

A POST-COLONIAL STUDY OF EXODUS IN THE EXIT WEST BY MOHSIN HAMID

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Abstract

This study examines the representation of exodus in Mohsin Hamid's Exit West (2017) from a postcolonial perspective using Homi K. Bhabha's theory of hybridity and the Third Space. The novel presents the experiences of Nadia and Saeed, two young individuals who are compelled to flee their war-torn homeland through mysterious doors that symbolize contemporary global migration. Rather than depicting migration merely as a physical journey, Hamid explores the emotional, psychological, and cultural transformations that accompany forced displacement. The study aims to (1) examine the representation of exodus in Exit West, (2) analyze how exodus shapes the hybrid identities of the major characters, and (3) explore how cultural displacement and the Third Space influence the characters' sense of belonging.

A qualitative research design was employed, using close textual analysis as the primary method of investigation. The novel served as the primary source of data, while relevant books and scholarly articles on postcolonial theory and migration studies were consulted as secondary sources. Bhabha's concepts of hybridity and the Third Space provided the theoretical framework for interpreting the selected textual evidence.

The findings reveal that Hamid portrays exodus as a transformative process that extends beyond geographical relocation. The experiences of Nadia and Saeed demonstrate that migration reshapes cultural identity through continuous negotiation between the values of the homeland and those of the host society. The study further shows that the characters inhabit a Third Space in which fixed notions of identity, nationality, and belonging are challenged and reconstructed. Their identities become hybrid as they adapt to new cultural environments while maintaining connections with their past. The novel also challenges stereotypical representations of refugees by

portraying displaced individuals as resilient, adaptable, and capable of creating meaningful lives despite uncertainty and loss.

The study concludes that Exit West offers a significant postcolonial critique of contemporary migration by presenting exodus as a dynamic process of identity formation and cultural negotiation. It contributes to the understanding of migration literature by demonstrating the continued relevance of Bhabha's postcolonial theory in interpreting issues of displacement, hybridity, and belonging in contemporary fiction.

Keywords: Postcolonialism, Exodus, *Exit West*, Mohsin Hamid, Homi K. Bhabha, Hybridity, Third Space, Cultural Identity, Displacement, Migration.

CHAPTER ONE

INTRODUCTION

1.1 Introduction

In light of this, postcolonial literature investigates the historical and contemporary impacts of colonial power on the lives and identities of individuals by taking into consideration the points of view of individuals who were affected by it (Ashcroft et al., 2002). There are two sides to every coin, and postcolonial writing is no exception. The critical descriptions of migration, cultural identity, and globalisation that Mohsin Hamid has included in his writing have garnered him a reputation among contemporary postcolonial writers. The explanation for this has to do with the fact that he has presented this photograph on multiple occasions. The author demonstrates how power dynamics, both in the past and in the present, contribute to current discrepancies by diving into the thinking and politics of communities that are comprised of people of multiple ethnicities.

In the novel *Exit West*, which was published in 2017, the story is told from the perspective of Nadia and Saeed, two young lovers whose lives are turned upside down by a civil war situation. As a consequence of this, they are compelled to leave their hometown by means of mystical portals via which individuals are transported across international borders. Even though it has elements of magical realism, the novel's major focus is on the universal experience of migration, exile, and belonging, as stated by Hamid (2017). This is despite the fact that the story contains both of these elements.

Exit West lays a stronger emphasis on the emotional, psychological, and cultural adjustments that persons who have been removed from their homes go through. This is in contrast to the typical narratives about refugees, which focus mostly on the action of travelling itself. The magical doors are a metaphor of the rapid mobility of people in a world that is interconnected. In addition to drawing attention to the political barriers, prejudice, and identity challenges that migrants face after crossing national borders, the doors are also a symbol of the miraculous doors. Hamid challenges readers to reassess the conventional conceptions of nationality, citizenship, and cultural belonging within the backdrop of an era that is marked by mass displacement. This particular era is characterised by mass displacement.

The book "*Exit West*" sheds light on the ways in which colonial histories continue to have an impact on migratory patterns in the present day. This is done within the context of postcolonial theory. It has been established by Loomba (2015) that power dynamics have always been present. As a consequence, migration is not a problem that is exclusive to the modern era. In a great number of nations that are still struggling with political unrest, violent conflict, and

economic inequity, the legacy of colonial control is still being felt. This is the reason why situations are the way they are. Through the utilisation of the novel, it is possible to achieve a remarkable level of success in the examination of postcolonial ideas such as hybridity, migration, exile, identity construction, and the connection between the North and the South.

1.2 Overview of the Study

As the twenty-first century approaches, migration has emerged as one of the most urgent problems that the world is currently confronted with for the present time. Millions of people are compelled to leave their homes on a yearly basis as a consequence of armed conflict, natural catastrophes, economic downturns, political persecution, and other forms of violent conflict. People have been compelled to leave their homes because they have no other choice available to them as a consequence of all of these causes. In response to these realities, artists and poets have been presenting migration as a process that requires more than simply relocating to a new location physically; it also involves a considerable transformation in one's sense of self, social networks, and memories. This portrayal of migration is a reaction to the realities that have been shown. Due to the fact that they understood that migration is more than just a relocation, they were able to successfully fulfil this objective. The number of people who are participating in this movement has been steadily increasing over the course of the past several years. Those individuals who have been forcibly banished from their homeland as a consequence of the continuous political and historical injustices perpetrated by colonialism are the principal topic of the majority of current postcolonial literature. This is because colonialism has done so for a long time. It is the fact that these people were forced to leave their country of origin that is the root cause of this unfortunate circumstance.

It is worth mentioning that one of these works, *Exit West*, is particularly remarkable because it is a novel written by Mohsin Hamid that analyses migration through the inventive blend of magical realism and realism. This demonstrates that the author has made a major contribution to the body of written works that are considered to be the canon of the field. The story minimises the gravity of the physical risks that are associated with travelling across international boundaries by introducing the idea of magical portals. This is done in order to make the narrative more appealing to some readers. In light of this, it is more likely that the narrative will concentrate on the psychological and cultural repercussions of migration rather than the challenges that are confronted in terms of logistics. According to Hamid, the advantages that migrants bring to the country are, in his opinion, more significant than the restrictions themselves. When it comes to the borders themselves, he is little less worried. Individuals take a significant amount of their personal things with them when they leave the nation in which they were born. This category encompasses not just the aims and fears of the individuals in issue, but also their identities, affiliations, and memories.

Within the scope of this dissertation, the several depictions of emigration that can be found in the movie *Exit West* are analysed. The postcolonial theory serves as the fundamental theoretical framework that is utilised in this research. Because migration is a multidimensional experience that spans a wide variety of different sorts of individuals, it is considered to involve a lot of components, one of which is diversity. This is because migration is a multifaceted experience. Moving to a new area, adjusting to a new setting, having emotions of alienation from one's own culture, negotiating one's own identity, and adjusting to a new environment are

all characteristics that fall under this category. Additionally, the research analyses the ways in which colonial histories continue to have an impact on migratory experiences, even in this technologically advanced world. Specifically, the research was conducted in the United States. It is not possible to discover this particular detail in either the statement that came before it or the statement that came before it.

For the purpose of this inquiry, the primary source of material that was employed was the work of Gayatri Chakravorty Spivak, Edward Said, and Homi K. Bhabha, who are all considered to be three of the most influential figures in the subject of postcolonial theory. These explanations were conceived up by the three most recent individuals who have been responsible for their creation. People who migrate from nations that have a history of colonialism are typically seen to be "others" in Western societies (Said, 1978). According to the Orientalism theory that Said presented, this is consistent with the findings. This course of action is the one that should be taken because it is in agreement with the ideals of Orientalism. When one takes into account the fact that Western society typically considers migrants from these nations to be "others," this occurrence makes complete and utter sense. Hybridity is one of the processes that multicultural communities use to produce new cultural identities (Bhabha, 1994). Bhabha is the one who initially coined the notion of hybridity, which is one of the mechanisms that multicultural communities utilise. The way in which one can acquire this knowledge is by acquiring a solid understanding of the concept of hybridity. The marginalisation theory proposed by Spivak (Spivak, 1988) demonstrates that groups that have been politically dispossessed have a limited amount of agency. Due to the fact that the idea is given inside the context of political systems that are generally regarded as being representative of the mainstream, this is the scenario that currently exists.

1.3 Background of the Study

After the advent of postcolonial studies at the tail end of the twentieth century, the literature criticism field descended into chaos. This shift was formally acknowledged when the emphasis shifted from colonial narratives to the testimonies and experiences of those who had been colonised in the past. Because of this shift, a new age began. Previous literary traditions frequently depicted colonial subjects via the prism of Eurocentric ideas, as stated by Ashcroft et al. (2002). Your point is clear to me. Contrarily, challenging the prevailing historical narratives is the aim of a postcolonial critique. Identity, cultural negotiation, resistance, and historical injustice are the primary foci of this critique.

Displacement is a major theme and important idea in postcolonial literature. As a result of colonisation, indigenous ceremonies and practices were eradicated, populations were forcibly relocated, and country borders were altered. Among the many unintended consequences of colonialism are the redrawing of national borders and the establishment of long-term economic and political imbalances. Loomba (2015) reports that millions of individuals are forced to leave their homes in search of a better and safer life for their families. Because many postcolonial states still face instability due to colonial legacies, even after gaining official independence. For this reason, this remains true.

The number of scholars devoting time and energy to studies of migration has increased dramatically in the last several years. Because of the ongoing refugee crisis, this has come to pass. According to the United Nations High Commissioner for Refugees (UNHCR), the organization has never seen a higher number of individuals forcefully transferred in its entire history. War, persecution, and humanitarian catastrophes are just a few of the reasons why

things have become worse. Because of the wide variety of world realities, many books have examined migration from humanitarian, political, and cultural vantage points. In light of recent developments, these pieces have been penned.

Thanks to his writings on these subjects, Mohsin Hamid has become one of the most renowned modern authors. His articles cover a wide range of topics. Hamid frequently writes on themes like migration, cultural belonging, globalisation, identity, and capitalism due to his mixed Pakistani and Western upbringing. Thanks to opportunities in Pakistan and the West, Hamid was able to continue his education. He came into this world in Pakistan. His writings shed light on the challenges faced by individuals attempting to navigate multiethnic cultures and deal with the inherent inequalities in global political systems. The realities that those people have encountered are reflected in his writings. Apart from that, his artworks depict people as they really are.

Since its release in 2017, the novel *Exit West* has received several praises from critics and fans alike. This book stands out because of the unique perspective it takes on migration. One of the main points of critique was the way the work deftly combined magical realism with contemporary political reality. The author's use of this combination allowed readers to expand their knowledge of migration beyond traditional borders and refugee camps. In his story, Hamid portrays the migrant experience as a journey of resilience and coming-of-age. This contradicts the common belief that migrants are defenceless victims. The common perception of migrants as helpless victims is challenged in this article.

Exit West has been examined by numerous scholars from various theoretical and methodological approaches, including cosmopolitanism, trauma, magical realism, globalisation, refugee studies, and many more. The numerous methods that have been studied and implemented are far more numerous than these. However, studies examining exodus from a postcolonial, integrated perspective are scarce. Concurrently, within this paradigm, we witness orientalism, hybridity, displacement, and the rebuilding of identity. There aren't a plenty of things in this show. Using the novel's themes as a springboard, this study will offer a postcolonial reading of migration within the narrative. The goal of the researchers is to contribute more to the existing literature.

Considering the academic climate in South Asian nations, the importance of this study is magnified. Many people have left Pakistan in search of a better life due to economic hardships, political instability, and regional conflicts. The nation's present predicament is a result of these factors. For South Asian nations, this is the meat and potatoes of what makes *Exit West* significant. Through postcolonial critique, scholars have gained a better understanding of how literary representation relates to modern social reality.

1.4 Statement of the Problem

For the sake of simplifying the subject matter, literary renderings of refugee experiences run the risk of oversimplifying the situation by concentrating primarily on the physical displacement or the challenges that refugees struggle with. Despite the fact that migration is one of the most significant global concerns of the 21st century, this is the situation that has existed. The myriad psychological, cultural, and historical factors that contribute to migration are typically overlooked by these approaches, which frequently fail to take them into consideration. As an illustration of this, consider the long-term influence that colonial legacies have on the development of cultural identities and a sense of belonging.

There is a significant amount of criticism directed against *Exit West*, the most of which centers

on magical realism, globalisation, refugee stories, or cosmopolitanism. The fact that there is a significant amount of academic interest in the book does not change the reality that this is the case. The portrayal of emigration in the novel has gotten only a limited amount of attention in the literature that is currently available. This is when seen from a postcolonial viewpoint. This paradigm incorporates a number of different issues, including those connected to colonialism, migration, hybridity, self-discovery, and the power imbalance that exists between the Western world and the Southern world.

Mohsin Hamid's description of migration as a cultural change that is influenced by contemporary and historical power relations, as opposed to migration as a simple physical movement, is still in need of a comprehensive postcolonial interpretation. The fact that this is the case shows the ongoing need for such an interpretation. The purpose of this study is to address that gap by examining the phenomena of exodus in *Exit West* through the lens of key postcolonial issues. Furthermore, as a consequence of this, it sheds light on the literature of migration in contemporary English fiction, which helps to shed light on the topic.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

The goal of conducting a literature review is to investigate all of the scholarly publications that have been published and are relevant to the research subject that is being investigated. This will be accomplished through the process of conducting a literature review. Consequently, the researcher is able to acquire knowledge about the procedures that were utilised in previous studies, spot themes, evaluate theoretical views, and suggest areas that require more examination as a result of this.

As a result of the fact that the formation of the intellectual context within which a literary piece is evaluated is one of the most critical aspects of literary research, a literature review is especially important because of this. A synthesis of the knowledge that already exists in order to construct a logical framework for the specific study that is being carried out is what this is. It is not just a summary of previous research; rather, it is a synthesis of the knowledge that already exists.

In the current study, a postcolonial perspective is utilised to analyse the ways in which the novel *Exit West* by Mohsin Hamid portrays the lives of individuals who have left their nation. Since the publication of the work in 2017, individuals in the academic community have participated in a wide variety of critical discussions regarding the subject matter. This category of academic viewpoints encompasses a wide range of subfields, including but not limited to: migration studies, globalisation, cosmopolitanism, magical realism, refugee studies, trauma studies, and identity politics. Despite the fact that these studies have helped to provide a more in-depth understanding of the novel, only a relatively small number of them have been able to successfully incorporate the most significant concepts of postcolonial theory, such as Orientalism, hybridity, displacement, and subalternity, into an explanation of dislocation that is comprehensive in nature. As a result, this chapter provides a review of the theoretical and empirical literature that is significant to the topic, while simultaneously outlining the research gap that the current dissertation wants to fill.

At the outset of the chapter, there is a presentation that includes a discussion of the history of

postcolonial theory as well as the key ideas that drive it. Following that, it investigates critical studies on Mohsin Hamid and *Exit West*, and then it investigates scholarly issues of migration, exile, identity, and displacement in postcolonial literature. Lastly, it concludes with a study of the history of postcolonial literature. The final part of the chapter is devoted to establishing the gap in the previously published literature that serves as the basis for the current inquiry.

2.2 Development of Postcolonial Theory

The term "postcolonial theory" is used to describe a field of study that is interdisciplinary and arose in the latter part of the twentieth century. Within the scope of this particular field of research, the primary focus is on the investigation of the cultural, political, historical, and psychological repercussions that colonialism had. Academics acknowledged that colonial influence continued to be felt in areas such as language, education, economic systems, cultural institutions, and patterns of representation, despite the fact that many countries that had been colonies in the past achieved formal independence after the Second World War. This was the case despite the fact that many countries had been established as independent nations. This was the situation in spite of the fact that a great number of nations had gained their independence in an official capacity. Postcolonial critique studies the ways in which colonial ideologies continue to have an effect on identities, institutions, and relationships long after the end of official imperial power (Ashcroft et al., 2002). This is done with the understanding that this is the case.

When employed in the context of history, the term "postcolonial" does not just refer to the period of time that followed the independence of colonial powers. Rather, it encompasses additional historical periods as well. On the other hand, it takes into consideration the ongoing consequences that colonial power has had on individuals, societies, and cultures throughout the course of history. Not only did colonialism result in the modification of political institutions, but it also resulted in the transformation of ways of thinking, social hierarchies, and cultural identities, according to the author Loomba (2015). Postcolonial studies investigate not only the historical experiences of colonialism but also the long-lasting impact that these experiences have had on the social realities of the present day. This is because postcolonial studies are concerned with the aftereffects of colonialism. The reason for this is that postcolonial studies was developed as a consequence of the fact that.

One of the distinguishing aspects of this form of criticism is that it is opposed to Eurocentric interpretations of history and literature. Postcolonial criticism is characterised by this resistance. This antagonism to these readings is one of the distinguishing characteristics of postcolonial criticism. However, the voices of those who had been colonised were sometimes ignored in previous literary criticism. This was because the opinions of Europeans were frequently given more weight than those of other people. This was the primary distinction that existed between the two. In order to accomplish both of these goals, the mission of postcolonial academics is to recover the voices of people who have been marginalised and to reveal the ideological assumptions that are engrained throughout colonial narratives. This is the goal of postcolonial academics. According to Ashcroft et al. (2002), they present the argument that literature is never politically neutral, but rather frequently reflects larger power relations between cultures that are dominating and cultures that are submissive. This is the conclusion that they reach. The argument that they present is something like this.

An important turning point in the field of postcolonial studies occurred in 1978 when the book *Orientalism* written by Edward Said was released to the public. The consequence of this event

was a significant turning point. Said demonstrated that Western depictions of Eastern civilisations were not accurate descriptions but rather ideological creations that affirmed the superiority of colonial powers. This proves that Western images of Eastern societies were not accurate. The work of Said was an important addition to the history of the world. Following the release of his work, other scholars were encouraged to investigate the ways in which Western civilisations and civilisations that were historically colonised continue to retain uneven power relations. The examination of the ways in which literature, history, and the media contribute to this maintenance was the means by which this objective was accomplished.

In 1994, Homi K. Bhabha introduced notions such as hybridity, mimicry, ambivalence, and the Third Space. These concepts were made possible by the work of Said, which served as a foundation for those concepts. Homi K. Bhabha's introduction of these concepts was made possible by Said's work. He was of the opinion that colonial encounters lead to the formation of diverse cultural identities rather than the building of rigid oppositions between colonisers and colonised. This was Bhabha's belief. He contended that this is the correct interpretation of the situation. His theory, which placed an emphasis on negotiation, cultural contact, and metamorphosis, posed a challenge to the widely held binary understandings of identity that were prevalent during that time period.

In a manner that is analogous to this, Gayatri Chakravorty Spivak (1988) made a contribution to the development of postcolonial theory by investigating the depiction of populations that were marginalised. Her significant inquiry, "Can the subaltern speak?" sheds light on the challenges that oppressed groups are forced to contend with. More often than not, the voices of these individuals are filtered through institutions that are perceived to be powerful. By expressing the question, she brought attention to the difficulties that were being faced. The research conducted by Spivak continues to be given a great amount of weight in studies that focus on refugees and populations who have been displaced as a result of migration. The reason for this is partly due to the fact that migration usually places individuals in situations in which their voices are stifled politically.

Within the sphere of postcolonial theory, there is no longer a singular concentrate on the historical study of European imperialism; rather, it has grown beyond that aspect of the field. The concepts of postcolonialism are currently being used to a wide range of topics that are currently being studied by researchers in the modern era. Globalisation, transnational migration, environmental catastrophes, refugee migrations, and multicultural societies are some of the different subjects that fall under this category. This growth, which is a reflection of the awareness that this understanding exists, is a reflection of the realisation that many modern global injustices have their origins in colonial history and continue to have an effect on international relations (Young, 2016). This realisation is reflected in this growth.

2.3 Colonialism, Migration, and Exodus

Movements of people from one place to another have been consistent throughout recorded history. But, variables including economic inequality, environmental deterioration, political unrest, and globalisation have made modern migration unique. Many scholars believe that the historical influence of colonialism must be taken into account in order to provide an accurate depiction of contemporary migration. From what I can tell, most of these scholars feel the same way. In her discussion of past events that have an impact on modern migration patterns, Loomba (2015) lists economic restructuring, shifting political borders, the forced relocation of indigenous peoples, and the creation of development gaps. To this day, all of these factors still

have an impact on migratory patterns. These problems stem from the legacy of the old colonial powers.

Changing one's physical location is only one aspect of migration that postcolonial literature often portrays. Rebuilding one's identity, altering one's mental state, navigating one's social ties, and adapting to a new culture are all aspects of migration. Combine these, and you have the process's fundamental elements. Many migrants confront the twin whammy of abandoning their native country and adjusting to a new culture. They do this all the time. Postcolonial literature has developed around themes of loneliness, loss, uncertainty, and perseverance as a result of this dual experience. These emotions likewise originate from the dual experience.

Among works on migration, the concept of exodus stands out. The word "exodus" conjures up images of a small band of people fleeing from oppression in the Bible for the vast majority of people. But due to its literary value, it has been used more broadly as a symbol of the fight for survival, forcible migration, and the need to belong. For many people in postcolonial settings, "exodus" can mean either fleeing from a dangerous situation or fighting for their identity in the face of societal changes.

Several authors suggest that identity is best understood as dynamic and ever-evolving, rather than static and unchanging, with Hall (1990) standing out. They think this is the sole appropriate approach to discussing individuality. Migrants have it tough in this area already, having to deal with cultural differences on top of adapting to new social circumstances. The majority of migrants retain some degree of familiarity with their native culture as they absorb aspects of their new home.

One key aspect of postcolonial literature is the uprooted experience. When people are forcibly removed from their homes, it causes them physical pain, but the term "displacement" also includes the emotional and social distress that follows. Many refugees have suffered trauma within their own families, are unable to communicate effectively, are afraid for their future, and have lost contact with loved ones. Statistics and political debates tend to ignore the personal aspects of migration, however literature is vital in expressing these aspects.

Modern writers are increasingly questioning the stereotypical view of refugees as defenceless victims. The migrants are shown as independent thinkers and doers who can find ways to thrive in unfamiliar environments. Here we offer one such alternative. The shift in emphasis from the actual act of crossing borders to the psychological and cultural upheaval that accompanies migration is exemplified by Mohsin Hamid's *Exit West*.

Therefore, literary depictions of exodus are best studied through the lens of the postcolonial theoretical framework. Researchers can gain a better understanding of the interconnected nature of power, cultural negotiation, belonging, and identity by looking at the effects of colonial actions on migration today.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter contains an explanation of the methodological framework that was utilised to explore the portrayal of exodus. The book that is the subject of this chapter is *Exit West* (2017), which was written by Mohsin Hamid. It provides an overview of the research design, the theoretical framework, the data source, the procedures for data collecting, and the analytical

method that was utilised in the study. Since the research aims to explore literary representations of migration, identity, and cultural displacement, a qualitative textual analysis is considered the most appropriate research approach. The research is directed by the postcolonial philosophy of Homi K. Bhabha, namely his ideas regarding hybridity, the Third Space, and cultural identity.

Research Questions

- **How is the representation of exodus portrayed in *Exit West*?**
- **How does exodus shape the hybrid identities of the major characters in *Exit West*?**
- **How do cultural displacement and the Third Space influence the characters' sense of belonging in *Exit West*?**

Objectives of the study

The methodology is designed to address the following research objectives:

- I. To examine the representation of exodus in *Exit West*.
- II. To analyze how exodus shapes the hybrid identities of the major characters.
- III. To explore how cultural displacement and the Third Space influence the characters' sense of belonging.

The objective of this chapter is to provide an explanation of how Bhabha's theoretical ideas provide a helpful framework for analysing the experiences that Nadia and Saeed have as they travel through a variety of civilisations during their voyage of migration.

3.2 Research Design

The research design that is being utilised is a qualitative research design. This is due to the fact that the objective of this study is not to evaluate numerical data but rather to comprehend the meanings, themes, symbols, and cultural representations that are embedded inside a literary piece.

3.3 Theoretical Framework

Homi K. Bhabha's Postcolonial Theory provides the theoretical foundation for the ongoing investigation. Furthermore, the Third Space, cultural identity, and hybridity are essential ideas in this theory, according to Bhabha (1994). Identity, argues Bhabha, is not static but is instead moulded via encounters between people of diverse cultural origins. Migrants may establish new identities for their family, not satisfied with merely passing through different cultures. Migration, which opens up new opportunities, is the fundamental cause of this.

.Hybridity

The term "hybridity" describes the way in which several cultures come together to form a new identity. Rather of limiting themselves to a singular national or cultural identity, migrants frequently construct identities that encompass elements of both their home nation and the new environment they have encountered. Migrants' lack of loyalty to a particular identity is to blame for this. While Nadia and Saeed never completely let go of their cultural roots, they do adapt to the many civilisations they encounter during the novel. This makes them more adaptable than those from a bygone age.

The Third Space

Following Bhabha's 1994 book "The Third Space," the Third Space concept was first introduced. Because of its symbolic importance, this cultural site brings together a wide range of identities, practices, and beliefs. Here, in this Third Space, cultural events are held. In this space, people are free to negotiate definitions that extend beyond simple dichotomies like "East" and "West" or "local" and "foreign," inviting a wider range of perspectives. Here, people can gather to talk about and debate concepts that don't fit neatly into any of those categories. The heroes can use the mystical doors that appear at random throughout *Exit West* to hop from one location to another. The many Third Spaces are symbolised by various locations in *Exit West*. At the same time that they reevaluate their own identity, they can adjust to the changing cultural and social standards of their community.

Cultural Identity

Instead of being static and unchangeable, cultural identity is dynamic and ever-changing, according to Bhabha. As a result of their participation in cultural activities, migration, and social relationships, people are constantly re-imagining who they are. Migrants in *Exit West* undergo metamorphoses in all aspect of their lives, including their sense of home, nation, relationships, and belonging. Migration is a particularly relevant problem to the book because it is the catalyst for this transformation. Hamid argues that concepts like displacement and adaptability render the concept of identity malleable and open to change. The common belief is that an individual's identity does not change over time, hence this goes against that.

The aims of this research are obviously related to cultural identity, hybridity, and the Third Space. Along with serving as an analytical framework, these concepts allow for the evaluation of the selected literary works.

CHAPTER FOUR

DATA ANALYSIS AND DISCUSSION

4.1 Introduction

Exit West (2017), which was authored by Mohsin Hamid, is the subject of this chapter's presentation of the textual analysis. In accordance with the objectives of the study that were mentioned in the first chapter, the analysis has been produced in a manner that presents the information in an ordered fashion. Although the research is being carried out, it is being analysed through the prism of Homi K. Bhabha's postcolonial theory. Particular attention is being paid to the ideas of hybridity, the Third Space, and cultural identity. We will examine how Hamid portrays exodus as a multifaceted experience that extends beyond just moving to a new location and has the potential to improve the lives of people who have been displaced from their homes. Within the scope of this investigation, this will be carried out.

Instead than showing migration as a physical journey in and of itself, the narrative of *Exit West* shows the act of migration as an ongoing process of identity negotiation. This is in contrast to many other depictions of migration. When compared to the conventional depiction of migration as a journey, this is a significant departure. Nadia and Saeed are forced to undergo a lot of cultural adjustments once they leave their country, which they do not name. This is because they are forced to go through a sequence of circumstances that force them to do so. It is because of these changes that they are compelled to re-examine their concepts of home, belonging, relationships, and eventually, their identity. It is explained during the course of the book that migration is a process that encompasses both the loss of one's home and the possibility of new

beginnings. In spite of the fact that it causes people to become estranged from the places and activities that they are accustomed to, it also affords individuals the chance to engage with people of other cultures and to develop identities that are in a state of ongoing evolution.

The organization of the analysis is built upon each of the three objectives of the study, which serves as the foundation upon which the structures are constructed. The manner in which the novel depicts the movement of persons from one location to another will be the primary emphasis of the first section of this analysis. One of the goals of the second one is to investigate the development of hybrid identities among the key characters in the book. During the third part of the narrative, an investigation is carried out to be carried out into the manner in which Bhabha's notion of the Third Space and displacement have an influence on the sense of belonging that the characters have.

4.2 Representation of Exodus in *Exit West*

4.2.1 Exodus as a Response to Violence and Political Instability

An unknown city serves as the setting for the beginning of the story, which then rapidly devolves into armed combat. The scene is meant to be reflective of many modern crisis zones, and Hamid makes a conscious effort to avoid identifying the country. This universalised context encourages readers to consider forced migration as a global human experience rather than one that is isolated to a single nation, which broadens the meaning of the novel and makes it more accessible to new readers.

Nadia and Saeed make an effort to lead normal lives at first, despite the fact that their situation is becoming increasingly unstable. Checkpoints set up by the military, explosions, shortages, and the increasing presence of armed groups are gradually interfering with their daily routines, which include going to work, visiting relatives, and interacting with others. It is becoming increasingly unlikely that they will be able to stay in their homeland as the level of violence continues to escalate.

It is demonstrated by Hamid that the requirement of survival is the driving force behind departure, rather than the pursuit of personal desire. The decision to leave is not made until all other options for staying at home in a secure manner have been exhausted. There is a widespread misunderstanding that migrants travel largely for economic benefit; this portrayal counters that assertion. Instead, the novel places an emphasis on being displaced against one's will as a result of circumstances that are beyond the control of the individual.

When viewed from Bhabha's point of view, the collapse of the established social order signifies the beginning of the process of identity transition. It is no longer possible for the homeland to serve as a stable cultural space, which forces individuals to look for new surroundings in which they must reevaluate their identities. As a result, the act of exodus marks the beginning of a transition from a fixed cultural certainty to identities that are flexible and constantly changing.

4.2.2 The Symbolism of the Magical Doors

In the *Exit West* location, one of the most distinguishing qualities is the utilisation of peculiar portals that rapidly transport individuals from one country to another when they have been transported there. These doors, which eliminate the physical dangers that are typically associated with migration narratives, bring to the foreground the emotional, psychological, and cultural implications of movement. They also bring to the forefront the cultural dimensions of migration. There are many examples of such perils, such as traversing hazardous seas and

crossing borders that are heavily guarded.

Rather than only functioning as pieces of fiction, the doors are a representation of the growing interconnectivity of the world we live in today. They provide the impression that although it may be feasible to overcome physical distance in a short period of time, the processes of emotional adaptation and cultural integration continue to be drawn out and frequently difficult to accomplish.

When regarded from a postcolonial perspective, the doors also undermine the conventional notions of national borders that have been established over the course of political and colonial history at various points in time. Readers are invited to investigate if geographical boundaries alone are sufficient to determine belonging or whether identity is continuously recreated via the experiences that one has throughout their life. This is something that is suggested to be done while reading the novel.

Within the framework of this discussion, the concept of the Third Space that Bhabha put up is particularly useful. When a person enters a new location through a magical door, that location transforms into a space where their previous identities come into contact with civilisations that are unfamiliar to them. This does not mean that the past is forgotten; rather, it means that new ways of resolving cultural differences are created as a result of these exchanges. As time passes, Nadia and Saeed develop identities that cannot be understood solely through the framework of their own nation or the countries in which they are currently residing. This is because their identities are not limited to the categories of either country.

4.2.3 Loss of Homeland and Emotional Displacement

In spite of the fact that they reduce the amount of time spent physically moving from one location to another, the magical doors do not minimise the emotional burden of leaving home. In spite of the fact that they try to reduce the amount of time spent there, this does not change. Both Nadia and Saeed, even up until the very end of the book, continue to think about their native place, their family, their traditions, and the life they used to lead. As the novel progresses, they continue to engage in this activity throughout its entirety. No matter where they go, they always bring the emotional burden of being in exile with them. This is true regardless of where they are going. The fact that they bring this with them wherever they go is something that they do.

In particular, Saeed has a hard time maintaining a strong connection with his religious and cultural heritage. He faces a challenge in this situation. He needs to devise a solution to this problem in order to succeed. It is impossible for him to stop thinking about his parents and expressing his sorrow at the loss of the good social environment that he no longer possesses. His thoughts are always returning to his mother and father. This is the environment in which he used to be previously. The fact that Nadia is more eager to adjust to new circumstances does not change the reality that she still has memories that influence her ideas on new circumstances due to the fact that she is more willing to adjust to new circumstances.

The fact that different people are affected by emigration in a variety of different ways is brought to light by this divergence, and it is of the utmost importance to acknowledge the fact that this difference exists. The process of negotiating displacement is an issue of personal experiences, values, and emotional attachments that are held by each individual. This is relevant when it comes to the topic of negotiating displacement. To put it another way, the process of migration does not result in the identical answers from each individual; rather, the process is a question of how each individual reacts to being displaced.

Bhabha asserts that the formation of an individual's identity is the outcome of the ongoing interaction that takes place between an individual's memories and the events that are taking place in the current moment. This interaction is believed to be the cause of the formation of an individual's identity. So, the migrants who are currently living in Exit West are in a condition that is somewhere in the middle: they are no longer completely rooted in their place of origin, but they have not yet fully integrated themselves into their new community. This is because they have not yet fully integrated themselves into their new community. This is due to the fact that they have not yet completely integrated themselves into the society that they have recently joined. As an excellent illustration of the formation of hybrid cultural identities, the fact that this condition occurs, which is situated in the middle of two extremes, is a prime example.

4.2.4 Exodus as Human Transformation

Exit West makes a significant contribution by depicting migration not as a one-time event but rather as an ongoing process of human transformation. This is a significant contribution that Exit West makes. The film makes a number of significant contributions, but this is among the most crucial ones. Not only do the characters migrate from one place to another as they progress through the story, but they also gradually review their ideas, relationships, aspirations, and understandings of community as they progress through the story. In the process of moving from one location to another, this takes place.

While Nadia and Saeed are travelling across a number of different nations, they come into contact with people who come from a wide variety of linguistic, cultural, and religious backgrounds. This is something that they encounter. As a result of the encounters that they have with one another, not only do their identities undergo transformations, but the conceptions that they have acquired from their beginnings are also called into question. Migration is not only the act of crossing borders; rather, it is the constant process of regulating variations in cultural norms. Migration is essential to the global economy. One illustration of this is their journey, which also serves to illustrate that migration is not the same thing.

Hamid's portrayal of this narrative, which provides an alternative point of view, poses a challenge to the conventional narratives of refugees, which are primarily concerned with the suffering of the refugees themselves. In spite of the fact that he acknowledges the existence of hardship, he places a strong focus on the ability of humans to construct meaningful lives despite the presence of circumstance that continually changes. In addition to this, he places a strong focus on the capacity of humans to adjust to new circumstances.

When considered through the perspective of Bhabha's postcolonial theory, the experience of Exodus is changed into a cultural experience that is transforming. Migration leads to the establishment of new locations, which are places where identities are reconstructed via interaction rather of being passed down in their initial form. This is because migration results in the formation of new locations. Exit West portrays the act of leaving one's home not as the conclusion of belonging but rather as the beginning of new options for the construction of one's identity within a world that is becoming increasingly interconnected from one moment to the next. This is because the act of leaving one's home is portrayed to be indicative of the beginning of new possibilities.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

5.1 Conclusion

Exit West is a novel written by Mohsin Hamid, and the objective of this study was to analyse the manner in which the author represents the process of emigration on the pages of the novel. This was done with the intention of gaining a more profound understanding of the novel. After this inquiry was finished, the postcolonial theory that was developed by Homi K. Bhabha was used as the theoretical framework that was employed. This was done after the investigation was over. The purpose of this study was to accomplish three primary goals: first, we wanted to investigate the manner in which the novel depicts the concept of exodus; second, we wanted to investigate the ways in which exodus influences the hybrid identities of the main characters; and third, we wanted to investigate the ways in which cultural displacement and the Third Space impact the characters' sense of belonging. All of these goals were intended to be accomplished with the assistance of this study. The investigation was carried out with the intention of achieving these objectives during the whole of its time spent conducted. Through the process of carrying out this research, it was hoped that each and every one of these goals would be realised as was mentioned earlier. This research was carried out with the primary objective of achieving these objectives, which served as the primary basis for the research. This was the fundamental rationale for carrying out this research. According to the findings of the research, Exit West is not merely a story about migration; rather, it is a vital investigation of identity, belonging, and cultural transition in a world that is becoming increasingly interconnected. This is because the research indicates that the globe is becoming more interconnected. The qualitative textual analysis that was carried out provided the basis for the evidence that was used to support this assertion. Due to the fact that the findings of the investigation provided evidence, this conclusion was arrived at as a result of the findings of the investigation.

In light of the findings, Hamid does not consider emigration to be a straightforward transition from one country to another in terms of geographical location. To all intents and purposes, he views it to be a process that contains a number of different qualities that are separate from one another. The results of the study make this particular point abundantly evident, as the outcomes of the study have shown. It is the nameless city that makes its initial appearance at the opening of the novel, and it acts as a metaphor for a number of other sites all over the world that are suffering continual violence from time to time. There is a possibility that these locations can be found in any part of the planet anywhere in the world. As a result of this, the difficulties that Nadia and Saeed go through are representative of the millions of people who have been forced to leave their homes after being forced to leave their houses initially. In addition to being the reasons for this, the events that have taken place are the causes of this. However, the fact that their departure is portrayed as an act of survival rather than a choice that they took deliberately brings to light the humanitarian challenges that are connected with migration that is forced upon them. This is due to the fact that their departure is portrayed as a decision that they made entirely on their own volition. The reason for this is attributable to the fact that the representation in question makes use of the symbol that represents their departure. Because of this, the novel is able to divert the focus of the readers away from the political issues that are associated with immigration and onto the emotional and psychological reality of people who

have been relocated during the course of their lives. This is due to the fact that the novel has the ability to attract the attention of the readers. This is due to the fact that the central focus of the work is on the experiences that those who have been relocated have been forced to go through. This is the reason why situations are the way they are.

During the course of our investigation, we intended to focus mostly on analysing the manner in which the idea of departing from something is shown in the movie *Exit West*. Based on the findings of the inquiry, it appears that Hamid is communicating the idea that the act of evacuation involves not only a physical relocation but also an adjustment of one's emotions. According to the findings of the study, this is the conclusion that can be derived from the findings. This is the impression that is obtained, as indicated by the findings of the investigation. There is no inconsistency between this perspective and the one that he conveys, as the two are similar to one another. The magical gates not only function as appealing literary metaphors, but they also remove the practical limits that are linked with travel. This is because they take away the barriers that are associated with travel. This really is beneficial in a lot of different ways. On the other hand, they bring to light the more substantial hurdles that are linked with the process of cultural integration, the process of recreating one's identity, and the sensation of emotional loss. Hamid focuses the attention of readers on the internal challenges that migrants face after crossing borders within their own country. He does this by ignoring the conventional obstacles that are associated with travelling across borders. In order to achieve this goal, it is necessary to remove the challenges that are typically encountered. By minimising the challenges that are typically connected with moving to a new location, it will be possible to successfully accomplish this purpose. Following the findings of the research, one can reach the conclusion that migration in the book comprises more than just the act of migrating to a new location; rather, it is an ongoing process that involves negotiating memory, identity, and belonging. This conclusion can be reached because the research was conducted. The conclusion that can be drawn from the findings of the research is that this is the conclusion that may be obtained from the findings. By demonstrating that this hypothesis, which is the thinking that emerges from the findings of the study, is true, the facts reveal that this hypothesis is correct. Research into the relationship that exists between hybrid identities and the process by which transitioning takes place was supposed to be accomplished as the second goal that was expected to be accomplished. For the aim of accomplishing the second objective, it was planned that this research would be carried out. On the basis of the findings of the study, which were founded on Bhabha's concept of hybridity, it was discovered that both Nadia and Saeed underwent significant transformations in their identities as they travelled through the process of migration. An illustration of this was provided by the fact that both of them went through the process of migrating. During the course of Nadia's progressive process of coming to terms with new cultural experiences, she demonstrates a greater capacity for adaptability to situations that involve relationships with others that come from a range of cultural backgrounds. This is due to the fact that she is able to comprehend and value their distinctions more effectively. This is because Nadia is gradually coming to terms with new cultural experiences, which is the reason for this. There is a possibility that she will be able to accomplish what she set out to do without completely ignoring her ancestry from earlier generations. There is a chance that this will occur. On the other hand, Saeed continues to have a deep emotional connection to his own place, the practices that his family has always respected, and the ideals that have been transmitted down the years through his religious tradition. There is a substantial amount of significance that he attaches to these particular things. In spite of the divergences that exist between them, both

individuals ultimately build identities that mix features of their own culture with the experiences that they have gained from other civilisations around the world. Bhabha's idea that cultural identity is never fixed but rather always grows via connection with other people is mirrored in the reality that their identities are always changing. This is because their identities become fluid, dynamic, and continuously negotiated. In the same manner, their identities are constantly changing. This is because their identities become fluid, dynamic, and continuously negotiated as a result of the fact that their identities are fluid, dynamic, and continuously negotiated. This is the reason why this is the case. The key idea of this theory is that cultural identity is never static but rather always develops throughout the course of a plethora of different time periods. This is anything that could be interpreted as a contradiction.

The analysis of the manner in which the characters' sense of belonging is influenced by a range of circumstances, such as the Third Space and displacement respectively, was the third goal of the research that was conducted. The research suggests that migration is responsible for the establishment of cultural spaces in which the conventional barriers that have traditionally existed between locals and individuals from other areas of the world become increasingly unstable. These spaces are characterised by a lack of stability. There is a diverse array of cultural practices and customs that are incorporated into these locations. These regions are characterised by a lack of stability, which is one of their distinguishing traits. As a direct consequence of this, these places are currently utilised for the purpose of carrying out cultural activities. It is absolutely necessary for Nadia and Saeed to go to a number of different locations in order to guarantee that they would be able to successfully reconstruct their personal identities, social relationships, and cultural traditions. One possible explanation for this distinction is that they are constantly put in situations that are completely different from what they have experienced before. At each of these locations, they are confronted with a one-of-a-kind circumstance in which they are required to take action in order to accomplish the goals that they have established for themselves. New forms of identity emerge in the Third Space as a result of interaction between different cultures, as opposed to the outcome of complete assimilation or cultural isolation. This is because the Third Space is a location where new forms of identity emerge. As an illustration of Bhabha's concept of the Third Space, which is a region where new forms of identity originate, this serves as an example by way of illustration. Taking into mind the transitional spaces that are discussed in this article, it can be said that they are a good representation of the Third Space. The novel suggests that a person's sense of belonging is no longer solely dictated by their country of origin or place of birth; rather, it is progressively recreated via the individual's real-life experiences, connections, and shared humanity. This is the novel's interpretation of the phenomenon. This is the novel's conception of the phenomenon that is being discussed. This point of view is given in the novel that is being discussed.

The awareness that Hamid is opposed to the normal representations of refugees is an additional significant finding that has surfaced as a consequence of the inquiry that has been carried out in this sector of the industry. This is a conclusion that has arisen as a subsequent consequence of the investigation. The disclosure that this is one of the additional key revelations that has come to light is one of them. Throughout the course of the movie *Exit West*, migrants are portrayed as human beings who are capable of resiliency, adaptation, and personal development within themselves. This depiction takes place at various points throughout the course of the movie. On the other side, in contrast to the traditional depiction of people who have been relocated as victims, this depiction of people who have been relocated depicts those who have been transported when they have been relocated. While the characters go through a

wide range of emotions, such as melancholy, dread, and a sense of cultural dislocation, they demonstrate a remarkable degree of adaptability when it comes to dealing with an unexpected set of circumstances. This is despite the fact that they experience a wide range of sentiments. Not only does this all-encompassing approach attract attention to the humanity of migrants, but it also challenges readers to acknowledge migration as a varied human experience rather than taking it only as a political concern.

It has also been established, as a result of the findings of this research, that the postcolonial theory that was produced by Homi K. Bhabha may be utilised to the comprehension of current migrant literature. This was demonstrated by the fact that the theory was able to be applied. A further repercussion that can be attributed to the findings of this investigation is this. This was proved as a result of the findings that were uncovered in this particular field of researchers' investigation. It is feasible to make use of the concepts of hybridity and the Third Space, both of which are incredibly helpful analytical tools, in order to get a more thorough understanding of the cultural transitions that migrants in Exit West go through. This is because both of these concepts are the subject of the third space. For the purpose of gaining an understanding of the cultural shifts that migrants experience, this is implemented. For more specific reasons, this is because both of these concepts are extremely helpful in a variety of situations. This is something that can be accomplished with the assistance of his thoughts, which are available to him. He can do this. In the result of the investigation that was carried out by the organization, it was found that postcolonial theory continues to hold a significant level of importance in contemporary literary works that grapple with topics that are associated with globalisation, transnational mobility, and intercultural encounters.

As a result of the findings of this research, it is possible to reach the conclusion that Exit West offers an important postcolonial criticism of modern migration. This conclusion is achievable because of the findings. In order to accomplish the purpose of this study, the objective is to investigate the numerous ways in which emigration plays a role in the transformation of identities, relationships, and ways of thinking about belonging. The findings that were gathered from the inquiry that was carried out led to the formulation of this conclusion, which was developed as a result of the findings that were collected. Migration should be understood not only as a physical movement but also as a cultural action that is transformative and generates new opportunities for human connection transcending national and cultural borders, according to Mohsin Hamid. This views migration as more than just a physical movement. I believe that this is the perspective that ought to be taken into consideration. The meaning that is described here is the one that ought to be attributed to the concept of migration for it to be understood properly. This is the issue that he is highlighting, and it is the reality that migration ought to be understood as both of these components. This particular line of thought is presented by him in the piece of writing that he has the responsibility of composing. He accomplishes this by making use of the stories that Nadia and Saeed have to tell in order to attain this objective. This allows him to provide a more specific explanation with regard to the matter. The narrative fosters compassion, tolerance, and a sense of common humanity among individuals, while at the same time calls into question the conventional concepts of identity, country, and the area that one chooses to be their home. The narrative is pretty compelling when everything is taken into consideration.

In light of the findings of the research, the following recommendations have been proposed as potential remedies to the problem under investigation:

It is likely that future researchers would explore Exit West from a variety of alternative

theoretical approaches, such as ecocriticism, trauma theory, cosmopolitanism, and transnationalism, with the intention of broadening the academic community's understanding of the novel. This would occur with the intention of widening the academic community's grasp of the novel. There is the possibility of conducting comparative studies between *Exit West* and other contemporary migration novels in order to study the similarities and differences in the manner in which these literary works depict the ideas of identity and displacement. It is possible that researchers may investigate the role that magical realism plays in defining the experiences of refugees in contemporary postcolonial fiction. This is a possibility. The novel *Exit West* has a number of themes that are significant contributors to the meaning of the book. Some of these themes include gender, religion, and the globalisation of digital technology. It's possible that in the future, studies will look into how these topics are portrayed in the publication. Postcolonial analysis can be applied to additional works written by Mohsin Hamid, such as *The Reluctant Fundamentalist*, *Moth Smoke*, and *How to Get Filthy Rich in Rising Asia*, by academics in order to study recurring concerns of identity, globalisation, and cultural transition. Postcolonial analysis can be applied to these books in order to investigate these issues. In order to encourage critical conversation on migration, cultural diversity, and postcolonial identity in today's society, it is possible that teachers of English literature may add *Exit West* into the curriculum of colleges. This would be done in order to promote the overall goal of fostering critical discourse.

Suggestions for Further Research

The current inquiry was limited to a qualitative textual examination of a single piece of literature, and it was done so with the assistance of Homi K. Bhabha's postcolonial theory. It is possible that in the future, researchers will widen the scope of the study by include a variety of literary texts, theoretical frameworks that span a wide range of fields, or comparative analyses that include authors from a number of different postcolonial societies among the participants. It is possible that research that focuses on reader reaction, discourse analysis, or digital humanities approaches could also bring up unique insights into current migrant literature. This is something that is worth considering.

Additionally, it is feasible that future research will analyse the ways in which postcolonial concepts of identity and hybridity connect with topics such as climate migration, globalisation, digital communication, and multicultural citizenship. This is something that could be investigated in the future. These kinds of questions would not only reflect the evolving reality of the twenty-first century, but they would also give a contribution to the growing body of academic work surrounding migration and postcolonial studies.

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