



**RELATIONSHIP BETWEEN CAPITALIST
PSYCHOLOGY AND MARXIST ALIENATION IN *THE
LAST WHITE MAN***

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Abstract

The study discusses the plight of proletariats by analyzing *The Last White Man* symbolically. The whites are taken as bourgeoisie and the blacks are studied as proletariats. The research is conducted in the background of capitalist culture and psychology that how attitudes of bourgeoisie cause the working-class to be alienated. This paper brings the steps out of the novel that would help the proletariats to come out of this destructive cycle of alienation. This study highlights the importance of psychological health of the working-class by targeting them directly which is the need of the hour. It encourages the scholars to put light on Hamid's other novels in an exploratory way and bring out the ways that should be helpful for the communities that are facing atrocities as there is much to do in that direction. The research is conducted in a way that it uses the lens of Marxist alienation with the psychoanalysis. Because Hamid wrote in a very poetic ways that it also includes the hint of philosophy. So, to decipher those lines the techniques of literariness are kept under consideration and also as both the antagonist sections of the society are under discussion so the archetypal theory has been a great lens to study the novel to find out the psychological needs and desires in relation to the alienation faced by the working-class.

Keywords: *Alienation, Bourgeoisie, Capitalists, Psychology, Proletariats, Industrialists.*

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1. Introduction

Karl Marx's thesis of alienation offers a fundamental critique of the capitalist system of production, describing how it separates workers from the product of their labor, the act of production, their fellow humans, and their fundamental "species-being." However, this social and economic alienation has significant psychological repercussions. From crippling anxiety and sadness to a deep-seated sense of worthlessness, the proletariat's detached state contributes to a variety of mental illnesses. A powerful literary setting for examining this exact relationship between psychological state and economic structure is provided by Mohsin Hamid's *The Last White Man*.

Using a symbolic analysis of Hamid's book, this paper makes the case that the characters' psychological anguish stems directly from their feeling of alienation in a capitalist society. The fanciful idea that white individuals mysteriously awaken with dark complexion is seen as a metaphor for falling into the proletariat without warning. Once a member of the bourgeoisie (represented by his whiteness), the protagonist Anders is violently thrown into the role of the "other," experiencing the systematic indifference, fear, and discrimination that he had previously been oblivious to. The way society responds to his metamorphosis serves as a case study for the lived experience of Marxist alienation.

The main contention is that the most damaging outcome of capitalism is a psychological system that protects it. Within the working class, the bourgeoisie maintains control not only through economic means but also through mental subjugation by fostering sentiments of inferiority, dread, and self-alienation. The novel depicts this "capitalist psychology" in great detail, including the internalised self-hatred of the altered, the widespread fear of being judged, the monetisation of human relationships, and the desperate, frequently fruitless, attempts to regain a lost identity. The goal of the research is to demonstrate that the alienation portrayed is essentially a psychological issue brought on by economic change. Through examining the psychological aspects of Anders's new life, this essay will show how the novel depicts alienation as a debilitating mental state that was created by capitalist society to maintain class distinctions.

1.1. Statement of Problem

The novel is replete with the societal issues, what are its reasons and what caused them. So, as the mental health has been deeply represented by knitting so well in the plot that it appears to be a psychological as well as Marxist novel at a time. The psychological health of the society, is under discussion by the scholars as well as common readers alike but the main problem is that it is not openly discussed or explained to those who are literally suffering from it. That's the point for conducting this study. It correlates the Marxism and alienation with the psychology of the society. It does not only correlate these. It also suggests the steps for proletariats i.e. a practical approach to follow to have a secure future

1.2. Research Objectives

- To prove that alienation is more of a psychological problem caused by economical flux?

1.3. Research Questions

- What is the relationship between alienation and psychology in “*The Last White Man*”?

2. Literature Review

The study discusses the alienation in a way that it is one of the major problems for mankind. It is not known to man from the primitive ages. That's why this is the matter of that concern that it still needs to be discussed in the literature as well as the researches. Gen Z is now more aware of the term alienation as opined, “Gen Z are digital natives, and their social lives are deeply intertwined with online platforms. While designed for connection, these platforms often foster feelings of isolation, comparison, and inauthenticity—core components of alienation. Researchers argue that the curated nature of online life creates a disconnect between one's true self and the projected digital self, a modern form of Marx's self-estrangement.”(Twenge, 2017)

Nowadays, it is one of the most occurring activities even under the same roof. Children sit with the parents and their elders but they all remain busy with their digital gadgets as described by Twenge (2017) “Much of this deterioration can be traced to their phones... They are also the generation that has spent the least time with each other in person.” People require their relationships because of his mental stability as suggested by Ryan & Deci, (2017) "The relatedness need refers to the desire to feel connected to others—to love and care, and to be loved and cared for... Satisfaction of the relatedness

need is... essential for health and well-being.” He cannot live alone by himself as he needs others for his different physical and mental requirements. In such life when one get a chance to meet more, he tries to do so. He tries to connect with those who are not near him and don’t give him enough importance what he deserves. This is the archetypal belief that a man tries to reach as far as possible because he wants him to have his name alive as much as he can as this is also described in the historical books. This is opined by Suetonius. (1914) that Augustus said, “I found Rome built of bricks; I leave her clothed in marble.” This quote shows that man wants to have his recognition. When this is seen in the capitalist society because the psychology of all the men are same in this respect. This is same reason for the production of batches in great quantity. He wants to produce more because the more he produces the more wealthy he would become and the more wealthy they become, the more influence they have to have their recognition in the world as advocated by Veblen (1994), "The motive that lies at the root of ownership is emulation; and the same motive of emulation continues active in the further development of the institution to which it has given rise and in the development of all those features of the social structure which this institution of ownership touches. The possession of wealth confers honour; it is an invidious distinction." The softwares like Facebook and WhatsApp gives everyone access to the international audience and the people prefer to communicate their views with them rather than with their parents or house members and this is almost happening globally. Almost all the people in their life when not on social media think about their lackings in matter of their familial and social structure overall. That’s how they are more aware of alienation as described that digital alienation occurs when individuals, despite being hyper-connected, experience a profound sense of isolation. This happens when online interactions, though globally expansive, fail to provide the deep, authentic recognition that humans crave, thereby highlighting the absence of such recognition in their immediate physical environments. (Fuchs, 2014, p. 163) Moreover, the mental health is the topic which is under discussion nowadays very much. But the main reason behind its more discussion in a way the study discussed it, is that it is not, in that way targeted and communicated to those who are meant to be its focus as described by that the overwhelming focus on self-care and individual resilience in mental health discourse acts as a smokescreen. It directs attention and resources toward personal management of symptoms and away from the political, economic, and social structures—inequality, discrimination, poor housing—that are primary drivers of population-level mental distress (Mills, 2018 p. 201). In actual fact, alienation is more of a psychological condition triggered by physical means as opined that alienation is not merely a subjective feeling but a objective social condition produced by structures of power and inequality. For the marginalized, this psychological state is a rational response to a physical world that systematically excludes, stereotypes, and denies them recognition and resources (Fanon,

1952/2008, p. 89). Capitalism is the basis of the alienation of proletariats from the product, the process of production, fellow workers and his human potential. The privileged people only had the access to the modernity of any particular time period and the luxuries. Those people used it to build the industries so that they can make good earning as advocated by Hobsbawm (1962) that those who already had wealth were best positioned to invest in and profit from the new technologies of the industrial age, cementing their status. As the population increased, they knew that the items would be needed more by the mankind. They assessed the markets and those needs as stated that Production is not for the satisfaction of the producer's own needs, but for exchange on the market. The capitalist produces a commodity to sell it, to realize its exchange-value (Mandel, 1962, p. 11). They persuaded the people with less luxuries to join them in and earn more than what they were earning. People even with resources were urged indirectly to leave their own businesses and their ways of earning to join the industrial production as stated by Polanyi, (1944) that the great manufacturers... drew into the factories a population from the country districts. The new industrialists had to recruit their labour force from... agricultural workers and domestic hand-workers. They had to entice them to enter the new world of the factory by the temptation of higher wages. But It became their goal to establish their reputation in the society by the production under their logo as Bourdieu (1986) opined that economic capital may be the foundation, but it is symbolic capital—prestige, renown, and a recognized name—that provides the ultimate legitimacy and power. The industrialist does not merely produce goods; he produces his own name as a brand, seeking to have it recognized as a symbol of excellence and authority within the social world.

The industries then also involved the mining of raw materials and even the materials for building the production facility. Indirectly, it involved all the society and the society became a capitalist society as advocated that the bourgeoisie cannot exist without constantly revolutionizing the instruments of production, and thereby the relations of production, and with them the whole relations of society... It has created enormous cities, has greatly increased the urban population as compared with the rural, and has thus rescued a considerable part of the population from the idiocy of rural life." (Marx & Engels, 1848). Such environment made the people to run after the materials. All the people then rushed towards luxuries then because of the sudden appearance of abundant products because everyone wanted to be up-to-date and having something to stand out as stated by Marx (1973) that production not only supplies a material for the need, but it also supplies a need for the material... The need which consumption feels for the object is created by the perception of it. The object of art – as well as any other product – creates a public which is sensitive to art and enjoys beauty. Production thus not only creates an object for the subject, but also a subject for the object. Sudden boom in the demands urged the capitalists

to make good profit and have their names in the distant areas. For this purpose, they used modes of communication to commercialize their products which is also termed as commodity fetishism. This shaped the psychology of market as stated that advertising is the vehicle for creating the symbolic meaning of the brand. It does not sell the product itself so much as an image, a feeling, or a lifestyle associated with the product. The product becomes a fetish—a magical object that promises to confer upon its owner the desirable qualities portrayed in the advertisement. (Jhally, 1990) In all this social rush, the loads increased on the shoulders of working-class. Even this happens nowadays. The industrialists don't see the difference between the days and nights for the working-class, lures the proletariats with the bonuses and good salary packages or wages as stated that Capital cares nothing for the length of life of labour-power. All that concerns it is simply and solely the maximum of labour-power that can be rendered fluent in a working-day (Marx, 1867, p. 375) They are forced to work in the hazardous areas such as coal mines and brick kilns etc. For them they are only the hands to work as opined that In the factory, the worker is nothing more than a living appendage to a lifeless machine. The specialized skill of the individual becomes worthless, and the work itself is transformed into the simple, monotonous, and easily learned activity of minding the machine. The worker is reduced to an instrument, a 'hand.' (Marx, 1867, p. 548) Industrialists don't consider their emotional understandings and their needs as they also had the family and they had their responsibilities. Alienation from product is faced by them in a way that the prices of those commodities they even produce themselves are so high that they have not in access. On the other hand, different contracts have been signed with the working-class which jam their lives like at the brick kilns. They are forced to do generational labours and the irony is that the bricks are produced by them while they themselves are forced to live under the skies as advocated that there is a stark, brutal irony in the fact that the men and women who build our cities—who pour the concrete, lay the bricks, and raise the steel—are often the ones who cannot afford to live in them. They are the architects of our skyline but are condemned to live in its shadows, under makeshift shelters or the open sky. (Davis, 2006, p. 26). The coal miners are so annoyed with the coal itself that they started hating that. Because there are a lot of reasons behind alienation from a product. This is more of a psychological condition with the material as well. The bricks are when intensely required by the brick makers and cannot have them then they start to hate these. Their produce are exported to the distant areas of the world rather than being even consumed by them as stated that in the global assembly line, the worker does not see the final product they help create, nor do they consume it. This spatial and economic disconnect intensifies alienation. The worker handles raw materials or components that are destined for a life of luxury elsewhere, making their own poverty and the object of their labor feel increasingly absurd and enraging. (Fuchs, 2014, p. 172) When they don't have their own produced in their

hands, they start to have emotional detachments from their family members and overall from the whole society because the family and society owes him. Especially, his family want him to be the breadwinner. They want the product which is produced by their house-member on priority in their home but when they see the same product in use of others but not them, they become emotionally unstable and the environment of their house become abnormal as stated that relative deprivation refers to the discontent people feel when they compare their positions to others and believe they are worse off. In this case, the worker's family experiences a profound sense of injustice and frustration not merely from lacking the product, but from observing that others, who have no direct claim to the labor, are enjoying it while they are excluded. (Smith et al., 2012, p. 203). Working-class is made so distant from the machines on which the product is made as expressed by Braverman (1974) that the worker is separated from the means of production as a matter of legal fact and of economic reality... They are not taught the whole process. On the other hand, they are made known only the machine on which they work and if it is extended, then they are not even told the whole mechanism of the machine on which one is working as described that this approach, in which the worker is not taught the entire process but only a detail, is designed to reduce the worker to an instrument of management's will (Braverman, 1974). While in the past he was aware of all the process by which they produce their product. They were on their own to produce something and it was marketed with their names. The product was identified with the producer. He has his identity also in the market due to his quality of the product as Thompson (1966) advocates that the medieval artisan... was typically a small-scale producer who owned his own tools, controlled the process of production, and sold the goods he produced. His identity was deeply embedded in his craft, and his economic survival depended on his personal reputation for quality and skill. But as industries emerged, the workers who are the real producers have no even trace of their hard-work in the production. In the industrial system, every team has their responsibility to complete a task as Polanyi (1944) opined that the transition to the factory system was a change so destructive of the old fabric of society that it caused a catastrophic dislocation of the lives of the common people... The industrial revolution caused a severance of the worker from his tools, and from the status and identity that came with controlling his own trade. They remain so busy in that they have no time to know the whole process because the urge to have information about the process can also come with the mental relaxation as Braverman (1974) describes that the capitalist mode of production, through its relentless division of labor, systematically separates the worker from his intellectual potential... The mental and manual aspects of labor are divorced, with the conceptual and planning functions concentrated in a separate management stratum. Due to the lack of time, their mental and physical fatigue and the different times of shifts, they remain unaware of the person with whom they are collaborating to produce the same product as devised by Thompson (1967)

that the transition to industrial capitalism involved a restructuring of working habits and a new discipline geared to the demands of the machine and the factory owner. This new time-discipline broke down older collective patterns of work and leisure, isolating individuals and fracturing communities. They also run after the bonuses and try to grab the opportunities as much as possible and in doing that they become leg-pullers and jealous of others' achievement because in competition, they want all for themselves as Burawoy (1979) stated that management often encourages competition among workers through individual incentive schemes, performance rankings, and limited opportunities for advancement. This strategy of 'divide and rule' effectively atomizes the workforce, redirecting frustration and ambition horizontally against peers rather than vertically against the ownership and management structure. As man is fully aware of what he ought to do and what he is doing. He has a great conscious mind. Furthermore, he is aware of the codes he is bound by but in this race of getting more and getting quickly makes him achieve by hook or by crook. But all men have the sense of right and wrong. In case of proletariats, they are forced to work according to the demands of the employer. They are threatened with firing from their job and sometimes harassed. They are bound to come to work even if they are ill. So, the proletariats cannot do what they want to do. They thus become alienated from the human potential as Marcuse (1964) stated that the productive apparatus... determines the occupier's needs and aspirations, their leisure and their toil. The alienation of the worker from the products of his labor, and from his own potential, is completed by his total identification with the system that enslaves him.

3. Research Methodology

The study is qualitative and exploratory. Marxist theory of Alienation is used to analyze *The Last White Man* as the novel implicitly discusses the theme of economical difference and the attitudes of both the different groups of society which is directly related to the psychology of social classes and with the archetypal beliefs that are specific for particular classes. Every action has its origin in a man and mental health and the psychology of person is completely involved. It urged the prior economically strong to pressurize economically weak. In context of Industrialization, the bourgeoisie had only thought of making profit through their techniques. That's why they didn't pay any heed towards the well-being of the working-class. They wanted them to work all the time and paid them not their wages so that they can have as much as they could. When the proletariats used to work days and nights, they had no time for their family and society. Then they become so frustrated that they had not the money to buy even those products that they produced. In addition to this, when the worker has no knowledge of how the product reaches to the finishing. This made him psychologically inferior also. Because

when they were questioned by anyone on the social event that how the product you contribute your powers to make something and he remained unable to answer them because of his lack of knowledge of the process and the mechanism of the machine on which a worker performs his duty. This makes them not to be confident in front of the employer. He cannot then have the choice of any other work in any other factory because of his lack of professional skill. When everyone knows that the money is related to their performance at the workplace and he has competition around him, they start leg-pulling. All the negativity frustrates him and he does not remain able to spend his life positively and in the pursuit of materials and luxury, he goes after the work. He works more to have more. In all this, he becomes alienated from himself and cannot do what he wants to do. He, when wanted to have an off from the work he could not. He even being ill had to go to the work. This killed him mentally. The worker becomes so physically and mentally ill that he could not act according to himself. All the actions then in the rest of his life other than his professional work, he could not make good decisions, and the persons in contact with him had to suffer in their life. Their lives even become dull and full of boredom. Maslow's theory of self-actualization is used to study *The Last White Man*. One's own actualization is necessary for a positive life style. The lens helped to gather the ideas in the novel that drive towards the class-consciousness and realizing one's worth to avoid any mishappening with them by the bourgeoisie. Man remains eager to talk to someone; it is an archetypal belief that he cannot live alone. He is to live in society with people. This is also the necessity for him to keep in touch with the other people because he cannot be self-sufficient and at least needs all the things for himself to live happily. He cannot produce all the things by himself. If he is a plumber, he can only perform the duties related to his field. He needs someone to build his house first; builders need an architect to build that house, etc., and the same goes with others. Because the novel exerts the normalization of relations between men and declares this the way to live life with satisfaction. The suggestion of different ways to balance the society with the attitudes is presented in the novel.

4. Discussion

The alienation faced by the proletariat causes them to suffer from different mental ailments, out of which very destructive is depression. This study discusses the plight of proletariats by analyzing *The Last White Man* symbolically. All the Blacks including Anders, The Protagonist, symbolize proletariats, Whites represent bourgeoisie and the reactions of whites towards blacks symbolizes the products.

Capitalism deprives humans of their humanity which lies very much in emotions. Wealth, from historic times, created a wall between two sections of the society. This has

built complexes such as superiority and inferiority complex in wealthy and economically unstable people. Gradually, when the society moves into capitalism, the same has happened again but with much more intensity.

Mohsin Hamid uses the term "undeniable brown" for the working class, reflecting the psychological stance of capitalist society against them that he has become what he did not want to be in his whole life. A man feels deprived when he knows what he has lost. As Marx said, a house may be large or small; as long as the neighboring houses are likewise small, it satisfies all social requirements for a dwelling.

The novel describes the plight of the working-class by showing one of the bourgeoisie turned into proletariat to highlight the sufferings of the working-class because otherwise the protagonist and through his experience all the bourgeoisie readers would not be able to understand the real vicissitudes of the proletariat life. But when one of them becomes a worker, they start to understand how brutal they were to the working class and that they should speak to them as humans.

Anders is an alienated worker, separated from the products he produced almost his full life, from the means of production, from his fellow workers, and from his species-being. The oppressors are great in number and grouped together such as riots in the novel. They spread terror among the proletariats. The selfish capitalists are the group of stakeholders. They always meet, remain close to each other, and generate or share ideas to suppress the proletariat as seen in the novel the prejudice and hatred taught by Oona's mother to Oona. They spread news and play propaganda to terrorize proletariats and cause chaos in society.

The survival of proletariats in such a society requires effort more than normal. In capitalist society, some industrialists also come under the effect of capitalism, as Oona was compelled to also buy things online causing her to be alienated from her human potential. Despite the riots in the streets to spread terror and to alienate the working-class, the deliveries continued shows that the capitalists can support each other for some time just to deteriorate the proletariats.

Capitalism deprives the workers not necessarily by observing them but by using their thoughts, full of hatred. These thoughts have been instilled in their minds by older generations to alienate them from their own selves. The Bourgeoisie thought it improper to even acknowledge them, as described in the novel that the cleaner was always there, pushing his mop in slow arcs, but Anders had never really seen him---not as a person. This is because workers were hired for the most undesirable tasks---tasks society preferred not to execute---exploiting their dependency on industrialists for their monthly wages as the gym-cleaner.

First, they think nothing of the workers; if they do, it is negatively, viewing them as robbers or rioters. They alienate workers from themselves and employ tactics to justify the capitalist perspective, as if no harm is being done. For example, Oona's mother claims the oppressed (or Blacks) were trying to kill both their defenders and their people in general. In reality, it is Oona's party---the oppressors---who attack workers physically and mentally in daily life. They do not recognize the pain of alienation because they have never experienced it. They treat the proletariat degradingly. The poor treatment kills workers mentally, yet it goes unnoticed---like the hatred Oona's mother exhibits toward Oona when she becomes Black. The mistreatment makes the proletariats question their place in society, their devotion to machines or the means of production, the disparity between their wages and the value of the products they make, the contrast between their inner clarity and their neglected outer existence, and the gap between their thoughts and actions.

Alienation stems from workers recognizing what they have lost as Anders knew the importance of being bourgeoisie as he once was among those who rather than being tortured, torture the proletariats. Anders' reaction, wanting to remain White (rich) even after turning Black (poor) evinces this. The line "Anders scrambled out of his bed" reflects capitalists' desperate urge for wealth or for being bourgeoisie again. Workers face societal consequences under capitalist rule. Alienation injects dread, the fear of judgment and of growing distant from society. The working-class atmosphere is suffocating.

Proletariats want to have their product in their hands and they try to do so as much as they can but they fail to do so due to the lack of clarity in their mind that what would the other think of them or what would be the consequence of his pursuit. The capitalist society makes them under confident. This affects them double fold. One effect is the instant and the other is the reaction of them coming out of them due to the lack of the product which assures them they have no control over what they would do or what they can do. This feeling makes him inferior in his own view and his relatives also have to suffer because of his such mental condition. A man with such mental complexities fails to perform well in any other field. He runs to the online world to get reactions and replies from the people as described in the novel. He wondered if his old friends would recognize him now, not just his face but his voice, his words. He typed a message, then deleted it, unsure who he was addressing. Nowadays one more weapon is used against the working class, i.e., capitalism replaces workers with machines. Rather than contacting directly with Anders positively and resolving the matter, Oona's mother prioritized the Internet and media to develop a thought for him or the Blacks as a whole.

Proletariats financial situation remains always in front of him, so precautionary measures are necessary and that causes him to make him mentally dull. On the other hand, the bourgeoisie do the same; they plan about the future in contrast to the proletariat who

plans only for some days; they plan for the months, and their plans contain much of the tasks that may enhance their luxuries like the biased news propaganda depicted in the novel.

Due to the intensity of the emotional damage, physical suffering is felt less as described in the novel. The author wrote harnessing the literariness that when one shifts from one phase of life to another, it teaches man to be prepared for the upcoming days as stated in the novel. The hint of gym-cleaner is for pointing out the lives of working-class in reality through the use of Anders. At another place, it is shown that people like Anders are so delicate to face such a shift because they, even after having enough to eat well and sleep well, remain busy in the thoughts of being in the working class. They want to be among the industrialists again but know that this is very difficult. When a man confronts the situation he never even imagined, different thoughts come in his mind about how to deal with it. They are so, psychologically, hurt that they sometimes become psychological patients or become distant from their own sense. They have to maintain their ration supplies and the food necessary for them to survive. So, they have to calculate their expenditures as described. Security remains the priority when a man faces such conditions and if he has someone helpful near him, it becomes easy. Anders was not sure or was so dreaded that he could not let his sense of security i.e. the gun away from him and keeps it in front of him even in the bathroom.

Proletariats are being observed not only by the business-owner but by the other proletariats because of the limited materials from the limited number of people which creates chaos in them, due to which a hindrance comes in their performance as described at various points in the novel. This makes them reach that mental state that they start to think of the matters which are not even reality as nobody in the novel noticed Anders due to the metamorphosis, but he was insecure inside that the people are watching him and he considered it not in his favor when he was already aware of the fact that people adored him to be in the gym and they called him Doc. Proletariats know that at heart that they are insecure in the society dominated by wealth and economy rather than the standards of good and evil. They remain mentally aware of that fact.

Emotions are commodified as seen in capitalist society shown in novel, morality succumbs. People with no interest in conflicts between capitalists and the working class have no feelings as they lack emotions and moral integrity, like the online service providers in *The Last White Man*. The reason behind this is the competition to accumulate more. Where capitalism exists, nobody cares for anybody---this is destructive and devastating.

Such conditions cause the proletariats to suffer as the media is also under the influence of bourgeoisie, so it is also used to prove their point right as written in the novel.

On the other hand, proletariats are alienated from their species-being. They cannot express what they want to show and cannot do what they want to do. Hamid arouses pity and politeness toward the working class, as seen in Anders' father's character. The painful visualization of Anders hating the poor, while being poor himself, shows that hatred for the lower class is ingrained. It is somewhat mental situation and superiority complex caused by their elders who govern the society.

Mohsin Hamid uses the term "undeniable brown" for the working class, reflecting the psychological stance of capitalist society against them that he has become what he did not want to be in his whole life. A man feels deprived when he knows what he has lost. As Marx said, a house may be large or small; as long as the neighboring houses are likewise small, it satisfies all social requirements for a dwelling.

When a man has enough to feed himself and his family, he is free to enjoy private and social life like Oona, her mother, and Anders' father. Before economic instability, nothing felt wrong, but in alienation, Anders feels extreme forlornness. As a capitalist, he did not mind being alone, but as a proletariat, he dreads even his own people because they treat them in a way that harms them. This feeling comes from the sentiments and hopes or expectations related to the society. Furthermore, in alienation, conditions were applied on him forcefully whether directly and indirectly.

Capitalists never consider how physical changes affect workers psychologically, even altering their way of life. Bourgeoisie segregate workers from society, which causes changes in their thinking as described. Alienation forces workers to overanalyze every step, as seen in Anders' slow gait at the novel's start. When they cogitate that they are alienated, they avoid confrontation with the bourgeoisie who are also people.

Proletariats have to burn midnight oil to earn bread and butter; they have no power to even argue, as they are like birds between land predators but with no wings. The capitalist division creates differences and distances between people; even fellow workers may pay no heed toward each other, and a point comes when workers start emotional disconnection with fellow workers as all are busy or worried about themselves.

This race made workers psychologically so ill that Anders could not speak and was made to feel trapped by what "plumbers" said, and he could not say anything to them as they were the professionals while he only spoke in front of those who could listen to him and reply in an appropriate way. The proletariat are not always hurt or looked down upon, but the industrial class puts this in the psychology of the working class by their behavior and their attitude, so that the working class may not be able to come in front of them.

People like Ander's boss try to make the working class alienated not only from the upper class but from themselves by making such statements that urge them to think of their position in society. If they do not perpetrate anything directly with them, then leave a hint of thought in their mind so that they may not be able to spend their time in a good way. The bourgeoisie behave with the people rudely and in return want that people should be there to support them, by psychologically playing with them to have their influence on the lower class.

It is difficult to reach the product by proletariat, and he has to go through a lot of processes. The process is clearly discerned in Anders' statement. Anders, being black, even then the hatred for his own kind shows the negativity that has been instilled by the generations. It is difficult to remove without complete self-actualization. Proletariat's skin or the appearances cannot urge him to that extent in comparison to his mind. But Anders repudiates it in the same line. When men fail to identify themselves as the new, they fail to portray themselves as what they actually should be, and this is the crucial step to be identified in society.

5. Conclusion

The Last White Man by Mohsin Hamid is a potent allegorical critique of capitalism that portrays psychological harm as its most pernicious harm. The book shows that Marxist alienation is a lived, psychological reality marked by fear, self-estrangement, and a broken identity rather than an abstract economic state through the symbolic metamorphosis of its protagonist. The mechanisms of "capitalist psychology"—the internalized inferiority, the widespread paranoia, and the emotional commodification that maintain the working class in a state of subjugation—are shown by Anders's journey from a state of mindless bourgeois luxury to a painful proletariat consciousness.

There is a cause-and-effect relationship between psychology and alienation in the book. A severe psychological crisis is brought on by the economic and social upheaval of being thrown into the proletariat. The very alienation that caused this crisis is then reinforced by this crisis, producing a vicious cycle from which it appears difficult to break free. In the end, the novel implies that overcoming alienation necessitates a fundamental psychological reorientation—a self-actualization that enables one to reject the internalized values of the capitalist system—rather than merely a shift in economic circumstances. Hamid forces the reader—especially the privileged reader—to viscerally understand the mental vicissitudes of the oppressed by framing class struggle in terms of psychological trauma and bodily transformation. This makes a strong argument that the fight against capitalism must be waged in the mind just as much as in the physical world.

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