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Exploring Racism, and Anxieties of Identity in Aslam's Selected Work

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Abstract

The question of identity and sense of displacement is always fundamental for culturally displaced people. The objective of the Diaspora writings is to explore the construction of new identities in new cultural places and the painful experiences of migration. The present study aims to explore the issue of identity and racism in selected fictional works, Season of the Rainbirds (1993) and Maps for Lost Lovers (2004) by Aslam. For this purpose, Bhabha's 'The Location of Culture' (1993) and Fanon's 'Black Skin, White Mask's (1952) are used as theoretical frameworks to scrutinize the selected novels. The research is descriptive qualitative, and placed within the interpretive paradigm. The data for the present study is in the form of textual paragraphs, which is taken from the selected novels and is collected through the purposive sampling technique. Findings of the study revealed that hybrid identities of minorities and immigrants are resulting because they are marginalized by the majority class and are subjected to racist and stereotypical attitudes, which help in hybridization.

Key Words: Ambiguous, Identity, Immigrants, Marginalization, Minorities, Racism, Stereotypical Attitude

Introduction

Literature provides an accurate image of real-life circumstances, so it can be used as a medium to depict the general phenomenon and real-life experiences of people (Amrulloh, 2014). The era of postcolonialism started when the process of colonization was over, but the traces of colonialism still prevailed in society, and it continued to rule over the psyche and lives of people living in third world countries such as India, Pakistan, Africa, West Indies, etc. Diasporic literature falls within the category of post-colonial literature as the subject matter of both are alike. The subject matter of Diasporic literature and post-colonial literature is almost the same as they tend to deal with the experiences of people who suffer a lot from marginalization, inferiority complex, hybridity and duality of personality, racism and racial subjugation (Bharathi, 2017). It is concerned with the experiences

of immigrants in host countries, and it also deals with some kind of ordeal that results from the detachment from one's homeland and the difficulties and hardships of people who try their best to blend in with the culture and lifestyles of migrant countries (Karthick, 2017). Postcolonialism reflects the process of resistance and also involves the reconstruction of post-colonial theory; it involves the major issues of displacement, slavery, hegemonic relationships, migration, marginalization, racial, societal and cultural discrimination (Raj, 2014). Asheroff et al. (2003) (as cited in Tepeciklioglu, 2012) states that "The word post-colonial stands for both the material effects of colonization and the huge diversity of every day and sometimes hidden responses to it" (Asheroff et al. 2003, p. 2-7).

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According to [Ilyas \(2018\)](#), colonial identities are challenged by other colonial identities when people move from one place to another or when they try to adopt the culture of other people and places. When migrants in host countries and minorities in any country face a racist and stereotypical attitude towards themselves, they try to adopt and mimic the habits of the superior so they can also fit into the frame. Colonization always leaves a miserable impact on the minds and lives of the people of local residency, from which they tend to suffer a lot throughout their lives. They tend to feel inferior to others and hate everything which belongs to them ([Olsson, 2010](#)). In order to become superior, they tend to mimic the habits and culture of the superior west so they can also be renowned by them. But instead of becoming superior, they become hybrid and also lose their true identity ([Bhabha, 1993](#)). Racist attitude is the main cause behind the construction of hybrid identities, and it also gives rise to hate ([Fanon, 1952](#)).

Nadeem Aslam, a British-Pakistani writer, represents the issue of identity, political problems, social disorders and minorities in their native land through his work. Aslam has portrayed the experiences of the immigrants in the settled countries and their strong desires to become superior in that part of the world. His works reflect the major themes of stereotypical identities and hegemonic relationships between the migrants and the locals. His works also reflect the strong desire for the quest for true identity, which is free from all kinds of impurities and ambiguity. This study is an attempt to explore the issue of hybrid identity and racism in Aslam's *Season of the Rainbirds (1993)* and *Maps for Lost Lovers (2004)*. Racism is always cultured in the colonized people, and this racist attitude is the main cause behind the development of hybrid identities. Hybrid identities are the product of racism. White people, whether they are the descendants of the colonizers or the people living in some developed part of the world, consider themselves as superior beings. White is always associated with purity and sanity ([Mondal, 2014](#)). The question of identity is always a complicated one for those who are culturally displaced and living and experiencing experiences of two different worlds instantaneously. People living in such places or states reflect a condition that is dual or

hybrid and which in turn always creates confusions and disorders ([Shama, 2018](#)). To explore how the racist and stereotypical attitude supports in the development of hybrid identities is the major objective of the present study. The migrants in the host country always try to adopt the culture of that country to become a blended part of that region, but they fail to withdraw the past identity of the native land. Hence, the amalgamation of both tends to make a hybrid identity which is a blend of both.

Statement of the Problem

The major argument of the study is that thousands of people migrate to other parts of the world and live as minorities. The study tends to argue how the racist and stereotypical attitude of host countries and majority masses in the native country helps in the development of new hybrid identities.

The present study is significant in that it provides insights into understanding the aspects of diasporic and post-colonial literature in selected works of [Aslam's *Season of the Rainbirds \(1993\)*](#) and [Maps for Lost Lovers \(2004\)](#). This study is imperative as the perspective of exploration of racism and hybrid identities in the selected novels is largely ignored. The study also helps in understanding how people who are living abroad and minorities in Pakistan face a lot of racist and stereotypical attitudes towards themselves and how this racist attitude aids in the adaptation of culture and habits of the superior west.

Objectives

The objective of the study is

- I. To show how the racist and stereotypical attitude of the host country and non-minorities in native land helps in the construction of hybrid identities.

Research Questions

The researchers aim to answer the following research the question during the course of this study:

- 1) How do the new hybrid identities of the migrants and minorities are constructed against the racist and stereotypical attitude of the host country and non-minorities in the native country?

Significance of the Study

The present study is significant theoretically as well as practically. It is hoped to be a useful contribution in the field of Diasporic and post-colonial literature as it provides insight into the power structure of both. The study is helpful in understanding how the hybrid identity is caused due to the racist attitude and how it affects people. The study is also helpful for future researchers; they can use this study for reference or discussion when they intend to explore further research on the same topic.

Limitations of the Study

The present study is only concerned with the exploration of the issue of identity and racism in selected fiction of Aslam. The researcher has used the theoretical frameworks of *Bhabha's The Location of Culture (1993)* and *Fanon's Black Skin, White Masks (1952)* for the analysis of data. The same fictional works can also be explored from the perspectives of female subordination and marginalization in a male-dominated society, as female subjugation is also one of the major themes of the selected fictional works *Season of the Rainbirds (1993)* and *Maps for Lost Lovers (2004)*. The same works can also be explored by comparing them with any significant work of any writer that is written from the perspective of postcolonialism and Diasporic perspective.

Literature Review

[Tiwari \(2012\)](#) seeks to explore the post-colonial identities in Indian English fiction. The aim of the researcher is to explore how these new identities which suffer from identity crises need new space within the frame of literary texts. The study did a contrasting analysis of some earlier works of Indian fiction, which represents the theme of identity and nationhood. The findings of the study showed that there exist some problematic concepts such as nationalism, religion, culture and identity crises in Indian fiction.

[Sepahvand \(2013\)](#) undertook a study to discover the traces of postcolonialism in Cooper's novel *Last of Mohican*. The researcher has analyzed the traces of colonialism such as racism, hybridity, the American dream and inferiority of Americans and the superiority of Europeans. The researcher's aim is to

inspect the voice of natives against the invaders. The study concluded that Cooper defines American identity that is truly American by all means by portraying the post-colonial condition of Americans. The findings of the study show that the author has announced the decolonized culture of America in his work.

[Güven \(2013\)](#) carried out a study to analyze Conrad's *Heart of Darkness* from the viewpoint of postcolonialism. The aim of the researcher is to explore and justify that Conrad has deconstructed the concept of the binary opposition of Europeans, and he did not appreciate the process of colonization. The researcher had explored the African's subjugation by the Europeans and how the superior westerners had exploited their authority to overpower the Africans. The writer had destabilized the European's notion towards Africans in the nineteenth century. The study concluded that the African nation was in trouble due to the hegemonization of European colonizers.

[Alam \(2014\)](#) carried out a research study, the purpose of which is to explore and analyze the certain concerns of postcolonialism in *Achebe's Things Fall Apart*. The researcher's objective is to show that *Things Fall Apart* is a text of resistance which Achebe wrote to reiterate the identity of blacks in Africa. The findings of the study revealed that the purpose of Achebe is to smash the conventional image of Africans which Europeans portrayed. The research has portrayed the unambiguous picture of Igbo land traditions and culture by exploring and representing it from the perspective of pre-colonialism and postcolonialism.

[Asgar \(2014\)](#) conducted a study to explore the issue of identity in South Asian literature that is written from a post-colonial perspective. The researcher had explored the notion of identity from a psychological, historical and literary perspective. The researcher has analyzed the theme of identity in the fictional works of Pakistani, Indians and Bangladeshi writers. The study has also examined the use of the English language as a way of literary expression. The findings of the study concluded that giving rights and voice to the marginalized community is still lacking in South Asian literature, and words of native

languages are also used by writers in their fictional works.

[Chandio and Hassan \(2015\)](#) carried out a research study to comparatively analyze the portrayal of colonial objects in Forster's *A passage to India* and Ali's *Twilight in Delhi*. The purpose of the researcher is to show an act of resistance and to show the actual state of affairs in the colonized subcontinent as the stereotypical representations of Europeans failed to represent the colonized. They regard them as uncivilized, uneducated and irrational. The study focused on the representation of the anti-British attitude of colonial objects, the relationship between Hindus and Muslims, their beliefs and superstitions. The findings of the study revealed that in Ali's novel, older people had developed an anti-British attitude while youngsters are much attracted towards the westerners and try to mimic their habits, whereas, in Forster's work, he showed that after facing racism and oppression from the Britishers, the natives of the subcontinent had developed an anti-British attitude towards the colonizers. In both novels, English people are represented as exploiters and discriminatory.

[Allali Cheriet \(2015\)](#) endeavours to examine the quest for identity as a central theme in the works of post-colonial writer Ngugi. The researcher had discussed the issue of hybrid identity, decolonization and displacement movement in Ngugi's works. The data for the study was taken from Ngugi's novels, articles and interviews. The researcher's aim is to discuss postcolonialism and its relation with identity and to investigate how the notion of identity is significant in post-colonial literature. The findings of the study revealed that colonial objects adopt hybridization to escape marginalization but still, they are not recognized by the Europeans and continue to suffer.

Janjua and Mehmood (2017) carried out research to analyze the depiction of Pakistani society in English Pakistani fiction. The researchers have used a qualitative approach, and data was in the form of text which was taken from the fictional works of Pakistani writers Uzma Aslam Khan, Mohsin Hamid, Nadeem Aslam, Bina Shah and Qaisra Shahraz. The findings of the study revealed a dual picture of Pakistani fiction as, on the one hand, it portrays the

glorious past and shuts the barbaric and uncivilized picture, and on the other hand, it presents the coarse rituals of contemporary Pakistani society. The researcher concluded that all of these writers are inspired by the hegemonic discourse of Europe as they did not talk about colonial subjugation but rather, they represent their own nation and culture as barbaric, uncivilized and primitive. [Shama \(2018\)](#) conducted a study on *Things Fell Apart* and analyzed it by employing the theoretical framework of Fanon's *Black Skin, White Masks* and *The Wretched of the Earth*. The findings of the study revealed that the people who were once colonized are not savages. It also finds out that white supremacy failed to give true identity to the Africans.

The present study is different from all previous works as this study aims to explore the issue of identity and racism in selected fictional works of Aslam. A review of the literature shows that no significant work has been done on novels *Season of the Rainbirds* (1993) and *Maps for Lost Lovers* (2004) from the perspective of identity and racism. This study is different from the works of Bengtsson, Tiwari, Sepahvand, Güven, Alam, Asghar, Chandio and Hassan, Allali Cheriet, Janjua and Mehmood and Shama as none of them has worked on the selected novels from this perspective. All researchers have worked on different fictional works to explore the issue of identity and racism and explore different and new findings. This work is significant as none of the researchers has explored the issue of identity and racism in Aslam's fictional works by employing the theoretical frameworks of *Bhabha's The Location of Culture* (1993) and *Fanon's Black Skin, White Masks* (1952).

Theoretical Framework

The theoretical frameworks used for the present study are [Bhabha's The Location of Culture \(1993\)](#) and *Fanon's Black Skin, White Masks (1952)*. An overview of both theories which are used for the analysis is presented.

Materials and Methods

The study is a descriptive qualitative study as it is helpful in understanding the nature of various phenomena and actions, such as racist attitudes and hybrid identities; it also provides insights into the

problems and issues. Social reality is not a static phenomenon; it is something that is continuously in the process of transfiguration and reflects fluidity. To understand the meaning of subjective reality, this approach is used. The data for the present study is in the form of textual paragraphs analyzed qualitatively by applying the selected theoretical frameworks of *Bhabha's The location of culture (1993)* and *Fanon's Black Skin, White Masks (1952)*. Non-random sampling technique is used for the collection of data. *The purposive sampling* technique is used for the present study to justify the presence of traces of hybridity and racism in Aslam's works.

Data Analysis

Through the analysis of data which is taken from the novels *Season of the Rainbirds (1993)* and *Maps for Lost Lovers (2004)*, many themes have emerged. The data has been analyzed by employing the selected theoretical frameworks of *Bhabha's The location of culture (1993)* and *Fanon's Black Skin, White Masks (1952)*. Inferiority complex, marginalization, mimicry and imitation, racist and stereotypical attitude, and hybrid identity are the major themes that emerged from the analysis of data.

Inferiority Complex

Inferiority complex is cultivated among the colonial objects as a result of colonization; they think that they belong to an inferior race that's why they are always marginalized. To fit properly in the western society and to relinquish the colonial subjugation, non-whites mimic and copy the style and traditions of the west. People from third world countries are always marginalized in western parts of the world and hence developed an inferiority complex. They dream of a better future and life in the developed parts of the world without realizing its consequences. They want to live there, but the racist and stereotypical attitude of the whites made them even smaller and lonelier than they question their existence. The immigrants in host countries want to blindly follow the culture and traditions of the west in order to be a blended part of that society. They want to practice even those customs which are forbidden in Islam; they want to consume alcohol to keep themselves warm as the line shows, "whether it was permitted for him to take an occasional small glass of whisky or vodka to keep his

blood warm, given that Norway was an extremely cold country" (MLL, p. 22).

According to [Fanon \(1952\)](#), black and browns feel inferior due to the inferiority complex which is cultivated among them by whites; the white supremacy makes them feel inferior towards their own race by making them a victim of their racist and stereotypical attitude. People from third world countries always adopt the traditions and styles of the west to avoid racist and clichéd remarks from the whites. In order to become a blended part of western society, people from third world countries such as Pakistan, India, Africa and Bangladesh mimic the ways and cultures of whites. [Fanon \(1952\)](#) asserts that non-whites want to get married with the whites so that they also gain familiarity in white and elite part of the society and to enjoy the power and supremacy which only whites can enjoy. Children of Pakistani immigrants want to get married to whites to become like them. This attitude and fascination towards whites are due to the racist and stereotypical attitude which they face in European countries.

People fly to the developed and so-called civilized parts of the world so that their living conditions can be ratified, but in those countries, they face severe hate and prejudgments, and this hostile attitude made them adopt the lifestyle of whites to show resemblance with them. Immigrants lose their true sense of being in developed and host countries as they become hybrid, and their new identities are constructed as a result of racism that they face from the whites. They made them feel inferior on their skin color, on their race and on their régime. According to [Fanon \(1952\)](#) states that black man can never come out of his blackness and inferiority complex as white is always condensed in their whiteness and superiority, white enchains non-whites to feel more authoritative and commanding ([Fanon, 1952, p.3](#)).

Racist and Stereotypical Attitude

The process of colonization has made a typical mindset that all the authority and supremacy belongs to the whites because of their skin color. They adopt a racist attitude to make black and browns (eastern) feel inferior in front of them. Racism prevails so much that the whites cannot tolerate the presence of

non-whites in their homeland and demands the officials to send them back to the place from where they come. They always inflict severe injustice and malice on blacks and put them to death out of their hatred. They feel disgusted towards blacks and call them filth.

After colonization, immigrants from third world countries started to move towards the European countries for a better life and future but there they fall as a major victim of their hate and stereotypical attitude. The analysis of data reflects the racist attitude of whites that they cannot withstand with non-whites in the same country. Though both black and whites are the same individuals and reflect the same characteristics except for skin colour, still whites think of themselves as a superior race. [Said \(1978\)](#) has discussed the concept of “*Eurocentric Universalism*”, according to which whites and everything which belongs to them are pure and civilized, and blacks and their processions are impure and barbaric. White supremacy needs the existence of black to exercise their power and cruelties. They can endure all things except the existence of blacks in their country because they think that their country is the sole property of there and no one has the right to live there, and they do not want it to be tainted by the occurrence of blacks as the line shows, “Just look in the telephone directory: there are thousands of them here now” (MLL, p. 43). According to [Fanon \(1952\)](#), white subjects need the existence of black objects to feel superior, but at the same time, they cannot tolerate them working and living by their side.

Alice in *Season of the Rainbirds* (1993) has always faced racist attitude and remarks towards herself; she has a dark skin tone and was always humiliated on her appearance. She was not called by her name by the authoritative, and they used to call her “that girl”. Her own father hates her due to the dark color and called her “djinn and bhoot”. White regards their skin color as a sign of purity and superiority; they think all power and authority belongs to them because they are white. They regard eastern and blacks as filthy things and subjected them to dehumanizing behavior. According to [Al-Saidi \(2004\)](#), to be credible and enjoy a status in society, white people need the existence of black. The abhorrence towards blacks is so much that they

cannot even tolerate their presence at their workplace and even in their country. According to Brah (1996) (as cited in [Asgar and Fatima, 2020](#)), “Diasporic writing is an approach to discover the painful experiences of migration and immigrants in host countries and minorities in the native land. The diaspora also offers a conceptual framework to understand the ways in which globalization affects an individual culturally, politically and psychologically” (Brah, 1996, p.45). The hatred and prejudgments towards the non-whites have no limitations; they are always marginalized and subjected to injustices in the world that are driven by whites.

Mimicry and Imitation

Blacks adopt the culture and habits of whites in their land to get some acceptance and to lessen the racist and stereotypical remarks from the westerns, but the whites always mock them and make them feel inferior and disgusted. They hate them and their dark skin tone and feel proud of their light skin tone. Mahjabin reflects loves to adopt the western style and culture to show resemblance with them and to enjoy a higher status in English society. Despite her mother’s disapproval, she had cut her hair short and wears modern and appealing clothes to imitate whites. Kaukab has never permitted Mahjabin to wear western clothes because she thinks that they are too tempting; as the line shows, “though skirts, on the whole, were forbidden because they were an easy-access garment.” (MLL, p.110). Kaukab allows her daughter to wear western clothes only when they show resemblance with modest Pakistani clothes. Mahjabin and her brothers Charag and Ujala copy the culture and traditions of western society in order to be accepted by them and to enjoy a respectable position in the white society. Immigrants in host lands imitate and mimic the culture of whites to avoid hostile attitudes towards them.

Kaukab has also adopted the habits and styles of west to avoid the racist and stereotypical attitudes of whites. Black people adopt different attitudes in front of black and whites. This “self-division” resulted due to colonial subjugation ([Fanon, 1952, p.8](#)). Kaukab wants to be recognized in white society, but she cannot as she always gets confused in front of whites due to her inferiority complex. She tries her best to

copy their ways and styles but fails to do so as she cannot leave her previous identity. Kaukab's new hybrid identity has resulted as she tries to imitate whites but without leaving her previous identity, hence becoming hybrid and impure.

Alice in *Season of the Rainbirds* (1993) copies the features of the occident as she always follows the fashion and new trends and keeps herself up to date. She mimics and follows the fashion trends to lessen the racist remarks towards her and to gain familiarity among the majority masses. To avoid bigoted and hackneyed remarks from a white, Kaukab tries to conceal her true identity by wearing makeup. According to Ashcroft et al. (1989) (as cited in [Dizayi, 2019](#)), "colonized people are so much fascinated by the colonial culture, language and lifestyle that they always try to mimic them from the beginning of the colonial movement". Kaukab was fascinated by the culture and habits of white and wanted to get approval from the white that's why she chose to wear makeup in front of the white. She wants to reflect resemblance with the whites to avoid racist remarks. According to [Bhabha \(1993\)](#), mimicry is the technique used by the colonizers to facilitate the process of colonization as they want the colonized objects to mimic the styles of colonial subjects to become like them. The desire to be recognized by the white authority is portrayed through the character of Kaukab, Alice and Mahjabin in Aslam's fiction as Kaukab, who is the protagonist of the novel, is always shown in an inferiority complex, she loathes whites and their land, but at the same time, she wants to look presentable in front of white.

Hybrid Identity

A hybrid individual reflects a dual personality or double consciousness at the same time. When hybridity takes place, nothing remains pure, and everything loses its true sense of being as everything got dirty as a result of hybridization ([Bhabha, 1993](#)). All children of Shamas and Kaukab are much fascinated by western society and their traditions that they have adopted its traits to their fullest; they became hybrid as they reflect the personality traits of both cultures. Immigrants from third world countries adopt the culture and practices of the host country or west in order to become a part of their native land and culture, but at the same time, they do

not want to leave their previous identity behind; they mix the characters of two cultures and become hybrid. Immigrants adopt the hybridity to be accepted and a more blended part of that culture and society.

[Bhabha \(1994\)](#) asserts that everything got contaminated and lost its original sense after the process of colonization. Those who belong to the inferior race or low rank try to copy the characteristics features of the higher authorities to become like them, but instead of becoming them, they become hybrid and lose their original identity too. Mansoor's wife was wearing makeup to conceal her original identity, but the skin on her neck was still dark, revealing her original identity. The aim of the colonizers is to yield thorough duplications of themselves, which they were successful in doing as locals love to adopt the culture of the superior colonizers. White is considered as a sign of purity and chastity, Mansoor's wife has covered her face with makeup to reflect similarities with the whites but failed to do so and reflects the traits of something new, which belongs to the third space.

Kaukab is one of the main characters of the novel, *Maps for Lost Lovers* (2004) and she always reflects the features of individual who suffers from the identity crisis, she loathes England and its culture, but at the same time, she wants to look presentable before whites and also wants to be accepted by them. Kaukab reflects the true traits of a hybrid individual as she wants to learn the language of the whites in order to be recognized by them and to enjoy a respectable position in English society to avoid racist and stereotypical remarks towards her. She always feels nervous and inferior in front of whites; [Fanon \(1952\)](#) asserts that black men adopt a typical attitude in front of white, which automatically makes white feel superior to them. The inferiority complex is always cultivated among non-whites as a result of racial subjugation. White makes black a victim of their abhorrence and hatred and inflicts cruelties on them. The blacks and browns are not only humiliated by the whites, but they also face detestation and revulsion from their own people. As the neighborhood's child remarked on her appearance, "But surely, auntie-ji, you look like a eunuch." (MLL, p. 5)

In a post-colonial era, individuals always find themselves in situations that are not constant but rather are continuously in the process of continuous change. This continuous process of change reflects the aptitudes of globalization ([Arif and Parveen, 2014](#)). Immigrants adopt certain things in host countries to avoid racism and stereotypical attitudes of whites, but they cannot leave their previous identities too; that's why they become hybrid as they reflect the personality traits of two nations and cultures simultaneously. Hybridity results when a person cannot get rid of his original identity but adopt new personality traits to fit best in the host land, but in reality, such individuals belong to nowhere as they become amalgamated and impure due to the hybridization.

Marginalization

Minorities and immigrants are marginalized and are subjected to racial discrimination in every society; they are even kept deprived of their basic human rights and are considered as disgusted and filthy things. In Pakistan, Christians are a marginalized community; they are subjected to dehumanizing behavior and are offered odd jobs to do and also have to face racist remarks from the majority masses as they are always critiqued for their skin color. Benjamin Massih, the father of Alice and Elizabeth, was doing his job when he received hateful remarks from the police inspector; he was called a "Christian bastard" (SRB, p.25) by the official. It was a common practice of colonizers that they have associated all good and civilized things with themselves and associated all bad and barbaric things with the west. The process of colonization has made a typical mindset that those who have authority can manipulate it to exploit those who are inferior. All the authority and supremacy belongs to the majority masses in the native and in the host country, so they exploit it to control others. The black and inferior try to mimic the culture of the accident so that they can become like them and enjoy a high status in society. The third space is always constructed when the amalgamation of different cultures takes place, and this third space belongs to nowhere ([Bhabha, 1993](#)).

In host countries, immigrants from third world countries are always marginalized and kept deprived of their basic human rights. They have to face severe

criticism and cruelties from the whites and are always subjected to racial and societal discrimination. They cannot even practice their religion openly and cannot celebrate their festivals according to their desire. As a result of colonization, white thinks of them as superior and civilized and thinks that all rights and authority belong to them, so it is their right to exploit it to control the lives of other inferiors.

All of the selected data has been analyzed by employing the theoretical frameworks of [Bhabha's *The Location of Culture* \(1993\)](#) and Fanon's *Black Skin, White Masks* (1952). The analysis is presented with a discussion, and findings and conclusions are discussed in the last section of the study.

Findings and Conclusion

The research was carried out to fulfil the objectives of exploring how the racist and stereotypical attitude of the host country and non-minorities in the native country helps in the construction of hybrid identities. The immigrants from third world countries adopt the characteristics features of superior whites to gain acceptance as they are subjected to severe criticism, and hackneyed brashness of westerns Kaukab, Shamas, Mahjabin, Ujala, Charag, Alice and Mr Kasmi adopt the traditions and cultures of whites to reflect some similarity with them.

Minorities and immigrants are always marginalized and are exposed to abomination by the non-minorities of that society. They are even deprived of their basic rights and are subjected to degrading behavior. The racist and stereotypical attitude of the host country and majority masses of the native country is the main cause behind the formation of new hybrid identities, which are impure as individuals reflect the characteristics traits of both cultures. To lessen racism and in order to get acceptance, people mimic and follow the traditions of host countries.

The research has answered the research question as the findings through the analysis of data shows that new hybrid identities of the immigrants in host countries and minorities in native land are resulting due to the racist and clichéd attitude which they face from the locals and non-minorities of host and native land. Mahjabin, the only daughter of Shamas and Kaukab, Charag, Shamas, Kaukab, Alice

and Elizabeth are the characters who had constructed their new identities against the racist and stereotypical attitudes of the western world. Individuals adopt the culture and traditions of host countries to avoid racist and stereotypical attitudes towards them.

Racism is always cultivated among the colonial objects through hatred and cruelties, and this racist attitude is the main reason behind the development of hybrid identity. Inferior and relegated are always trying to imitate the traits and ways of occident and are much captivated towards their lifestyles because they think if they show some resemblance to them, then they are accepted more easily by them. Immigrants in host countries and minorities in Pakistan embrace the practices of natives in order to be recognized by them; they mix and follow the characters of two dissimilar cultures and hence lose their true identity. Due to the loss of identity, they are

always in a quest for true identity, which is free from all ambiguities and obscurities.

Future Implications

The concern of the study is to explore the issue of identity and racism in selected works of Aslam. The study is advantageous as it complements new knowledge to the existing body of literature which is done on diaspora and post-colonial perspectives. The study is beneficial for future researchers as it contributes intuitions in understanding the elements of post-colonial and Diasporic literature. The same fictional works of [*Aslam's Season of the Rainbirds \(1993\)*](#) and [*Maps for Lost Lovers \(2004\)*](#) can be explored by future researchers from the perspective of female subordination in a male-oriented society and used for a comparative study by selecting fictional works from any promising writer.

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