



RESEARCH PAPER

Deterioration of Nationalism under Globalization in Ayad Akhtar's  
*American Dervish*

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PAPER INFO	ABSTRACT
<p><b>Received:</b> March 30, 2022</p> <p><b>Accepted:</b> June 27, 2022</p> <p><b>Online:</b> June 30, 2022</p> <p><b>Keywords:</b> Culture, Globalization, Hybrid, Immigration, Nationalism, Traditions</p> <p><b>*Corresponding Author:</b>  sundas.bashir@ ell.uol.edu.pk</p>	<p>This paper endeavors to analyze how Nationalism is dismantling in the hands of western society under the so-called concept of globalization. People of third-world countries especially Pakistan have engaged themselves in various social concerns and prefer moving somewhere else for a better quality of life. Political as well as socio-economic instability has compelled the people to move into different domains of life, distanced from their birthplaces and relationships to settle and work in foreign countries. Moreover, in the people of Pakistan, cultures are so deeply woven that it becomes difficult for anyone to absorb the foreign culture. Consciousness is raised when people face cultural differences and feel marginalized. Under the theoretical framework of Nationalism, the concepts of Anthony D. Smith, Hobsbawm, and Anderson have been taken to analyze the selected text <i>American Dervish</i>. This research is an attempt to reveal, how Pakistani immigrants struggle to get back their traditions and beliefs inherited from their ancestors in a new world of broader possibilities that is enticing and threatening. This study concludes that globalization is ripping national identities to pieces.</p>

Introduction

Culture adoption has become very common in our society. Globalization is the foremost reason for such rapid adoption or sharing of culture and traditions among societies. It is the main factor in the decline of national values as well as the domination of western society over third-world countries like Pakistan. We can say that the loss of culture is the outcome of rapid globalization, swift transfer of knowledge, technology, manpower, and ideas, from one country to another due to which our culture is fading out. In the postmodern era, it has become a trend that our youth prefers to settle in foreign countries. The focus of the present study is that due to a shortage of ethnocentric values among natives, there is a gradual decline in our culture. People are no more ethnocentric. Globalization in some ways is dismantling nationalism. Immigrants while during their stay in foreign countries away from their cultural legacy, customs, traditions, and religion struggle to absorb their culture but at last lose their own identity and their nation. Ethnicity, Culture, and traditions are three interlinked features that influence identity formation. Nationalism and globalization are opposite to one another and therefore intended for the relationship of conflict and confrontation.

Literature Review

Individuals are identified first with their nation; in fact, their lives are regulated by the nation in which they were born. A nation or a state determines all the elements of nationhood such as education and welfare, trade and travel, war and peace, etc. The basic root of Nationalism is a belief that all those who shared a common history and culture should be sovereign, united as well as distinct in a separate homeland surrounded by a recognized boundary. The concept of "Homeland" gives identity to the members of a particular nation. Basically, at the root of "Nationalism" is a certain vision of the whole world and a certain kind of culture. According to this vision, mankind is naturally divided into separate and distinct groups of history and culture which are called nations. Each nation is unique and different from the other one and also has peculiar norms to make the family of the nation. Each nation shapes the identity of its members because of its specific culture which molds the individuals of a nation. Kathryn also shares the same opinion and writes about the role of culture in the definition of identities: "Identities are produced, consumed and regulated within culture creating meanings through symbolic systems of representation about the identity positions which we might adopt." (Woodward p.2 1997) In a strong nation, every member is inculcated with a love of country and peculiar virtues of their nation. A true citizen always retains patriotic behavior and loyalty toward his nation. Nationalism demands that in a moment of crisis true citizens should always show fervent devotion and passionate obedience.

Historical culture shapes the identity of members of a specific nation and also binds them in a certain chain. A man (citizen) identifies himself through his relationship with his forefathers, and with the norms, and traditions that shape his character. History paves how society grows and develops shortly. The cultural and historical background provides one a sense of identity and helps to understand the immense complexity around the globe. It enables one to deal with the issues of the present and future. As Edward Said explains this fact, "We live of course in a world not only of commodities but also of representation, and representations of their production, circulation, history, and interpretation – are the very element of culture." (Said p. 66, 1994)

A "Nation" is a group within a certain boundary with unique history, culture, and a definite territory that provides a single economy with equal citizenship rights to all individuals. In the same manner, Nationalism fuses a theory of society and state with a prescription for the nourishment of cultural traditions and norms, that weds a cultural account of politics to an ethnic origin. But one of the superlative goals for a nationalist individual is "National identity" or "Nationhood" which demands a separate state of authentic self-expression in which a historic community realizes its unique qualities. Alternative names of Nationhood are cohesion and autonomy or in other ways, it's a laborious struggle of self-regeneration. This arduous struggle nourishes a deep bond of emotional solidarity between citizens of the same society. Although Nationalism divides human beings into unique cultural communities which are called nations, on the other hand, a "Nationalist" continually strives to preserve and understand the world of a nation. They guard their sovereign state, and to immerse themselves and their identities in their historic community, they strike in the deep roots of their native soil.

Shared history and cultural codes form a frame of reference to generate feelings of belonging or "One people" among the members of the same nation. Stuart Hall defines the same concept in his first model of "cultural" identity." 'cultural identity or shared culture, a sort of collective 'one true self,' hiding inside the many other, more superficial or artificially imposed 'selves,' which people with a shared history and ancestry hold in common." (Hall p.223-26 1998) Today term "Nation" is strongly associated with culture and it would not be wrong to say that cultural groups are "really" Nations. The ethnic nation is closely related to the rhythms of nature and is essentially a historical or cultural entity. This cultural entity is often

religious on the other hand human associations with native soil and territory are common in any culture.

In short, Nationalism is a cultural doctrine, which promotes the cultural identity and autonomy of a nation. As a matter of fact “Nationalist movements” are motivated by the assurance of a particular culture to preserve its norms, language, and tradition. The point here is that Nationalism is a cultural protector that brings societies back to their traditions and values. According to Beyer, modern developments result in religious and moral decline, loss of ethical values, and fade of Nationalism. So, the solution is to return to religious norms. (Beyer,1994 ) Nationalism is the name of feelings of attachment to a country and countrymen it’s the foundation of social solidarity but my point is that it (Nationalism) losses its importance through increased independence. Apart from this increased globalization is also weakening the national borders and if it continued, ultimately will convert the whole world into a single global. In short under these circumstances “Nationalism” is losing its power and to maintain its creditability national elements such as norms, traditions, and national borders should be saved.

## **Material and Methods**

### **Theoretical Framework**

The basic plan of investigation is directed from the studies of nationalist, Anthony D Smith and Hobsbawm. Anthony Smith’s ethno-symbolist approach to culturalism and ethicist school of thought is considered one of the best examples of nationalism studies, which states that in the modern world national ideal is most universal and persistent as compared to all visions and faiths that compete with man loyalties. According to him other visions have achieved more spectacular temporary success in one country and have pushed man towards more terrible and disastrous acts. According to Anthony D Smith (1991), “No other ideal has been able to reappear in so many different guises, or to suffer temporary eclipse only to re-emerge stronger and more permanently” (Smith, p.1). As compared to nationalism no other vision has erected its mark so thoroughly on the map of the world as nationalism does. Every human being is identified by his nation, and his life is also regulated by the nation-state in which he was born. All aspects of one’s life like “war and peace”, “trade and travel”, and “education and welfare” are determined by the nation-state in which he resides (Smith, p.1). His main purpose is to explain the concept of nationalism by centralizing on cultural factors and pre-modern continuities to whom Smith terms ‘ethnic’. Smith claims that the modernist pattern of nationalism gives insufficient attention to national identities as well as to the myth-symbol complex, and of ‘myth-memories in modern nations and nationalist movements: especially the myths of the ‘golden age’ and of ‘ethnic origin’ which are powerful tools for nationalist mobilization. Smith (2012), summarizes Rousseau’s ideas in the following words: “A nation must have a navel, and if it has not got one, we must start by inventing one.” On the other hand, Hobsbawm (1990), gives various stages for the development of nationalism and these are:

- According to the first phase, the ideas of the nation should be purely cultural and folkloric.
- While the second phase tries to raise consciousness and organize the nation.
- And final stage demands the birth of a state through which nationalist movements acquire mass support and occurrence.

In Invention of traditions, Hobsbawm argues, that we can best understand a nation by understanding its traditions. These traditions inoculate certain values which automatically imply links with the past. According to Smith Nationalism does not require

that all members of a nation should be alike but they should feel an intense bond of solidarity (is unity as a group or as a class that is based on unities of interests, objective standards, or sympathies. It refers to the ties in a society that bind the people together as one. The meaning of the word "Culture" is a group or community with which an individual share common experiences that shape the way we understand the world. It consists of groups that we are born into, such as gender, race and national origin, etc. Culture consists of various elements such as language religion politics norms etc.

"The ethno-symbolist approach lays special emphasis on the subjective components of national identity, while simultaneously underlining the sociological bases of collective cultural identities, like ethnics and nations" (Smith,2002). Nationalism builds on pre-existing kinship (web of social relations between different groups) religious and belief systems. Smith views that a nation must have common understandings and goals, feelings, and ideas that bind the population together in the homeland, apart from this they also have a measure of common social culture and civic ideology. Smith explores the origins of nations and national identity and finds them in ethnic identity as a pre-modern form of collective cultural identity. Culture is preserved and passed through generations which include norms, traditions, beliefs, and the value system of a society. Culture is a structure that ties the members of a society in a bond. On the other hand, Identity is the perception of self or in simple words, one's view of how we are unique from others. But it cannot be denied that racial, cultural, and ethnic identities form part of one's identity and identity whether personal or social changes with migration, assimilation, and acculturation.

## **Results and Discussion**

Nationalism and globalization are two different phenomena. Both of these cannot be merged into each other. The term nationalism refers to the feelings of attachment to one another among the members of a nation, and a sense of pride that a nation has in itself (Kacowics, 1998). "Nationalism is in itself an international ideology, which can be used to promote and defend a particular culture and a way of life." (Godfrey, 2008) The basic demands of nationalism and statehood are language, culture, traditions, past histories, and ethnicity. According to John Stuart Mill, nationalist appointments depend upon these demands. National identity could only be maintained when someone preserves the nation. Culture, religion, moral values, and language all are pillars of national identity if any nation losses, any one of them will lose national identity. The national pillars give birth to an ideological basis. These pillars force collective national identity to express a single national culture. According to Riggs (2002), "Individuals can practice sovereignty only when they share a common sense of solidarity that is based on shared norms and traditions. This definition of solidarity gives a reified concept of nation. "On the other hand, globalization is the elimination of barriers to trade, communication, and cultural exchange. Globalization is the antithesis of nationalism as it suggests that there are no boundaries just one globe." (Godfrey, 2008) The importance of nationalism diminishes, as Attale (1991), says that "gradually our world is geographically changing due to continuous shrinking and expanding, coming closer and closer that engulfed the national borders. In such a way with the rapid growth of Globalization nationalism has lost its power to keep the people of the same culture within one boundary. Moreover, Globalization is responsible for colonization which influences the intellectual property and cultural rights of the host country. Global access to modern innovation and information is playing the role of a bridge to acquire cultural property and information. Many people view "if it is out there it is free for the taking" as including various cultural norms such as sings, rituals, traditions, national anthems, and other cultural artifacts as well. These icons of a culture a considered a living heritage and are an integral part of identity. (Smith 2000)

Cultural traditions and common inheritance build national identity and a sense of brotherhood among masses of the same nation. National identities seem to be blurred when members of a nation neglect their moral values. As in the case of the nationalist study *American Dervish*, the story of Hayat (protagonist of *American Dervish*) clarifies how nationalism is dismantled in the hands of globalization. "That's why I always tell you, beta (son) . . . Don't end up with a white woman." (Akhtar, 2012, p. 26) The selected line shows the clash between the two cultures. Our culture has defined some boundaries as well as some rights and responsibilities towards our relationships but Naveed (Hayat's father) ignores the norms made by his own culture as well as his relationships. He finds his identity in befriending other white women which is not eastern culture. As a result, his family bond breaks, and his relationship with his life partner as well as his son fall asunder. Naveed ignores his family, neither he fulfills the rights of his wife nor gives her any feelings of attachment so, ultimately she is disappointed with their relationship describes her feelings in the novel as, "All I wanted was to know how he was feeling! That's all! And if he didn't want to say anything, he should just tell me. But no! Instead, he finds a way to hurt me. He's a cruel man" (Akhtar p.144). Under these circumstances, she leads a miserable life and she does not want that her son follows the path of her husband. So, she advises her son not to become like his father and destroy his life with a white woman that is not our culture. The term "nationalism" is normally described by two things, (1) behavior or manners performed by members of a nation in their daily life, and (2) The first aspect refers to the behavior of a group of people that involves the idea of national identity because members of different nations differ from each other based of their attitude towards traditional as well as cultural ties. The second aspect refers to the action in search of sovereignty. Bhugra, (2001) notes that cultural identity is represented by various elements such as religion, language, rites of passage, norms, and leisure activities. If these elements are not followed by an individual (as an adult), make up a key component of an individual's cultural diversity. The element of religion preserves values within the community and substitute an intense bond of belonging. While on the other hand rites of passage are responsible for the development of an individual's cultural identity within a specific cultural group. Language also (written and spoken) is a cultural marker; only by following these rites and rituals one can preserve his identity otherwise his identity totally will be crushed in the hands of the host society. Just like Naveed (Hayat's father) and Hayat (Protagonist of the novel) who were greatly influenced by western society diverted their identities.

Shulman (2002), describes that national, racial, and traditional principles of relationship coincide in different countries. Although, minor cross-cultural differences exist due to differences in the locality. Similarly, Jones & Smith (2001) conclude that "distinctive discourses and policies on national identity, associated with specific religious, social, economic and historical trajectories, do not prevent people around the developed world from thinking about national belonging in very similar ways" (p. 58). Globalization is becoming a reason for all threats to Nationalism. In fact, at present, people's movement into different territories is more as compared to past histories. They have engaged themselves in various social concerns, and political as well as financial unsteadiness has forced them to shift into other areas away from their places and relationships. In foreign places, they face cultural differences, and ultimately, they forgot their own culture and identities. Culture is the main factor that ties people into one bond. As Burner points out, "Culture, history, and ethnicity are three central and closely intertwined aspects which influence identity formation" (Berner, p. 11). "But neither of my parents was particularly religious, and I heard more tales from mother about father mistresses than anything else. Deep down, Mother was a believer, but the years later she'd spent with her father who thought religion was for fools had trained her I think to check her religious impulses." (Akhtar, 2012, p.49) Since Hayat's parents, Naveed and Muneer, are nonreligious, Mina takes the accountability to fill this space in Hayat's life. Hayat never hears any religious stories from his parents; all he hears from his mother are her stories about his father's white mistresses (*American*

Dervish 33). By the time Mina Ali comes to the States, Hayat, who has been captivated by his counselor Mina, begins to study some of the Islamic canon: how to be a dervish and how to memorize the Quran. It is only Mina who cares about teaching Hayat the Islamic doctrine: his parents, on the other hand, do care nothing about this point. "There's Hayat's father, a lay humanist who does not want to be bound by the limits of scripture." Further, his mother turns a deaf ear to these religious creeds. Young Pakistani men in this study identify themselves as being in between the migrant Culture and that of the new host society. For example, Hayat Shah seems to try to absorb himself into western society as far as he still holds on to his leftover doctrine, which he has inherited from his homeland Pakistan. Hayat represents the young people, while his parents represent the older ones. Hayat finds his happiness in befriending the Jewish girl, Rachel by discarding the Islamic tenets, taught by his counselor Mina; at the same time, his father finds his happiness in friendship with his workmate Nathan Wolfsohn, a Jewish professor. When someone discards his moral and national values and tries to assimilate into the host culture ultimately loses his identity. So, the cultural and moral values of a nation are elements of nationality.

Religion is an important element of national identity. Religious rituals and beliefs, even if not followed as an adult make up a key component of an individual's cultural identity. Religious context endorses an intense feeling of identity that transcends the concept of self which establishes an adolescent identity formation. As a matter of fact, by offering ideological, social, and spiritual context religion provides a distinct platform for identity exploration. In short, religion is a key factor in the cultural identity of many people. Every religion set the boundaries of rituals, norms, and traditions for the identification of the members of that particular religion. Rituals, sacrifices, art, and prayers are the ways through which people show their allegiance to a particular religion. When someone deviates from all these ways then ultimately, he loses his affiliation with his religion and culture as well. "That's why we don't drink, Kurban, because it impairs you. It makes you foolish" Drops of viscous yellow-orange dotted the edges of her lips as she chewed and spoke. "Give a Muslim man a drink and watch him run after white women like a crazed fool!" (Akhtar, 2012, p.27) Naveed represents a loss of Islamic identity, for him, religion will not do well for people and they should renounce it. He says, "Religion, my friends . . . is a topic for fools. And this conversation is the living proof" (American Dervish 130). So, he broke all the boundaries of his religion as well as his culture, he finds no shame while eating or drinking any haram (forbidden in Islam) food like alcohol. Muneer still believes in her cultural as well as moral values so she advises her son, Hayat, as a Muslim as well as Pakistani should abstain from alcohol. She adds that we as Muslims should be thankful to our Lord who has bestowed us with a lot of blessings. She says when a Muslim takes a bottle of wine then nobody can save him from his destruction. Religious rituals are important in the development of an individual's cultural identity, following these rights or rituals is bound to influence the degree to which an individual cultural identity will be accepted within the cultural group. "*We don't go church, Hayat. We're not Christians; we have to draw the line somewhere". It is not a church, Mom. It's playing games and eating ice cream. "At a church". "Outside. At the school, too."* (Akhtar, 2012, p.38). As Hayat was settled in the US for many years, his parents discarded their moral values. So, as a result, he is unaware of his moral values. Even he did not know what the difference between a mosque and a church is. He did not know, that where Muslims should go to perform their religious duties. In the selected lines Hayat seems to go inside Church while his mother prevents him. Although she was not a religious lady, still religious values of her religion were alive in her, so she wanted to realize to her son that there should be a borderline between us and Christians. She wanted to realize that Pakistani culture (Muslim) is entirely different from Christians. The selected lines of text are trying to convey the fact that there is a border borderline between two cultures, and nobody can cross this border. In case someone crosses this border then the individual will lose his/her identity. Due to cultural, religious, and other differences, Pakistanis are facing different challenges there, and at the same time, different

national ideas of two different masses (Native Americans & emigrant Pakistanis) have greatly affected the individual immigrant lives. Pakistanis immigrants are considered as others due to their skin color, occupation, and cultural and religious differences.

On the other hand, through growing immigration, globalization introduces many risks to nationalism. From a cultural and traditional point of view, when more people immigrate to another country, they affect the social structure and change the demography of that country, which results in decreasing the sense of nationality. Godfrey describes that the migration of people from 3<sup>rd</sup> world countries to western nations is a result of globalization which resulted in racial and cultural tensions in many parts of Europe and America (Godfrey, 2008). Therefore, such changes and challenges have affected the protective framework of the small community and traditions replacing these with many larger globalize trends. As a result, individuals lose psychological support and a sense of protection provided by their traditional settings. "But I don't want to see you end up as Maulvi, Hayat." Maulvi was another name for an Imam. Mina chuckled. It is just Namaaz, Naveed. I hardly think teaching him to pray is going to make him end up as Maulvi. Who would he become a Maulvi for? This is not Pakistan." (Akhtar, 2012, p.64) Naveed was living in the US for many years, and during his stay, his religion was changed. He (Naveed) called them hypocrites (Muslims living in America). During his stay in a globalized society neither did he perform Namaaz for a single time, nor told his son about Namaaz. After Mina's arrival when she started to teach Hayat about Namaaz, Naveed begins to criticize him that I do not want to see him like this. According to him, moral values should perform only in their homeland (Pakistan) not in a globalized society. Mina tried to correct his view. To Naveed, religion would do no good for the community, hence, people should renounce it. He says, "Religion, my friends . . . is a topic for fools. And this conversation is the living proof (American Dervish 130)." Thus, he believes that going to a mosque to pray is a type of stupidity, and people who go to the mosque are idiots. "There are idiots enough here for someone to lead. . . Chatha and all those stooges with their masjid on the South Side. Be grateful you don't know any of them yet (American Dervish 48)." No wonder, then, that Naveed scorns all aspects of religion, as stressed by Randy Boyagda when she says: "Hayat's father is a philandering alcoholic neurologist who wears his atheism proudly, scorns the local immigrant Muslim community, and regards all religions, and Islam in particular, as backward and embarrassingly crude. "As Naveed forbids Mina from training the doctrine of Islam to his son, and the Quran, in particular. Mina says: "Your father asked me not to participate in your religious study anymore. He made me a promise and ... I honor his promise. I am his guest, after all (American Dervish 240)". To maintain nationality, an individual should not only preserve his cultural values but also maintain the boundaries of his community. When someone breaks the limits of his boundary, then surely, he will lose his national identity. Like Naveed who not only rejected his moral values but also broke his community and rejected the company of his members like Chatha and always liked the company of western people, Nathan, etc. This was the reason that has discarded his own culture.

Partha Chatterjee signifies the values of cultural elements, as well as the irreducibility of its knowledge and testimony. He constructs an association between hegemonic nationalist discourses of western societies, which according to Anderson, gives modular forms for grouping by nationalist elites in Asia and Africa. He also stated that indigenous nationalism has been generated by western elites. Chatterjee also revealed, typically, the nationalist discussion of Asia and Africa both derives from Western mock-ups and at the same time opposed a 'material' outer world dominated by the West and the colonial state, to an inner, 'spiritual' domain which was the preserve of the national culture being created by indigenous elites since the mid-nineteenth century (Chatterjee, 1986). Cultural identity is important to define basic sociological terms of identity to understand cultural identity. It includes the social ideology, norms, and beliefs of a society, and can be

passed on from generation to generation. In other words, Culture has been defined as "features" that bind the people together as a unit. Identity is the totality of one's perceptions of self or how we as individuals view ourselves as unique from others. Bhugra notes that racial, cultural, and ethnic identities form part of one's identity, and identity will change with development at a personal as well as a social level along with migration and acculturation. "My heart yearned to pray. I put my hands out before me in the Muslim style and tried to conjure the heartfelt fire I knew so well from back when Mina lived with us. But my words rang hollow. Like sounds spoken to the deaf, or worse, to no one at all." (Akhtar, 2012, p. 317). Throughout the novel, Hayat struggles to find his identity. In the company, as a Muslim, he tried to find out his identity but western society around him influenced him negatively, and gradually he moved away from his real norms. On the other hand, in the company of Rachel, he tried to find out himself as a western member but seems not satisfied. At the very start of the book when he eats haram food he could not eat and he questions himself, what reason I could not eat anymore (Akhtar, *American Dervish* 4). The selected lines show the fact while leading an American life he was still attached to his native land. He was confused between the two cultures.

### **Conclusion**

It has been concluded that Nationalism is fading in Pakistan; especially Pakistani immigrants have changed their lifestyle according to their emigrant country. As a result, they have lost their identities as Pakistani as well as Muslim. We can say that Globalization and nationalism are two different parts of the same coin. Although both Nationalism and Globalization are linked (so-called) with each other. Globalization has many negative impacts on cultural diversity, including the exploitation of workers and markets as well as also influencing societal values. Globalization encourages a western ideal of individualism and causes the loss of individualism and ultimately it promotes a homogeneous set of values and beliefs, so, in short, it gives birth to group identity.

At present adoption of western culture has become very common especially when the world is becoming more and more modern and making a lot of progress in technology, People of third-world countries are compelled to move to modern and developed countries in search of such commercialized gadgets. It has been noted that when people move away from their own country, they neglect their national values and try to adopt the norms of other countries and ultimately convert themselves into mixed or hybrid characters. In this way, Globalization is simply hurting Nationalism. So, we are paying a huge cost by sacrificing our national values to enter the modern or global world.

*American Dervish* has also shown the incapability of Muslim young boy Hayat to assimilate into the new western world as far as he still believes in his Muslim tradition. By discarding his moral values, taught by Mina Ali, his mother's best friend, he finds peace in the arms of a Jewish girl. Apart from this, his father finds his identity in the company of Americans rather than Muslims. Throughout, Hayat seemed confused between two nationalities. No doubt, Globalization is the only way to enhance the trade relations between two countries, and it is a medium also, to eliminate global trade barriers. But despite all these, immigrants should not discard their national values, because if they will dismantle their norms, they lose their identity. Globalization could devalue Nationalism only when members of a nation allow it to happen. For example, Mina in *American Dervish* changes her lifestyle when she left Pakistan and came to a globalized country America. She changes her style of dressing from Kurta shalwar to t-shirts and pants. Her character shows how she takes a turn from her native culture toward an advanced country.

The study has scrutinized the postmodern novel *American Dervish* written by Ayad Akhtar in the light of the Nationalist theory of Anthony D. Smith and Habswom. The study has also analyzed the threats to Nationalism from Globalisation by making a comparison



between them through the story of a Muslim family and their sufferings during their stay in the United States of America. It has been found that the selected novel depicts how the faith and traditions of immigrants are being affected by the domination of western culture. It has been found that immigrants struggle to maintain a balance between their patriarchal traditions as well as western dominated norms. I have also highlighted the ethical dilemma by focusing on the threats of Globalisation to Nationalism. Moreover, it has been traced that the present study gives a glimpse of the hybrid identities of emigrants and also warns that they should preserve their native norms to save their shattering identities.

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