

GLOBAL GOVERNANCE IN FICTION: READING MOHSIN HAMID'S NOVELS THROUGH HELD AND MCGREW'S FRAMEWORK

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Abstract

*The present study aims to investigate how Mohsin Hamid's selected novels reflect and critique the dynamics of global governance in the 21st century. Hamid's novels offer a fertile ground for analyzing the lived experience of global governance. The present study is qualitative in nature. It incorporates the concept of global governance as theorized by David Held and Anthony McGrew to analyze the novels. The findings suggest that Mohsin Hamid has used his fiction as a tool to foreground the issues of economic disparity, cultural hybridity and negotiations of borders. Through the portrayal of dynamic characters the novelist reveals how individuals in this postmodern age are caught between local identities and transnational pressures. In *Moth Smoke* the protagonist Daru grappled with the globally connected elite. *The Reluctant Fundamentalist* portrays how the protagonist Changez struggles with the US-led global hegemony after the incident of 9/11. In *How to get Filthy Rich in Rising Asia* the protagonist's rags to riches journey highlights how global market logics and development discourses govern individual aspirations and urban transformation. *Exit West* portrays the struggles of a couple Saeed and Nadia as they migrate through black doors towards the globalized world. These black doors symbolize the permeability and contestation of borders. Through these interconnected stories Mohsin Hamid illustrates how global governance shapes economic disparities, mobility and shifting cultural identities in this postmodern age. This study emphasizes the interdisciplinary nature of the research, bridging political theory and literary studies.*

Key Words: Global governance, inequalities, asymmetrical interdependence, gendered asymmetry

Introduction

The growing importance of global governance in late twentieth and early twenty-first century has provided a platform to understand political, economic and cultural transformations. David Held and Anthony McGrew collaboratively developed an influential theoretical framework for understanding global governance. Their critique of global governance lies in their concept of "asymmetrical interdependence" which suggests that this interdependence of states, economies and societies is uneven which strengthen the powerful and wealthy states while marginalize the poor /weaker states and societies.

In this context Mohsin Hamid's fiction can be situated as a literary manifestation of Held and McGrew's theory of global governance. These novels illustrate Held and McGrew's concept of "asymmetrical interdependence" while unmasking the structural inequalities of global governance at the pretext of interconnected progress. The dynamic characters in these novels negotiate borders; question the persistence of feudal hierarchy in new form through global governance, multinational corporations and cultural exchanges in the ways which dramatize the asymmetrical effect of global governance.

Hamid's debut *Moth Smoke* (2000) set in the post-nuclear-test Lahore during late 1990's follows a lower middle class protagonist Darashikoh Shehzad (Daru) who loses his job in the bank, remain trapped in economic stagnation and moral decay. While his friend Ozi, tied to global flow of capital and influence, enjoys the privileges of elite global connectivity. Through Daru's personal story the novelist unmask the global inequalities. Hamid's second novel *The Reluctant Fundamentalist*, tells the story of a Pakistani aspirant young man Changez who grapples with the implications of U.S.-led global hegemony after 9/11. In *How to get Filthy Rich in Rising Asia* the protagonist's rags to riches journey highlights how global market logics and development discourses govern individual

aspirations and urban transformation. Hamid's fourth *Exit West* portrays the struggles of a couple Saeed and Nadia as they migrate through black doors towards the globalized world. These black doors symbolize the permeability and contestation of borders. Through these interconnected stories Mohsin Hamid illustrates how global governance shapes economic disparities, mobility and shifting cultural identities in this postmodern age. This study emphasizes the interdisciplinary nature of the research, bridging political theory and literary studies.

By applying Held and McGrew's framework to Hamid's work, this article aims to show how literature can illuminate the human dimension of global governance debates. The intersection of theory and fiction not only enriches our understanding of Hamid's novels but also demonstrates how narrative art can engage critically with topical global issues from inequality and security to migration and belonging.

Research Questions

The overarching questions of the present research are:

- How do Mohsin Hamid's selected novels represent Held and McGrew's concept of "asymmetrical interdependence" in global governance?
- How do Hamid's dynamic characters embody the human and ethical consequences of "asymmetrical interdependence" under global governance?

Research Objectives

There are two main objectives of present research.

- To explore how Mohsin Hamid's novels represent the socio-political and economic dynamics of global governance in the postmodern age
- To integrate the theoretical framework presented by David Held and Anthony McGrew in order to analyze the selected novels.

Significance of the Study

This research is significant because it offers an interdisciplinary reading of Mohsin Hamid's selected novels through Held and McGrew's lens while integrating insight from political theory and literary studies. By situating Mohsin Hamid's novels within the concept of "asymmetrical interdependence" the present study highlights how literature becomes a site for critiquing the contemporary power hierarchies in global governance. Hamid's novels do not provide solution to this "asymmetrical interdependence" of global governance rather invites readers to contemplate on the systematic nature of these highlighting the enduring challenges, accountability, participation and equity in globalized world.

Delimitations of the Study

- This research is delimited to Mohsin Hamid's four selected novels.
- It is further delimited to David Held and Anthony McGrew's theory of globalization, with particular focus on their concept of "asymmetrical interdependence" in global governance.

Literature Review

Shah's (2025) titled "Transnational Labor Vulnerability and Shared Precarity in the Neoliberal World Order: A Neo-Marxist Study of Mohsin Hamid's *Exit West*". The researcher integrates neo-Marxist theory to analyze Hamid's fourth novel *Exit West*. The findings reveal how capitalism and migration intertwine in this postmodern age through the migration of the protagonists i.e. Saeed and Nadia in order to survive in Civil war in their native land. Rahim's (2022) thesis titled "Deconstructing the Metanarratives: A Postmodern Study of Mohsin Hamid's Novels" investigate how Mohsin Hamid's novels deconstructs metanarrative ideologies related to gender, capitalism, religion and 9/11 while presenting mininarratives.

Yasmeen's (2022) article titled "Deconstructing the Image of Third World Woman in Mohsin Hamid's *Exit West: A Post-colonial Feminist Perspective*" incorporate the theoretical framework of Gayatri Chakravorty Spivak and Chandra Talpade Mohanty in order to analyze the selected novel. The findings suggest that all third world women are not timid, shy and submissive rather woman like Nadia in the novel resist to patriarchy and colonialism while showing agency and empowerment. Hussain & Khan (2022) examines social & psychological aspects displacement, identity, multiculturalism in Mohsin Hamid's *Exit West* etc. Liaqat (2021) focuses on how migration-trauma is represented in *Exit West* via symbols, metaphors and narrative technique.

The above mentioned brief review of previous studies on Mohsin Hamid's novels reveals that his works have been widely analyzed from various theoretical perspectives, such as Postmodernism, Postcolonialism, Marxism, and global capitalism; however, less attention has been given so far to integrating the theoretical framework of global governance in the reading of these novels. Thus the present study fills a research gap by linking Hamid's fiction with political theory of global governance.

Theoretical Framework

David Held and Anthony McGrew collaboratively developed an influential theoretical framework for understanding global governance. David Held and Anthony McGrew have defined global governance as the "framework of rules, institutions, and practices that shape collective decision-making at the transnational level," (Held & McGrew, 2007). According to them global issues like migration, climate change or security which are beyond the control of any single nation-state are supposed to be managed by this complex network of global governance through shared collective management. They also put emphasis that the sovereignty of the nation-state is complicated with this global interdependence. They propagate that there are overlapping layers of power ranging from local and national bodies to international organization and informal global networks. They reconfigure these power relations in global governance which not only produce opportunities but also vulnerabilities both for individuals and communities (Held & McGrew, 2007).

They proclaim that although global governance operates through international institutions (i.e. United Nations, WHO, World Bank and IMF etc.) yet it marginalizes weaker states and communities. They critically examined global governance as a system that claims to be inclusive and participatory but in reality it reinforces and legitimizes global inequalities. They also envision how it can become more just, participatory, democratic and accountable (Held & McGrew, 2007).

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Held and McGrew denounce the "asymmetrical interdependence" of global governance which refers to a situation where nations and states are interconnected and dependent on one another but not equally. Global governance connects all the nations socially, politically and economically but this connection is structured by unequal power relations. Powerful States (i.e. US) and international organization (i.e. IMF) are considered central to this inequality. They have a greater ability to operate independently while influencing global decisions, policies and economic outcomes. Whereas developing countries

and weaker nations remain vulnerable and dependent. This “asymmetrical interdependence” unmasks the hierarchical nature of global governance, where co-operation exists, but under the conditions of inequality and imbalance while favoring dominant economies and marginalizing peripheral (Held & McGrew, 2002).

They further note that “As authority disperses across global and regional institutions, citizens find it increasingly difficult to identify who govern them and how they can hold those actors to account” (Held & McGrew, 2002). It suggests the undemocratic and opaque nature of global governance where unelected international bodies or corporate interests hold the power to make decisions rather than the locally elected governments. Consequently, it raises concerns about democratic legitimacy (Held & McGrew, 2007).

Analysis

Reading Mohsin Hamid’s fiction through Held and McGrew’s theoretical framework offers a productive basis for critiquing contemporary structures of global governance. Held and McGrew asserted that globalization has resulted in “*deepening levels of interconnectedness*” while simultaneously producing pronounced “*asymmetries of power and vulnerability among states*” (Held & McGrew, 2007), a dynamic that Hamid’s narratives compellingly illuminate. Hamid’s *Moth Smoke* (2000), *The Reluctant Fundamentalist* (2007), *How to Get Filthy Rich in Rising Asia* (2013), and *Exit West* (2017) expose these asymmetrical inequalities by portraying individuals whose lives are highly shaped and often constrained by global economic regimes, geopolitical surveillance and unequal mobility.

In his debut *Moth Smoke* Lahore acts as a literary representation of global governance in practice where old hierarchies (feudalism) under new forms (neoliberal policies, transnational capital, and global consumerism) are reproduced. Mohsin Hamid in accordance with Held and McGrew has presented a critique of global governance and unmasked its paradoxical nature. Apparently it promises interconnectedness and progress for all but in reality it entrenches inequality and alienation.

The protagonist Daru in *Moth Smoke* (2000) was a promising local middle class banker who loses his job. His dismissal stems not from any of his professional incompetence but from his non-compliance to the feudal authority, embodied by Malik Jiwan in the novel. As Daru observes, Mr. Jiwan’s possession of U.S. dollars entitle him to “impose a feudal hierarchy” within the workplace, reflecting the perpetuation of class and power dynamics within the system of global governance (Hamid, 2000, pp. 52–53). This incident of Daru’s expulsion from the bank underscores what Held and McGrew termed as “the privatization of governance (Held & McGrew, 2007, p.63) which excludes the local middle class from the benefits of global governance while privileging the elite with global-cultural capital. Hence, Mr. Jiwan’s informal command to get Daru fired exert greater influence than official regulations in the bank further unmasking that global governance, far from dismantling local hierarchies, often reinforces them by providing new institutional channels for elite control.

Moreover, the novel also mirrors the “*asymmetrical interdependence*” (Held & McGrew, 2002, p. 49) of global governance through a sharp contrast of Ozi’s foreign education, air-conditioned world and cosmopolitan lifestyle with Daru’s “*systematic exclusion*” (Held & McGrew, 2007) from the benefits of global governance in the form of decaying neighborhood, dispossession of economic agency, moral stability and local rootedness. Ozi’s stay in foreign country and his education from a “*a prestigious American university,*” (Hamid, 2000) reflects his access to the benefits of both local and global governance. After coming back, Ozi enjoys a lavish life style with “*SUV’s, generator, private guards*” (Hamid, 2000) which render him immune to local conditions such as heat, insecurity and chaos in Lahore. Ozi’s convoy passes through security checkpoints without being stopped on the other hand Daru face severe surveillance in his Suzuki. Furthermore, the novel

also unmasks how “*law bends around him (Ozi)*” (Hamid, 2000). For example, Ozi killed a poor cyclist in his luxury car accident and “*walked away untouched*”. He very cunningly gets Daru arrested and punished for it. So the institution of law has become a tool of personal gain for individuals like Ozi with power, global capital and influence. On the other hand Daru becomes a *by-product of structural exclusion* (Held & McGrew, 2007) after his economic collapse while getting himself involved with small-time drug dealers and criminals such as Murad Badshah. He admits: “*I was sinking, morally and otherwise*” (Hamid, 2000). His moral decay and descent into life of drug and crime is not the result of personal failure but as a symptom of uneven access to global opportunities. These examples from the novel are the salient and direct indicators of “*asymmetrical interdependence*” where people holding global capital floats above national crisis and enjoy state protection while others like Daru remain “*rooted in local vulnerabilities*” as Daru says: “*I was dispensable.....the hierarchy did not protect people like me*” (Hamid, 2000). In *Moth Smoke*, through the character of Mumtaz as a journalist under the pseudonym Saadat Hasan Manto, Mohsin Hamid extends his critique of global governance with feminist intervention, unmasking the power structures which through not only economics and borders but also through silencing and disguising the voices on the basis of gender. Her male pseudonym guarantees her legitimacy in both local and globalized journalism. She writes about prostitutes and unmasks the bitter realities faced by marginalized and impoverished people in Pakistani society, drawing attention to their social exclusion, economic vulnerability and lack of legal protection. Through her narrative agency, Mumtaz uncover moral decay of her society while uncovering the corruption of her own father-in-law and exposing her husband’s crime of killing a young boy in a car accident and framing Daru for it. Mumtaz acts as a narrative mouthpiece through which Mohsin Hamid articulates his real world critique of Pakistan’s postcolonial elite. Mumtaz’s tone in her articles written under the pseudonym Zulfikar Manto about Lahore’s wealthy depicted as “a new aristocracy of money, buying imported virtues and selling dreams” (Hamid, 2000) echoes Mohsin Hamid’s political critique of global governance. For example in his non-fiction work he argues that Pakistan’s problem is not a lack of globalization but a lack of fairness in how globalization’s benefits are shared (Hamid, 2014). So Mumtaz’s voice as novelist’s mouthpiece also becomes the ethical and intellectual counterpoint to the social, economic and moral decay in contemporary Pakistani society. Moreover, her pseudonymous journalism aligns with Held and McGrew’s (2007) term “global ethics of responsibility” (Held and McGrew, 2007) to represent truth and accountability beyond borders.

While Daru drifts to despair and Ozi enjoys privilege within global capitalist system, Mumtaz symbolize a struggle for epistemic freedom through narrative agency while writing about things which are otherwise hushed up.

Held & McGrew’s (2002) concept of “*asymmetrical interdependence*” in global governance is represented vividly in Hamid’s second novel *The Reluctant Fundamentalist* (2007) through a prestigious U.S-led financial valuation firm i.e. Underwood Samson & Company (IMF in real life) which holds unaccountable decisional power that prioritizes profitability, cost-cutting and efficiency while disregarding local economic needs, fairness and representation. In this way, Hamid’s second novel exposes that geopolitical power after the incident of 9/11 lies in the hands of United States while leaving people from peripheral and semi-peripheral states vulnerable to surveillance practices that reflect the erosion of these states’ sovereignty.

The protagonist Changez gets highly paid job as an officer in this firm. His personal and professional life is controlled by global forces i.e. Underwood Samson & Company he cannot influence. After the incident of 9/11, he experiences biasness and marginalization due to his ethnicity and nationality. He speculates on his power and complicity while working in

Manila and Turkey for the Underwood Samson & company. He gets disoriented to know that the operations of firm in countries like Turkey and Manila focus on elite interests (owners & buyers) leaving ordinary employees vulnerable. Public welfare and local economic needs are overlooked. In Manila, he and his team indirectly make decisions to shape corporate and economic outcomes such as firing Philippines workers and relocating production i.e. where CD's would be manufactured without meaningful participation from local population. While in Manila, Changez gets uneasy at the hostile gaze of an unknown local jeepney driver (also local worker) while riding in a limousine with his team. Changez with his team symbolize corporate power and global mobility while Jeepney driver symbolize local labor and vulnerability. The undisguised hostility in jeepney driver's gaze is not personal rather it represents the collective resentment and awareness of local workers which is the product of global capitalism where global corporations and financial elite hold decision power which impact workers at large with no local participation, input or accountability. Changez feels disoriented with the awareness of his complicity in this structural inequality under the guise of mutual benefit. He has the first-hand experience of wealth and corporate power which create disparity and ethical tension, unmasking the human consequences of global governance.

The case of Juan Bautista at the publishing Company in Turkey further exemplifies the "asymmetrical interdependence" of corporate decision-making and global governance without neutrality. He runs this publishing company for many years without owning it. Consequently, Underwood Samson & Company's valuation results in getting Juan Bautista and some other employees fired. This situation is further illustrated by Jim to his team:

"Jim explained to us afterwards that Juan Bautista was not pleased to have us there. Although he has run the company for many years but he did not own it. The owner wanted to sell and the prospective buyers our clients was unlikely to continue to subsidize the loss making trade division with income from profitable educational and publishing arms" (Hamid, 2007).

So the human cost of top-down corporate decisions by global institutions and lack of employee representation is represented through Juan Bautista's displeasure, reflecting the result of valuation in job losses and marginalization of ordinary workers as in Manila and Turkey. This widening gap highlights the alienation and vulnerability of ordinary people in the globalized world. Here Changez again gets disoriented with a question by Juan Bautista "Does it trouble you, to make your living by disrupting the lives of others"? He realizes his role in the global governance as an intermediary while becoming both agent of unaccountable global power while disempowering and unemploying the ordinary workers, thus becoming first hand witness to its human cost. He thanks Juan Bautista for "push back the veil" through his experience and insight. The "veil" symbolizes the opaqueness in the decision making process of global institutions i.e. Underwood Samson & Company (IMF in real life) and global governance, reflecting that democratic deficit in global governance are not abstract rather they produce real life long lasting impacts on individuals, communities and nations. It further suggests that understanding the "asymmetrical interdependent" nature of global governance is the first step towards critical awareness. Thus, through Changez's first hand experiences of global governance in USA-led Firm, Manila and Turkey, Hamid dramatizes Held and McGrew's concept that the global governance is "asymmetrically interdependent", because this interdependence is skewed in favor of the powerful elite who set agendas and norms that others must follow, reinforcing economic and cultural hierarchies that shape both nations and individuals.

Hamid's third novel *How to get Filthy Rich in Rising Asia* narrates the protagonist's rags to riches journey while highlighting "asymmetry interdependence" of global governance

in the form of transnational economic systems i.e. investment flows, corporate standard, market regulations which determine who can rise economically and who remains marginalized. The novel unmasks the illusion of individual mobility in neoliberal globalization which structurally ensures that economic agency remains unevenly distributed across transnational market systems. As stated in the novel: “You start small, as all men do, and you watch and you learn, and then you move... but never forget, the important things are never in your hands” (Hamid, 2013, p. 47). This quote highlights the “*asymmetrical interdependence*” in global governance. Apparently, the narrator succeeded through personal ambition, entrepreneurship and hard work but his opportunities are heavily controlled by elite-centered institutions i.e. global financial networks, banks, multinational corporations. The narrator was forced to navigate and maneuver existing hierarchies which reinforce systematic inequality. As the narrator’s bottled water business is shaped by global force. As stated in the text: “The key to wealthis to work for yourself and to have others work for you, leveraging your labor by using theirs” (Hamid, 2013).

It reflects how local labor is exploited for profit by multinational corporations with minimal accountability to the workers. Moreover, the narrator’s death as a bankrupt unmasks the fragility of economic success of poor in the face of unaccountable global forces. “Sometimes you work and work and work, and the money you earn drifts somewhere else, where it multiplies in the hands of men you have never met” (Hamid, 2013, p. 88). Thus narrator’s demise illustrates the precariousness of success under broader forces where individual agency is constrained by asymmetrical structures of global governance. The protagonist’s beloved i.e. the pretty girl thus becomes a lens through which the human costs and gendered inequities of rising Asia’s globalized economy are unmasked. She comes from a humble, uneducated and working class background, rendering her social and economic rise through cooking shows and advertisements particularly vulnerable as it is stated in the text

“She did not go to university. She learned to cook from her mother and grandmother. Television offered her a path upward, narrow and exposed, dependent on her smile and her skills in the kitchen. The men who helped her secure sponsorships and advertisements were never merely colleagues. Her face sold products; her body became a billboard. When she fell ill, the sponsors disappeared, and the cameras moved on. She was known to millions, yet protected by no one. In rising Asia, beauty and talent open doors, but they do not keep them open” (Hamid, 2013).

In order to advance her career and secure advertising contracts she has to engage in illicit relationships, reflecting both possibilities and vulnerabilities produced by rising Asia’s globalized economy. Through her illicit and precarious relationships, declining health and ultimately emotional isolation the novelist reflects how globalized media and capitalist forces create opportunities yet expose individuals like women to vulnerable positions and fails to provide protection, care and equity. Through the fragile economic rise and ultimate downfall of the protagonist along with pretty girl’s precarious social and economic position to survive and advance, the novelist illustrates the monopoly of elite-centered institutions and global financial networks that perpetuate inequality. The findings suggest that Hamid’s *How to get Filthy Rich in Rising Asia* highlights the structural unequal distribution of opportunities embedded in global governance, unmasking the fact that economic rise is not purely based on individual efforts rather always controlled by globalized economic systems beyond individual control.

Hamid’s fourth novel *Exit West* can also be considered a literary articulation of the “asymmetrical interdependence” of global governance which grants mobility and security selectively, according to geopolitical dominance and global economic hierarchies. The novel

tells the story of Saeed and Nadia from a war-torn-city to multiple countries through black doors which further expose the human consequences of war, migration and displacement in globalized world where global governance fails to protect vulnerable individuals i.e. migrants. In *Exit West*, Saeed and Nadia migrate from their war torn city through black rectangular door with the help of smugglers. These doors are like teleportation portals which appear suddenly on hidden locations such as buildings and houses and people can pass through them instantly. Firstly, after stepping through the black door they appear in a luxury mansion on the Greek Island of Mykonos where they see other migrants arriving through various dark doors. When Mykonos becomes overcrowded unsafe for refugees, they move from Mykonos to London as Nadia discovered a door in an abandoned house. There, they arrived in an empty house already occupied by other refugees. The tension between migrants and natives creates instability in London so they migrate toward Marin, California. However, this time, they migrate through designated doors sanctioned by governmental authorities, following the implementation of a newly introduced policy regulating refugee movement. These migrants are living in an open area where refugees are working to build new communities. These black doors symbolize the collapse of traditional borders in global migration while making physical borders meaningless in accordance with Held and McGrew's idea of the *erosion of state sovereignty* (Held & McGrew, 2007) in a globalized world. In conventional governance mechanism, the regulation of borders and the control of population movement are considered the most essential functions of a sovereign state. But these black doors destabilize state's authority while operating beyond legal, territorial or administrative mechanisms, undermining surveillance infrastructure, border policing and immigration laws. As along with Nadia and Saeed thousands of other migrants also appear through black doors without passing through official checkpoints. So the declining relevance of state sovereignty is illustrated in the novel through the mobility that no single nation can restrict, monitor or predict. Moreover, the removal of physical journey i.e. borders, deserts and boats also suggests that the real problems begin after arriving at the shelter place where migrants encountered exclusion, biasness, hostility, surveillance and precarious labor conditions. In this way, the black doors also unmask the "*asymmetrical interdependence*" of global governance systems where international institutions fail to accommodate the vulnerable individuals. For example, in Mykonos and London, Saeed and Nadia faced social marginalization, bureaucratic hurdles and crowded refugee camps. Their experiences unmask the "*asymmetrical interdependence*" at the global level because the policies and practices regarding shelter or asylum, work, humanitarian aid and security of migrants are determined and regulated by governments and international organizations while leaving ordinary individuals like Saeed and Nadia without agency. "Most reputable international broadcasters had acknowledged the doors existed and indeed were being discussed by world leaders as a major global crisis" (Hamid, 2017). This quotation reflects "*asymmetrical interdependence*" by illustrating how the emergence of the black doors generates a globally interconnected crisis, yet the power to define, debate and manage this phenomenon rests primarily with world leaders of dominant states and influential international media actors. In contrast, poorer states and vulnerable populations—those most directly affected by the crisis—remain largely marginalized and voiceless within these global discussions. Moreover, their journey also unmasks asymmetric gendered vulnerabilities. Nadia faces gendered social control and patriarchal surveillance which shape her choices even before global migration from war torn city. As she tells Saeed the reason to wear black robe "She wore it so men wouldn't fuck with her. It was safer to be invisible than noticed" (Hamid, 2017). So wearing the black robe does not reflect her religious obligation rather a strategy for safety. Although she runs away from her home and become independent yet she is forced to manage her invisibility in public

spaces to avoid harassment, highlighting the limits of female autonomy. Her vulnerability further intensifies after global migration where as a refugee she is subject to social exclusion, sexualization and radicalization. “In the camps, women learned quickly which spaces were safe and which were not safe. She (Nadia) was aware of being watched, weighed and assessed” (Hamid, 2017). So women refugees are exposed to objectification and sexualized surveillance in global displacement which disproportionately endangers women.

Conclusion

To conclude, we can say that Mohsin Hamid has used his fiction as a tool to construct a compelling literary cartography of global governance in the twenty-first century. Taken together, these readings through the lens of Held and McGrew unmask how Mohsin Hamid’s fiction critiques global governance that sustains inequality, dependency and silenced the agency of poor states in the international structure. *Moth Smoke* reflects how older form of feudal hierarchy is reinforced in new forms of global governance. *The Reluctant Fundamentalist* unmasks the surveillance, suspicion and economic dependency of poor states within the asymmetrical structures of global power. Hamid’s critique of global governance is further advanced while mapping the commodification of life itself. *Exit West* presents migration as both a metaphor and material reality of global interconnection. Through these narratives, Hamid invites the readers to speculate on the asymmetrical nature of global governance and also demand a more humane, participatory and equitable vision of global governance.

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