

PalArch's Journal of Archaeology of Egypt / Egyptology

ASPECTS AND EFFECTS OF HYBRIDITY IN AYAD AKHTAR'S NOVEL 'AMERICAN DERVISH'.

Sumera Rahim¹, Muhammad Rashed Abbas²

¹Bahauddin Zakariya University Multan

²Phd. English Literature Scholar Institute Of English Language & Literature University Of
Sindh, Jamshoro, Sindh, Pakistan

Email: sunera.Eng@Gmail.Com, wattoorashid@Yahoo.Com

Sumera Rahim, Muhammad Rashed Abbas. Aspects And Effects Of Hybridity In Ayad Akhtar's Novel 'American Dervish'. -- PalArch's Journal Of Archaeology Of Egypt/Egyptology 18(18), 1150-1163. ISSN 1567-214x

Key Terms: Postcolonial, Hybridity, Mixedness, Immigrant, Culture.

ABSTRACT

Cultural hybridity is one of the most prominent aspects and concerns of the postcolonial fiction. The postcolonial writers raised the issue of cultural hybridity and mixedness in their writings. Hybridity results in the immense consequences on the postcolonial spirit of the people and their social order. The postcolonial masses are trying hard to contract really with cultural hybridity and also it offers benefits for the elevation of their status. Hybridity can be traced in too many phases i.e. physical, moral, cultural and psychological. The postcolonial authors lay emphasis in their works upon all these stages, to show the clash of specific postcolonial communities. The physical and regional hybridity compel the people travel to the alien land and it results in the psychological alienation, isolation or separation. The present study shows an impression of trials and complications faced by the immigrants, especially in 'American Dervish' by Ayad Akhtar and how the characters in the novel come across the challenging issues to adjust themselves in the alien atmosphere to meet the issues caused by cultural hybridity and mixedness. In the present study, different exemplifications of hybridity are analyzed from several perceptions critically.

INTRODUCTION

Societies are classified in terms of differences in communal cultures including civilization, customs, traditions, languages, religions, heritages, etiquettes, manners, beliefs and ways of leading life that are believed to be inherited and unchangeable. One has to accept all these differences from opposite culture for

his own objectives i.e. to achieve a respectable status in the society, to achieve some requisite goals or to survive and adjust oneself in an indigenous group or ethnicity. When a person moves from one place to another, soon he becomes outsider for the newly adopted place and tries to become insider. It is a laborious task for him/her to maintain his/her original identity. Stuck between a commitment to previous culture and a determination to adopt the new one or tries to mingle within the host culture for his/her own benefit, need and the requirement for attachment or lacking ability to get rid of the influence of the past knowledge or experience, a migrant faces a break in his/her identity.

In the 2nd half of the 20th century, a massive population is observed migrating from one country to the other. There are various factors and causes to migrate from one place to the other such as social, political, educational and economic ones. The most important is economic factor to ensure the betterment of their livelihood that urges their mobility out of their homelands abroad in search of better economic resources. Consequently, the migration gives them dual identity while mixing in the new culture. It is frequently noted that immigrants always bring changes within the new cultures; especially with reference to the culture-molding aspects i.e. languages, rituals, thoughts, behaviors, living norms, personalities, civilizations etc. As a result of such combination and tension between different cultural sources, a 'hybrid culture' is evolved. An individual adopting mixture of cultures may have an identity which is neither related to former culture nor to the new one but there is a state of 'in-betweenness'.

Hybridity is connected with the major effects which reflect after mingling or attachment of more than one culture or an identity. A 'hybrid identity' builds when colonizer or colonized shift themselves in a new cultural margin which is based on some other traditions or need to be introduced or highlighted. When we talk about hybridity, we suddenly link it to its originator. The well-known theoretician Homi. K. Bhabha is a leading writer of culture and hybridity. He has presented many important theories and concepts related to culture. Hybridity has various other types which may lay impact on religion, culture, language, race and literature. Many Asian and European writers have written about hybridity and discussed how it creates problems in an individual's life. Many writers have tried to investigate the causes of the problems faced in hybridity. Jhumpa Lahiri, Kiran Desai, Ananda Devi, V. S. Naipaul, J. M. Coetzee, Pirko Saisio, Salman Rushdie, Ayad Akhtar, Bapsi Sidhwa, Kamila Shamsie, and many other are prominent figures in this regard.

According to Wolfgang Welsch, the concrete boundaries and dissimilarities like "foreign" and "familiar" are becoming gradually inaccurate (Welsch, 1999), as a result of globalization of communicative and economic systems (Petersen, 2015). Thus, it is important to define the process by which culture adopts changes and also the political understanding of the consciousness of a society's cultural indicators segregated from other societies (Taylor, 1991). In the recent times, various nations have dealt with the problems related to social injustice given the superficial understanding of the related concepts that a society holds. We observe today an enlarged movement of migrants across the globe. The above-mentioned thoughts and theories recommend the new language to

understand the responses of modern cultural-changes (Papastergiadis, 2000). The multiculturalism on the other hand has created barriers, boundaries and borders but the multiculturalism or trans-culturalism leave a conscious receding tidal flow of inter-culturally originating from the grass root levels and not defined by the government's vision and projects (Cuccioletta, 2001).

In the second half of the 19th century, so many writers have tried to approach Hybridity as a source of attacking supremacy of western identity-politics. The concept has come into view to culminate the mixture of cultures in many different ways. Alfonso De Toro calls Hybridity, 'A paradigm, a condition of our time'. In the Francophone world, Eduard Glissant looks at it from the point of view of 'relation' and 'tout-monde'. For Pnina, "*Hybridity has two forms, based on the concept adopted by Bakhtin for the analysis of discourse*". While Bakhtin says "*Organic hybridity is a natural process wherein all cultures incorporate elements from others as they come in contact with them, while intentional Hybridity creates an ironic double consciousness, a collision between differing points of views on the world*". (Kistnareddy, 2010)

Homi K. Bhabha born on 1949, an Indian theoretician and well-known scholar, writer of 'The Location of Culture' is the most prominent contemporary post-colonial literary critic. A lot of new concepts are generated by him such as; mixedness, in-betweenness, hybridity, difference, ambivalence and mimicry. In these terms, he has showed the relationship of colonizer and colonized. He has got several awards from Indian government for his literary efforts. His major attention is on 'Hybridization' which was much inspired by Edward Said's 'Orientalism', exposed that there comes a new culture in existence when there are essences of multiculturalism (Bhabha, 2004).

Edward Said, one of the founders of postcolonial studies, is considered as the most prominent theorist in the literature of postcolonial, the well-known book 'Orientalism' (1978) is on his credit. In this book, he discusses about globalization which leads to hybridity. According to him, it is a global or natural phenomenon, connecting people throughout the world by means of different relationships. This relationship can be that of 'Colonizer' or 'Colonized' and hence that of 'Orient' or 'Occident'. He represented these concepts in his book 'Orientalism' (Said, Orientalism, 1978).

However, he argues that:

"Globalization is the product of capitalism and imperialism which are both the spawns of the colonial power and thought that he spent his entire life trying to fend it off and correct." (Hafsa, 2015)

Said also wrote a collection of essays in 1993, entitled 'Culture and Imperialism' in which he discussed a strong relationship between 'culture' and 'imperialism' in the last three centuries. It is believed that Said wrote this book to extend the argument of 'Orientalism' and the relationship of modern West with its neighboring countries of East. Said explains that colonizer laid a great impact on colonized in sense of adopting new culture. He says when there is

imperialism there would be culture of ruler or powerful group. Consequently there will be abundance of 'Hybrid identities' (Said, 1994).

Ayad Akhtar is a well-famed Pak-American actor, novelist, play wright. His novel 'American Dervish' (2012) portrays the fights and clashes of the migrants and settlers for want of cultural assimilation with the host culture. Many people try to spindle on their beliefs and fight against such a cultural adjustment but a few others in spite of their conservative training, move simply on their expedition trying to assimilate and adjust themselves within their host multiethnic culture. Meanwhile, they deviate from their native and natal religion and their beliefs become casual and incidental, they became a *hybrid* nation. The people of next generation of these settlers walk on the other pathway and presume them to be in the difficult situation as compared with their parents living within the multicultural environment and face indefinite and uncertain situations. Hayat Shah, the protagonist and the narrator of the novel, is left in lurch facing hurdles and complicated situations while trying to adjust within the new atmosphere. Whereas, some individuals come across the challenging issues (Akhtar, 2012).

The study shows an impression of trials and complications faced by the migrants especially in 'American Dervish' by Ayad Akhtar and how the characters in the novel come across the challenging issues to mix themselves in the alien atmosphere and consequently become a hybrid nation.

Statement of Purpose

In this age of globalization, the migration and movement of people from one country to other has become a very common matter and raises different issues related to it. The immigrants face cultural, moral and psychological issues in the alien atmosphere and try to adjust themselves according to the needs and requirements of those circumstances to assimilate themselves according to that situations or conditions. The mixedness of cultures creates problems for the immigrants and their hybrid identity raises hurdles to settle and adopt one culture; native or alien. The present study explores the aspects of cultural hybridity and mixedness, its effects and problems faced by the immigrants in a foreign land. This issue is very much presented in the selected novel, 'American Dervish' by Ayad Akhtar.

Significance of Study

The present study highlights and focuses on the issues of hybridity and mixedness of culture and its effects on the lives of migrants as described by the author in the novel 'American Dervish' (2012) and the theme of the loss of the Muslim Pakistani-American identity. 'American Dervish' can be regarded as a reflection of the community of the immigrants where the author still lives. This research also deals with the crisis of identity and lost faith of the immigrants in the foreign land. The researcher manipulates the analytical study method in order to highlight Ayad Akhtar's use of characterization, plot, and the interrelations between characters to convey the theme of hybridity and mixedness to the readers. This study also focuses on the intimacy between the

Muslim immigrants and their religion. Ayad Akhtar's contribution in this regard, and also to the literature will also be highlighted in the present study.

Research Questions

- 1 How has Ayad Akhtar portrayed the issue of cultural hybridity in his novel 'American Dervish'?
- 2 What sort of effects does cultural hybridity cast on the beliefs of immigrants while living in a foreign society as presented in 'American Dervish'?

Research Objectives

- To explore the issues of immigrants regarding religion and faith and their social and psychological mixedness in the American society as described by the author in the selected novel, 'American Dervish'.
- To analyze the effects of hybridity and mixedness of cultures on the psychological, moral and social life of the immigrants as discussed by Ayad Akhtar in his novel, 'American Dervish'.

Delimitation Of The Study

The present study is delimited to only one novel 'American Dervish' by Ayad Akhtar published in 2012. The novel may have many issues to be discussed but the researcher has focused only the issue of mixedness of cultures and hybridity and the problems faced by the immigrants in alien countries due to this mixedness, as presented by the author.

Source of Study

The subject of the study is basically cultural hybridity and mixedness and hence the cultural conflicts portrayed in '*American Dervish*' by Ayad Akhtar. The novel has a large number of clauses, phrases, sentences, characters and words that can be presented as the object of the study. So, the primary source of the present study is the original text of the selected novel, along with other helping material like reviews of different critics, research articles, internet and other such sources.

Data Collection

The primary data has been collected from '*American Dervish*' written by Ayad Akhtar. It is in the form of clauses, words, phrases, and sentences specially those related to the issue of mixedness and cultural hybridity and their effects on the social, moral and psychological development of the immigrants. The researcher has described in detail rather interpreted cultural ambivalence that is described by Ayad Akhtar in his literary creation that is only possible with the comprehensive study of the novelist and the views of his critics in this regard.

LITERATURE REVIEW

Nasrullah Mambrol opines that Jhumpa Lahiri's 'The Namesake' (2003) has deep concerns with the practices that create the culture or cause problems with the generations settled in the United America. This procedure echoes and mirrors the degree or grade of integration and formation of new identity in a new culture. The institutes of marriage and parentage within the Bengali immigrants in 'The Namesake' depicts variations in the culture. The life in the atmosphere of cultural differences, suggests and recommends a multi-cultural and multi-ethnic lifestyle to the immigrants. The mixing of an existing and a migrant culture renovates both, to create a new culture, focusing on transculturation. These social inter-diffusions include one's open-mindedness towards the other to endorse the pleasant cultural relations. The life-survey of the characters in 'The Namesake' representing the first and second generations, does not even make known the multiplicity of cultures and refers to the multi-national identity evolving from the changing aspects of cultural integration. Its narrative describes and defines the methods by which the disjointed and broken identities of the immigrants get re-built. The active and operative cultural exchange interlinks the different civilizations to build an amalgamated culture and a multi-national citizenship in the various organizations. (Mambrol, 2018)

'An American Brat' (1996) is an exploration and description of Sidhwa's keen observations and experiences which she faced while living in America. Through her character Feroza, she describes three different cultures her own community Parsi culture, her country Pakistan's Islamic culture and the Western culture of America. In this narrative, the West is elaborated as a set of values in conflict with the value system of the East. Very significantly, the clash between the two cultures she describes not only on the social level but on personal level that leads quest for identity. In her novel, the distinction of two cultures remains side by side in the novel. Feroza belongs to conservative society in modern sense and she adopts modern culture of America and after this she decides to live in America. (Kapadia, 1996)

'The American Brat' is a story of a young Parsi girl Feroza, daughter of Zareen and Cyrus. It reveals her experiences after shifting to U.S. sending her to U.S was her parents' die heart wish because they want to make her modern and expressive in her way of living. As Parsi's are proud of their liberal modern traditions or way of life style, so were the thinking of Zareen and Cyrus. But to their problems it was enough that Feroza was quiet opposite to them. She was totally conservative, narrow-minded and shy. She argues when her mother wears uncovered sleeves and she was much attached to her grandmother. So her parents decided to send her to U.S to her uncle Manek who was a student in MIT. Zareen thought her daughter would be change enough to cope with the Parsi community's traditions. Her major concern was not to marry a non Parsi which may be happen due to her conservative nature (Sidhwa, 2006).

Monica Ali is a Bangladeshi diasporic writer, settled in England. Her novel "Brick Lane" investigate the emotional effect of the experiences of the immigration one place to another place and their problems in new land. In this novel, diasporic characters fail to merge into foreign land and they question about their position into new society and their sense of belonging. When the characters feel dislocated and they are not welcomed into new society, they

develop a sense *otherness* and loneliness that results in identity crisis. Nazneen, a diasporic character, experiences the issue of migration when she travels with her husband to a foreign land. She starts her journey with uncertainty and insecurity in a strange land with only two English words *thank you* and *sorry* and ends in her self-assurance and self-security even without her husband. Monika Ali portrays Nazneen's character as a diasporic migrant who has feelings of homelessness, an intense desire to return to her homeland and strong sense of alienation. She passes through different phases of assimilation in the new society despite of divergent of culture. Another diasporic character Chanu 20 years old, faces crisis due to migration like feelings of discriminated, loses many jobs, return to Bangladesh. Actually the story revolves around the main character Nazneen, a Bangladeshi immigrant got married with Chanu. Their relationship presented from different aspects likes as the gender inequality, identity confusion, religious conflicts, culture conflicts, racism and so on. (Ali, 2003)

'The Buddha of Suburbia' won 'The White Bread Award' for author, Kureishi, explores the dilemma of Hybrid identity. It is considered Kureishi's autobiography as he is a mixed-race guy like the protagonist 'Karim' of his novel. Karim restlessly wants to leave suburbs of South London, and wishes to move to London city for the great success and development in his life. This novel portrays clearly the theme of sexual and cultural hybridity through the major character of novel Karim, who is believed as the real sketch of Hanif Kureishi. Reader comes to know about the issue of cultural hybridity in this novel from the very first line of novel as he tells that 'I'm Karim Amir and am born of an English and Indian, almost. 'Almost' is the word which indicates his suffering as he was never been to India or he was born in England but his appearance never satisfied other of being 'English-man'. His father always mentioned it however he is half Indian as like other Indians he was small, and having small and delicate hands, even it is clear in the story most of attraction of people towards him was due to his Indian blood. Karim was unsettled in every way; he always got stuck in-betweenness, in-betweenness which is described by Homi k. Bhabha 'in the location of culture'. He was in between of man and woman, in Indian and English, in Suburb or City (Kureishi, 2014).

Mohsin Hamid's 'The Reluctant Fundamentalist' having notion of hybridity, cultural differences and the issue of dual identity. It was published in 2007. The novel is written on technique of frame-story and dramatic monologue. The story takes start a Pakistani man named Changez with an American citizen, is in a cafeteria of Lahore. They are both sitting and Changez starts telling him his stay in U.S, his graduation, his job, his foreign assignment from firm and then sudden return to Pakistan. He told the American about his failed love affair with an American girl Erica. His reaction on the incident of 9/11 was also notable as he was pleased that he was out of suspect like other Muslim Pakistani people. He describes all his experiences of his job, study, work, tours, love affair, drinking, sex and circumstances after the 9/11 attacks. In this novel, Mohsin Hamid presented clash of two identities which confused protagonist and this thing make him the character of Glocal. It is a new term which is combination of 'Global' and 'Local'. This shows a mixture of Glocal in the identities of migrants and caused their Hybrid identity or made them unable to set in 'Third-

space'. Identity is a thing which is believed to be stable but this novel clearly shows Glocal identity which is harmful risk for the cultural identity and caused so many conflicts. Changez is found under effects of hybridity as he belonged to Muslim Pakistani culture but in America he went to parties, smokes, and drink or had sex with his girlfriend Erica. He follows Americans rules or all the prevailing fashion to please his girlfriend. He lost or overlapped his Pakistani culture or traditions or found himself in 'in-betweenness' or in 'Third space'. (Hamid, 2007)

Data Analysis

This novel portrays Naveed Shah's Pakistani migrant family including his wife Muneer and the son Hayat Shah who is preteen aged at the opening scene of the story. Naveed is a secular-minded humanist and dislikes to be limited within the norms of one culture and religion and feels more free in America as compared to his life in Pakistan but hesitates on the pathway trying to adjust in the conditions of American society threatening the social life of his family. Hayat Shah belongs to the 2nd generation Pakistani migrant group, finding himself in a problematic situation due to the influence of the Jewish philosophy on his mother. Mina Ali, Hayat Shah's tutor and the childhood-friend of his mother, comes to live with them and fears persecution on part of her husband, Hamid Suhail. She teaches the Holy Quran and the basics of Islam to him. Hayat Shah is left in lurch because of his father's attitude towards religion and different ideas preached to him by his mother. His matter is the problematic migrants who try to cope with their position being in between their philosophy and the multiethnic one.

Akhtar narrates the story of the socially divided rich class that is predominant in the characters of this novel that is written expertly, capably and competently. In this novel, Akhtar challenges the issues concerning the emigrants and refugees living generally within the western societies and particularly in the American one. According to this novel, it is not possible for the individuals, especially the Muslims, to keep hold on their personal religious and social philosophies while living in a multicultural or multiethnic state just like the United States of America. The novel 'American Darvaish' presents the loss of Pak-American Muslim's identity hybridity who live within America during the 1980s. Since the identity is not fixed or single in its nature but it is fluid, in-betweenness dynamic and multi-dimensional. Everyone is appropriate and suitable for the 'fluidity' and 'multiplicity' of one's own identity. The loss of identity has been the prevalent theme in the modern American literature; *"Milwaukee's rural westerly suburbs, a stone's throw from dairy country . . ."* (Akhtar, 2012 , p. 25)

The novel 'American Darvaish' written by Ayad Akhtar portrays the efforts of the migrant people who try to mix themselves within the values and beliefs of local societies. They ignore their natal religion and their set of belief is just a casual one and, in this effort, they lose their identity and mix themselves in an alien atmosphere. The settlers of 2nd generation step on a diverse pathway and expose themselves to be in a difficulty due to comparison of their parents with the multinational culture and face uncertain conditions. Hayat Shah the central

role of this novel represents the 2nd generation, enters the complicated environment and faces difficulties to adjust within the contemporary world of the present day. In the study of Naveed's attitude towards the statement of belief, values and culture, there is clear show of loss of identity. During his life-span in America, he tries to integrate and adjust himself in the broad-based secular culture and loses his personal identity as a Muslim. His revulsion towards other religions start right from the time when his mother imposes the strict religious rules at home. She wakes her children up early in the morning and beats them harshly for not saying five time prayers regularly. Hayat says; *"Father's antipathy for the faith came from the fact that his own mother used devotedness to abuse her children, beating them out of bed for their morning prayers, not feeding them if they never put in their hours of religious study"* (p. 49).

He has so strong influence on his wife that she also loses her faith. Hayat enlightens this point and says; *"Deep down, Mother was a believer, but the years she'd spent with Father – who thought religion was for fools – had trained her, I think, to check her religious impulses"* (p. 49). He believes the spiritual people like the Chahta's to be hypocrites and doesn't like any speech against the American people, especially the Jews. He doesn't mix up with the Pakistani public scattered in Milwaukee and avoids getting together with them. He calls them sheep and claim that they gather like the herd of cattle. He says them satirically that they are no longer living in Pakistan. While peaking to mina on the subject of religion, he says that this topic is only for the jesters. He also prevents Mina from teaching the Holy Quran and the views of Islam to Hayat Shah. She surrenders and stops teaching to get adjusted in the society. She says to Hayat Shah; *"your father asked me not to participate in your religious study any more. He made me promise and he has to honor his promise. I am his guest, after all"* (p. 256).

Naveed's wife Muneer believes in Jewish ethnic standards. Their daily life lacks the observance of religious doctrines, rituals and practices. Hayat Shah's father Naveed represents the sinful individuals having no regard and respect for women but misuse and degrade them. The white women are charming and attractive to Naveed. She takes the Muslim men unsuccessful as compared with the Jewish ones and the latter are resolute and devoted to the women as they remark; *"They understand how to respect women . . . they understand how to give a woman attention"* (p. 117).

She is so much fascinated that she doesn't send Hayat Shah to school during the Jewish centenaries. Furthermore, she drives the long routes to purchase meat from a Jewish butcher-shop and also cherishes communication with them. The experience of her married life has diverted her to an adverse standpoint for the Muslims. The social attitude of Naveed matters for her views against the Muslims. She stops her educational course in Pakistan and leaves for America to settle in USA. She realizes her mistake of not having qualified her degree. Hayat Shah regrets that she hasn't waited to complete her education. He says that his father has been cheating his mother since the age of his early boyhood. *"I'd been hearing about Father's mistresses since the night Mother dragged me through the streets of Milwaukee as a five-year-old, searching for Father, who*

we eventually found at the apartment of a woman he worked with at the hospital” (p. 27).

As a result, his mother begins to bring him up just as a Jewish young one. Hayat Shah's father i.e. Naveed Shah is another figure who belongs to the older generation and represents the loss of Islamic identity in the novel, *American Dervish*. The writer, all through the novel, makes it clear that Naveed is a loathsome character for the reasons. Firstly, his wife Muneer relates nothing about him except his relationship with the white prostitutes. Hayat Shah also observes and remarks; *“I heard more tales from Mother about Father's mistresses than anything else” (p. 49).*

Hayat Shah is influenced with his mother's charm and captivation for the Jews because her grandfather admired the Jewish religious philosophy. So, the romantic account of Nathan and Mina is a favorable signal for her. She has the viewpoint that the Jews respect all the women and also her originality. At times when Mina is anxiously concerned for the religion practiced by Nathan, she appreciates him for being a Jew and tells Hayat Shah; *“They understand how to let a woman be a woman, to let her take care of them. They understand how to give the woman an attention” (p. 117).* She further tells Hayat Shah that she is bringing him up as a Jew for the same cause; *“That's why I'm bringing you up differently, so that you can learn how to respect a woman... I'm bringing you up like a little Jew” (p. 117).*

Hayat Shah differentiates himself as an American and also discriminates between ethnicities of Islam and legal hierarchies. Hayat Shah shows that his grandfathers respected the Jews; *“Stemmed from his experience living in their midst as a student in England in the years after the Second World War” (p. 118).*

His grandfather says that the Jews like learning and education but the Muslims are unlike them. He says that the Jew's learning is real and conceptual one. On the other hand, the tradition of mindless regurgitation is seen common in the Muslim's system of learning. Whatever Hayat Shah's grand-father says about the Muslims, can simply be applied to the sayings and deeds of Hayat Shah in the novel. He is the symbolic character representing the 2nd generation of Pakistanis migrating to the United States and Naveed, his father exhibits the 1st generation's loss of identity in the novel.

As a response to the culture visualizing Muslims as the violent ones, Hayat Shah's path of inclusion and adjustment is through the personified feminine method and the central battlefield between Sufism and the Islamic traditions. This novel accuses Islam as; *“a culture that made no place for a woman” (p. 117).* Naveed Shah's family life is also full of troubles. Narrating the life-history of his parents, he says that they have lived the life full of calamity and disaster. Naveed begins to cheat his wife with effect from the time they land in America. Hayat Shah says; *“She was with a man who started cheating on her almost as soon as they arrived in America. In short, by the time I was ten, she'd been miserable for years” (p. 25).*

Hayat starts hating his father and his attitude and says; *“And at ten, I already knew myself well enough to know that if I listened too closely to what she said, my blood would start to boil”* (p. 27). He also relates explaining his father's problematic family-life in the lines recorded as under; *“Throughout my childhood, Mother spared me little detail about her troubles with Father. And at ten, I already knew myself well enough to know that if I listened too closely to what she said, my blood would start to boil”* (p. 27).

Mina's adjustment and integration in the society is best witnessed when she is unwaveringly agreed to marry a Jewish individual, Professor Wolfsohn. It is also clear, not Hayat but Hayat Shah is the dervish in this novel since she is able to attain the entire individualities of a real dervish. It is worthwhile to note that Hayat Shah is the person, struggling with the American customs and traditions to ensure his identity. His searching process that results in the rejection of Islamic values and beliefs, can find the choice of his adjustment.

As Mina Ali reaches the United States, Hayat Shah having captivated and charmed with the mentoring and counselling by Mina, starts learning the Islamic doctrines, sets of belief and the practicable ways of fast memorization of the Holy Quran. Hayat Shah starts memorizing the Holy Quran in the English Language and soon he learns one third portion of the Holy Book by heart. It is his dream to be realized in his life to qualify as a Hafiz-e-Quran. Naveed does not acknowledge his son to learn the Holy Qur'an. He prevents and forbids Mina from teaching him, because he feels that the Qur'an deterred him from adopting his cosmopolitan culture and generated differences between Nathan and him. She surrenders and stops teaching for to get adjusted in the society. She says to Hayat Shah; *“your father asked me not to participate in your religious study any more. He made me promise and he has to honor his promise. I am his guest, after all”* (p. 256).

Consequently, Hayat's belief from Quran and Allah Almighty has shattered, he renounced teaching the Holy Quran, became a drunkard and built up a relationship with a Jewish girl, Rachel. It is a step forward for his getting absorbed in the American society and his mother had always talked about the influence Jews had on her. Hayat takes the influence of his parent's attitude to mingle in the cosmopolitan culture seriously, develops a relationship with Rachel and he feels liberated and complete in her company. He discovers himself by having an interfaith romance when he says; *“Our wonderful and troubled interfaith romance is tale for another time... it was in Rachel's arms – and it was with her love – that I finally discovered myself not only as a man, but as an American”* (p. 345). Hayat feels peace of mind in Rachel's arms as he describes night romance in her arms. He felt that a burden has been removed, that night he had a sound and peaceful sleep; *“I slept soundly that night, held in restful sleep like a baby in a mother's loving arm”* (p. 05).

The novel, 'American Dervish' can be regarded as the mirror reflecting the community of the migrant people where the novelist also lies so far. To comply with what society imposes upon her, Mina changes her bodily form in the way to integrate herself within the communal setting. *“Her fashionable hairstyle made her a modern woman, an American woman, an astonishing prospect to*

folks like us who never would have thought we could look like that” (p. 69). Nowhere does Hayat discover his identity but in the company of a Jewish girl. No longer does he mean Islam anything and says; “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” (p. 333).

Hayat Shah concludes, speaks to Mina and exposes himself gradually to deviate from his own culture, tradition and religion and its system of beliefs. He says that he wants to tell Mina that he intends to give up Islam not gradually but slowly and abruptly during the next few years. He makes matter worse prior to leave Islam behind him, Hayat's two close associates Hamza and Farhaz teach him very few dirty words of English. Hayat simply says that he has just superficially touched the Holy Quran for the last ten years or so and has denied all the respect once he had for the religion. *“Inside the library, the return bin was filled with books. I didn’t give the moment much thought. I didn’t kiss the cover as I usually did. I just put the Quran down on top of the other books and watched it slide to one side, tumbling out of view. It was the last Quran I would touch for almost ten years” (p. 157).*

Hayat Shah recognizes the history of colonization that induces the Muslim sites, wide-ranging as Cairo, Delhi and Baghdad. He observes the producers of wealth and consumers of capital, scarfs and clothes, as an exertion repossess the dignity denied to them by the ethnic suppression. The gathering has a compound and multifaceted relations with the “white help,” despite belonging to the lower class setup, genealogically override and preserve the power to join the Muslim-multitude. *“To! The! Back!”* are the artless guidelines sounding warning the crowd very often to *“stay in the back”* or to *“go back home”*.

CONCLUSION

The writer expertly succeeds to convey his memorandum that it seems impossible to hold catch of someone's beliefs and philosophies in America, especially those of Muslims. A reader clearly observes most of his work and especially in this novel and is disgraced from the structural point of view. The writer sharply covers great steps and deploys the technique of recovered memory to show to the protagonist of the novel, narrating all the events of novel just to satisfy Rachel’s thirst for hearing Mina’s story from Hayat Shah. It is also remarkable to show that Akhtar has been deeply affected by a good number of western theologians i.e. the religious and spiritual figures.

The novel reveals the communal, social and spiritual clatters and conflicts usually among the emigrant people. Akhtar narrates the story of the socially divided rich class that is predominant in the characters of this novel that is written expertly, capably and competently. In this novel, Akhtar challenges the issues related the emigrants and refugees living generally within the western societies and particularly in the American one. 'American Dervish' portrays the efforts of the migrant people who try to integrate themselves with the values and beliefs of local societies. There are some individuals seen trying to focus on their faith and manage to fight for their adjustment but very few others move certainly on their passage trying to incorporate themselves with the multiethnic

culture of their host nation in spite of having their conventional and traditional history. They ignore their natal religion and their set of belief is just a casual one and in this effort, they lose their identity.

'American Dervish' depicts sharply the social, national and spiritual clashes. The novel manifests the hot struggle among the generations, races, religions and cultures. Nowhere does Hayat discover his identity but in the company of a Jewish girl. No longer does he mean Islam anything. The people particularly the Muslims, migrating to the multiethnic states like USA and Europe, very often feel themselves in the difficulty with reference to the maintenance of their religious and social identity. The migrants like Naveed try to accommodate and adjust themselves in an unfamiliar new culture while the others just like Mina strive to adopt and accept the mixture of both the cultures to practice in their daily social lives. Whatsoever, no pathway ensures them joyful environment full of satisfaction. Hayat Shah is the representative character of the 2nd generation of the Pakistani settlers to the United States. His father Naveed Shah depicts the loss of identity of the 1st generation in this novel. The similarity of Hayat Shah's abandonment of the Holy Quran and Mr. Gurvitz's identification of Hayat Shah at the time, he solidifies his route toward identity as an American having the two noteworthy inferences. Hayat Shah in America only as a heartfelt cynic. The religion is not more than the logical task to him just like taking classes in the college.

REFERENCES

- Akhtar, A. (2012). *American Dervish*. London: Orion Publishing Group Ltd.
- Ali, M. (2003). *Brick Lane*. London, U.K: Double day.
- Bhabha, H. K. (2004). *The Location of Culture*. London: Routledge Classics.
- Cuccioletta, D. (2001). Multiculturalism or Transculturalism: Towards a Cosmopolitan Citizenship. *London Journal of Canadian Studies*, 1-9.
- Hafsa, M. (2015, December 01). Views on Globalization: Edward Said, Homi Bhabha and Gayatri Spivak. *ICL (Introduction to Comparative Literature)*, 75-79. Retrieved March 28, 2018, from Academia: https://www.academia.edu/21301918/Views_on_Globalization_Edward_Said_Homi_Bhabha_and_Gayatri_Spivak?auto=download
- Hamid, M. (2007). *The Reluctant Fundamentalist*. London: Hamish Hamilton.
- Kapadia, N. (1996). *Expatriate Experience and Theme of Marriage in An American Brat, The Novels of Bapsi Sidhwa*. New Delhi: Prestige Books.
- Kistnareddy, O. A. (2010). *'Hybridity' in the novels of Ananda Devi*. Nottingham: University of Nottingham.
- Kureishi, H. (2014). *The Buddha of Suburbia*. London: Faber and Faber.
- Mambrol, N. (2018). Transnational Identities in Jhumpa Lahiri's *The Namesake*. *Literary Theory and Criticism*, 14-25.
- Papastergiadis, N. (2000). *The Turbulence of Migration: Globalization, Deterritorialization, and Hybridity*. Cambridge: Polity Press.
- Petersen, K. (2015, September 28). *Transculturality*. Retrieved from York University: <http://www.yorku.ca/aklim/Anon/Transculturality.htm>
- Said, E. W. (1978). *Orientalism*. London: Vintage.
- Said, E. W. (1994). *Culture and Imperialism*. London: Vintage.
- Sidhwa, B. (2006). *An American Brat*. Minneapolis: Milkweed Editions.

- Taylor, D. (1991). Transculturating Transculturation. *Performing Arts Journal*, 90-104.
- Welsch, W. (1999). Transculturality: The Puzzling Forms of Cultures today. In M. F. Lash, *Spaces of Culture: City, Nation, World* (pp. 194-213). London: SAGE.