Clash of Colored Borders: Repositioning of Immigrants over Racial Borders in Maps for Lost Lovers by Nadeem Aslam

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ABSTRACT

Life across borders is the geo-political and socio-cultural phenomenon that greatly influences nation-state. The borders draw a discriminatory line between 'us' and 'them', outsiders and insiders that is maintained by individuals through constructing unseen borderlines. Life across European borders maintains discrimination on colour that gives superior versus inferior social positioning through economical and political disintegration. Literature portrays the life of these individuals who choose to cross borders due to socio-economic instability of their nation-state however this instability is preserved across borders through unseen borders of race and color. The present paper is based on the qualitative mode of research and employs the technique of close textual analysis of Maps for Lost Lovers by Nadeem Aslam that aims to analyze the alienation and marginalization due to the race of South Asian immigrants who settled across European borders. The main theorists are Pablo Vila, John Agnew, Jeff Shantz and Teresa Hayter whose concepts are further illustrated through the works of other scholars for deep understanding and insight. The study will be significant to interpret the geo-political and bio-political bordering of South Asian immigrants who are struggling to survive on European borderlines with adaptation of social and cultural moors. It aims to examine the socio-cultural adaptability of the immigrants which is not acceptable by the whites instead alienate them due to their 'otherness' as 'black aliens'. The paper will finally conclude that the racial discrimination of South Asian immigrants across European borders is based upon their socio-economic instability by engaging them in incessant exertion in order to re-territorialize themselves within unseen borders.

Keywords: Borders, Immigrants, Racial Discrimination, Whites, Blacks, Aliens

INTRODUCTION

The border and borderlines are amplified as the sanctity of a nation-state; demarcation of national identity, culture, language and religion. These borders define belongingness of an individual that draws a discriminatory line between two cultures, languages, religions and identities. Such discrimination develops a clear binary of 'otherness' and 'aliens' after crossing the boundary line of a nation's sanctity. After crossing borders due to several reasons such as social, economic or political oppression individuals are lead to strive hard to earn their recognition and social status over these 'other' lands. The individuals belong to the third world borders who usually encounter such depressions that they are forced to turn to developed nation-state borders with high expectations of economic stability. Their immigration is apparently welcomed by the developed nations under the agenda of global economy. However, as individuals cross these borders they encounter intense alienation at social, political, cultural and legal level.

Life across European borders has been observed as an academic and political rhetoric since its contraction after expansion of European imperialism. Initially propagated under the jingle of global immigration, millions migrated to external borders of Europe due to socio-economic

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repressions in their nation- states. The immigrants, however, encounter resistance at social, cultural as well as political level to be accepted in the context of this massive immigration. They are forced to live a substandard life by doing substandard jobs. However, they are unable to bridge the gap of unseen boundaries that disintegrates 'them' from 'us', outsider from insider and certainly 'blacks' from 'whites'.

By integrating multi-disciplinary theoretical foundations that interact the phenomenon of life across borders, the present research aims to help further understanding of the marginalization and alienation of immigrants on the basis of race and color with specific reference to European boundaries in order to shed light on the attempted construction of a European identity. The study will be significant to identify the socioeconomic processes of bordering the immigrants and their adaptation of new identities in order to survive across borders. It intends to discover why and how the immigrants are subjected from national products to other and alien. This study paths its way from different researches and disciplines as refugee studies, international relations, political economy, race theory and sociology by significantly including the works of Pablo Vila, John Agnew, Jeff Shantz and Teresa Hayter to investigate the repositioning of immigrants encountering racial discrimination across European borders.

Thus, voluntary and forced immigration is the main concern in European borderlines with the domination of its super-structural levels discursively, politically and ideologically. In order to seek its reasons, the researcher has taken lead from John Agnew's concept that the border is fundamental to the reconstruction of nation-state and the life across borders draw a distinction between us and them with the preservation of national sanctity and ideology. The idea of constructed boundaries of us and them is further explored through the construction of national identities and then its deconstruction for exhibiting positive attitude towards the life across borders in the context of global environment. The study is further expanded its roots to the theory of Pablo Vila with the contemplation over the wavering existence of borders and boundaries. The border if, on the one hand, appears to be a structured place for diffusion of national identity under the slogan of globalization then at the same time preserves the geo-political distinction of sanctified borders of nation-states. The understanding of the dual functioning of the border is significant to underline chauvinism of the nation-states who initially construct the vision of ideal socio-economic stability but once the borders are crossed the immigrants encounter alienation, exclusion and marginalization.

The cause of this alienation and otherness is theorized in the context racial bordering of the nation-states that is elaborated by Jeff Shantz with reference to the legal policies of these nation-states. Life across European borders is an experience of alienation based on race and color that is elaborated under the discipline of Orientalism according to which immigrants from the third world are marginalized due to their colonial encounter as inferior, uncouth and uncivilized beings. This historical experience gives privilege to the people of white race belong to countries other than European territory. In order to dig this matter the study of Teresa Heyter's *Open borders* (2007) helped to develop the argument that the borders are discursive lines that dismantles the idea of stability, construction, identity and territorialization. The life across these borders is a painful experience of otherness, alienation and marginalization. The works of Teresa Heyter and Jeff Shantz are contemporary and more close to the current research with particular reference to the integration of legal, national, social and economical alienation and marginalization of life across European borders in order to underline the causes

of 'otherness', 'alienation' and repositioning across European borders in the narrative discourses developed by these immigrants. Maps for *Lost Lovers* by Nadeem Aslam documents the painful encounters of the South Asian immigrants who are struggling to survive on European borders by adapting their socio-cultural norms but isolated and alienated due to their 'otherness' as 'black aliens'.

LITERATURE REVIEW:

The borderlines and territorial spaces became much into fashion due to the annoyance and aggression to British imperialism by extending its vision after European intervention in the economical flow of power of the other world, which later appeared as cultural hegemony of European and then American nations to determine "the growth and consolidation of a global nation-state system" (Agnew, 2007, p. 398). Through economical power these concerned European and American nations asserted their political practices over the world that gave strength to the idea of state formulation. Their global prevalence and assertion of 'the best' propagated affiliations and consciousness for the borders that lead to the idea of nationhood, thus, "borders are invariably the outcome of preexisting definitions of national identity" (Agnew, 2007, p. 399). These borders become significant when nations vary from culture to culture.

> The border-the magic curtain-is the beginning of one sort of life, the ending of another. It is a hard line to walk, a difficult stage to travel. It remains a meeting ground, but often of conflict and of footloose cultural contact.
>
> Thomas Torrans *The Magic Curtain* (Manzanas, 2007, p. 9)

Borders as elaborated by Manzanas are like walls and the cultural fluctuations prop across walls. Each wall even of a house distinguishes its culture from the wall of the other house; within this sphere everything outside is regarded as 'the other' that can be a 'cosmos' or 'chaos' but "if the wall/fence visually partitions landscape, its verticality is inextricably associated with "axiomatic metaphors," (Manzanas, 2007, p. 11). As structuralists perceive border as a 'limit' whereas post-structuralists regard it as a 'limit' as well as a 'periphery'; a periphery in terms of one's encounter with diverse cultural practices after crossing the border, these borders are thus confined to the words like inside/outside, self/other, separation/dichotomy, cosmos/chaos, space/place therefore, 'formulating the boundaries was one thing, but making people understand and accept them was another' (Brandell, 2006, p. 129).

Borders are the cultural territories that draw a line between us and them, Agnew finds borders as a national occupation wherein culture, traditions, language, heri tage bound together to reflect a geographical territory:

> They are either a primordial or a constructed result, depending on theoretical predilection, of the distinctions that national groups already draw between themselves and neighboring ones. In other words, borders always follow nations (Agnew, 2007, p. 399).

These geographical borders exhibit nations by drawing a permanent line between us and them, insider and an outsider with an assurance of national security and generous exercise of the socio-political rights of its people. The borders, in this respect, refer to the belongingness,

citizenship and identification:

> National borders represent the territorial embodiment of a bundle of ideas that modern states have propagated and enforced. They tell us that all of humanity is divided up among discrete nation-states; that these nations have sovereign powers over particular territory to the exclusion of other nations; and that, collectively, nations exercise this sovereignty over all the earth…. The mere fact of living within a nation's borders implies that one is the product of that nation's past, and that one's own fate is inextricably linked to that of one's fellow countrymen above all others (Graybill 2010, p. 2).

These powers are not only asserted through coercive means but also ideologically associated with the nation- state identity. Border identity is a national identity that defines the spatial consciousness of belongingness. The distinction created by borders maintains its existence within the conscious of the individuals with an imaginary geographical sphere. The construction of borders based on nation- state agenda for the socio- cultural and religio-political establishment of a geographical territory continues to assert its existence even after the displacement and dislocation from the territorial base.

These dislocations can result due to socio-economic instability of the nation- state. Mertinez (1994) locates different types of borders in the modern world in which some are 'impoverished', and some are 'prosperous' some are open for 'trade and commerce' and others invite 'immigrations' thus, border is a site for the opportunities of economical development that provides nations, especially 'developed' nations 'a new place in the world, playing roles long denied them by an international system previously driven by global tensions and the ideology of rigid national sovereignty' (Mertinez, 1994, pp. 3-4).

Thus, borders can be interpreted in the context of preservation of the national sovereignty as well as the free movement of economic goods and products with the agency of globalization. A Border, paradoxically, appears to be a conflicting site due to its equal standing for interaction as well as difference between two nations. The nations attempt to maintain their traditional sanctity of the border but at the same time through globalization they appear to dissolve the binaries created by the borders. The controversial existence of borders is illustrated by Rodriguez (1996) as:

> The battle for the border . . . is about the changing significance of nation-states in the global order, and thus of the changing relevance of nation-state boundaries. It is a struggle to maintain nation-state borders in a global context made increasingly fluid by heightened transnational migration of capital and labor (Rodriguez, 1996, p. 23).

For the maintenance of global economy in the global world the nations are compelled for free movements of people from one border to another. Green and Grewcock (2002) identify three major 'zones of exclusion': the US/Mexico border, the Australian/South East Asian rim and the European Union or 'Fortress Europe' (Grewcock, 2002, p. 3); these zones significantly reflect global trade and are rich sites of economic and military power. Life across these zones integrates separation and alienation for the people of third world borders. The people beyond these zones belong to the borders of socio-economic instability and thus considered as a threat to the sovereignty of these rich spheres.

The dislocations and displacements of the people from underdeveloped nations are not warmly welcomed by the developed nations. The line of 'us' and 'them' maintains its existence since these immigrations troubled the sanctity of the nation-state as McNevin (2009) notes, 'their ambiguous position reflects the incorporation of states and individuals into the global political economy and its patterns of privilege and marginalisation' (McNevin, 2009, p. 138). The border crossing under the umbrella of globalization the immigrants encounter alienation which redefines the discursive nature of border as across the border 'us' becomes 'them', 'insider' becomes 'outsider' and the promised socio-economic stability and security of the border is reverted into instability and danger. Sojuk (1999) contemplates over the border crossing as a threat to the 'security, nationalism, ethnicity, development, citizenship and democracy' at international level (Sojuk, 1999, p. 208). The lives of these immigrants are entrenched with their conscious belonging to the ideological construction of their borders while crossing these borders they crossed their citizenship even their essential identity as a human being. As Manchanda states:

> For people living in the margins of the state, vulnerable to competing nationalist ideologies, what does it mean for their sense of belongings and centrist notions of citizenship, nation and the state? Militarized notions of national security make of the borderland a zone of exception where citizen's fundamental rights to life, livelihood and movement are undermined (Manchanda, 2012, p. 5).

These immigrants living on the margins resist their spatial alienation by transgressing the codes of regularization on other lands with an integration of new identities to become acceptable and adequate for their status as a 'citizen' (Sojuk, 1999, p. 210). Identity is a social attire of positioning within the society, Pablo Vila (2000) defines identity as a combination of fixed meanings and classifications as 'age, gender, race, ethnicity, place of birth, occupation, religion, class, and so on' that have hegemonic constructions of representation before 'others' (Vila, 2000, p. 250). She defines the 'other' as:

> The "other" is totally embedded in the power struggle over meaning that lies behind social taxonomies…. power becomes a central relational attribute of any inquiry directed toward understanding the identity construction process (Vila, 2000, p.231).

However, if the 'meanings that have been effectively coupled can also be uncoupled' (Vila, 2000, p.228). The constructed identities can be deconstructed and redefined as Pauline Rosenau (1992) points out:

> Post-modern opposition to the subject is not entirely original. Two sources, Freud . . . and Nietzsche . . . are particularly important. . . . Nietzsche . . . disputed the validity of a "fixed, substantial, selfhood." . . . Freud also questioned the status of a coherent, integrated, unified, modern subject. He eliminated the self-conscious subject and substituted a decentered, fragmented, and heterogeneous subject who was often unaware of his/her unconscious (Rosenau, 1992, p. 44).

By defining US-Mexican borderlines, Vila amplifies the amalgamation of attitudes and classifications of two nations. She illustrates borderlines as a place where 'similarities and differences meet' to deconstruct the fixed identities:

> Not only do people move from one system to another, but the proliferation of classification systems within which a single person can be placed means that people constantly mix different systems of classification to make sense of the perceived "others" (Vila, 2000, p. 232).

The borderlines signify the place where the differences are forced to be accepted and accommodated with immediate effect of change and adaptation of new identities as Massey puts it 'the coming-together of differences spatially can generate new mixtures or new divisive hostilities: 'space' can promote contact or be used to divide' (Massey, 2005, p. 161). The adaptation of new mode of life across borders marks the intense need of settlement but however their exclusion from their national boundary alienates them on these borders and thus, the emergence of geopolitical border crossing leads to the biopolitical 'bordering'. Consequently, the immigrants living inside as an outsider result into hostility and alienation. While evaluating the reasons of such exclusion and alienation Nyers (2009) argues that developed 'orientalized stereotypes' are the major cause of the discrimination across borders. Edward Said like Vila describes such oriental stereotypes of the immigrants as other and alien.

> [They] are rarely seen or looked at; they are seen through; analysed not as citizens or even people but as problems to be confined… The point is that [their] very designation … involved an already pronounced evaluative judgement … [and] an implicit programme of action (Said, 2001, p. 207).

Said contextualizes the exile of these immigrants within the academic discipline of Orientalism that came into existence through the European encounter to its imperial history. Orientalism is a set of discourses that draw a dividing line between us and them, inclusion and exclusion as Passavant (2004) observes these discourses as 'hegemonising the field across national boundaries … [and] to the extent that governing practices are superseding national state sovereignty, they are functioning according to the biopolitical logic of race' (Passavant, 2004, p. 153).The life across border is isolated and discriminated due to the nation-state history that implicitly maintains the unseen borders.

Thus, borders create 'other' and 'alien' by drawing a distinctive line on the basis of racial differences. Race as defined by Nina Glick Schiller and Georges Fouron (1990) with particular reference to the life on the borders is:

> Race, on one hand, is a "social" category whose boundaries and meaning differ from society to society. Scholars have emphasized the ideological nature of race to combat arguments about biological determinism. . . . But in the United States, race cannot be reduced to an ideological category. As a product of historical construction, race has emerged as a category critical to the maintenance of the hegemony of the capitalist class (Fouron, 1990, p. 332).

The geopolitical difference of 'alien' is maintained by naturalizing the phenomenon with the creation of racial discourses. This hegemonic strategy for articulating difference in a natural way gives immigrants a sense of collective identity by relating themselves to their nation-state boundaries. Said (2001) argues that the racial discourse is used as a tool by the nation-state with an assertion of difference prior to the 'socioeconomic' or 'political' ones by using 'a vocabulary and epistemological instruments designed both to get to the heart of things and to avoid the distractions of circumstance or experience … obliterat[ing] … the Orient–and ordinary human reality' (Said, 2001, p. 230). Racial discourse asserts its validity in a natural way in order to sustain the inequality of 'us' and 'them'. The racial distinctiosn is maintained in the guise of 'illegal immigrants' and 'migrations' that accompanies 'a theoretical silence concerning the implication of the nation-state' by concealing its ideological underpinning (Goldberg, 2002, p.2). Thus, nation-state through racial discourses presents the fundamental

ideology of difference and alienation. The continual practice of division and difference within nation-state borders dehumanizes immigrants by assigning them fixed identities that are neutralized on the basis of racial discrimination. Jeff Shantz (2010) finds that racialism is regularized in the developed borderlines since September, 11, 2001. He argues that the racial 'representations are always presentations of power and hegemony' (Shantz, 2010, p. 5). By referring to US-Canadian and African- American racial encounters Shantz finds legal system, laws and policies as a tool of affirming racism:

> The laws have long been used to restrict the entry of racialized minorities into these countries and into public life with these countries upon arrival. Laws are not neutral. Rather they are political and have been deployed for political and economic ends (Shantz, 2010, p. 5).

Shantz believes that these developed borderlines pretend to welcome the immigrants but their implicit resistance to these immigrants with their under-developed belonging becomes evident in their treatment as 'alien' and 'other'.

Teresa Hayter further illustrates racism and racist distinction, in the context of West and with specific reference to European borderlines. She examines this state of racial difference within the context of Whites and Blacks encounter. The legal policies of the European borders become prevalent when White foreigners 'are free to enter and settle in Britain' however 'others are not' (Hayter, 2004, p. 21). These others are Blacks who are alienated on European borders due to their discrimination based on their colour. As Pinder defines:

> For whites, race tends to be positioned in such a way that it exists outside the political, economical, and social forces that have and continue to define whites as unmarked….Race continues to shape and reshape the shifting and unstable identities that are tied to the racialized body (Pinder, 2010, p. 69).

Racial discrimination between Whites and Blacks is maintained and carried out on the basis of superiority. The whites due to their socio-economic stability enjoy their status with an assertion of superior white race whereas black aliens are 'forced to live in filthy, cramped cellars and in streets with open sewers and to work in harsh conditions' (Hayter, 2004, p. 26). The nature of their workforce draws a discriminatory line between their socio-economic status within the society by restricting the diffusion of 'coloured' boundaries and cultural mixing. Hayter describes the 'zero tolerance' attitude of the government to these immigrants by accusing immigrants as 'responsible for poverty, poor housing, crime, disease and unemployment, and therefore must be kept out' (Hayter, 2004, p. 164). Though, these crimes are only associated with the Blacks paradoxically they are the first to counter these ills of the borderlines. She asserts that blacks are the first and intense victims of the unemployment than the whites:

> Unemployment for blacks is now two or three times higher than it is for whites; in some inner-city areas as many as 70 per cent of young black men are unemployed. With brutal inconsistency, they are therefore accused both of taking 'British' jobs and of scrounging off the state (Hayter, 2004, p. 28).

These blacks struggle to attain jobs and if they get succeeded they are not promoted to 'supervisory positions' only few could achieve 'white-color jobs'. They usually work as taxi drivers, guards and sales men. Thus, it is not wrong to say that blacks are 'scapegoats' of whites' anger. Though they orally pretend to welcome their free immigration:

> We are proud that we impose no colour bar restrictions making it difficult for them when they come here ... we must maintain our great metropolitan tradition of hospitality to everyone from every part of our Empire (Hayter, 2004, p. 44).

By blaming the immigrants as a threat to prosperity of the nation-state, the immigrants are forced to spend their lives in poverty by doing substandard jobs. Hayter argues that the immigrations caused by imperialism for the expansion of industry and 'service needed workers' were facilitated and accommodated but new immigrants are not entertained due to the unavailability of the housing accommodation that is 'a result of prejudice both from council officers and from tenants. Prejudice against 'coloured' tenants and neighbours was extreme' (Hayter, 2004, p. 28). Consequently, the immigrants are forced to live in notorious places that eventually lead them to confront the accusation of criminalization:

> Blacks are widely blamed for crime, violence and riots. In reality they are more likely to be victims than perpetrators. By cruel irony this does little to affect the prejudice against them: the view seems to be that if there were no blacks in Britain there would be no attacks against them, therefore blacks cause crime (Hayter, 2004, p. 29).

The bias and prejudice associated with across borders cause great sufferings and troubles for the immigrants that result into their alienation and marginalization. The racist distinctions created by the Western policies are globally acknowledged and accepted. The immigrants who belong to these socioeconomic powerful states are regarded as stabilized and prestigious racial identity holders both at national or global level. Paradoxically, the borders become an epitome of universally acknowledged identification where the privileged and marginalized exercise their constructed national belongings in a naturalized way.

The globalized borderlessness and the nation-state borders demarcate and define people as the products of 'otherness' and alienation through their hegemonic marginalization of race and colour in a neutral and naturalized way. Racialization translates the implicit socio-economic disparities on the name of clashing cultures by asserting oppression across borders. Thus, the border administers not merely the military and legal policies but also through biopolitical techniques of categorizing and alienating the immigrants refers to external and internal security threats.

Repositioning of Immigrants over Racial Borders in Maps for Lost Lovers

Maps for Lost Lovers by Nadeem Aslam narrates the life stories of South Asian immigrants who had left their nation- state and settled in an English town named 'Dasht-e-Tanhai'; the 'Dessert of Loneliness', the 'Wilderness of Solitude'. The life of these immigrants in this isolated and confined town consists of the people who are 'bus drivers' and 'taxi drivers'.

> You ask for my address
> The name of my town is Loneliness
> District: The Relating of Tales
> Sub-district: Longing
> And its post office is Condemnation and Dispute.
> The road leading to it is Devoted Thought, and its famous monument is Separation.
> That's where Abid, the writer of these lines can be found nowadays
> There he sits, attracting everyone to a lively spectacle of pain (Aslam, 2004, p. 277).

In an interview to Sethi (2014) Aslam elucidates the place confined to South Asian immigrants as:

> The town that they live in … I did not want to name the town specifically because I wanted the reader to share the confusion that many characters feel because these are mostly uneducated people who left their countries….and they have arrived in this alien land, which is painfully different from what they have left, and they are lonely and apprehensive (Sethi, 2014, p. 356).

The name of the town is symbolic of loneliness and alienation of the immigrants which they experienced immediately after their exclusion from their nation state borders. It amplifies the life across European border wherein the immigrants are reluctant to cross the unseen borders of exclusion while confining themselves within the boundary of Dasht-e-Tanhai. Aslam unfolds their reluctance as:

They were actually afraid to go beyond this immediate neighborhood, and they did not know what lay beyond certain roads because they were too afraid to venture there… even the next generation, the children who were born in England and who know beyond the street, actually refer to the town as Dasht-e- Tanhai because loneliness is passed down (Sethi, 2014, p. 356).

The immigrant community of South Asia chooses to settle down across European borders due to the socio-economic instability of their nation with an expectation of betterment in their social status. However, their life across the border could not bring change to their miserable lives instead they are not associated with respectable and prestigious professions. They are butchers, 'the factory workers, the bus drivers, and the waiters' (Aslam, 2004, p. 320). According to their substandard occupations these immigrants live in this confined isolated English town that disintegrates them from the stable White neighborhood.

The economic flux of these immigrants across European borders marginalizes their social status through imprisonment within particular boundary of Dasht-e-Tanhai. The geographical bordering of these immigrants imposes social, cultural, linguistic and racial bordering. The inhabitants of Dasht-e-Tanhai experience alienation and otherness whenever they encounter the white neighborhood. The immigrants are locked up within their own sphere of similarities due to their indifferent accent as well as their little English so that the borders could maintain the discrimination of 'us' and 'them, 'inclusion' and 'exclusion':

> I wanted to ask my sons so many things today but my English isn't very good. That prison guard kept telling me not to talk to them in 'Paki language' each time I felt like saying what I truly feel. 'Speak English or Shut up', he said (Aslam, 2004, p. 174).

Kaukab intensively feels this linguistic bordering that keeps on reminding her about her belonging to a non-white nation-state. Her aleination is counted and recounted whenever she administers her reluctance to the unseen boundaries however, she fails to overcome her hesitation due to her realization of the fact that 'she has little English and she feels nervous stepping out of the house because she is not sure whether she can count on a friendly response' (Aslam, 2004, p. 323).

Alienation on account of indifferent accent of English leads discrimination between South Asian immigrants and the white inhabitants towards racist discourse. The immigrants are

alienated due to their indifferent colour that dissociates language, culture and nation. The black immigrants are always seen as unacceptable by the white inhabitants due to their massive presence in their white country. As Aslam elucidates the attitude of whites to blacks:

> It was a time in England when the white attitude towards the dark-skinned foreigners was just beginning to go from I don't want to see them or work next to them to *I don't mind working next to them if I'm forced to, as long as I don't have to speak to them,* an attitude that would change again within the next ten years to *I don't have to speak to them when I have to in the work place, as long as I don't have to talk to them outside the working hours, and then in another ten years to I don't mind them socializing in the same place as me if they must, as long as I don't have to live next to them* (Aslam, 2004, p.11).

When these immigrants have extended their settlements to immediate neighbourhood their presence became threatening for the white inhabitants that instigate them to make efforts on their own to find solution against these undesired settlements. The novel documents the painful marginalization of the immigrants within Dasht-e-Tanhai, the place where only 'emotional' and 'uncivilized' are living with their miseries. The aggressive attitude of the white people is depicted in the novel when a human heart is found in forest: "A young white man was responsible. It was his dead mother's and he stole it from the hospital just because he didn't want it to be transplanted into a black man's body" (Aslam, 2004, p.156). Such hostile and belligerent behavior of whites constructs the concrete wall of 'us' and 'them' to the extent that their lives are not worthy to be saved from a dead white 'heart'.

The immigrants are kept on reminding for their forced settlements across European borders. The bus driver who asks 'young anglers' either to get off the bus or pay more money to cover further distance while he is interrupted by a white man antagonistically:

> "Oi, Gupta, or whatever it is you call yourself, Abdul-Patel. Mr. Illegal Immigrant-Asylum Seeker! Get back into your seat."… the driver takes a few steps. "I lose my job…. They make trouble for me…" They look at each other, a border lying between them. "I'll pay you-here-how much?" ….the man gets out ostentatiously after saying, "Show us some respect. This is our country, not yours" (Aslam, 2004, p. 186).

After observing the coloured difference of black driver and white passenger Aslam remark 'border lying between them' that integrates the social and cultural marginalization of the black immigrants which does not allow removing the distances of border between the two binaries. The mediocre and inferior handling of these immigrants is also evident when they are imprisoned. They are victimized by the white prisoners very often that horrifies Chanda's parents as well:

> "How do I know they will be safe in prison from now on?" A Pakistani teenager, twelve hours away from completed a three- month sentence, was found dead in his cell last week: a white inmate has been charged with his murder. His parents were given the news of death as they planned a welcome-home party. "Twenty black people died in police custody last year" (Aslam, 2004, p. 307).

Constant reminder from the whites to vacant their country makes black 'aliens' and 'other' across border by proclaim that "we are stranded in a foreign country where no one likes us" (Aslam, 2004, p. 278). The immigrant community of Dasht-e-Tanhai due to their socio-economic instability across border gives them a painful and mediocre social position in the society: "The period in England was the equivalent of earthly suffering, the return one day

to Pakistan entry to Paradise" (Aslam, 2004, p. 98). However, this hopeless desire of re-entry in the nation-state remains an unfulfilled desire. Instead they are always being terrorized that they might be sent back to their nation-state by ruining all what they spent to settle down across border (Aslam, 2004, p. 28). Kaukab speaks on behalf of every exiled and displaced person of Dasht -e-Tanhai as: "Every day -- wishing I could rewrite the past -- I relive the day I came to this country where I have known nothing but pain" (Aslam, 2004, p. 103).

Their arrival in England is not warmly welcomed by its inhabitant. The maintenance of unseen borders of race and colour marginalizes them at every stage where they get the chance without accepting their substandard settlements. The unacceptability over their forced settlements makes whites aggressive and hostile towards them. However, these socially unacceptable and economically below standard immigrants put possible efforts to get used to the 'alien' and 'other' environment in order to make their survival possible:

- The body gets used to things.
- Even if the mind doesn't" (Aslam, 2004, p. 106).

The immigrant community of Dasht-e-Tanhai is striving to overcome the gap of alienation between blacks and whites. Their intense desire to maintain their social status across borders forces them to adapt the European standard of living. The character of Kaukab is shown as 'full of apprehension concerning the white race' however; she still attempts to overcome the bridge to settle down in Europe (Aslam, 2004, p. 32). Her few interactions with whites as compare to other characters indicates her longing for the settlement as well as being acceptable by the whites. Her make over at the arrival of Jugnu's girl friend reflects her desire to remove her blackness and look white as like her. Within the context of 'Oreintalized stereotypes' Kaukab endeavors her non- white beauty as other and inferior whereas white is superior not in colour but in manners as well, as when she compares the length of her nails with Stella; her daughter in law and particularly when the white doctor wishes her birthday: "She's hot with shame at what the white doctor would now think of Pakistanis, of Muslims - they are like animals, not even remembering or celebrating birthdays. Dumb cattle." (Aslam, 2004, p. 65). Her intense desire to diffuse the biopolitical bordering is evident in her each encounter with whites, when she perceives Stella even the way she knots:

> Kaukab unknots the thread, remembering the first time she had made a knot in something in Stella's presence: she had suddenly gone numb, wondering if there was a Western way of tying a knot - more sophisticated, better. Perhaps the way she tied was an ignorant way of tying a knot? (Aslam, 2004, p. 326)

Shamas, Jugnu, Ujala, Charagh and Mah-Jabin are making efforts to diffuse this geopolitical and biopolitical bordering in their own ways. Shamas and Jugnu attempt to eliminate the racial differences by criticizing their religion Islam as barbaric and conservative as whites have perceived it in this way. They are aware that they cannot terminate the coloured bordering however, by adapting the lifestyle, mindsets, behaviours and attitudes they may become acceptable by them. Shamas becomes a little successful in making such efforts by practically implementing the whites' code of morality. His assertion of Muslim by birth but not by performance, by drinking wine, having sex out of wedlock, and disclosing the adultery of clerics reveal that his ultimate goal is to eliminate the unseen border of whites and blacks. His secularization and worldliness gives him a social status that is 'director of the Community

Relations Council' which makes him acceptable for both communities of whites and blacks (Aslam, 2004, p. 15).

Mah-Jabin westernizes herself through her hair cut and clothing but she is unable to overcome this gap of alienation as she keeps on reminding that she is a 'darkie bitch'. Kiran, a Sikh girl, also encounter the same associations of 'other' and black aliens:

> There was even a white man I had gone to school with and had been terribly in love with as a girl. I was te only Asian in my school, and I used to wonder why no one had ever asked me out on a date. I approached that boy to see if he'd go out with me but he said no… "Well, you are a darkie"…. 'It's a pity you are a darkie, because if you were white you'd be really pretty (Aslam, 2004, p. 291).

Otherness due to colour difference gives her a secondary and alienated position within the school as like Dasht-e-Tanhai. She is degraded due to her dark complexion that restricts her to remain in her own circle of immigrants without approaching white men.

However, the novelist finds the immigrants themselves are responsible for their consequent miseries and alienation. The novel provides ample of instances to shed light on the uncivilized and uncouth practices of immigrants across border by further maintaining the image of other and black aliens: the portrayal of immoral clerics who are involved in adultery and more significantly the murder of Jugnu and Chanda on the name of honour. Through such practices of brutality that novelist appears to justify their alienation and otherness: 'the so-called traditions that you have dragged into this country with you like shit on your shoes' (Aslam, 2004, p. 139). Their isolation is self created, they could have diffused the unseen borders but they constructed new borders of alienation with continuous reminder of their blackness: 'It's all the fault of you lot, you sister-murdering, nose-blowing, mosque-going, cousin-marrying, veil-wearing inbred imbeciles" (Aslam, 2004, p. 320).

Thus, the racial discrimination is not merely employed by the whites but also by the blacks as like a young daughter of an immigrant family is beaten to death due to her love affair with a white man. Her parents arranges her marriage to her cousin but even after her marriage she could not restrict her and thus 'the holy man' is called out with an assumption that djin has overpowered her senses and soul. Her death signifies that how these immigrants due to their limited intellect are poisoning their own image by justifying 'Orientalized stereotypes'. The murders of Jugnu and Chanda are also symbolic of their brutality who choose to adapt the western lifestyle for their re-territorialization across border but unfortunately victimized not by whites but by the people of their own race, colour and blood. The similar attempts of Kaukab's children and her husband to settle across border are always regarded by her within the context of her apprehension for white race:

> It was a conspiracy of the white people to get Pakistani children away from their culture, to make them have sex before marriage and every day as though it were a bodily function, and to eventually make them marry white people, it being a neighborhood curse to say may your son marry a white woman (Aslam, 2004, p. 121).

The biased and discriminatory attitude of the immigrants is scrutinized by Aslam as the root cause of the unacceptability across borders. Their irrational behaviour towards their life across borders propagates their roles as 'black aliens' and 'other'.

CONCLUSION

Maps for Lost Lovers is a novel that highlights the ordeals of the South Asian immigrant community that is settled in England. It uncovers the alienation of life across European borders with intense discrimination of race and color. The novel documents the engagement of the characters to achieve their acceptability while encountering geopolitical and biopolitical bordering of the immigrants. It also foresees the reasons of alienation and marginalization of the immigrants in order to re-territorialize themselves on foreign borders. The characters of the novel are lost to find solutions of their settlement and territorialization across borders by diffusing the unseen borders. However, their efforts of recognition and identification are lost by the people of their own race and color. The novel demonstrates the extent of alteration as well as the desire of alteration for making their settlements possible across borders but they however fail to make connections. Thus, the characters while living a life across European border imprisoned in a restrict bordering of alienation and otherness that does not liberate them from the shackles of borders and borderlines.

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