneously facing rejection and discrimination.

After the 9/11 attack, when Hamid realized for the first time that he had lost his whiteness, he wrote this book in that scenario. His view of race is that it is both a social construct and an imaginary thing. Jackson is a female African American author who uses a biracial female character to analyze the subject of racism. "One morning Anders, a white man, woke up to find he had turned a deep and undeniable brown" (Hamid, 2022). Anders is a male protagonist in Hamid's The Last White Man who wakes up with a different skin color like in Kafka's Metamorphoses. He wants to punch the man he sees in the camera while taking a selfie. He refuses to meet anyone outside and confines himself to his house. He used to dress in hoodies so that no one would be able to see his dark complexion. He physically and emotionally alienates himself from the society as well as himself. He starts staying in his room so that no one would assault him due to his dark brown color, both physically and verbally. His gym instructor claims that if he had woken up with dark skin, "he would have killed himself" (p. 24). However, more and more individuals are realizing when they awaken that they are no longer white. Anders is put in danger and is compelled to run to the house of his dying father as the fear of losing whiteness starts to show itself in street violence. Mohsin Hamid focuses on how people of color, who are the utmost victims of the whites' inhuman conduct on a physical, mental, and emotional level, are perpetually submerged in the immense ocean of racial prejudice throughout their lives. People of color are viewed as inferior and uncivilized in American society. In these countries, racial prejudice and discrimination are at their highest levels.

1.1. Statement of the Problem
Racism is a problem that affects people all around the world, causes severe traumatic stress, and results in alienation and makes people of color to feel inhuman. Every black person must confront with a typical racist behavior in daily life. Because of their complex harsh realities, people of color are being mistreated continuously. People with dark brown skin are being personally assaulted and excessively policed. Racial alienation becomes a factor in the personified suffering of the people of color.

1.2. Research Objectives
This study is oriented to fulfill the following objectives;
1) My study investigates how non-whites are being mistreated in the white societies.
2) It highlights how racism causes black individuals to feel alienated.
3) This study examines how traumatic stressor or people of color become target to personal assaults, both physical and verbal.

1.3. Research Questions
This research aims to find out the answers of the following queries;
1) How is Anders's alienation aggravated by his changing skin tone in Hamid's The Last White Man?
2) What factors contribute to the idea that non-whites are less human than whites?
3) How does racialization lead to traumatic stress as highlighted in the text?

1.4. Delimitation of the Study
My study focuses on the widespread issue of racism which makes the people of color feel alienated. Race is a sort of alienation since it is the process by which the subject's objectification mediates the unity of the universe and the Self. It leads to dehumanization of the indigenous people of color in western societies. This project emphasizes on the haunting effects of racial discrimination and prejudice on human psyche. Fanon's model of alienation would be kept as methodological tool to analyze the issue and its traumatic effects are also analyzed.

2.   Review of Literature

Literature has always played a vital role in illuminating the complexities and various issues of human beings' ethnicity and race and exploring the ever-evolving relationship between individuals. This chapter presents a review of relevant literature and contextualizes different literary and critical works with the current research. The ideas and concepts introduced by different critics and their relevancy to the research are also introduced here. This chapter provides an overview of the theory and its evaluation, previous studies conducted, readers' review of these texts, and the research gap and futuristic dimensions of these novels for further studies. Racial Alienation refers to the process by which individuals or groups are socially and psychologically detached from the dominant racial or ethnic group leading to the sense of exclusion and marginalization. Through a comprehensive analysis of scholarly articles, books, and relevant theoretical frameworks, this review aims to deepen our understanding of racial alienation and its interplay with power structures, and potential strategies for addressing this pervasive issue.

2.1.   Historical perspectives: Racial Alienation during Colonization

Being alienated from oneself and one's environment is referred to as alienation. Fanon uses it to explain how black people are encouraged to identify with whiteness rather than their own blackness and to exist in relation to others. In both the Marxist and psychoanalytic traditions, its meaning is different. According to Fanon, violence is ingrained in the colonial system itself and shapes all interactions between colonizers and colonized people. The colonizers'"zones of being" and the colonized's "zones of non-being" are contrasted in The Wretched of the Earth to demonstrate how "the colonial world is a world divided into compartments." While black indigenous' social places are run-down, filthy, crowded, and dangerous, white settlers' social spaces are prosperous, clean, comfortable, and safe. The colonial police officers and soldiers are the government representatives who build and uphold the "lines of force" between the two worlds by employing the colonial state's monopoly on violence. The benevolent middlemen working to civilize the colonial instructors and missionaries. During the era of colonization, racial alienation was pervasive and deeply entrenched. Many fictional texts provide historical perspectives on these issues, reflecting the experiences of colonized peoples and the impact of colonial rule. In other words, repression and violence are used to uphold colonial power. According to Fanon, colonialism "is the bringer of violence into the home and into the mind of the native" (1963: 38). Fanon claims that it becomes worse (1963: 61), violence is the "natural state" of colonial control. This violence results from the colonizer's racialized perceptions of the colonial people. Colonial alienation, according to Ngugi wa Thiong'o, manifests itself in two interrelated ways: "an active distancing of oneself from the reality around; and an active identification with that which is most external to one's environment" (Wa Thiong'o, 1998).

Alienation has recently evolved to refer to a wide range of phenomena that describe different social evils. Eminent sociologist Melvin Seeman's key book "On Alienation" from 1959 claims that five psycho-social disorders are related to this concept. These pathologies include self-estrangement, solitude, meaninglessness, and normlessness. These forms of being are seen by Seeman as fitting within the analytical framework of three other related ideas, namely "reward value,""behavior," and "expectancy." A "low expectation" that accurate forecasts of future effects of "behavior" may be produced is how Seeman conceptualized alienation as meaninglessness (1959: 786). His interpretation of meaninglessness as a state in which a person has lost control over both the physical world as well as an understanding of the social events and the mind explains his perspective in this regard. As a result, he or she loses the ability to react effectively in any given circumstance, which causes alienation. On the other hand, Overend (1975) examines the idea of estrangement in terms of its elocutionary potency. According to this method, a distinction is drawn between what a term "connotes" and "being what the term denotes" (Overend, 1975).   Being alienated from other guys is known as alienation. (Marx, 2016; Overend, 1975). According to Buchanan (1979) definition of alienation, Marx's concept of exploitation is a necessary component of alienation. The assumption that bourgeois social connections in general are exploitative is at the core of Buchanan's thesis. He wants to extend the concept of alienation beyond the manufacturing process and into larger societal contexts. Buchanan opposes analyses that emphasize how exploitation in Marx is only present in "the labor process itself" as being "mistaken" and

incorrect. According to Buchanan, exploitation is fundamental to bourgeois social interactions in general and is not by itself a type of injustice. But Buchanan finds it alarming that in a capitalist society, the owners of the means of production appropriate and use the inventiveness of the working class for their own economic gain. On the other hand, (Mizruchi, 1973) proposes that there are two kinds of alienation. The first is social alienation, in which people perceive their current social structure as repressive and, as a result, feel cut off from it. The other is self-alienation, which describes a condition in which a person's inclinations to adhere to existing social patterns or standards are lost. In the latter case of alienation, a person is "denied a feeling of integrity" (Mizruchi, 1973) that results from having his soul and body taken over by someone else, through some external means. According to Mazruchi, alienation appears as a frustration with the self's capacity to achieve goals that might be deemed to be its own. A typical example of this phenomenon is slavery.

2.2. The Last White Man and Other Relevant Fictions

Asian literary tradition is abundant with texts that talk about the issues of race and racism originating from colonization toward the colored community. This race is the only cause of generating racial identity. The most important literary works that talk about these issues are penned down by many Asian and Afro-American writers. As we can see, Conrad (2023, December 31) in his novella explores the atrocities of European colonialism in Africa. His novella, Heart of Darkness, set in the late 19th century, follows the journey of the protagonist, Marlow, into the heart of the Congo, where he encounters the brutal exploitation and dehumanization of the African people by European colonizers. In the novella, Conrad vividly depicts the racial alienation and dehumanization experienced by the African population. The native Africans are treated as mere objects, stripped of their agency, and reduced to anonymous and faceless masses. They are portrayed as "other," exoticized, and devalued by the European characters, who view them as lesser beings. By using the African people as disposable labour and dismissing their cultural and personal identities, the European characters in Conrad's work highlight the dehumanising impacts of colonialism. The novella explores the moral ramifications of imperialism and draws attention to the racial estrangement and dehumanisation that colonialism entails. The 1899 novel Heart of Darkness delivers a harsh critique of imperialism and the inherent racial alienation and dehumanisation it brings with it. By exposing the dark underbelly of colonialism and the dehumanising effects it had on both the colonised and the colonisers, Conrad challenges the dominant narratives of the day with his picture of Africa and her people. The novella is still a crucial literature for understanding racial oppression and how it affects communities over time.

Kafka's Metamorphosis (1915), another piece of fiction that emphasises the idea of alienation and repression. Alienation and dehumanisation are the main themes. It serves as a metaphor for the unhuman transformation of the sufferer of alienation's situation. Violence, exploitation, and neglect are three ways in which Gregor is victimised. Gregor is inexorably become less human by the estrangement caused by abuse, brutality, and neglect. His father is horrified and enraged by Gregor's horrific change and drives him back into his room after injuring him twice. Even his loving sister Grete refers to him only as the monster and urges her parents to get rid of it. Ralph Ellison (1952) in his novel, through the use of a character who is excluded from society due to his race, highlighted a culture or society's values. Because he is African American and has consistently been missed throughout the book, the narrator, also known as the Invisible Man, feels just what his name suggests: invisible. The protagonist of Ralph Ellison's novel Invisible Man is an African-American man who must navigate a segregated society. The story explores the protagonist's sense of invisibility and marginalization, highlighting how he is treated as an outsider and constantly reminded of his racial identity. Through the protagonist's experiences, Ellison captures the profound racial alienation faced by many African Americans during the mid-20th century. The issue of alienation is explored in the book The Invisible Man by showing how Griffin's experimenting turned him into an invisible man, causing him to be totally cut off from the rest of civilization. Because of his intellect, he stands out from the others. His vicious and merciless attacks on people reveal the desperation of his loneliness; he is unable to eat or sleep in peace. (TAOUTAOU, 2016). Tiffany D Jackson also highlightes the issue of alienation in her latest work The Weight of Blood (2022) through her protagonist who is a biracial young girl living in a white community at the behest of her fanatical father.

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Adichie's (2013) novel follows the story of Ifemelu, a Nigerian woman navigating racial dynamics in both Nigeria and the United States. The book explores how media representations, particularly in the form of news, movies, and advertising, shape societal perceptions of race and contribute to racial alienation. Adichie highlights how media perpetuates racial stereotypes, influences beauty standards, and reinforces racial hierarchies. Adichie in Americanah touches on the themes of migration, racism, and Pan-Africanism that are intertwined with experiences of dislocation, alienation, and (un)belonging. Ifemelu's position as an individual who, with time, learns all the cultural codes that allow her to navigate American society, may be interpreted as one of epistemic privilege. Despite this privilege, Ifemelu remains an outsider as she can neither fully integrate into the dominant white American society nor identify with the African-American community. This absence of a sense of belonging leads Ifemelu to look at these social groups from an objective but understanding distance as an "outsider within" to quote Sarah Collins in her article "Learning from the Outsider Within.

The book The Hate U Give explores the power of media in shaping public opinion and perpetuating racial dehumanization. It depicts how the media's portrayal of the incident and the victim can either humanize or dehumanize marginalized communities, and the impact this has on racial alienation and social justice movements. In Starr's world, police violence is so prevalent that Maverick and Lisa have "the talk" with all of their kids about how to act around law enforcement. After Big D's party, when the police pull her over, Starr is happy that her parents had instructed her on "what to do if a cop stopped" her and wishes "someone talked with Khalil." Knowing how to behave in front of law enforcement might be the difference between life and death for black youngsters. Maverick also educates his kids on how racism presents itself in society. Starr and her half-brother Seven are instructed to recite the Black Panther's Ten-Point Program, which includes the statement "We want an immediate end to police brutality and the murder of black people, other people of color, and oppressed people." In a society that is quick to presume that people of color are dangerous, these measures are required (Yanti, 2021). Dear White People (2017) is a Netflix series and the movie Get Out (2017) is also portrays the aftereffects of colonization on the colored people.

2.3. Previous Reviews on The Last White Man

Since The Last White Man by Hamid is new intervention in modern Asian literature, it has only been explored and discussed from one or two perspectives. Additionally, there are some reader reviews of this book that provide adequate proof of the range and aura this book possesses. Let's go into great depth about that. David Gates in his essay "When White People Become People of Color" (2022) says that The Last White Man also aims to undermine our preconceived concepts of fiction in order to destabilise our poisoned imaginations. Thus, race is only a social construct that exists in our minds and is not a reality. There are many factors that are involved in constructing racist epistemology that the whites are the masters and they are the only people who are civilized and are born to rule over the people of color. They think of the blacks as inferior. Guy Gunaratne in his "The Last White Man: A Hypnotic Race Fable" (2022) says that at its heart, The central theme of this book is seeing, being seen, loosing, and letting go. Some of the worries explored here include losing the privilege that comes with being viewed as white and losing the ability to view the world from within whiteness. It implies that a person's physical attributes are used to identify them. If an individual loses his whiteness, he loses his relationship with others and becomes a stranger to them. As in the novel The Last White Man you can see how Anders the protagonist of the novel falls prey to estrangement. In an essay (2022) published recently in the Guardian, After 9/11, Hamid said his startling loss of White privilege was the catalyst for the development of The Last White Man. According to him, "I had always been a brown man with a Muslim name.""But I had been white enough to enjoy many of the advantages of being white as a resident in cosmopolitan cities who was relatively well-paid and educated. According to him, race is a social construct created by human imagination and not real.

3. Theoretical Framework

This chapter foregrounds the definitions of the concepts and key terms of Fanon's Theory of Race which is selected for the analysis of Hamid's The Last White Man and Jackson's The Weight of Blood. It talks about the importance and significance of the Theory of Race introduced by Frantz Fanon. It answers the question of how the selected theoretical framework

is appropriate for the textual analysis. and how this research comes under Fanon's Theory of Race. The historical background and development of the theory are also brought to light for the sake of better understanding. The basic concepts like Alienation, Psychological trauma, dehumanization, and oppression, along with their definitions are also discussed in this chapter with the possibility of their links with other disciplines to understand the concepts and the problem at a broader level. Further things which are added in this chapter are; why/how are the chosen concepts most appropriate and applicable for the analysis. The research methods are also discussed. The techniques for data collection and primary and secondary sources which are utilized during this research are discussed. The chosen methodology for the analysis, the most important element in every research, is discussed in detail to better understand the method of this research and how the research is conducted. The limitations are discussed while talking about the theoretical concepts along with the primary purpose of Fanon's Theory. More importantly, how is the text interpreted and analyzed using these concepts, what is their relationship with the existing social setup, and how is it useful for the future? In the end, the limitations of this research are also discussed to: assist those scholars who choose to explore further areas related to Fanon's Theory or this novel.

Fanon's Theory of Race is an appropriate theoretical framework for the analysis of Hamid's The Last White Man and Jackson's The Weight of Blood because there is a multiplicity of events and actions in the novels that are the subject matter of this theory. Fanon's Theory of Race talks about race, racism, and their impacts on the lives of people of color. Both novels, The Last White Man and The Weight of Blood are about racism where multiple ideas can be explored through the lenses of Fanon's Theory of Race. The protagonist of The Last White Man belongs to a white community but as he loses his whiteness he loses his identity as white the protagonist of The Weight of Blood belongs to a biracial community, but actually she is black but living in a white community on the behest of her fanatical white father. The indifferent behavior of white people toward colored people didn't let them to forget their identity as a black. While reading these fictions we also come to know the new forms of the racism which are prevailing in every state of United States. The whole society is contributing towards these things and the situation is becoming miserable for the people belonging to minority groups. The Last White Man and The Weight of Blood are one of those outstanding fictions which talks about the issues of colored people on true sense. Both the works indirectly demands the rights of colored people and both are also a subject matter of Fanon's Theory of Race. In this way both the novels and the theory are interconnected with each other and the possible conclusions can be drawn using this theory for the analysis of the primary texts. Being a warrior was initially distinct from other occupations, and the experiences Fanon had led him to develop new perspectives and ways of thinking about the world. It turned out to be a prolonged, multifaceted journey from Negritude to violence.

As Bulhan in his essay states regarding his experience, "Fanon personally experienced the suffering, the gnawing doubts, and the alienation of the oppressed," (Bulhan, 2004). This guided him towards new horizons where staying static while experiencing abuse and dehumanization meant that one was wronging oneself. He personally witnessed the European thirst for wealth and expansion, as well as the exploitation of the Indians in need. These factors had a profound impact on Fanon, and it was then that he understood that European psychology is an integral part of the process that dominates the mind. Therefore, he believed it was crucial to review the fundamental psychological presumptions and techniques. He is compared to Marx in this context and occasionally referred to as the "Marx of the Third World." He was undoubtedly influenced by Marx, and he used his theory of alienation to describe the existential crisis. However, it should be noted that he didn't always follow Marx's lead and instead occasionally appropriated him. In his article "Frantz Fanon- the Marx of the Third World," Forsythe (1973) writes that Fanon is a "Marxist," but a different kind of "Marxist" when considered in the context of colonial countries (Forsythe, 1973).

3.1. Fanon's Concept of Racial Alienation
In Fanon's writings, alienation is depicted in five different ways. Working in Algeria also contributed to the development of Fanon's alienation theory. The psycho-historical perspective was then combined with his psychoanalytical focus. "Alienation from the self, alienation from the significant other, alienation from the general other, alienation from one's culture, and

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alienation from creative social praxis" (Bulhan, 2004) are some of his elements associated to the alienation theory that express it in the enormous dimension. Therefore, the guy first becomes estranged from his personal identity before being estranged from his family. The third level is crucial because it emphasizes the interaction between people of color, and it leads to the fourth level, which isolates a person from even his language and history.

Fanon adheres to the idea of Marxist economic determinism because he thinks that all racial and social inequality is a result of one set of people being exploited by another. In simple terms, he states this reality: "The analysis I'm undertaking is psychological. Despite this, it seems to me that an instant acknowledgment of social and economic reality is necessary for the successful dis-alienation of the black man" (Fanon, 1952). This is the underlying idea behind Fanon's rejection of Mannoni's racial analysis. Mannoni thought that the abuse of the poor was unrelated to economic issues, while Fanon disagreed and thought that it was: "fundamentally a result of the economic structure of South Africa"(Fanon, 1952). Fanon, who is influenced by Marx, views revolution or resistance as a natural outcome of the processes that take place within the capitalist system since this system itself prepares the basis for its demise. He shared Marx's view that understanding the world is not the most important achievement; rather, what matters is changing it. He also thought that action was the only way to alter things. According to Sythe, Fanon addressed his brothers as "Youth of Affies" in a manner that was evocative of Marx's well-known appeal for the "Workers of the world" to unite. To ultimately bury colonialism, we must all work together to dig its final grave. In this sense, it is simple to see how Marx's ideas influenced Fanon's thinking, yet calling him a Marxist is deceptive because Fanon's viewpoints diverge significantly from Marx's theory of historical evolution. Fanon thought that colonialism and slavery were the two greatest crimes in the world, but Marx thought that private property ownership was the real and initial evil. The most repulsive aspect of society, in Fanon's opinion, is when a group of people treats its members as their own personal property and establishes a master-slave relationship. According to Sythe, "The juxtaposition of white and black races has generated a major "psychological issue." Thus, we conclude that Fanon has Marx's influence without a doubt, but not always.

3.2. Fanon's Concept of Recognition

Fanon asserted that "Europe has a racist structure" (1967, p. 68). According to Fanon, his evaluation is based on his outward look, which has been associated by white people with negative connotations. He thinks that the way white people view black people never changes. According to Fanon, black people develop an inferiority complex as a result of all these sentiments held by white people. Fanon contends that black people, more so than members of any other minority group, experience inferiority. Regarding his sense of himself, the native experiences two different types of complexes, and as Fanon notes, this is mostly because the native is a byproduct of the colonial system. The inferiority complex is the one that native people suffer from the most. Adler and Fanon share a relationship that is closer than that of Freud and Jung because of Fanon's psychological approach and his intention to employ the Adlerian idea of inferiority. He sought to reveal psychopathologies in the context of colonialism as a form of social emotion and compensation. His book Black Skin White Masks has a section specifically devoted to it. Fanon claimed that Adler did not approach the dark in all ways, though, at the same time. According to Fanon, to handle the issues seriously and in a way that offers solutions, it is necessary to look at both levels. He focused on the sociogenic perspective, which is missing in other people's views. Therefore, according to Fanon, "any efforts to achieve desalination must make both economic and psychological levels" (Bulhan, 2004). This notion is present in both texts as the protagonist of The Last White Man, Anders alienates himself from society and confines himself to a small room, similarly the protagonist of The Weight of Blood also remains in isolation so that no one can know her dark secret, no one can know about her colored identity.

4. Textual Analysis

This chapter presents an analysis of Hamid's The Last White Man in the light of theoretical tenets discussed by Fanon in his theory of Racial alienation and colonial violence. Fanon's The Wretched of the Earth (2004) and Black Skin, White Masks (1967) are primary texts in this analysis. Using Fanon's theoretical perspective of racial alienation and colonial violence, this novel is being analyzed from a postcolonial perspective. Issues of race and

alienation that occur not only at physical but also at cultural and psychological levels are to be traced out of these novels. Racism is one of the burning issues and the lives of the people belonging to races other than white are becoming worse day by day. This chapter critically investigates this work of fiction selected for study. This stimulating work of fiction explores colonial violence, alienation, dehumanization, and identity crises. This chapter examines how racism causes estrangement and how individuals of color have been mistreated since colonial times up until the present. Both authors highlight these issues through their characters in a very explicit way. Multiple causes of racism are also explored in both texts. The Last White Man explicitly explores the issue of racism. This is due to the abuse the people of color endured at the hands of colonizers or settlers, who continued to torture them and saw the locals as nothing more than instruments. As Fanon in his Black Skin, White Masks asserts "the black person is considered an instrument and is not given any liberty and individuality (Fanon, 1952). In Hamid's The Last White, you can see how the protagonist alienates himself from himself and society, as well as how terrified and anxious he is about being tormented by white bullies.

4.1. Alienation and Displacement

The state of being separated from oneself and one's surroundings is referred to as alienation. Fanon uses it to discuss how black people are conditioned to identify with whiteness rather than their own blackness and how this affects how they exist in relation to others. The Last White Man by Hamid is a thought-provoking examination of identity, alienation, and racial dynamics in a setting where the protagonist, Anders, feels more and more alone as a result of his shifting skin tone. In this chapter, we will examine how Anders' estrangement is exacerbated by his changing appearance and how society responds to it. BWe can better comprehend the effects of Anders's changing skin tone on his sense of self and place in the world by examining the narrative, character development, and thematic components. You can observe the protagonist's alienation from both himself and society as well as his fear and worry about being terrorised by the white bullies. Jackson's The Weight of Blood, whose protagonist, Maddy, is a little biracial girl who harbours fears of being humiliated in front of the white community and is scared of their abuse, also illustrates the alienation aspect. She stays alone in school all day, and she remains inside the room when there is humidity outside because she does not want to get her hair wet. She also remains out of sight of her father because he tortures her badly. This kind of reality is presented in both novels through different characters. They have to hide their identity due to the fear of abuse and humiliation.

4.1.1. Anders's Transformation

In the early chapters of The Last White Man, Anders starts experiencing a bizarre phenomenon where his skin tone begins to change. "One morning Anders, a white man, woke up to find he had turned a deep and undeniable brown." (p. 01). As the last white man on earth, this transformation amplifies his sense of isolation. The narrative paints a vivid picture of this unique dystopian world, where racial roles have been inverted, and Anders's pale complexion becomes increasingly conspicuous. This serves as a catalyst for exploring the complexities of racial identity and how it intersects with social acceptance and exclusion. As he wakes up, he finds himself dark brown and at first, he wants to punch the man he saw in the camera of his mobile while taking a selfie, but when he realizes that the person in the camera is he himself, he rushes toward the bathroom and then he confines himself to a small room. Afraid of being tormented and subjected to racist slurs, he stopped going outside and to the gym. Ander's transformation has revealed a lot of facts about the society as he can feel the pain of oppressed communities from the era of colonization. This shows the fear that people of color have of white, and their mindset about white during that time. Because of this changing skin color, he has to be displaced from his home and he goes to his dying father's house and there he lives with his father.

4.1.2. The Loss of Familiarity and Self-Identity

Anders's changing skin tone forces him to confront a loss of familiarity and a profound disconnection from his own sense of self, "it was not that of an Anders he recognized" (p. 02). As you can see at first when he finds himself dark brown, he rushes toward the mirror and thinks that there is another person in his bed who did this to him and he wants to kill that man who is in the mirror but then he realizes that he is himself in the mirror. This novel delves into his inner turmoil as he grapples with the erasure of his previous identity and the uncertainty

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that accompanies his shifting appearance. As his skin tone becomes darker, Anders's struggle to reconcile his past self with his present reality deepens, exacerbating his alienation from the world and himself. He is absolutely invisible to society since when he went to the store to get some food, no one recognized him and hardly anyone even noticed him. He loses his identity in society and in his own eyes as he says, "therefore bizarre, beyond acceptance, like a sea creature that should not exist" (p.4). Even his childhood friend, yoga teacher Oona, and his father do not recognize him when they first see him after his transformation.

"When he came out, she was surprised—not just because he was darker, but also because he was no longer recognisable as him, except from having roughly the same size and shape. Even his facial expression was altered, albeit perhaps it was dread on his part rather than on hers." (p.11).

The reactions of the people around Anders provide a crucial perspective on his alienation. Initially, as his skin tone undergoes a subtle change, he faces curiosity and a sense of novelty. However, as the transformation intensifies, he becomes a target of scorn, fear, and even violence. The novel portrays the hostility he encounters from both strangers and those he once considered friends, emphasizing the impact of external perceptions on his psychological well-being. His boss looked him over and said "I would have killed myself......if it was me" (p. 24). When his beloved Ona first visited him, she first had trouble accepting his dark skin tone and abruptly left his home. He works hard at the gym to blend in, but his supervisor confronts him about his dark skin tone.

4.1.3. Color-Based Identity and Marginalization
As the only white man left, Anders's shifting appearance highlights the limitations and arbitrary nature of color-based identity. Hamid skillfully uses the character's journey to challenge societal constructs and question the inherent biases associated with racial categorization. Anders's experiences serve as a critique of the notion that one's worth, value, and place in society should be determined by skin color, prompting readers to reflect on their own preconceptions. During the colonial era, the colonized were being tormented by the colonizer on the basis of their color complexion and their physical appearance. They used to treat them as slaves and called them orients and barbarians. The same is the case with Anders, he has a good time and respect when he has his whiteness, but when he loses that the people around him begin to treat him differently. The whites perceive people of color only because of their physical appearance and treat them on this basis. They think of the people of color as assholes.

They view people of colour as alien and uncivilised because of the legacy of the West. They exclude people based on their skin tone and colour. They believe that because they are uneducated and beneath us, we are here to speak for them. The marginalisation of the protagonist is also highlighted by Hamid in The Last White Man. The contradiction between privilege and marginalisation is revealed by Anders' fluctuating skin tone. Although he used to benefit from the perks that come with belonging to the dominant racial group, his transition has made him more aware of the problems that marginalised people confront. Due to this abrupt change in his social standing, systemic injustices are better understood, and the power dynamics at work are seen from a more nuanced viewpoint. The protagonist is described as having a pallid and lifeless appearance, which serves to accentuate the feeling of estrangement. He is constantly reminded of his otherness and incapacity to truly belong by this stark contrast to the colourful and diverse world around him.

Anders longs for acceptance and a sense of belonging throughout the entire book. His sense of isolation drives him to seek the numerous societies and beliefs that are present in this new world in a desperate attempt to find connection. But his changing skin tone makes social relationships more challenging and makes it harder for him to experience genuine acceptance. This quest takes on a prominent theme, underlining the need for human connection and the difficulties of forming deep connections in a racially charged setting. At first, no one is willing to accept him, not even his friend Oona, who looks at him and muses, "Sometimes he looked normal to her, and sometimes strange" (p. 38). But eventually, Oona, who would later become his wife, accepts his dark complexion, and after a few days, she too goes through what Anders

did at the start of the book. In that town, many people share the same issues, and the number of white people is steadily declining.In The Last White Man by Hamid, Anders's alienation is made worse by the way his skin tone changes, which acts as a metaphor for how his identity and society attitudes are changing. This is how Hamid portrays the sense of alienation through his main character Anders in his The Last White Man. There is another character of Oona who also faces color transformation is highlighted in the text.

4.2.   Racialization and Traumatic Stress

Racialization, the process by which individuals or groups are assigned racial categories and subjected to discriminatory treatment based on race, has profound psychological and emotional consequences. The theme of racialization and its impact on individuals is depicted in the selected work of literature, Mohsin Hamid's The Last White Man. Colored people are facing racialization from colonization. White Europeans first colonized them and then tormented them in a brutal way as they thought that blacks were non-humans and were born for torture. Racialization leads people of color towards psychological trauma as highlighted in both the selected novels through different characters. The oppressive nature of colonization dehumanizes the colonized population, leading to feelings of inferiority, powerlessness, and alienation. This dehumanization reinforces the traumatic experiences and contributes to a sense of worthlessness and hopelessness. Colonial violence and oppression have a direct effect on the psyche of human being that cause mental and psychological disorders and lead to traumatic stress. Both the selected texts emphasize these issues of racism.

4.2.1. State of Non-recognition: Identity Crisis

In his book (Fanon, 1952), the black author talks about how white people often look at persons of color with an odd impression in their eyes. For them, the "Negro" is an animal, not a human, and he is wholly bad. Thus, the black subject experiences the worst psychological torment, which is articulated when he says, "All this whiteness that burns me" (Black Skin, White Mask 1967). In Hamid's The Last White Man, the protagonist, Anders, experiences an unprecedented transformation in his skin tone, which challenges his sense of self and identity. The racialization of his appearance amplifies his feelings of alienation and disconnection, leading to an identity crisis that contributes to his traumatic stress. After his transformation, he confines himself to a small room. When he goes to the store to bring something to eat the shopkeeper does not recognize him even on the way many people to whom he is known do not recognize him. As he loses his whiteness, he loses his identity too. His boss's statement leads him towards trauma.

4.2.2. Institutional Racism

William Macpherson in the UK's Lawrence report (1999), defines Institutional racism as "the collective failure of an organization to provide an appropriate and professional service to people because of their color, culture, and ethnic origin". Structural racism, embedded within institutions and systems, perpetuates the notion of non-white individuals as less human. Disparities in education, employment, healthcare, and criminal justice disproportionately affect non-white communities, reinforcing the dehumanizing belief that they are less deserving of equal treatment and opportunities. In Hamid's The Last White Man Andres faces institutional racism when he goes to the gym his boss torments him psychologically and mentally by telling him that, "I would have killed myself" (p.24). He is also suspended from the job because of his transformation. This shows the racial prejudice towards the colored people.

5.   Conclusion

The current study seeks to investigate the subject of racism, which is a persistent problem in society. The selected work The Last White Man is an explicit depiction of the issue of isolation caused by racial discrimination and skin colour. This study examines the aftereffects of the 9/11 occurrence, which causes people of colour to be racialized and prejudiced. The chosen narrative describes how racism leads to an individual's alienation, and how this estrangement leads to mental and psychological pain for that coloured individual. Anders' change is mostly focused on this investigation, which leads to alienation, which creates trauma. The state of non-recognition is also highlighted in the novel which causes the phenomenon of traumatization and self-blame. The people of color are separated everywhere. They have saparate shopping malls, institutions, even they have saparated gravyard. They have no place

in the society because pathetic roles of the white bullies. They have to work in others houses for their living because they are not getting any job while living in white society. These concepts are inculcated through the social, educational, and legal political institutions in, even, the minds of the children since their childhood, and later on, they used to do such kind of practices in their life and this cycle continue.All of these things follow a logical order that is always advantageous to white people. If they do, white people will evict them since they are unable to purchase homes in affluent neighbourhoods. These are a few realities, many more are suppressed because of the power structures in place in society. The white people put these ideas into practice in order to maintain the coloured people's subordination in every way. There is no way to escape these interconnected afflictions. This study will be useful to next researchers. Following these literary works, they can work on existentialism and identity issues. They may put even more emphasis on the racial issue.

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