Male Vulnerability and Victimization: Examining Vassanji's *No New Land*

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Abstract

This study examines how male vulnerability and victimization manifest in M.G. Vassanji's novel *No New Land* as systemic outcomes of racial capitalism, neoliberal labor regimes, and intersectional precarity. It also analyses how Tanzanian masculinities undergo shift in M.G. Vassanji's *No New Land.* The migration to Toronto exposes diasporic men to intersectional precarity specifically the collapse of patriarchal authority under racial capitalism and neoliberal labor regimes. Through Fanonian and Bourdieusian lenses, this paper studies Nurdin Lalani's systemic disempowerment as a breadwinner to menial laborer epitomizes structural vulnerability, Jamal's compensatory hypermasculinity in response to systemic emasculation, Nanji's academic identity negotiation within a racialised job market, and Esmail's direct confrontation with racial violence and its institutional consequences. It reveals how Vassanji's Toronto, a space of symbolic violence brings down migrant men's labor to feminized, racialised servitude, fragmenting static ideals of masculinity inherited from Dar es Salaam. The paper reconceptualizes diasporic masculinity as both a site of trauma and adaptive resistance, challenging narratives of patriarchal resilience in diaspora writing. Drawing on recent research, this paper synthesizes contemporary migrant mental health study to derive policy recommendations for tackling the mental health burden of intersectional erasure on migrant men in Western host countries. This paper contributes to discussions on non-Western masculinities in global migration studies. Furthermore, the argument challenges singular narrative accounts of patriarchal resilience in diaspora literature.

Keywords: diaspora, masculinity, identity, victimization, vulnerability, migration, precarity

1. Introduction

1.1 Historical Context: South Asian Diaspora in East Africa

The Tanzanian-Indian community emerged under British colonial rule when South Asians were brought to East Africa as laborers and small shopkeepers, that is dukawallas, serving as intermediaries between colonial government and local African populations (Mamdani, 1976). The majority of Indian South Africans are the descendants of indentured workers brought to Natal between 1860 and 1911 to develop the sugar industry in this province (Indian Indentured Labour in Natal 1860-1911, 2011). According to Jamal (1976),

Toward the end of 1972 President Idi Amin Dada of Uganda ordered the expulsion of the Asians in his country. At first the expulsion decree was confined to non-citizen Asians about 40 percent of the total 60,000, but the verification of citizenship claims a amajority of those who considered themselves citizens were disenfranchised and they too were ordered to leave the country. (p. 602)

This is a historical calamity that forced Asians for secondary migrations to Canada. Vassanji's characters in *No New Land*, embody this twice-displaced generation: stripped of their socioeconomic status in East Africa, they confront Toronto's neoliberal economy, which reduces them to precarious laborers.

1.2 Contextualizing Diasporic Masculinity

Migration leads to identity changes yet commonly undermines patriarchal power among men in the Global South who often rely on cultural and economic roles to assert their dominance. For, these men, migration creates a troubled duality. The migration process offers economic improvement and cultural renewal but undermines traditional patriarchal power structures established through local gender roles and community hierarchies. For Tanzanian-Indian men like those in M.G. Vassanji's *No New Land*, migration to Toronto fractures the building blocks of masculinity including breadwinning, familial leadership, and social respectability opening them to what scholar Brah (1996) terms the diasporic condition as a state of being here while remembering there. This struggle between preserving inherited ideals and adaptation lies at the heart of diasporic masculinity, where received ideals clash with hostile hostland realities. The novel *No New Land* (1991) by M.G. Vassanji focuses on Tanzanian-Indian migration to Toronto as a lens to examine systemic displacement, fractured identities, and the collapse of patriarchal authority under neoliberal racial capitalism.

In postcolonial contexts, masculinity has long been tied to colonial history. According to Lugones (2007), colonial powers imposed Eurocentric gender norms on colonized societies, framing indigenous masculinities as backward or hyper violent to justify domination. The 1972 expulsion of South Asians from Uganda under Idi Amin serves as a historical context to *No New Land* which forced many Tanzanian-Indian families like the Lalanis into secondary migrations to Canada, where they faced racial capitalism's brutal reordering of labor and dignity.

Vassanji's Toronto appears as a necropolitical space (Mbembe, 2003) in which migrant men lose their social capital. Nurdin Lalani, once a respected shoe salesman in Dar es Salaam, turns into a janitor in a city that bring down his labor to servitude, Jamal, a former Tanzanian lawyer, hides samosas in his briefcase to maintain white-collar respectability and Nanji, an educator, swaps intellectual ambition for part-time teaching positions and Esmail confronts overt racial violence and institutional neglect. These trajectories reflect what sociologist Vosko (2011) identifies as the racialised temporariness of migrant labor within neoliberalism, that is a system that demands constant adaptation and adjustment while rejecting permanence or belonging. This dual displacement creates a profound sense of rootlessness, as characters in *No New Land* struggle to reconcile their Tanzanian-Indian heritage with Toronto's racialised hierarchies. Here, the ghosts of Dar es Salaam, such as communal ties, patriarchal authority, and societal respect, haunt characters in the novel, whose inability to navigate Toronto's racialised environment makes him a "creature of his origins" (Vassanji, 1991, p. 3). The problem affecting diasporic masculinity extends beyond economic precarity. It is said by what Crenshaw (1989) terms intersectional invisibility: the erasure of migrant men's racialised-gendered subjectivities in policy and discourse. Canada is known as the place of multiculturalism, but, it is stated as myth by the leading sociologist Li (1999) as he points out, there are two different objectives of multiculturalism developed, one to promote cultural retention and the other for social equality. But he says that only "the first objective seems to have been accommodated with the various official programs, the latter fell short of being realized due to the political demand" (p. 3). Thus the political, economic, and social equality was not achieved. This obscures systemic racism, framing migrants struggles as personal failures rather than structural violence. In the book *The Dark Side of the Nation*, Bannerji (2000) says that "This reality is what the cultural language and politics of diversity obscures, displaces and erases. It is obvious that the third world or non-white immigrants are not the beneficiaries of the discourse of diversity" (p. 47).

For Tanzanian-Indian men, this invisibility takes the form of contradictory expectations: to assimilate into Eurocentric norms of respectability while preserving patriarchal authority within their homes. The novel addresses the underexplored issue of how racial capitalism reshapes diasporic masculinity and the profound psychic costs this transformation entails. This paper demonstrates that intersectional precarity as a structural condition where race, gender, and class converge transforms inherited masculinities into sites of trauma and vulnerability. Drawing on According to Robinson (1983) theory of racial capitalism, Pierre Bourdieu's concept of symbolic violence, and Frantz Fanon's psychoanalytic framework, the analysis moves beyond celebratory narratives of migrant resilience to reveal the necropolitical underbelly of diaspora. Within this context, characters such as Nurdin Lalani, Jamal, Nanji and Esmail exemplify intersectional precarity, as the patriarchal power they once embodied collapses under the weight of systemic oppression and marginalization.

2. Research Objectives

This study critically evaluates male vulnerability and victimization as systemic outcomes within the context of Tanzanian-Indian migration, as depicted in M. G. Vassanji's *No New Land*. Based on this analysis, the specific objectives of this paper are to:

- To interpret male vulnerability as a structural crisis, not individual failure.
- To analyze how Nurdin, Jamal, and Nanji negotiate fractured masculinities.
- To theorize diasporic precarity through Crenshaw, Bourdieu, and Fanon.
- To advocate for systemic interventions in migrant policy.

3. Review of Literature

Scholarship on diasporic masculinities has progressively turned to intersectionality to analyze how race, class, and gender compound vulnerability for migrant men. Crenshaw's foundational work (1989) on overlapping oppressions, though initially centered on Black women, later has been expanded by researches like Ray (2022) in *On Critical Race Theory: Why It Matters & Why Yous Should Care*,which links Black male unemployment within the U.S. to systemic gendered racism. Similarly, to Collins and Bilge (2020) *Intersectionality,* critiques the exclusion of migrant men from intersectional frameworks, arguing that their labor exploitation under neoliberalism reflects layered marginalization. However, intersectional analyses of South Asian masculinities in diaspora literature remain under explored, particularly those examining the collapse of patriarchal authority under racial capitalism.

The idea of symbolic violence developed by Bourdieu and Thompson (2001) helps to explain how marginalized groups internalize oppression or injustice as natural. *The Invention of the Underclass* a recent work by Loic Wacquant (2022) updates Bourdieu's theory for neoliberal cities, by demonstrating how racialised migrants in places like Toronto use self-blaming narratives to deal with exclusion. This is contextualised by Shams (2020) *Here,There, and Elsewhere*: The Making of Immigrant Identities in a Globalized World, which connects identity challenges among South Asian migrants to global racial hierarchies. Yet Sham's sociological perspective ignores how symbolic violence shapes the gendered performance of masculinities in diasporic fiction.

Based on Fanon (1952), postcolonial psychoanalysis has gained renewed significance. It gave a framework to understand the psychological effects of systemic erasure. Fanon's Colonized psyche is further expanded upon in Ndlovu-Gatsheni's (2020) *Decolonization, Development, and Knowledge in Africa: Turning Over a New Leaf* which argues that migration reactivates colonial trauma through racial microaggressions. Also Puar (2017) in the work *The Right to Maim: Debility, Capacity, Disability* argues how racialised masculinities are pathologized in Western host countries. Despite these developments, Fanonian theory has not been methodically applied to the psychological struggles of South Asian migrant men in literary texts, specifically their hypermasculine performances as a kind of resistance to emasculation.

Based on Melamed (2011) *Represent and destroy: Rationalizing Violence in the New Racial Capitalism*, which investigates neoliberalism's reliance on racialised labor ghettoization has helped rejuvenate and build on Robinson's (1983) notion of racial capitalism. G. Bhattacharyya's (2018) in *Rethinking Racial Capitalism: Questions of Reproduction and Survival* highlights that the cities like Toronto generates surplus value from Brown bodies through feminized, precarious work. In T. Bhattacharya's (2017) *Social Reproduction Theory: Remapping Class, Recentering Oppression* also this extraction is analyzed. However, literary critiques of racial capitalism often ignored diasporic fiction as a site of systemic critique, particularly its depiction of migrant men's labor as racialised servitude which will be studied in this paper.

4. Methodology

This study uses a critical literary approach on M. G. Vassanji's *No New Land*, applying intersectionality of Crenshaw, racial capitalism of Robinson, symbolic violence of Bourdieu, and postcolonial theory of Fanon inorder to examine the diasporic masculinities decomposition. Through a close reading of key characters like: Nurdin's exploitation of labor, Jamal's hypermasculine performance, Nanji's academic precarity, Esmail's confrontation with racial violence, and Nurdin's father's phantom from Dar es Salaam, this analysis finds how systemic forces of neoliberalism and racial hierarchies fracture patriarchal authority. Thematic tracking of motifs like the Roscliffe Park housing complex and comparative analysis of Dar es Salaam's norms versus Toronto's demands reveal the novel's critique of migrant marginalization. Through these lenses, the study bridges literary critique with policy advocacy, proposing reforms to address intersectional erasure in employment and mental healthcare.

5. Theoretical Framework: Deconstructing Diaspoic Masculinity

This study conducts a multi-faceted examination of diasporic masculinity as portrayed in M.G. Vassanji's *No New Land* through the integrated lens of racial capitalism, symbolic violence, Fanonian psychoanalysis, and intersectionality. These interconnected theoretical frameworks collectively shed light on the systemic dynamics that shape and often fragment the identities of migrant men, making them both visible and vulnerable within the diasporic context. By referencing Robinson's (1983) concept of racial capitalism, this analysis argues that capitalism has always been racialised, built upon the exploitation of racialised individuals through both historical and ongoing processes. This framework, further elaborated by scholars like Melamed (2011) in the context of neoliberalism's differential valuation of human life based on race, helps to understand the economic marginalization faced by characters like Nurdin Lalani in Toronto's gig economy. His works to devalued, racialised, and feminized labor, as described by Tithi Bhattacharya's concept of social reproduction work (2017), illustrates how racial capitalism operates within the diasporic space.

To further understand the internalized aspects of this oppression, the study utilizes Bourdieu and Thompson (2001) concept of symbolic violence, which clarifies how dominant power structures are often internalized by marginalized groups as natural. Expanding on this, Loic Wacquant's (2023) analyses of the racialised habitus in neoliberal cities like Toronto highlights how embodied behaviors normalize white supremacy and contribute to the oppresion of racialised individuals. The shame experienced by Nurdin and Jamal's attempts to mimic white respectability within the racially segregated habitus of areas like Rosecliffe Park illustrate the profound impact of symbolic violence, where, as Bourdieu and Thompson (2001) notes, For a prospering philosophical effects, there won't be any need for words.

The psychological effects of colonialism and racism on diasporic identity are examined through the lens of Fanonian psychoanalysis, particularly his seminal work *Black Skin, White Masks* (1952). Fanon's theorization of the colonized psyche as a fractured self, shaped by internalized racism, is further explored in the diasporic context by scholars such as Bulhan (1985), who argue that migration can reactivate colonial trauma through experiences of racial microaggressions and exploitative labor conditions. In *No New Land*, the character Nurdin's depression and Jamal's hypermasculinity can be understood through Fanon's notion of the "epidermalization of inferiority" (1952, p. 4), with Nurdin's anguish reflecting the dehumanization Fanon describes. Jamal's briefcase, which obscures his cultural background while projecting an image of professionalism, serves as a Fanonian mask, a performance aimed to hide the colonial shame.

The analysis ultimately incorporates Crenshaw's (1989) foundational concept of intersectionality, which emphasizes the interconnected of various social categories and critiques analyses of oppression that focus on a single-axis. When applied to migrant masculinities by researchers like Collins and Bilge (2020), intersectionality reveals the issue of intersectional precarity, the heightened vulnerability experienced by racialised men in neoliberal economies due to the overlapping effects of race, gender, and class. The experiences of Nanji, the underemployed part-time instructor, serves as a poignant example of this concept. His qualifications are dismissed due to racial bias, his marginalization due to his religious identity, and the devaluation of his labor due to his class status, resulting in a compounded form of vulnerability that reinforces Crenshaw's (1989) statement that is experience of intersectional would be higher comparing to the

aggregation of racism and sexism. Through this integrated theoretical framework, this study aims to provide a comprehensive understanding of the multifaceted challenges and fractured identities experienced by diasporic men in *No New Land*.

6. Discussion

6.1 Nurdin Lalani

6.1.1 Deskilling, Symbolic Violence, and Embodied Trauma

Nurdin's journey from a middle-class salesman in Dar es Salaam to a janitor in Toronto vividly illustrates the process of racialised surplus extraction (Robinson, 1983) that is characteristic of neoliberal economics. His labor at the Ontario Addiction Center, which involves tasks labeled as unskilled despite their physical and emotional demands, serves as a context where Bourdieu's concept of symbolic violence obscures this exploitation as natural, forcing Nurdin to internalize shame. A gentle violence, imperceptible and invisible even to its victims (Bourdieu, 2001, p. 1) conceals the exploitative dynamics of racial capitalism, leading Nurdin to internalize feelings of shame regarding his job, as reflected in his statement, "They could have made me wear Khaki in Dar" (Vassanji, 1997, p. 251). This self-reproach habitus normalizes class hierarchies, positioning menial labor as a personal failing rather than a consequence of systemic inequalities. As Robinson (1983) argues in Black Marxism, racial capitalism grows on the discrimination of man's value, a process that relegates Brown migrants like Nurdin to precarious and often feminized labor, aligning with Bhattacharya's (2017) understanding of social reproduction work as essential yet devalued and dehumanizing for racialised bodies. Nurdin felt like invisible.

The significant contrast with Nurdin's former work status in Dar es Salaam, where his employment at Bata Shoe Company afforded him patriarchal authority and social respect, highlights the psychological turmoil associated with his decline in status. In Toronto, his work lacks dignity, a phenomenon Bourdieu refers to as misrecognition,wherein oppressive systems are internalized as something one deserves. Nurdin's poignant observation, "He had come down in self-esteem and expectation, grasping whatever odd job came his way, and becoming a menial in the process" (Vassanji, 1997, p. 187), resonates with Fanon's claim that "The black man must wage the struggle on two levels: whereas historically these levels are mutually dependent, any unilateral liberation is flawed, and the worst mistake would be to believe their mutual dependence automatic" (1952, p. 13), framing his depression as a form of embodied trauma.

6.1.2 Intersectionality Precarity and the Destruction of Identity

This decline in status is closely linked to intersectional precarity, a concept drawing from Crenshaw's (1989) foundational work on intersectionality. Nurdin's unemployment i.e, class diminishes his traditional role as the primary breadwinner, as illustrated by the assertion that "First the man of the household had to get work befitting his status. But despite his best efforts, Nurdin Lalani could not find a job" (Vassanji, 1997, p. 91). Additionally his racial identity confines him to marginalized labor. A reality evident reflected in Nurdin's dependence on his wife Zera, who had already "found a job as receptionist" (Vassanji, 1997, p. 81). This reversal of traditional Tanzanian patriarchal roles fractures his identity as the family's economic provider. As sociologist Hondagneu-Sotelo (1994) explains, migration can lead to gendered paradoxes in which men's loss of economic power disrupts established patriarchal structures within households. Nurdin's emasculation aligns with the challenges faced by gig workers, including precarious working conditions, job insecurity, alienation, and reduced well-being like anxiety, depression, insomnia that contribute to psychosocial impacts (Kurian & Madhavi, 2024).

The intersection of these forms of oppression leads to a systemic crisis. Nurdin's depression, sexual frustration, and he started to visit peep shows with friends, these are not only individual moral failures but rather are reflections of how racial capitalism erase diasporic masculinity. These oppressions compound to create a systemic crisis. According to Vassanji his passive response during Esmail's assault by his silence and inaction as quoted in the text "He had not moved an inch, not uttered a syllable, to defend the man" (p. 179). Razack (2008) explains that race thinking which categorizes people by racial descent as deserving or undeserving, normalizes the suspension of rights for racialised groups under the guise of national security. This dynamic mark Nurdin's erasure under neoliberalism. This trajectory of disempowerment reaches a tragic peak when Nurdin is falsely accused and libeled as a rapist. When police questioned him, he replied "I only tried to help her." "I have a daughter her age, would I do such a thing?" (Vassanji. 1997, p. 328), even then no one believed him. This is the situation of migrant in hostland. This libel not only further diminishes Nurdin's dignity and social status but also emphasizes the systemic mechanism which is capable of randomly dismantling the lives and reputations of marginalized individuals in the diasporic environment. The rapidity with which he is identified and denounced in public highlights the vulnerability of his situation and the enduring impact of racial stereotypes on societal views and the perpetuation of injustice.

Through the character of Nurdin, Vassanji offers a critique of the hollow assurances of neoliberal multiculturalism, revealing how racial capitalism relegates migrant men to the status of expendable laborers while simultaneously forcing them into complicity with their own subjugation. The recurring motif in the novel i.e., "We are but creatures of our origins, and the ghosts from our pasts stand not far behind" (Vassanji, 1997, p. 35) diffusing Nurdin's journey, positioning the diaspora as a realm of inescapable colonial trauma. The wider fragmentation of diasporic identity within the framework of racial capitalism, where traditional ideas of masculinity clash with neoliberal expectations, is symbolized by this broken patriarchal structure, leaving people like Nurdin trapped in a state of both erasure and resistance. Brah (1996) asserts that the diasporic experience is shaped not merely by one's place of origin, but fundamentally by the extent to which individuals are permitted to establish themselves in their new environment. This conditional reality can condemn migrants like Nurdin to a liminal existence, stripped of agency and dignity.

6.2 Jamal

6.2.1 From De-skilling to Hypermasculine Response

Jamal's journey from a state lawyer in postcolonial Dar es Salaam to a covert samosa vendor and finally to an attorney in Toronto embodies the systemic disintegration of diasporic patriarchy and the intersectional precarity imposed by racial capitalism's neoliberal labour hierarchies. Jamal's deskilling is explained by Robinson's (1983), in which he argues that capitalism did not emerge as a new system, but rather evolved from the feudal order within Western society, deeply intertwined with racialism. This historical connection means that capitalism and racism developed together, forming a racial capitalism built upon practices like slavery, violence, imperialism, and genocide. His Global South competence is dismissed by the Canadian labour market, which forces him into informal, feminized jobs despite his exceptional professional credentials from Tanzania. Migrants lose their power and skills in Western labour markets. The humiliation is highlighted by Vassanji, who notes that Jamal "clutching the same briefcase that had hidden secrets of state but was now hiding samosas destined for sale at the nearest tuck-shop" (Vassanji, 1991, p. 139). The briefcase he once carried as a symbol of bureaucratic authority in Dar now secretly conveys samosas. Because migrant men like Jamal are stripped of their social capital. A structural result of this displacement is Jamal's broken patriarchy, or the breakdown of his inherited power as a postcolonial elite. This is referred to as a displaced patriarch forced to reconstruct masculinity on hostile territory by Morrell and Ouzgane (2005), while in Dar his legal job solidifies his patriarchal standing, while in Toronto his samosa-selling undermines it. Fanonian emasculation is mirrored in his psychological disintegration under this institutional aggression. He urinates on a white woman after she calls him "Paki", which the narrator describes as "sheer energy and anger expressed" (Vassanji, 1991, p. 195). This hyper aggression is explained by Fanon's (1952) examination of the colonized subject's powerful revenge against the internal representation of racial humiliation. Jamal turns from a racialised object to a feared aggressor by using his body as a weapon to reverse his abjection.

6.2.2 The Illusions of Integration: Fractured Self-hood and Conditional Belonging

The symbolic violence of conditional inclusion is further exposed by Jamal's eventual success as a Toronto lawyer, which is characterized by a detached professionalism and fancy cars. His patriarchal identity is further shattered by this advancement, which calls for cultural erasure. According to hooks (2004), "Patriarchal masculinity insists that real men must prove their manhood by idealizing aloneness and disconnection" (pg. 112), in the same way Jamal also disconnected from his known people. Jamal absorbs Canada's racial hierarchy when he became lawyer, he maintained a proper distance between a lawyer and a client as quoted "Professional conduct demanded it. He maintained this distance by putting between himself and them a secretary" (Vassanji, 1991, p. 284), turning his humiliation into hate for lower-class South Asians. However, the strategy causes a great deal of social isolation and a visible but gradual alienation from the very diasporic group he now serves. Racial capitalism, according to Robinson (1983), thrives on these shattered bonds, forcing oppressed people to police one another for scraps of privilege, a phenomenon Crenshaw (1991) refers to as the intersectional erasure of overlapping oppression.

Vassanji's depiction of Jamal's superficial success concludes in his declaration to Nanji, "Wow, man! This is it. Now you are beginning to live. Come out of your shell, Nanji, and you and I will hit this town hard – " (1997, p. 290). This serves as an angry defence of the adaptive violence inherent in racial capitalism. Jamal's process of assimilation is predicated on self-erasure by discarding his diasporic identity to fit in to white institutional standards, he transforms into what Lowe (2015) put forward the term "racial capitalism captures the sense that actually existing capitalism exploits through culturally and socially constructed differences such as race, gender, region, and nationality, and is lived through those uneven formations" (pg. 149).

6.3 Nanji

6.3.1 Academic Precarity and Neoliberal Erasure

Nanji's journey from a renowned academic in postcolonial Dar es Salaam to a constantly unstable part-time lecturer in Toronto serves as a clear example of how racial capitalism intersects with the erasure of diasporic intellectuals. Nanji is a ghost in academia's neoliberal structure since his trauma is largely caused by the institutional devaluation of Global South intellect, as compared with Nurdin's economic emasculation or Jamal's hypermasculine compensating attempts. His temporary work at Woodsworth College is symbol of the casualization of academic labour as said "Among the most serious consequences facing faculty in the United States under the reign of neoliberal austerity and disciplinary measures is the increased casualization of academic labor" (Giroux, 2014, para. 111). Even though he has a scholarship to a "prestigious American university" (Vassanji, 1991, p. 144) and other outstanding Tanzanian credentials, he is only allowed to attend evening sessions, and students devalue his knowledge by asking unwanted questions. This experience aligns with research showing systemic devaluation of foreign credentials in Canada, where immigrants with non-Western qualifications face deskilling and underemployment despite their expertise (Creese & Wiebe, 2009). By contrasting Nanji's intellectual ability with his social invisibility, he is frequently misidentified as "a labourer and even a shopkeeper", (Vassanji, 1991, p. 154). Vassanji highlights this racialised precarity. This phenomemom, which Bourdieu refers as symbolic annihilation, represents the systematic destruction of diasporic men's cultural capital within the frameworks of white supremacist hierarchies, embodied in this form of symbolic misrecognition.

6.3.2 Epistemic Violence and the Mental Health toll of Fractured Identity

Nanji is marginalised in both the economic and intellectual spheres. This reinforces Ndlovu-Gatsheni (2020) terms the coloniality of knowledge, which describes how Eurocentric knowledge regimes suppress and appropriate non-Eurocentric knowledges, portraying them as inherently deficient or perpetually behind. His Tanzanian education, while elite in Dar es Salaam, is made unintelligible in Canada. Vassanji effectively reveals the psychological costs of this epistemic abuse when students question his authority or colleagues patronisingly ignore his papers. In Cesair's perspective in host lands, migrants especially african descent are consider as "bestial brutes" (pg. 27). The trauma of what Spivak (1988) called the systemic silencing of those without power is clearly reflected in Nanji's inner turmoil. The mental health implications stemming from this profound intersectional vulnerability are considerable, leading to Nanji's eventual resignation, as evidenced by his pathetic attempts to enhance his living space after Jamal's visit. Socially alienated from both the immigrant community of Rosecliffe Park and the academic elite of Toronto, Nanji's extreme loneliness exemplifies what Crenshaw (1989) calls intersectional dislocation, in which intersecting oppressions like race, class, migrant status severely hinder diasporic men's sense of belonging. Unlike Jamal's compensatory hypermasculinity or Nurdin's economic disenfranchisement, Nanji's fight is essentially existential; it centres on a scholar whose identity is directly related to intellectual respect, which is now systematically denied. Vassanji's depiction of Nanji as silent, simmering, and socially unmoored, questions simplistic interpretations of patriarchal resilience by showing him as a victim of the adaptive violence of racial capitalism, where his intellectual core is gradually destroyed.

6.4 Esmail

6.4.1 Overt Racial Violence and Physical Vulnerability

Esmail's journey in *No New Land* exposes the clear and physically damaging side of racial capitalism and provides a sharp contrast to the more subtle types of symbolic violence that Nurdin and Nanji encountered. Esmail is especially vulnerable to direct racial hostility since he is a younger, assertive immigrant. The physical view of racialised subordinity can be observed when he is brutally attacked by a white man, in which he is severely beaten. The incident is described by the narrator with terrifying immediateness, Esmail, punched in the stomach, had been thrown down and was crying in horrible, pathetic moans, "Save me, save me, I have done nothing" "But Esmail couldn't get up. An attendant arrived, then two policemen from the street. Brakes screeched somewhere along the tracks in a tunnel, in which a light was now visible. An ambulance arrived, Esmail was removed, taken away on a stretcher" (Vassanji, 1991, p. 179). This incident is a reflection of Toronto's underlying racial hierarchies, where minority racialised individuals are considered violable and expendable.This physical trauma supports Fanon's (1952) argument that the body is a fundamental site of colonial hostility because, for the racialised subject, it acts as a screen upon which the white man shows his own dreads. Contemporary studies on racialised violence in urban areas confirm this pattern; for example, a 2020 report by the Ontario Human Rights Commission documented a significant rise in hate-motivated attacks against racialised minorities, highlighting how systemic racism frequently results in bodily harm.

6.4.2 Resistence within Institutions and its Mental Scars

Esmail's reactions to this violence he faced moves beyond personal vengeance, evolving into a structural form of resistence within institutions. Unlike Jamal's hypermasculine aggression or Nurdin's internalized feelings of shame, Esmail directs his trauma into a struggle for justice through established legal channels. His continual search of legal justice and his subsequent institutionalization, stemming from his psychological distress, can also be read as a desperate effort to challenge the system that harmed him. The absence of justice within these institutions, which are inherently influenced by racial prejudices, exacerbates his trauma. Vassanji portrays his declining mental health characterized by paranoia and his increasingly agitated speech are as direct outcome of this systemic betrayal and the re-traumatization by a system that fails to safeguard him. Esmail's tragic trajectory highlights the ultimate failure of neoliberal multiculturalism to genuinely protect racialised migrants, ultimately making his body and mental well-being vulnerable to systemic violence.The whole necropolitical reality of the new land is revealed by his story, which supports Razack's (2008) claim that racialised male bodies are regularly denied and considered worthless within Western legal and social frameworks.

7. Conclusion

In conclusion, M.G. Vassanji's *No New Land* powerfully illustrates that the disintegration of diasporic masculinities is not a result of individual failings but rather the consequence of intertwined forces of racial capitalism, neoliberal labor exploitation, and colonial hierarchies. The male characters Nurdin Lalani, Jamal, Esmail, and Nanji represent the systemic precarity encountered by migrant men in Toronto, a city that presents itself as a multicultural sanctuary while functioning as a site of symbolic violence.

The novel's male protagonists vividly embody this systemic precarity. Lindsey (1997) explains that gender, which is assigned at birth, acts as a master status, influencing nearly every aspect of an individuals's life. But here, Nurdin Lalani's precipitous fall from respected breadwinner to menial laborer, forced into feminized roles, epitomizes the racialised deskilling inherent to neoliberal economies, where Global South credentials are deliberately devalued and patriarchal authority collapses under economic emasculation. He confirms that migrant men like him frequently feel doubly emasculated by racialised markets and domestic shifts. A Fanonian response to systematic humiliation is also reflected in Jamal's trip, which is characterised by hypermasculine posturing and hatred for his former community. This performative assimilation replaces genuine cultural identity for conditional, fake respectability. Nanji's academic marginalisation represent sharp contrast to the subtle violence of this integration; often mistaken for a labourer and even a shopkeeper despite his intelligence, his experience exposes the epistemic violence of colonialism, where non-Western knowledge is considered as fundamentally

inferior. Lastly, Esmail's direct experience of overt racial violence and the institutional neglect highlights the physical vulnerability of racialised male bodies and exposes the profound failure of neoliberal multiculturalism to genuinely protect them.

Collectively, these narratives portray Toronto as a necropolitical environment that breaks down static concepts of masculinity that were carried over from Dar es Salaam and treats migrant men as insignificant labour. They faces inability to restore homeland masculinity in host nations which are framed by racial capitalism. Thus, broken patriarchy is reframed in Vassanji's novel as a collective trauma, clearly showing how systemic forces, not personal failings, destroy the worlds of diaspora men.

Vassanji's criticism forces immediate policy changes to address the severe harm intersectional erasure causes to mental health and eliminate structural injustices. This harm manifests in conditions that profoundly impact physical well-being, particularly for vulnerable migrants. As Raj and Kumar (2024) explains:

Mental health problems, like chronic stress, anxiety, or depression, have the potential to trigger the body's stress response. Extended activation of the stress response can result in elevated levels of stress hormones, like cortisol, which potentially contribute to various physical health issues, including cardiovascular problems, digestive disorders, and an impaired immune system. (p. 81)

This direct physiological link set the critical need for the interventions Vassanji demands. This requires the adoption of credential recognition programs worldwide, such as Germany's Recognition Act, in order to independently validate migrant credentials and to fight racialised deskilling. By establishing fair pathways for scholars from the Global South, whose knowledge is frequently erased under Eurocentric hierarchies, universities can address epistemic violence. Furthermore, in order to address the complex, multifaceted trauma of fractured identities whether it be Esmail's experience of racialised violence and institutional betrayal, Jamal's performative masculinity, Nurdin's internalized shame, or Nanji's intellectual anguish, mental health services need to be redefined through culturally competent frameworks.

These interventions, grounded in anti-racist and transnational solidarity, critically confront the necropolitical framework of neoliberal host nations. By conceptualizing diasporic masculinity as a form of adaptive resistance instead of simply patriarchal endurance, *No New Land* calls upon scholars and policymakers to prioritize non-Western perspectives within the global migration narrative. The novel's powerful critique of racial capitalism transcends literary boundaries, serving as an urgent call to action: to dismantle the hierarchies that render migrant men as hyper visible laborers yet invisible individuals, and to authentically reconstruct systems that respect their complete humanity. Fanon (1952), on the final page of the book, he states that both black and white, colonizer and colonized, must move away from the inhuman voices of their respective ancestors so that a genuine communication can be born. Unfortunately, this message is still relevant today, even though *Black Skin, White Masks* is a harsh condemnation of colonialism. Until such changes occur, the vision of a new land remains a necropolitical mirage, a boundary of survival rather than belonging, where the echoes of loss and yearning resonate more profoundly than any transient sense of resilience.

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