

## Critique of Politico-Cultural Globalization in Mohsin Hamid's *Exit West*

*This research paper attempts to project the failure of politico-cultural globalization due to the politics of Western affluent countries. The research examines how the promise of globalization-ruling the world through single governance-is no longer meaningful in the postmodern time. The issue of nationalism in contemporary world has been discussed openly and the world is divided into center periphery structures, which pushes the essence of globalization at bay. By taking the theoretical insights on globalization and anti globalization proposed by the theorists like ArjunAppadurai, Jacque Derrida, ShaoboXie and Timothy Brennan, the study reveals unpredictable sufferings of refugee and migrants, and reversing the idea of global village. The journey of Saeed and Nadia, refugee, towards Western hemispheres has been stocked with many obstacles. They could not feel oneness and friendship during their journey. Due to Westerners' imperial mindset the bank of justice is bankrupted and humanity is deserted all over the world. The diverse phenomenaof globalization; multiculturalism, cosmopolitanism, multinational plurality and multilingual existence of individual as well as entire society are at threat. It shows the discourse of intergovernmentalism and multiple-citizenship turned into isolationist policy in the world and failure of Western grand narratives of globalization.*

*Keywords: anti- globalization, cosmopolitanism, globalization,refugee crisis*

*Exit West* by Mohsin Hamid presents global refugee crisis in the world. Hamid has been deeply engrossed with the serious issues of global relevance like refugee, mass migration, identity crisis, and racism, after world war to present. After the great wars, the western affluent nations began to impose their ideology upon third world and seize the power in hands. They tried to globalize the world for the sake of

their lucrative benefits through economic, political, cultural, technological means, but at the same time the issue of nationalism came along with different global subjects, and ruling the world in center- periphery structure. Thus, this paper examines the various difficulties and complexities of migrants and refugee caused by war and politics, and how the utter promise of globalization- operating the world through single governance and treating the people around the world as the citizen of global village, is turned upside down in postcolonial and postmodern time. To move forward the research topic into discussion, theorists like ArjunAppadurai, ShaoboXie and Timothy Brennan's ideas of globalization are majorly discussed and other supportive theorist are taken into consideration.

The migrants' identity is drifting and shifting, confronting tremendous effect of civil war; antagonistic feeling in between native and outsider are examples that can be negotiated. However, author focuses on the natural process of migration. As Hamid posits, “We are all migrants through time” (209), the world around us is changing and we too change with it, we migrate in time, even if we stay in the same place throughout our life. The notion of permanent affinity in certain geographical territory or country is absence in global context. An astute representation of home is no more set as meaningful as reality possessing immateriality. This aspect of identity has depicted in the fiction; people have been migrated through magical doors hoping better life but their journey to find a new key of home continuously somersaulted. Search of tranquility fails here. The plight and predicament of refugee is universalizing by keeping the city unnamed.

*Exit West* opens through a love story between Saeed and Nadia, citizen of unnamed city and their relationship in a time where the world is taken as storm by migrants. As the writer keeps on pacing from Pakistan to America to England and

finally returns his birth land Pakistan, the story develops in the same cyclical way. The couple leaves their town after Saeed's mother is killed by bullet. Their city faced tremendous effect of civil war between government and guerrillas. They join other migrants and travel through magical door. By crossing the first door they reach at the crowded camp on the Greek Island of Mykonos. Through another door they reach at the huge refugee camp in London, following the way of Germany, and third door takes them California. Finally, Saeed and Nadia separate each other. Fifty years later, Nadia returns to the country of her birth and meets up with Saeed.

Hamid focuses on the issue of migration, global refugee crisis, and loss of faith. Due to war and cruelty, they leave the place of their birth seeking better life but their westward journey to find a new home is routinely demonized. The major focus of this research paper is how the promise of globalization, making "global village" (McLuhan), fails caused due to war and politics. The magical doors used by Hamid is taken as the gateway of moving to better home but their dream to be on new home remains only dream. Even in London, refugees from various countries pray together for humanity, unity and peace at refugee camp. The deep sorrow is unexpressed by the characters until thought provoking line by Nadia "when we migrate, we murder from our lives those we leave behind" (94), clarifies dire sufferings of refugee and migrant people.

Further, in the postcolonial world, the condition of refugee is very perilous. Migrants are treated negatively as if they are not human. Especially the people of Asia and Arabian countries have been undergoing civil wars, and facing dire sufferings. In the fiction the couple, Nadia and Saeed become homeless. Writer has not given proper identity, nor any specific culture, place, language and religion. They are moving restlessly with no any individualistic perspective. They are the part of world, seeking

better home to shelter. The love affair between the two characters is not made intentionally. But they have shown humanity in the extreme atrocity. Characters are forwarding to the west consciously but reach nowhere. Therefore, carrying the load of unrest, anxiety, fear, and they, after half decade, back into same unspecified city from where they displaced.

Since, the text deals with the issue of refugee, Hamid has seriously questioned their identity in the world: who are they? And what driving force compels them to migrate? They are no other than like the people throughout the world, and travel away from their native country to other destination; it could be either far distance or close by. Or refugee is a person seeking him/her hiding from potential threat like war, violence and terror. Native people try to avoid death and bloody experience from cultural violence, ethnic violence and many more, and want safe landing even in outside the homeland. In the research paper, "Traumatic Movements: A study on Refugee Displacement and Trauma in Contemporary Literature", Thomas V. Vejling quotes the designation of the refugee status as stated by UNHCR:

A refugee is someone who has been forced to flee his or her country because of persecution, war, or violence. A refugee has a well-founded fear of persecution for reasons of race, religion, nationality, political opinion or membership in a particular social group. Most likely, they cannot return home or are afraid to do so. ("What is a Refugee? Definition and Meaning | USA for UNHCR". (4)

Hamid has defined refugee in similar way. He has imagined world of refugee through magical doors, where migrants would feel globe as village. But reality keeps on going in reverse order. They are moving towards unknown territory where bank of justice is bankrupted and humanity is deserted. *Exit West* is interpreted as an authentic

refugee problem especially that Europe has undergone these days. As a migrant, Hamid himself has deep perception on refugee and other. His dwelling character exits continuously towards western hemisphere starting from Mykonos, San Francisco, California, as possibly they can.

The imaginary hope of migrants getting better destination is in westward journey turns into dust. Hamid observes “a window was the border through which death was possibly most likely to come” (68). The bitter reality of migrants further strongly proved by the following lines, Hamid states:

Saeed and Nadia were on the Greek Island of Mykonos, a great draw for tourists in the summer, and, it seemed, a great draw for migrants this winter, and that the doors out, which are to say the doors to richer destinations, were heavily guarded, but the doors in, the doors from poorer places, were mostly left unsecured. (101)

Refugees have faced unprecedented problems. The innocent people are victimized, compelled to move themselves towards unknown territory, facing trials and tribulations. Through magical realism, refugees are eager to settle in an alternative world, it means writer has frequently focused on the importance of multiple identities. He has subverted, fixed and stable identity and propagating fluid and multiple identities. Hamid is imagining the better world, where migrated people could feel oneness, friendship and applicability of cosmopolitanism. So, he wants to universalize the problem of migrated people around world where refugee fail to get the essence of globalization.

In an *International Journal of Interdisciplinary Research in Arts and Humanities*, Manzoor Ahmad Mir deeply examines the issue raised by Hamid in *Exit West*. What a wonderful analysis on refugee problem! Ideas are amalgamated with

Manzoor, and, I am nearer to him, but my point of research is yet not addressed with this review below:

Mohsin Hamid's novel *Exit West* is a modern take on the inevitable migration of people across countries, even across continents, when societies descend into chaos and conflict. It depicts the plight of refugees in their war ravaged countries by specially focusing on an anonymous city torn apart by civil war... I argue that keeping the city unnamed is a way of universalizing the predicament of refugees. (15-16)

This portion of Manzoor focuses on how people around the world are facing irreparable consequences due to civil war and other many more chaos and conflict. The phrase 'universalizing the predicament of refugee' is enough to understand but Manzoor does not speak about how refugees are the part of global village where they should have been treated as cosmopolitans, or global family. Their plight is not yet touched with the essence of what globalization is we assumed. Manzoor further argues:

In *Exit West*, he once again writes about a subject that has been making headlines recently. Be it Brexit or the immigration policy of Donald Trump, borders are being closed down on „unwanted outsiders“ in a world where distance in time is collapsing radically. Mohsin Hamid tries to imagine a world where there are no strict borders and where people move across places with a relative ease. (15-16)

The phrase 'unwanted outsider'(Manzoor) refers the people of Middle East, Muslims and Asians. The immigration policy of Donald Trump, responding refugee as unwanted outsider, closing the doors at borders, and Hamid's imagination of open border to refugee seems contradicted. As a story of dislocated people and their bitter

experience writer creates magical doors that escape refugee to different places. He is imagining the new world where people can migrate without physical violence and border disturbance. Manzoor adds, Hamid has tried to alter our perception about the concepts of nationhood and borders. He posits a quite different approach towards the issue of mass migration presenting totally different world view of geography and the artificial borders. Ideas are convincing although he stands apart from globalization.

Likewise, El Akkad Omar makes his criticism in *The Globe and Mail* viewing that the suffering they faced is because of their mistake. They migrate intentionally and get suffer. By creating these doors, Hamid escapes the suffocating grasp of logistics. Omkar opines:

*Exit West* . . . a masterpiece of humanity and restraint, it is an antidote to the cruelty of a present in which those who leave the places of their birth seeking a better life are routinely demonized, imprisoned or left to die. But at the fiction's core is something more fundamental than the whims of politics – an exploration of human needs so universal, they elevate *Exit West* from a product of our time to something timeless. (3)

Omkar does not assimilate what was the reality beyond migrating. What happens before war and what compels people to move forward is not answered. He appends, young people hear about a series of magical doors that pop up in unpredictable places around the city. The doors lead elsewhere in the world, the exact locations unknowable until the traveler has walked past the threshold. But driven to desperation by violence, radicalization, self- and state-imposed silence, Saeed and Nadia decide to risk it.

This is just obvious look on migration. Intentionally they migrate so they should bear the problem whatever. With another comment hits on thematic point. As

he states -with a single stroke of imaginative genius, he tears a hole clean through the massive bureaucratic fabric of walls and fences built to protect the native from the foreigner. This is literal attack on western bureaucracy that they are making anti migrants laws to protect native from outsider. They do not know why migration occurs in the world. So, Hamid is mocking western so-called humanitarian agents.

When an author literally dies different reader get involved on the text and bestow their views. So is the same in *Time* magazine, Sarah Begley responds:

*Exit West* begins with a familiar premise: boy meets girl, boy dines with girl, boy goes to bed with girl, and romance ensues. As in the real world, the refugee in this book flees to Western nations, often stopping over in countries with marginal economies . . . Nadia and Saeed worry about protecting themselves from anti-migrant vigilantes, but they also worry about charging their mobile phones. Two character whose love story nevertheless feels universal. (1-2)

The reviewer focuses on more love moment of a couple forgetting the communal and major pain of all refugees. Sarah is speaking very lightly on this book; it cannot be justifiable only focusing on the love story of characters. What is beyond the story is completely forgotten. Their love does not have universal contextual feeling. They make love just to assimilate themselves in the atrocities and forgetting the suffering.

Similarly, in *The Guardian*, Andrew Motion focuses on violence and magic in the novel. It is due to civil war, migrants have developed the sense of exile in their birth land. The notion of nation and identity no longer exists. Andrew states:

They maintain an element of magical strangeness opposed to the plainness of the prose in which they are presented, and lead us to think of the fiction as a form of parable . . . Once Saeed and Nadia have passed through their door, they

find themselves in a refugee camp on the Greek island of Mykonos, where in the process of feeling variously relieved, frightened, outraged and threatened, they plunge more and more deeply into the questions of identity and nationhood that dominate the remainder of the book. (2)

As Andrew has discussed the identity and nationhood, the text has carried out the gist of fluctuating identity of refugee and migrants. The magical door creates some strangeness in contemporary time. They try developing the sense of home with comfort where they belong: but their dream to find out home with love is yet not found. He adds absence of love with no home ascertains the dream fulfillers, and characters to extent the plot for unique identity, a crisis which needs spot to tag for.

A major part of Hamid's achievement in *Exit West* is to show, how profoundly social damage occurs and injures private lives – not only in obvious ways, physical injury and homelessness, but by hampering the ability to construct any sort of life outside their sphere of influence. Andrew quotes, "Every time a couple moves," he asserts, "they begin to see each other differently, for personalities are not a single immutable color . . . (2) as a researcher to great extent agree with Andrew's understanding but is tilted towards description like fairy tale.

An ambiguous and intentionally hidden idea of keeping city unnamed and leaving character with no identification, Hamid has presented the experience of many migrants today. In *Harvard Crimson* Caroline Tew reviews:

Although the discussion based on immigration, refugees, faith, he never clarifies which country his characters are originally from or what religion they practice or what language they speak. This vagueness also sheds light on a particular refugee experience. The doors create conflict by facilitating

immigration. As large waves of immigrants of all sorts of nationalities flood into cities like London, problems arise when the “natives” feel hostile. (3)

The issue raised by Tew in this review is similar to the idea of what is not yet done in globalization today though he does not clearly state what should have been in globalization. Tew adds, by balancing the surreal doors with the ambiguity surrounding the characters’ identity, Hamid paints a picture of a refugee experience that could reflect those of many immigrants today.

Thus, observing all these analyses above by different reviewers, I do have some points of disagreement on them. There reviewer yet not touched; what should have been in cultural and political globalization and how its promises are forgotten today. The global phenomenon of migration and refugee, and the idea of friendship or cultural homogenization are not materialized though the world is rapidly developing in every sector. So, text *Exit West* deals on the issue of how cultural and political globalization has forgotten its root and, the entire civilization is travelling through the dark. To address this disturbing project of globalization, Hamid has deeply imagined the alternative world where people can share the friendship and cosmopolitanism.

Globalization is the process of interaction and integration between and among the people, companies, and government of different nations. Moreover, globalization is a concept that refers to both identification of consciousness and compassion to the world as a whole. It also can be defined as multiplicity of linkage and interconnection that transcend nations which carries the essence of modern world system. Giddens defines globalization as:

The intensification of world-wide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles

away and vice versa. This is the dialectical process because such local happenings may move in an observe direction from the very distanciated relations that shape them. Local transformation is such as much a part of globalization as the literal extension of social connections across time and space. (4)

The world is governed as single nation and it amplifies and increases different states. The decision and activities around the world become one part of the world. The issue of globalization is heard everywhere in every country, which makes the world as said by Marshall McLuhan "global village". This term is widely used in the field of media, finance, communication, technology, economy, among the academia, critics and intellectual and everywhere that has made the world shrunk, like a village. So it can be said globalization is the process of growth in every aspects of the global society. From the past, society is heavily dependent on shared values in the world.

These days, the society of any nation-state is moving towards the advanced stage of development by adjoining it with the world that is called globalization. It is encouraging the developing countries in various fields like transportation, technology, communication, ideas, behavior and culture towards higher development and it bears the scope for raising the living standard of individuals. But, unfortunately, to some extent globalization is operating as new imperialism and imposing power especially upon middle east and Muslim countries by those which were colonizers in past. The culture and economy of locals is affected. Ashcroft et al. note:

Globalization is the process whereby individual lives and local communities are affected by economic and cultural forces that operate world- wide. In effect it is the process of world becoming a single place. Globalization is the

perception of the world as a function or result of the process of globalization upon local communities. (110)

Globalization takes the leads to homogenization of culture. It expands the area of culture with other, other nation, other language. So, making contact with other often paves the way of destruction of native identical culture.

ArjunAppadurai, one of the major theorists in globalization studies, puts forward the underling structure for the cultural study of globalization. In *Modernity at Large* Appadurai observes the current phenomenon of globalization, which is portrayed by the win forces of mass migration and electronic mediation. He supposes "Yet today's world involves interactions of a new order and intensity. Cultural transactions between social groups in the past have generally been restricted" (27). The large part of the globe is involving in exchanging the cultural for far distance. People can move easily, and conduct their business around the world. According to Appdurai the two main forces sustain the cultural interaction; warfare and religion of convergence. "In past few century America, Eurasia, Asia, and island southwest, pre-colonial Africa the cultural gravity forced people to move to and fro around the world"(34). This is how migration began. This process was accelerated by the technology transfers and innovations of the late eighteenth and nineteenth century. The thematic line of fiction, "We are all migrants through time" (209) is proved that human civilization began through migration and nomadic life. The theoretical aspect of Appadurai and the imagination of Hamid come true, but the scenario of the world is completely different. And the legacy of human civilization, nowadays we called it as globalization is under threat.

Appadurai adds, "The central problem of today's global interactions is the tension between cultural homogenization and cultural heterogenization" (31), bringing

metropolis into new society as indigenous is, however, challenging. A vast array of empirical facts could be brought to bear on the side of the homogenization argument.

Indigenization to the other in relation to their minority is against the homogenization.

Thus, he puts forward his idea:

The new global cultural economy has to be seen as a complex, overlapping, disjunctive order that cannot any longer be understood in terms of existing center-periphery model . . . The complexity of the current global economy has to do with certain fundamental disjuncture between economy, culture, and politics. (32)

He proposes that an essential structure for exploring such disjunctures and it should look at the relationship among five dimensions of global cultural flows; ethnoscapes, mediascapes, technoscapes, financescapes, and ideoscapes. Globalization is possible only through these five disjunctures.

*Exit West* takes one of the cultural flows "Ethnoscape"(Appadurai) majorly. Hamid imagines the network friendship, collective work, and the society where everything is regulated in systematic way. He expects that refugee should be able to develop the sense of home and universal nationhood wherever they settle on. Sending his named and unnamed character towards west from the third world and south Asian countries, Hamid looks for universal phenomena of refugee and migration. The given definition of ethnoscape by ArjunAppadurai is heavily assimilated with the thematic aspect discussed in *Exit West*:

By ethnoscape, I mean the landscape of persons who constitute the shifting world in which we live: tourists, immigrants, refugees, exiles, guest workers, and other moving groups and individuals constitute an essential feature of the

world and appear to affect the politics of nations to a hitherto unprecedented degree. (32)

Hamid is a product of western democratic tradition. He has multiple selves in between Pakistan, Britain, and the US, but disappointed with the western democracy. In his interview with Sune Engle Rasmussen, Hamid tackles, “That infection combined with an American constitutional system and European social democracy results in weird thoughts like, ‘what if people could also move freely?’ he meant to say that the world around, and migrants people are put at the bay of camps. Through this fiction, he attacks western humanist notion. He further adjoins, “We say we believe that if you’re black or white, you’re equal, or if you’re male or female, you’re equal, if you’re gay or straight, you’re equal,” but is why are the child born in Mogadishu, and the one born in Milan or Minneapolis, not equal?” Such subversive questions are raised through this fiction. Thus “The entire system of the nation state, global governance, and democracy has this huge lacuna at the heart of it,” he defenses.

In *Exit West*, the flow of migration leads to conflict; it seems it is a dystopian tale in modern time. The important aspiration is to show refugee's hope for better home and security in the new place in which they have migrated. In an interview with Rasmussen Hamid has delivered his argument: “The hope is that new cities are born, people move, new stuff begins to happen, better food is created, there’s better music, people having sex who wouldn’t be having sex before, and enjoying it much more now,” But situation is not happening as per the desire of migrants. Hamid deliberately leaves city unnamed, the city could be anyone we have known, but he might have hidden interest universalizing the trials and tribulation of Muslim people in the world. In an interview, he has revealed the limitation of western humanist notion, Hamid interviews: “We say we believe that if you’re black or white, you’re

equal, or if you're male or female, you're equal, if you're gay or straight, you're equal," he explains. "But this book in particular tries to ask, is why are the child born in Mogadishu, and the one born in Milan or Minneapolis, not equal?" (YouTube). So, catastrophic condition of Muslim states intentionally hidden in the text because still the westerners treat Muslim people as terrorist and blasphemy but they never thought the common problem of refugee in the world.

Hamid's central concern and the idea of Appaduraiseem similar. Hamid is deeply meditating the problems of migrant in the world. While Appadurai revolves around this very line, "globalization is itself and even localizing process"(17). It is the process of interrogating in every field like politics, economy, culture, communication, history, and many more. So, localizing or homogenizing across the nation in the world everything is ground promise of globalization.

Appadurai endorses, "As groups migrate, regroup in new locations, reconstruct their histories, and reconfigure their ethnic projects" (48). But the worlds as assumed by Appadurai are not serving. He adds "The landscapes of group identity- the ethnoscares-around the world are no longer familiar anthropological objects, insofar as groups are no longer tightly territorialized, spatially bounded, historically unselfconscious, or culturally homogeneous"(48). He meant to say that people around the world are de-territorialized spatially and geographically, and they are connected everywhere. World is like a village as McLuhan stated. Notion of nationhood is no longer exists, culturally and politically migrants and refugee feel homogenous wherever they are shifted.

SashiTharoor, an Indian politician, has defined globalization at Harvard University in the line of Appadurai. He even used the term "post globalization" (SashiTharoor) in his speech. His argument on globalization and the term de-

territorialization used by Appadurai, to a great extent is similar. He admits, “One such truth concerns the link between space, stability, and cultural reproduction. There is an urgent need to focus on the cultural dynamics of what is now called deterritorialization” (62). The following definitions carry similar idea of the quote:

An **English** princess with a **Welsh** title leaves a **French** hotel with an Egyptian companion who has supplanted a **Pakistani**; she gets into a **German** car with a Dutch engine that is driven by a **Belgian** chauffeur full of **Scottish** whiskey. They are then chased by **Italian** paparazzi on **Japanese** scooters and motorbikes into a **Swiss** built tunnel, where they crash. A rescue is briefly attempted by an **American** doctor using Brazilian medicines. And the whole story is told to you in **Boston** by the **Indian** MP from Thiruvananthapuram. **THAT’S GLOBALIZATION!** (Sashi Tharoor)

**Tharoor's quaking definition is beyond the imagination. As he said the world is serving with post globalization era but he did not meditate on the dark aspects behind globalization. He was not in touch of the issue of refugee crisis, and how natives are reacting and employing anti migrants laws.**

**With resisting the ground notion of globalization, *Exit West* deploys the traumatic incidence from the very beginning of the plot structure, which refutes aforementioned theoretical ideas on globalization, and supports anti-globalization theoretical assumption later I will discuss. The unnamed city, probably, Lahor of Pakistan is facing very traumatic war incidences which push Hamid's characters towards western hemisphere through magical doors in search of humanity and security. During civil war time, militants enter their city and turn upside down way of life of people: “one day the signal to every mobile phone in the city simply vanished, turned off as if by flipping a switch” (Hamid 55).**

Soon after the internet breaks down and government announced curfew. After the killing of Saeed's mother, Nadia comes out to Saeed's home, and helps Saeed and his father adjust to a new life, here begins tragic days of characters.

Within a short period, rumors rampant everywhere in the city that black magical doors are opening, people exit through these doors towards imaginary places where they sighed and relaxed. Nadia and Sahid reach Mykonos and spend few days in refugee camp making contact with local people, this leads to exit them to London. Following London they locate themselves in San Francisco, California but by that time they parted, and losing contact. Here the serious question is, were they happy on their journey from supposedly Lahor to California as refugee? Did they feel themselves as global citizen, sharing culture between and among the people? No, rather they felt guilty on so-called humanity.

Another interesting point is, Hamid deliberately hides the identity of characters. Frequently, he is picking up the issue of praying but no religion is stated clearly. There might be hidden intention behind hiding character's religion. Author does not want to expose mere religion because in the oriental gaze still Muslims are considered as terrorist and they are subjected as inhuman human. So, Hamid intentionally omits details of characters. One of the noticeable dialogues of Sahid and Nadia hints use of symbolism of religion: "Saeed asked her about her conservative and virtually all-concealing black robe: 'If you don't pray why do you wear it?'" Nadia: "So men don't fuck with me" (15-16). It shows different worldview of Nadia. She wants to change her and be free, as the world has accepted religious secularism and freedom everywhere. Freedom, equality justice and liberty are characteristics of utopian grand narratives caused by globalization.

Like Appadurai, Derrida focuses on friendship and hospitality among the states and the people as succinctly as possible. *On Cosmopolitanism and Forgiveness*, he discusses about the ethics and international laws of refugee laws. These days international laws of refugee are limited and the phrase "government of the world" (9) is not applicable in its truest sense. To support his argument Derrida takes reference of the declaration of Geneva Convention in 1951 which obliged France and European nations to improve asylum laws:

The Constitution of 1946 granted the right to asylum only to those characterized as persons persecuted because of their 'action in the name of liberty'. Even though it subscribed to the Geneva Convention in 1951, it is only in 1954 that France was forced to broaden its definition of a political refugee to encompass all persons forced into exile because 'their lives or their liberties are found under threat by reason of their race, religion, or political opinions'. (10)

Derrida supposes Europeans and western nations; "the control of immigration"(12), has become the political rhetoric of electoral programs. Many of the leaders like Donald Trump are disseminating the ideas of anti migrants' laws which are beyond the ethics of immigration and refugee laws, and beyond the principle of globalization.

In an interview entitled 'Politics and Friendship' Derrida quotes from Hannah Arendt. After world war international laws were changed and non-natives treated democratically even beyond the border – "huge crowds of people not even in exile, not even deported but displaced persons who were not considered citizens, but after second World War, this non-citizenship of people we have to care for, to welcome, urges us, compels us, to think of a democratic relationship beyond the borders of the nation-state"(27). The very idea of cosmopolitanism is attached with the idea of Arendt.

In Christian tradition St. Paul stated that 'citizen of the world, we are all brothers, who are sons of God, so we are not foreigners, we belong to the world as citizens of the world' (Derrida in interview). This idea supports Derridian concept of cosmopolitanism and hospitality which is unavoidable in globalized world. But, he expresses anxiety 'the concept of citizenship, the concept of the border, immigration, are today under a terrible seismic displacement'. The world is not operating as it should have been for refugee, migrants and non native. These exemplary lines clarify how cosmopolitan hospitality and friendship turned upside down; "One's relationship to window does not change in the city. A window was the border through which death was possibly most likely to come"(68), the journey of refugee is full of scary and terrible.

The concept of global village no more exists. There is no village at all, rather giants' western countries creating a forth wall and pushing other into margin. Days at refugee camps in Greek island of Mykonos, are supposedly death like; "The camp was in some ways like trading post in an old time gold rush, and much was for sale of barter from sweaters, to antibiotic, sex and drug, families... gangs of young men with an eye on vulnerable risk" (101). This unmanaged camp where people from different countries occupying little space. "Nadia experienced a kind of extinguishing as she entered the blackness and gasping struggle as she fought exit it"(98). So camps in Mykonos are supposedly similar to concentration camps of Jewish refugees from Nazi Germany. Boehnlein and Kinzie state:

The devastating events of the concentration camps and the dislocation of millions as a result of a war-torn Europe gave room to study this population group in-depth. Some professionals developed a thesis of 'concentration camp

syndrome' characterized by insomnia, fatigue, irritability, restlessness, anxiety, and depression. (228)

Same as the unstable politics in Middle East people migrate exit from their birth land but, unfortunately, they experienced the plight as Jews in Germany, not such harsh reality but to some extent. "When Nadia squatted down beside a scraggly bush and bade him squat down as well and there concealed tried to kiss him under the open sky" (102). Saeed feels inadequate as a son and guilt for leaving his father behind; a guilt he illustrates as he angrily turns his head when she tries to kiss him. It shows depressed feeling and anxiety of migrants' people in Greek island.

Unlike Appadurai, Marxist critics Shaobo Xie – in "Post Colonial Perspective on Globalization", argues impossibility of de-centre and re-center culture economy and technology rather he bitterly criticizes globalization as "postmodern imperialisms" and "capitalist Americanization of the world" (889). Shaobo Xie focuses on "what is being globalized today in the day of global capitalism is capitalism itself" (889), for him globalization is another name of neo colonialism. Hamid, as a writer of Diaspora is critiquing Trumpian policy of making wall in the border. The use of magical realism-magical doors where migrants could move towards west for better nestle, signifies the imagination of alternative world, a village of global people, they can migrate easily as per the wish. Hence, the text is intertwined with theoretical insight of Xie.

Xie's idea on globalization is beyond what is being globalized in the world. By taking the reference of Francis Fukuyama, Xie challenges about decentralization of power, culture economy and many more things in today's world. He accuses Fukuyama's *The End of History and the Last Man* can best be read as postmodern manifesto of capitalism. Xie encapsulates:

Fukuyama argues that history has completed its course of evolution in the age of global capitalism. The universal triumph of democracy ensures the universal institution of democratic society characterized by universal and equal recognition, which satisfied the individuals' desires for recognition as equal. (889)

Xie pins the blame on the declaration of the end of history Fukuyama "aims at subsuming the world's different nations and societies under the singular orbit of American capitalism"(889). So re-centering and de-centering the world in terms of technology, culture, politics, and economic is not possible simultaneously.

Xie summons very serious questions on so called globalized world. He is contesting and showing his unacceptability to theorist of global studies. For, if imperialism is the story of past, then how is one account for all the recent happenings in the gulf and Africa? Then how did the latest war on Iraq happen? And how is one defining actual process of globalization or Americanization?(890). Therefore, despite of fundamental changes in democracy, technology, transnational cooperation and global restructuring of capitalism, and the interconnectedness between different nation in terms of various matter, Xie argues "west still imposes itself as the center of the world"(890). The world is divided in two polar: the west and the east. Global power divides the world as developed west and underdeveloped rest. On the one hand American hegemony is celebrating in economic, technology, cultural, and intellectual arenas, and on the other hand underdeveloped countries are following the costume, life style, fashion, and values unresistingly. For this, Xie said, "colonialism and imperialism deconstructing in new figuration of west-centrism in the age of globalism"(890).

Many critics define globalization as an extension of democracy and interconnectedness among the nation states culturally, economically and politically, but Xie questions on the agency, that is "who globalized what?" He himself answers this question. "The question is closely related to the centre/ periphery structure of the world today" (891). In a sense globalization is itself an imperial narrative and on the other hand it is an ideology of modern world. To Peter and Veltmeyer, "globalization is a euphemistic respelling of imperialism" in their view globalization "legitimizes the domination and exploitation by imperial states and multinational cooperation and bank of less developed states and laboring classes" (892). After 9/11 attack Bush administration increment larger budget for the US defense by the year of 2002, which was larger than the entire defense budget of Britain. This is the imperial logic of US. Henry Kissinger in his lecture admits that "globalization is really another name of the dominant role of the united states"(892). Quoted in Xie's "Is the World Dcentered". What is said by Kissinger is exactly happening these days. Recently the world is divided in two sides when America imposed its super power upon Venezuela. The sovereignty of Venezuelan people is knocked down by American imperialism; this is just a minor example how western countries imposed their power to Muslims and other countries in periphery.

In the *War Over Iraq*, William Kristol and Lawrence F Kaplan state: "the mission begins in Bagdad, but it does not end there . . . It is also more even than the future of the Middle East and the war on terror"(39). It is about what sort of role the United States intends to play in the twenty first century. Making this extracts more viable xie quotes from Noam Chomsky's most powerful quotation that "There can't be a war on terror. It is a logical impossibility. The US is one of the leading terrorist states in the world" (893). So, this all show that America itself is a major agent against

globalization. That's why Hamid's imagination of alternative world is a counter challenge to the western world which aims to block the way of Third World countries. Hence globalization synonymously defined as Americanization and westernization. Does not mean that Xieis completely debunking the notion of globalization but what should have done is yet not done. He asserts that the world in some aspect is becoming increasingly decentred as well. Digital telecommunication is already de-territorialized and decentres the geographical sense of space, migrations have created vast number of borderless, transnational communities but the serious question is do migrants have ever felt secure and homogenous? Are they treated as the member of global family?

Timothy Brennan makes a declaration that globalization "does not exist" (876). The discourse of globalization is highly debatable for Brennan due to five different moves; Americanization, political ideal, western version of imperialism, being purely speculative and utopia and dystopia. For him idealistic political utopian version of globalization is counter by imperial vision that is polar opposite. To support Brennan, a sociologist Anthony Giddens gives brief overview of his notion of "chaotic, apocalyptic process within globalization that leads the society having to deal with all pervasive risk those are far too complex for human control" (877). Hamid draws the picture of present real world. Refugees are desperately moving into another imaginary world through magical doors, identity of Middle East people seems under threat within their birth land. Though the migration is not easy process refugees are compelled to move. Thousand and millions people are undertaking their journey from unnamed city to the land of imagination. It seems the world is slithering with migrants' people from east to west. Primarily mass migrations occur in the third

world, but saddest thing is, the westerns are switching of the getaway to enter into global village.

To amplify the postmodern utter reality, Hamid frequently attempts to send away out his characters towards west. Hamid, on one hand challenging the idea of individualism and nationhood and on other disturbance of refugee show the unanticipated promise of globalization:

They better understood the desperation they saw in the camps, the fear in people's eyes that they would be trapped here forever, or until hunger forced them back through one of the doors that led to undesirable places, the doors that were left unguarded people in the camp refried to as mouse trap . . . venturing through them to same place which they had been or another un known place. (110-11)

Refugee's earlier expectation and the dream of getting better home are shattered. There is no way of rescuing themselves from desperation and hatred they experience in the camp. Neither can go back to their homeland nor there a better place for them to go. Their insatiable hunger of residing peacefully and friendly environment is never fulfilled. So this state of hopelessness and desperation is omnipresent in all refugees, as Nadia and Saeed have. The hardship and struggle to breathe and to solve hand and mouth problem are common problems of refugee in the world.

Interestingly, Hamid divides London in two; "Dark London and Light London" (141). The symbolism of dark shows absence of hope and new life in London. The authorities have cut the electricity in the areas of London that is settled by refugees, and kept the lights in areas of non-refugees, illustrating how some people are more worthy of light than others. Thus, by keeping the refugees in the

dark London, Hamid distinguishes difference between the refugees and the non-refugees in the novel.

London is known as the place if ideal and powerful among western, but the refugee frequently threatened by natives, as an example it shows how western nation still have superiority complex to other. "Returning to where they had been born was unthinkable, and they knew that in other desirable cities in other desirable countries similar scenes must be unfolding. . ." (134). The episodes of hostility and heartedness Londoners towards refugee, through demonstrations are entirely against international refugee laws, and humanitarian ethos. Hamid clarifies:

At night, in the darkness, as drones and helicopters and surveillance balloons prowled intermittently overhead, fights would sometimes break out and there were murders, rapes and assaults as well. Some in dark London blamed these incidents on nativist provocateurs. (142)

This incident compels Nadia and Sahid to remember their past days in their birthplace. They could find similar, London and their city. The line again relevance here with above quotes "A window was the border through which death was possibly most likely to come" (68). What Hamid prophesized same happens when migrants travel through places. The same fate of past days is continued before he said "a stray heavy caliber round passing through the windscreen of her families' car and taking with a quarter of Saeed's mother head" (72). Thus, possibly Hamid's unnamed city, Lahore, and ideal London have similar traits for refugee.

Hamid depicts contemporary society which is full of wars, migrants, and fraction in the name of religion, cast, and territory and, east and west. Interestingly, Hamid bestows a very significant dialogue to Nadia in which she compares individual with the state or nation. As she states:

The nation was like a person with multiple personalities, some insisting on union and some on disintegration, and that this person with multiple personalities was furthermore a person whose skin appeared to be dissolving as they swam in a soup full of other people whose skins were likewise dissolving. (155-56)

Hamid's aim is to draw the picture how contemporary world marked by wars and atrocities, and people are under seismic displacement, losing identity categorizing them as refugee and non refugee. Multiple personality of nation and so as the people around the world is clearly laid out in the text. The discourse of refugee is carrying out- multitude of individuals who are obliged to take refuge in other countries.

The final physical destination for Saeed and Nadia, San Francisco, California depicts optimism of refugee dwelling because of nonviolence between and among natives and migrants. The essence is presented at the last part of the text; Hamid is trying his best to critique globalization by assimilating his characters in different phenomenon. Intentionally he twists the plot of story, and impels the readers to feel essential aspect of refugee in globalized world. Hamid puts, "Marin was less violent than most of the places its residents had fled . . ." (193). He explicitly comments on the concept of how native people tortured migrants in past. For him the Marin, the place as containing "almost no natives" (196), it means psychological concept of nativist is challenged and native's arrogant being superior in own land is no longer exists. Migrants consider themselves natives of Marin.

On the way to West, somewhere, refugee felt that they belong to an unknown territory. They could not get of the problems on the way. They spoke "a cacophony that was the languages of the world, what one might hear if one were a communications satellite" (100). It means Hamid's depiction of characters from

different countries having same reality. In a large group of people “everyone was foreign, and so, in a sense, no one was” (100). Having no distinct identity they had except physical appearance. They all have similar identity- a refugee. He comments that:

people bought and sold houses the way they bought and sold stocks, and every year someone was moving out and someone was moving in, and now all these doors from who knows where were opening . . . everyone migrants, even if we stay in the same houses our whole life because we can't help it. We all are migrants through time. (208-09)

An extract above captures the major idea of Exit west- migration is universal phenomenon, and a choice people around the world. The same thematic idea is the root of globalization we assume. By asserting this statement, adjoining different unexpected difficulties of refugee through their journey from Middle East to far West Hamid is imagining alternative world where there is peace, harmony and mutual understanding of humanity among the people.

Furthermore, the issue of race and culture in people is seen in various gathering in different digital domains. For instance, Dara N. Byrne a professor at City University of New York, takes Latino sites; "Asian Avenue, Back Panet and MiGente" (439) in which, he has studied semiotic expression of different people of social and ideological background. He argues "Online communications are giving rise to new collective subjectivity unfolding local, national and international lines"(441). This shifts world in ration tension such as 9/11 attack. So, Byrne presents racial identification and anti imperialism through different social sites. The computer mediated network in postmodern time plays pivotal role to separate world in different races and ethnic groups rather than uniting the world. Byrne's analysis supports

Hamid's disagreement on what refugee and migrants are facing tragic fate on their westward journey. It shows the discourse of Inter-governmentalism and multiple-citizenship turned into isolationist policy in the world.

Aforementioned analysis unravels how grand project of globalization turned out to be failure to fulfill its promises, rather it has created very uncommon world, world with bloodbath, wars leading to the perpetual sufferings. Western capitalism diminished globalization and it is taken as new version of imperialism. Due to vested interest of politician and the civil war, especially the people of Asia and Arabian countries have been undergoing many difficulties, which challenge the discourse of global cultural economy.

This study further unfolds how political and cultural globalization has not come to term due to hostile and unfavorable condition of refugee. Hamid does not raise the issue of economic or technological globalization rather his concern is to dig out the problems on politico-cultural globalization. Migration and refugee enunciate the cross-cultural transmission of ideas, values and understanding around the world. As discussed in the definition above globalization helps to extend and intensify the social and cultural relationship, demolish the forth wall and it allows the exit door. Hamid's imagination of magical doors signifies the liberty and the pursuit of happiness of refugee where they can settle un-hesitantly. Intercultural or cross-cultural communication enables people to partake in extended cultural social relationship. Since human evolution began from nomadic culture, Hamid's major line "We are all migrants through time"(209), capture the core of global human culture.

For this reason, the concept of globalization- treating the people as a member of global village, has not applied practically, rather it is reversed. Saeed and Nadia, character of text, represent the ongoing sufferings of refugee and migrants in the

world. The refugees of 21<sup>st</sup> century are yet haunted by concentration camp syndrome. Who globalized what? still questionable. The world is not deterritorialized in terms of politico-cultural and social arena. The issue of nationalism pervades everywhere, and the world is not decentered enough. Refugees are considered as unwanted outsider, so, they should be stopped at boarder. Only American and European nations attempt to impose their ideology upon third world and seize the power in hand. They try to globalize the world for the sake of their lucrative benefits through different means, in a sense; globalization is simply a new version of imperialism. People-refugee- could not feel friendship, oneness and cosmopolitan during their journey towards western hemisphere. It reveals that, search of tranquility remains incomplete. Therefore, Globalization is Western project; it does not allow implementing the discourse of inter-governmentalism, and treating world as global village. Thus, Hamid's imagination of alternative world appears to be the globalization assume today.

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