



## Interpreting the Blind Man's Garden through a Post-Colonial Lens of Ideological Racism

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### ABSTRACT

This research paper explores the novel *The Blind Man's Garden* through the lens of ideological racism, offering a critical analysis within the framework of post-colonialism. Written by Nadeem Aslam, the novel delves into the complex dynamics of power, identity, and the consequences of Western imperialism in the post-9/11 era. By examining the characters, plot, and themes, this paper aims to unravel the layers of ideological racism prevalent in the narrative and contextualize them within the broader spectrum of post-colonial literature. The term 'colonialism' is all about manipulation and oppression over the people of third world countries but post-colonialism, on the other hand is the 'reaffirmation of colonialism' through the narratives of colonized people. Now-a-days, post-colonialism is related to trans-nationalism which is all about diaspora and hybridity. This paper explains the same traces of hybridity and diasporic culture through the narration of different characters portrayed in the novel. Moreover, this paper also gives a clear glance of Nadeem Aslam's novel *The Blind Man's Garden* as the traces of colonialism and imperialism through the lens of ideological racism in the light of Post-Colonial theory as explained by Edward Said (1978) and Bhabha (1994). *The Blind Man's Garden*, presents pain, loss and grief of Pakistani community which they suffer at the hands of colonizers after being colonized. The researcher has selected the above-mentioned text to find out the traces of post colonialism to show the basic cause of all the sufferings which Asian community had with them since long after the period of colonialism. For this purpose the researcher has used the qualitative approach to analyze the basic elements of post-colonial literature through the lens of ideological racism in the selected text. The findings of the study indicate that the selected novel exactly explains the perspectives of Post-Colonial theory with reference to ideological racism by highlighting the issues of otherness, third-space hybridity, diasporic feelings and marginality among the aborigines portrayed in the novel.



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## INTRODUCTION

In the dynamic realm of post-colonial literature, narratives serve as profound mirrors reflecting the intricate interplay between cultural identities, power dynamics, and the

enduring legacy of historical imperialism. Amongst the myriad of voices contributing to this discourse, "The Blind Man's Garden" emerges as a poignant literary work that beckons scholars to delve into its complex layers. Authored by Nadeem Aslam, this novel unfolds against the backdrop of post-9/11 Pakistan, presenting a compelling narrative woven with themes of love, loss, and the inexorable consequences of global politics. This research paper endeavors to explore the nuanced dimensions of "The Blind Man's Garden" through the lens of ideological racism within a post-colonial context. By employing a critical analysis informed by post-colonial theory, the study seeks to unravel the latent threads of colonial legacies and their impact on contemporary socio-political landscapes. As the narrative unfolds, the characters navigate a world where cultural identities intersect with geopolitical forces, and the remnants of colonial ideologies linger in the shadows.

The chosen focus on ideological racism aims to unravel the subtle intricacies of power structures embedded within the narrative, probing the ways in which characters grapple with the enduring echoes of historical injustices. Through an examination of characters' experiences, relationships, and conflicts, this research aims to shed light on the implicit biases, systemic prejudices, and racial hierarchies that persist despite the ostensible dismantling of colonial structures. As the analysis unfolds, this paper will strive to contribute to the broader discourse on post-colonial literature, emphasizing the relevance of ideological racism in shaping narratives and individual destinies.

By unfolding the multiple layers of "The Blind Man's Garden," this research seeks to solve the intricacies of identity crisis, cultural resistance, and the negotiation of power within the complex labyrinth of a post-colonial world. Said (1978) claims that these stereotypes are "the lenses through which the Orient is experienced, and they shape the language, perception, and form of the encounter between East and West" in Orientalism, referring to them as "typical encapsulations". These stereotypes are merely Western ideas applied to the Easterners to highlight their inferiority.

Bhabha (1992), in agreement with Said, highlights the fictive character of these stereotypes, saying that they "are an arrested" and "fixed form of representations" since they "deny the play of difference" and that a stereotype "is a false representation of a given reality." Such distinctions sustain the Otherization of the colonized, rendering these preconceptions unyielding and unalterable. Furthermore, Bhabha concludes that "the disavowal of difference turns the colonial subject into a misfit," suggesting that this resistance to changing stereotypes is the root cause of the social, cultural, and psychological problems that the colonized experience and that this presents "a problem for the representation of the subject in significations of psychic and social relations."

Post-Colonial writers reject the claim that all western people are active agents struggling for better opportunities. According to them, this stance will resist that standpoints through which all people of color can be viewed as a 'symbol' of struggle and resistance, within the society and favors the claim that native people who come from other countries and from domains outside the West should have been marginalized, and their experiences, problems, struggles and identities should have been excluded from the mainstream of 'Post-Colonialism (Mirza, 2017). Benson (2005) opines that ideological racism is constructed on the basis of opposition to Post-Colonialism, in relation to the prevailing forms of racial behaviors attached to British people within the colonial context. Postcolonial theory has devoted itself in describing the contours of racial atrocities. According to Nadeem Aslam the works of Pakistani writers are usually taken as a deviant tradition from the works of Western writers. If we examine the early slave narratives of Afro-American writers, we come to know that they are written to

narrate the experiences of struggle and rebellion against the process of 'Colonization'. The Ideological racism approach also pays a keen attention to the ways through which class and race become the major causes of oppressive conditions that are aggravated by dominant Western discourses of representation, development and power which may be opposed through "counter-narratives"(Rahman,2020).

In contrast to his huge success *Maps for Lost Lovers* (2004), which took more than ten years to write, Aslam's 2013 novel "The Blind Man's Garden" was written in just five years after another book "The Wasted Vigil" (2008), which is set in Afghanistan. The Blind Man's Garden is "an anatomy of chaos," according to Mishra (2000), and the border serves as the main pivot point of this disorganized narrative. The character's aspirations and beliefs seem to be divided by a physical border. Additionally, it portrays the split realities of the post-9/11 globe in a region of the world that is already divided. Since his family left Pakistan under the Zia government in 1980, Aslam has been living as a political refugee and has been examining the connection between location and violence. The suffering of two stepbrothers, Jeo and Mikal, is depicted in the novel's narrative as they endure the terrible circumstances that followed 9/11 in the region around Pakistan's northwest border with Afghanistan. The tragedy is that the Taliban is holding Mikal captive once more, this time by the Americans. The narrator of the story states that "And in 1221, Genghis Khan had pursued the last Muslim prince of Central Asia to this place just south of Peshawar," despite the fact that the historical background is already provided by the protagonist Mikal.

In the opinion of Espiritu (2004), Nadeem Aslam's novel "The Blind Man's Garden" and its portrayal of non-violent strategies to counter terrorism. The novel depicts ordinary people and war in Pakistan and Afghanistan, with dominant characters acting non-violently despite the violence. It demonstrates the impact of violence on humans and their lives, taking readers to war-stricken areas, battlegrounds, and the lives of war widows, orphans, and criminals. Pakistani contemporary novels often address themes of war and peace, honor killing, oppression, violence, extremism, and freedom, such as those by Mohsin Hamid, Khalid Husseini, and Nadeem Aslam. The Blind Man's Garden is a Pakistani-English novel by Nadeem Aslam that explores the experiences of Pakistan, Afghanistan, and the United States in the American-led fight against terrorism in Afghanistan. The novel highlights the impact of war on people, the conflict between love, honor, war, peace, faith, responsibility, and religion, and the relationships and responsibilities of individuals in their communities.

### **Objectives of the Study:**

The research objectives would likely focus on deepening understanding of how the novel addresses issues related to ideological racism within the framework of post-colonialism. Here are some potential research objectives:

- i. to explore Post-Colonial Themes
- ii. to examine Ideological Racism
- iii. to contextualize the novel within Post-Colonial Discourse

### **Research Questions:**

In order to direct the investigation into particular features of the book that are related to ideological racism and post-colonialism, the research questions for a paper titled "Through the Lens of Ideological Racism: Interpreting 'The Blind Man's Garden' in a Post-Colonial Context" are following:

- 1) In a post-colonial context, how is racial identity and hierarchies described in "The Blind Man's Garden"?
- 2) How does ideological racism present itself in the novel, and how does it interact with other ideologies like religious fanaticism and imperialism?
- 3) What are the strategies by which the characters in 'The Blind Man's Garden' oppose or maintain ideological racism, and what elements lead to their cooperation or subordination?

## **LITERATURE REVIEW**

Peace, or non-violence, maintains social balance and is akin to the better aspects of human nature. It's a viewpoint that advocates not doing any harm to anything that can support life in any way. The personal practice of not harming other people in any situation is known as nonviolence. It may stem from the idea that using violence against people, animals, or the environment is not essential in order to accomplish a goal, or it may allude to a more general philosophy of refraining from using violence. (Nisar, Khan,& Choudhry,2021). The goal of a sustainable society can only be accomplished when every person is accorded their rightful place. Accepting variations in culture, religion, race, and color, among other things, can help to promote peaceful cohabitation.

Fanon (2016) highlighted the depression of Black people who were treated different from human beings and primitive and the tragedy is that this concept has been acknowledged by the Blacks just to achieve the level of acceptability. Basically the concept of 'ideological racism' in Diaspora lies in this level of acceptability. This seems relevant to my study because now 'the brown has become the new black'. Dabashi (2017) says that 'Black and White was yesterday, brown and white is today and tomorrow the color coding apparatus of domination might again change but the white will remain the same. As most of the works in literature fabricate the negative portrayal of Muslims through a 'native informer' who depict them as inhuman people having primitive culture by mapping the inversion of fact by fantasy appear logical. These native informers basically help U.S forces by devaluing their own culture in order to secure their future in western countries

People of color are entangled in the concept of the 'un-assimilable alien' and moreover they are labeled as self –disqualified from American membership through materialistic motives, political allegiance, and above all outlandish, overripe and oriental cultures (Flannery, 2013). And moreover this form of cultural discrimination is a basic blend of cultural and racist oppression depended on accents, clothes, foods, values and western commitments (Bush, 1999). This claim seems to be true in the light of Aslam's (2013) work in which he portrays the picture of those people who bear the brunt of western's racist atrocities.

Harrell (2006) defines 'racism' as a system of atrocities on racial/ethnic group that confirms the racial superiority and inferiority for structural inequalities, internal conflicts, discriminatory attitudes and prejudices. Racism, like all systems (e.g., sexism, classism, heterosexism /homophobia, ageism), is formed on power relations that shows the dominant group's unearned advances such as respect, social validation, opportunities, freedoms and safety, and moreover greater access to valued societal resources and facilities (Moore,2010).

This definition of racism can be truly applied to the selected novel of Nadeem Aslam. In most of the cases, Post-Colonialism seems to be as the 'serious' and 'grey' area within critical theory. Therefore,, many 'Post- Colonial writers have their opinions in favor of ideological racism and at the same time against this stance of ideological racism as a cultural diverting

phenomenon and have a claim that all colonial oppressions must be described only from the lens of racism only (Espiritu, 2004 ). Nadeem Aslam in his novels shows many precincts' of identity manipulation that clearly explains the obnoxious picture of imperialists' atrocities by depicting the Diaspora experiences of his characters

In Aslam's novels, 'The Blind Man's Garden' and 'The Wasted Vigil,' the conflict has affected the lives of both Afghans and Americans who identify as Muslims because the United States of America is made up of both Muslims and non-Muslims from many different nations, including continents like Asia, Africa, and Arab countries. They were not able to defend themselves against the American objective, in spite of their diverse nationalities. Muslims have been attacked because of their identity on numerous continents and in numerous countries.

Lazarus (2011) states that the 'Post-Colonial writers are concerned particularly with the racial nature of the superior race as to say 'Colonization' which prevailed as a suitable camouflage for the British in the imperial context. They often take indigenous people as 'submissive' or 'subalterns'. This racialization of the racist was challenged by many 'Post- Colonial writers' for many times. This study has proceeded to ignite the basic tenets of 'Ideological racism theory' so as to make all people of color aware of their rights regarding their cultural and individual identities. It will also help in shattering the edifice of 'Colonial Empire' by challenging the stereotyped assumptions of colonizers.

Fiske (1993) explains the 'Post-Colonial concerns particularly with the ideological racist nature of 'racial Colonization' which is taken as a suitable camouflage for British in the imperial surroundings. They often consider indigenous people as 'subaltern' or submissive, this process of racialization of the British people had been challenged by many 'Post-Colonial writers' since many times. This study has put forwarded to ignite the basic tenets of 'Post- colonial theory' so to make all native people aware of their rights regarding their own cultural and individual identities. It will surely help in collapsing the skyscraper edifice of 'Colonial Empire' by challenging the stereotyped generalizations of the colonizers.

## **Theoretical Framework**

The interpreter employed both the qualitative method and the interpretative approach for this study. In addition, I have used a large body of historical and international literature to support my research in order to interpret its goals in the perspective of post-colonial interpretations of the conceptual framework of "Ideological Racism." The interpretation has used information from *The Blind Man's Garden* (2013), a chosen post-colonial book by Pakistani author Nadeem Aslam. Additionally, in order to achieve this goal, I have employed a theoretical perspective by combining the theories of Homi K. Bhabha(1994) and Edward Said (1978), which provides the best theoretical foundation for this investigation. Their theories offer an all-encompassing perspective for analyzing racism's complex nature, recognizing its capacity to take many different and nuanced forms. Through a close reading of Aslam's narrative, the framework directs the identification and interpretation of instances of ideological racism within the novel. The study reveals instances of discrimination, individual prejudice, and racial prejudices as well as cultural conflict, throwing light on the various forms and degrees of racism that arise from self-perceived and prejudiced ideologies that emerge within diaspora communities.

## DISCUSSION

Nadeem Aslam's novels have consistently probed the intricacies of diaspora i.e homelessness in his novels, experiences, offer a platform for an in-depth analysis of ideological racism behind Taliban's attacks on world Trade Centre and ideological racism behind Americans attacks and atrocities on Afghanistan. One such novel, "The Blind Man's Garden," resonates with particular poignancy in its portrayal of the intertwining forces of displacement and prejudice. This textual analysis examines the novel through the lens of ideological racism, exploring how it serves as a mirror reflecting the multifaceted nature of this form of racism within the context of diaspora in the light of post-colonial theory. The force of prejudice is the driving energy behind these manifestations and often relies on stereotypes, stigmatization, and exclusion of the "other."

In *The Blind Man's Garden* (2013), Aslam explores the grief and trauma that befalls the victims of war (ordinary Afghan people) on terror as well as the authoritarian regime of Taliban in Pakistan. The story is set in the fictional village of "Heer" which also symbolizes the tragedy of 'sohni' who drowned while trying to meet her lover, The central characters are Pakistani Muslims who get caught in the US' attacks on Afghanistan. Jeo and Mikal, the foster brothers are sold as freedom fighters and they end up being victims of American brutalization. Jeo, depicted as an empath and passionate soul paradoxical to the stereotypical presentations of Muslims as barbarians, dies of torture at the hands of American forces. Similarly, Mikal also died while trying to protect an American soldier. However, he again comments on the difference in torture methods of Taliban and US forces by calling former barbarians and later as civilized "The reason the United States isn't torturing you is that torture doesn't work" (p. 208) However, reality is not the same as truth. Mikal was subjected to torture and received no opportunity of negotiation. He was held alone in a dimly lit space. The policeman pounded him till he started to lose consciousness. "The Military Policeman had become uncontrollable and beaten him savagely." (Aslam, page 164) As Aslam tells, "Say something," Mikal was actually mentally intimidated in addition to his physical torture by being shown shadows and using hateful language. This helped to break Mikal's quiet and force him to say something about the US that would indicate that he despises Americans. Tell me at least that because we love life and you embrace death, we unbelievers will never prevail over people like you. (Aslam, page 161).

Mikal was in his darkroom by himself. He struggled psychologically for a long time since he was unable to sleep. Mikal was experiencing hallucinations in the now-dark room. In the book, his soliloquy demonstrates how he was pressuring his thoughts to recall and comprehend why he was in this place and why he was going through all of this pain. He was questioned concerning his covert relationship with Naheed and his travels with and for Jeo, but he refused to divulge any information out of concern for his fellow citizens. Because of his condition, Mikal couldn't tell if the person asking the question was real or imagined. Thus, we know that despite their pretence of being civilized, they are actually no different from those they have been demonizing as being uncivilized, as it is shown by the interrogator's statement "He remembers how after they had interrogated a prisoner for twenty-nine consecutive hours he was brought back hallucinating people and things that were not there." (Aslam, pp.169-170)

Said (1978) and Bhabha (1994) opine that literature that uses imperialist vocabulary and stereotyped depictions to support colonization unavoidably reflects the colonial discourse that emphasizes the superiority of Europeans over non-Europeans. As they both note that colonialist literature occurs because of the various ideological practices of colonialism; these

practices can be understood through an analysis of the types of concepts and representations used in literary texts, travel writings, memoirs, and academic studies across a range of disciplines in the humanities and social sciences (2005).

The following statement reflects the idea that the killing of Pakistani civilians and bombing educational institutions is seen as an act of revenge. The revenge is thought to be directed towards the Pakistani military and the U.S. army, as they were involved in the bombardment of Afghanistan, while the Pakistani military was perceived to have supported the U.S. efforts. The narrator, in this case, is conveying the complex and interconnected nature of the conflicts in the region, highlighting the cycle of violence and retaliation that characterizes the geopolitical landscape portrayed in the novel. The extract underscores the tragic consequences of war and the ways in which civilians, including innocent children in educational institutions, become unintended victims of political and military actions. The narrator is presenting a perspective or belief held by the character 'Rohan' in the novel "Killing Pakistani innocents and bombing kids' educational institutes, ----- to be an act of revenge on the Pakistani military and the US army (Aslam, p.10).

The novel's characters, including Jeo and Mikal, are caught in the web of diaspora, representing the experience of displaced people who navigate a world that often views them through the lens of prejudice. Aslam captures the diaspora experience by depicting the struggles and complexities faced by these characters, who are both Pakistani and Afghan. As Rohan narrates in the novel "The logic is that there are no innocent people in a guilty nation" (p.29). "*The Blind Man's Garden*" reveals the power of ideological racism through the lens of Western characters who harbor preconceived notions about the region known as Afghan-Pakistani border region. Aslam crafts an environment where stereotypes are prevalent, leading to the stigmatization of local populations as potential threats due to their perceived association with terrorism and religious extremism. This portrayal underscores how ideological racism shapes perceptions, often distorting the realities of diaspora communities as Said (1978) and Bhabha (1992) explained.

As Aslam's characters Naheed and Rohan undergo radicalization, we observe the insidious influence of ideological racism. Their descent into extremist ideologies is inextricably linked to their experiences of discrimination and marginalization. In this context, the novel offers a nuanced exploration of how ideological racism can propel individuals toward extremist beliefs and actions, further destabilizing the diaspora communities. Violence has always led to mayhem and bloodshed, as evidenced by this. "When he was released, he assassinated two American soldiers and this happened because of the reckless and inhuman prejudiced and racial behavior of the interrogative officers" (p.118)

As Said (1978) suggest; instead of dealing with him properly and through negotiation, they treated him in an inhuman way and eventually made him a beast. Mikal might not have killed anyone, if the questioning of the invaders was less painful. Aslam uses powerful symbolism to depict ideological racism. The blind man in the novel, Rohan, becomes a symbol of the ideological blindness that racism can induce on both side of conflicting parties. He is drawn into extremist ideologies, becoming a representation of how the force of prejudice on either side can lead to radicalization within the diaspora. His blindness is not just physical but metaphorical, underscoring the destructive power of ideological racism.

'The Blind Man's Garden' by Nadeem Aslam critically evaluates the ideology of racism in the context of diaspora. Human being is a social animal because he cannot live in isolation. It is his nature that he lives within a society. However, our society separates people from one another on the basis of their physical traits based on the belief of racism. The individuals are

discriminated and marginalized if they belong to the inferior race. On the other hand, the individuals of superior race enjoy power and privileges because of their physical traits. Oxford dictionary defines racism as 'the belief that certain races are better than others'.

The incident of 9/11 is a worst nightmare for the Muslims all around the world, especially for the people belonging to the South Asian countries. When the terrorists attacked the World Trade Centre and Pentagon in America, the Western society deliberately targeted only Muslims by holding them responsible for this tragedy. George Bush- the President of the United States of America, declared war against the terrorism. From that point in history, all the people coming from Afghanistan, Saudi Arabia, Pakistan, Bangladesh and Egypt were labelled as terrorists because of their religion and skin colour. Racial prejudice victimized many innocent people who were not involved in terrorism. They were imprisoned, tortured and killed by the white oppressors. They were silenced and were not allowed to protest against the inhumane behaviour of the western people, at the global level.

Mikal was denied the necessities of life as Rohan and Sofia's adopted son. Unfortunately, his quest for his brother forced him to choose between life and death, and he tragically kills a US soldier in self-defense. He remained mute for the most part of the US interrogation team's questioning because he was afraid to reveal who he really was. He believed that his family and loved one would be targeted by the Americans, who would also harm a great number of innocent people. He was led to believe throughout his interrogation that he would not be handled in accordance with the Islamic code, or "Sharia," as the Taliban treat its detainees. The "Global War on Terror" served as justification for the United States of America to legitimate its invasion of Afghanistan. In Afghanistan, they bombed the civilian population. The citizens of Afghanistan were compelled to flee their country and were scattered over neighboring nations. Their land was colonized by white people through the destruction of its infrastructure (Amir, 1998).

All the characters of this novel are adversely suffered by the prejudice of the white people against the Muslims. The war in Afghanistan was the result of the effect of the prejudiced attacks which is inherent in the Afghan society against the western community. This novel, undoubtedly explores the aftermaths of 9/11 in which all the Muslims are prejudicially perceived as terrorists by the western people. This highlights the bitter reality that Muslims living abroad are facing diaspora issues at the cost of war on terror. Bhabha (1994) opines the same thing that native people living in a diaspora situation often suffer mental and psychological problems.

The story starts after the events of 9/11 when terrorists attacked the twin towers of World Trade Centre and Pentagon in the United States of America. These events led to the invasion of Afghanistan by the American forces to fight against the terrorists, they believed, were residing there. Rohan and his wife Sophie founded the school Ardent Spirit. His wife died of a heart attack when their children, Yasmin and Jeo were so small. Jeo was a medical student. He wanted to offer his medical services to the wounded people in Afghanistan. He went to Peshawar with Rohan, but he vanished away from Rohan's sight and went to Afghanistan with his foster brother, Mikal. Most of the characters' actions show that they are forced to do so regardless of their own freedom of choice such as in the novel, there are many places that make the characters remember about their past but they are not allowed to say it openly. This seems the only effect of living in a diaspora situation which makes native people remember their places. In the context of colonial dominance, Said's (1978) work emphasized the significance of regaining one's identity and agency. He promoted fighting back against repressive systems and the need to dispel the myths that colonial powers established. Bhabha



(1992) highlighted the concept of hybridity as a type of blending and mixing of civilizations that happens when different cultures interact.

The colonizers as explained in the novel tortured the freedom fighters and executed them in public. They looted the colonized people and took away their valuable jewels. They justified their racial oppression on the natives by claiming to be superior in terms of their skin color, education, wealth, and power. On the other hand, the brown people were traumatized by the thought that they were slaves and were inferior to their white masters. While in jail, Mikal realized that even after gaining independence, his people are not free to live with dignity. When the World Trade Centre was attacked, the American people targeted the Muslim community all around the world. They easily invaded Afghanistan and slaughtered the local people like sheep and goats. Said (1978) says that the people of color often show a clear demarcation between reality and imagination and through this difference, they suffer many traumatic issues such as identity crisis, ambivalence, hybridity etc that will become the basis of ideological racism on the part of non-western people later on.

The Blind Man's Garden is a critique of war and its destructive effects on innocent lives. Aslam adopts a semi-ambivalent attitude and actually focuses on the misfortunes and suffering of the Pakistani Muslims at the hands of Talibans as well as US forces. He discusses the victims of war on terror, extremism, misogyny as well as dogmatism. The brutality of war faced by Naheed, Jeo and Mikal is a testament to the horrific impacts of Islamophobia that prevailed after 9/11. This work marks a change in Aslam's position as a staunch pro-West to slightly anti-west as the victims are not demonized but actually treated as the sufferers, their lives destroyed, their trauma amplified manifold and exposed for the whole world to see, feel and sympathize with.

## CONCLUSION

The above discussion about the selected novel through the perspective of ideological racism within a postcolonial context has concluded the study in the way that the novel 'The Blind Man's Garden' truly unfolds the layers of ideological racism, imperialism, hybridity and diaspora in the light of post-colonial theory. Actually, I have in my mind, the basic phenomenon of 'ideological racism' and the phenomenon is all about 'the survival of the fittest' as described in the novel "The West is full of hypocrites, who kill our people with impunity and say it's all a matter of principle and justice, but when we do the same thing they say our definition of "principle" and "justice" is flawed." Further it is read, seen and explored in many researches either conducted by western writers or by Post-Colonial writers, that every man, every woman, every culture, every tradition, every language and moreover, every self need to be recognized as a separate entity and as far as this study is concerned it is by all means about the ideological racist atrocities of the western to make them dominating and superior. By analyzing the researches of many writers, the researcher is of the view that no one is committing the heinous crime of racism; either everyone is fighting the battle of 'survival of the fittest' and for this purpose, each and every nation uses the term 'ideological racism' for the survival and superiority of his race. So I have concluded the study with the hope that the study will go a long way in helping many upcoming researchers to analyze their work from the perspective of 'Ideological Racism' in diaspora and the selected novel will be analyzed more critically in the years to come keeping in mind the phenomena of 'racism and ambivalence in diaspora.

Furthermore, the researchers have strived to answer the questions by applying the framework of 'Ideological Racism' within a post-colonial context. In addition, the interpreter has hoped to find the solutions of all the issues regarding the basic gist of the study in the way she has

tried to portray the racial identity and racial hierarchies depicted in the selected novel. The answer to this issue lies in the instance of torture when the character Mikal was subjected to torture and received no opportunity of negotiation. Said (1978) and Bhabha (1994) were right in saying that man living in a 'third space' must encounter racial identity issues. The second question is about the domination of ideological racism in the selected novel and its interaction with other oppressive ideologies like religious fanaticism and imperialism. The researcher tries to answer this question in the realm and in the ambience of the broader term 'Post colonialism' and 'Racism' where one can easily find the relevance of these broader terms with other theories such as 'Orientalism', Occidentalism, Colonialism, Imperialism, Religious fanaticism, Ideological racism and much more. As explained in the novel, Mikal was actually mentally intimidated in addition to his physical torture by being shown shadows and using hateful language. This helped to break Mikal's quiet and force him to say something about the US that would indicate that he despises Americans. Tell me at least that because we love life and you embrace death, we unbelievers will never prevail over people like you. (Aslam, page 161). The third question is about the methods by which the characters in 'The Blind Man's Garden' oppose or maintain ideological racism, and what elements lead to their cooperation or subordination. The answer to this question is evident through the dialogues of different characters in which they show hatred towards the racial attitudes of the westerners in disguise of 'ideological racism.' The western stereotype that "there are no innocent people in a guilty nation" is narrated by Rohan. Similarly, these few weeks later, bombs and firecrackers are tearing apart Afghanistan's hills, buildings, and orchards. The fact that the maimed and wounded are being sent to Peshawar by the west during its invasion of Afghanistan is blatantly discriminatory and prejudiced that Taguieff (2001) defines:

"Prejudice encompasses preconceived notions, stereotypes, biases, and discriminatory behaviors that emerge from deep-seated psychological processes, social conditioning, and power dynamics."

The characters in the novel grapple with ideological racism as they navigate the tensions between East and West. The novel illustrates how individuals can become victims of discrimination due to their cultural and religious backgrounds, especially in the aftermath of global events driven by ideological conflicts. As he says in an interview (2014):

"When I google 'Pakistan is...' results with words like militants, attack and dumb, turn up. When I google 'America is...' terms like business, evil, war on terror, show up. There is a clash of understanding between the East and West... I wanted to use all these terms in a book without losing the essential elements of a novel," said Pakistani British novelist Nadeem Aslam of his new book *The Blind Man's Garden*."

Hence, Aslam in his novel 'The Blind Man's Garden' explains the experiences of immigrants by making himself a central figure of his novels to take the first initiative against the racial attitudes of the West. Now I have tried to conclude the study in the sense that the reader gets fully informed by the fact that the under studied novel by Nadeem Aslam is a clear example of ideological racism within a post-colonial context. The description of various experiences of native people throughout the novels helped the interpreter to explore the ways of resistance and courage in the harsh circumstances of adversity. Moreover, the researcher has tried to find the answers to the questions raised by Nadeem Aslam in the novel and she also hopes to give the best solution in the form of 'ideological racism' in order to redress the problems of immigrant society in general and people of color in specific.

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