

I. *Nomad* as the Critique of Islamic Orthodoxy

This research analyses Ayan Hirsi Ali's memoir *Nomad* from the perspective of subjectivity. Formation of identity on the part of the female characters will be examined considering their social position, religion, culture, globalization, education, modernity. Identity is regarded as fixed in conservative Muslim culture whereas the same identity is made fluid in light of western enlightenment.

The protagonist of the novel is Ayan who had once been remained in conservative Islamic culture. In her childhood, while she remained in Islamic culture, she had to accept every hard and difficult rules and regulation of Islamic culture. So she suffered a lot and calls all women to come to the land of equality and at the same time oppression of the religion on them. Under the Islamic culture, women have to remain inside home, obey their parents' order, get married soon without their consent and choice, no chance of higher education for girls, no place for women in social, cultural and political fields. Women have to wear burka and must be submissive to their husbands. Bravely facing such odds of her life without support from her own family as well as her own Islamic culture, she finds herself educated, advanced, intellectual in Western culture as she was impacted by globalization, modernity, and enlightenment. So, she hates the Islamic culture. She had got a chance to become a member of parliament in Holland, where she doesn't have to wear burka being submissive. She is used to working outside more in western culture where she finds freedom. But she used to work inside in Muslim culture where she finds lack of freedom.

The protagonist cum speaker herself finds change in western culture. In Muslim culture women's subjectivity is fixed by their culture, society, religion and so on. But the same identity is fluid in western culture where writer finds freedom. Thus,

the character's fixed identity in Islamic culture and fluid identity in western culture are the focus of the analysis in this research.

In Muslim religion women's subjectivity is fixed by their culture, religion, language, dress, society and so on. The sense of subjectivity stems from the individual consciousness towards it. An individual knowingly or unknowingly formulates ideology. Therefore it can be said that ideology is imagining relation of individual to the real condition of the existence that includes the relation of individual relation of the production. Marxists believe that ideology is guided by the production relations. In other words, this very ideology helps them shape up their subjectivity or identity. Louise Althusser says that "the category of the subject is constitutive of the all ideology but at the same time and immediately I add that the category of the subject is constitutive of all the ideology only in so far as all ideology has the function of the constituting concrete individuals as subjects"(129). Ideology is the dominant idea which prevails individual thinking that leads to his/her subjectivity.

In the matter of identity Lauren Langman puts forth the idea of the story and culture and myth that first shape the identity which is so fixed and rigid but that can be questioned by the reflexivity:

Reflexivity enables people, individually or collectively, to articulate identities: narratives of self tell a story of who one is, where one has come from and what makes one distinct from another. Narratives of identity typically begin with mythical roots of origin. . . . Cultural identities are not just collections of myths and stories, but scripts that are expressed in the ritual performances that sustain solidarity and affirm distinctive roles and personae. The orderly performances of the quotidian require that

certain identities remain submerged, either through repression or isolation.

(28)

Similarly Lacan says that an individual crosses different stages to create identity. At mirror stage, the child recognizes it's 'self' and tries to compare him/her with the image reflecting upon the mirror and at imaginary stage it imagines different things, persons, situations and so on finally sees the truth and internalizes that which makes its subjectivity.

Discourse creates subjectivity. Discourse should have recognitions value and it helps create subjectivity. In order to create subjectivity there should be continuous flow of discourse. Similarly, simply giving training a body the entire mass can be controlled which will be docile bodies. In other words, discipline makes individual, identity and subjectivity. The individual doesn't remain individual unless it is affected by the outside so excessively. If something trains and controls the individual he/she starts thinking on the background. As Foucault asserts:

The individual body becomes an element that may be placed, moved, articulated on others. Its bravery or its strength are no longer the principle variables that define it, but the place it occupies the interval it comes, the regularity the good order according to which it operates its movement. (164)

The act of maintaining disciplinary acts creates one subject. Traditionally power was unseen used upon powerless people. As Foucault reiterates that disciplinary act helps formulate subjectivity. Foucault furthers his idea regarding power and how power is exercised to control individual and impose their subjectivity:

The Panopticism is a marvellous machine which, whatever used one may wish to put it to, produces homogenous effect of power. A real

subjection is born mechanically from a fictitious relation so it is not necessary to use force to constrain the convict to good behaviours, the mad man to calm, the worker to work, the schoolboy to application, the patients to the observation of the regulation. (202)

As Foucault says power creates, makes subjectivity which is employed implicitly. Power is circulated through discourse which ultimately results in self-consciousness and makes his\her accept their identity. Therefore, on contrary, Euduarat Mendinta clarifies that “Our identities are never discovered. They are always constituted, constructed, invented, imagines, imposed, projected, suffered and celebrated. Identities are never univocal, stable or innocent” (407). Power holders impose identities on powerless through different means such as disciplinary acts panopticism, gazing, examination, and performativity and so on.

Judith Butler has conceived of the subject in terms of its performativity and the ways in which that the “I” is crafted through numerous and fluid citations of existing power relations. Those who can recognize images, imagination and different means through which ones identity is being constituted or constructed that way person can land herself or himself safely. Identities are always plural, instable by cultural practice, religious practice, traditionality, knowledge and information. Stuart Hall, who writes, “The subject assumes different identities at different times, identities which are not unified around a coherent ‘self.’ Within us are contradictory identities, pulling in different directions, so that our identifications are continually being shifted around” (qtd in Philips, 312). Moreover identities are affected by globalization as well.

Globalization is the concept to make the world as a single place where everyone can share same sort of values, freedom, information and ideas. The most

common interpretations of globalization are the idea that the world is becoming more uniform and standardized, through a technological, commercial and cultural synchronization emanating from the West. Moreover the worlds should be converted into 'global village' Arjun Appadurai says that globalization happens due to 'cultural flows'. He shows that global cultural flows in five 'scape' "Ethnoscape, mediascape, technoscape, financialscape and icescape" (33). These very 'scapes' are building blocks of imagined worlds or global village. If there is flow of ideas, technologies, different people, money no one can remain untouched by it. He/she slightly turns into that imagined world which separates them from their historical form. To be clear, globalization of culture doesn't mean that homogenization of culture. The globalization should be regarded as opening of the sense that new world is a single place within increased contact becoming unavoidable. Globalization, with its new forms of production, transportation and universalized mass media, has led to major cultural changes and thus transformations of identity.

In the similar context, the formation of identity of nomadic people is stressed on the citizenship. In other words, citizenship of the migrated country would release freedom, happiness and equality. In this line of thought, May Joseph in his book *Nomadic identities: the performance of citizenship*, coins the new word "citizenscape" in which there is no fixity in cultural identity and political identity too. He asserts that "By foregrounding the ambivalent and performative sites of participatory citizenship, these readings of citizenscapes unravel the dissonances inherent within shifting notions of citizenship as lived experience, in the process giving substance and context to the seemingly amorphous experience of nomadism"(14). Citizenscape determines the shifting identities of nomadic people, who tend to visit from one place

to another with various purpose and such visits teach them many thing but the fixed culture cannot do. Therefore, citizenscpe is too one of the impacts of globalization.

Like others in the matters of globalization, Lauren Langmansays that “Contemporary globalization, with its time-space compression and pluralisation of life-worlds has again impacted the social, cultural and subjective to foster transformations of identity. Globalization creates forces that homogenize and differentiate identity” (27).

As Mike Featherstone says, “Communities are to be distinguished not but their falseness/ geniuses by the style in which they are imagined” (346). The very ‘imagined’ creates their subjectivity. And modernity is often the assumption that modernity necessarily entails the eclipse of the nation, tradition or cultural identity. Globalization process is seen as producing a unified and integrated common culture.

Featherstone furthers his idea “globalization is not simply dissolving local life-worlds in their traditional local structures and settings, but is interacting with them in a sort of localization, or ‘glocalization’ as some scholars name this hybrid mix. As sociology and cultural anthropology analyse the conditions of humankind in a global age, local changes resulting from the impact of global forces mean a new form of interdependence of cultures”(2). This would lead to a homogenizing of knowledge, finally covering the globe within a single web of knowledge. The sources of dynamics within globalization processes are definitely local, situating knowledge-generation processes within specific local contexts. Therefore, what we can say that the impact of globalization is so strong it changes its own identity, thinking and internalize knowledge at the same time calls other to come in the stage of modernity escaping from the traditional sort of life, living.

Ayaan Hirsi Ali was born in Mogadishu, Somalia, was brought up in Muslim community, and spent her childhood and young adulthood in Africa and Saudi Arabia respectively. The society where Ali was born into takes pride in clothes, and clan honor which are guidelines of their days. As she grew up with political social knowledge, she slightly starts discerning the evils of the culture into which she was born and she finds other culture very free and equal against her Muslim culture.

1992 is the date in which Hirsi Ali came to the Netherlands as a refugee. She pursued political science there at one of the universities and started working for the Dutch Labor party. September 11 terrorist attacks had sown the seeds of aversion towards Islamism in her mind deeply which led her to denounce her ancestral religion Islamism and wanted to be infidel. She got the chance to serve as a Dutch parliamentarian, and she fought for women empowerment and rights at the same time.

More importantly, she wants to bring peace, happiness and equality, freedom into the Islamic land by advocating modernity, enlightenment and so on. Such determination forces her to bring the evils of Islamic culture and social practices in to the limelight. Because of such initiation for the betterment of Muslim women, she has been awarded with many honours and awards by international communities and the universities too. In order to make her project even more resilient and strong she comes up with memoir, novel, articles and television shows. The memoir *Nomad* is too the product of her struggle and experiences in Somalia and the western country to make the Muslim women aware of their existence and identities.

Therefore, Ali, through her marginalized female characters, shows how the identities have been constructed by the society in which traditional mind-sets prevail. In the formation of women's identity, Islamic religion imposes their superiority upon women. In this connection, many reviewers have come up with diverse views on the

memoir of Ali, but none of them has talked about the formation of the female identity in the Muslim culture and the American culture. Assimilating these facts, Leonie Phillips asserts that:

Hirsi seeks to diffuse those critics who accuse her of misinterpreting the previous works by restating Popper's warning against getting bogged down in semantics, in case it clouds the real issue at hand. The fight Hirsi Ali is picking with Islamists is about practice, not theology. She therefore devotes only small sections of *Nomad* to the meaning of Qur'anic teaching, focusing instead on the oppressive and violent outcomes of the manner in which these religious instructions are put into practice, particularly in the areas of sexuality, the oppression of women, violence and attitude to money. (60)

According to Hirsi Ali, Islamic cultural attitudes towards those three aspects of life have left Muslim immigrants ill-equipped to live in western countries and relegate those in Islamic countries to a barbarous and squalid existence.

The memoir talks of the issues like sexuality, women's suppression and violence against women in a detail avoiding the theoretical dimension of the religious text the Quarn and focusing on the religious imposition on the women in a particular. These attitudes of the Quarn made the Muslim immigrants are replete with resentment and anxiety. Similarly, Alexander Linklater states:

Hirsi Ali observes that her own nomadic journey has been taken across borders that have been mental as much as geographical. In *Nomad* she calls her ancestral voices into direct confrontation with her demands for reform of Islamic theology. The result is electrifying. This is not the same as saying she is always s right: but when she calls on western

feminists to stand with her to celebrate the better values of the west, and to confront the worst of the abuses perpetrated on Muslim women, it is not clear what more useful thing those feminists might be doing.(8)

She invites western theology and intentions to reform the Islamic religious practice and theology charging it with the cause of oppression of the women, and which made them unable to come out of this religious doctrine. In *Nomad*, she combines a withering blast against liberals and multiculturalism – which she says has allowed Islamic extremism to thrive in the West – alongside pen portraits of her own Muslim family; the women brutalised and downtrodden, the men joyless and exploitative. She finds virtually nothing to say in Islam's favour, condemning it as "not just a belief" but a "violent way of life". Nicholas Kristof presents seemingly similar to the earlier reviewers about the commentary of the novel *Nomad*:

Now Hirsi Ali is working on antagonizing even more people in yet another memoir. “Nomad “argues that Islamic creates dysfunctional families like her own _and adds that these distorted families constitute” a real threat to the very fabric of western life. “Western countries, she says, should be less tolerant of immigrants who try to preserve their lifestyles in their new homelands. It might seem presumptuous to write another memoir so soon, but Hirsi Ali is a remarkable figure who has plenty of memories to record. (8)

She comes to say that Islamic religion and culture has been the great threat to the rest of the world which is challenging the world in such a way that they need to reform the religious practice by inserting them to the western concepts of the society and theoretical and religious practices.

None of the reviewers has analyzed the memoir from the perspective of subjectivity; therefore, the researcher embraces this perspective which is hidden in the novel. Furthermore, each of the characters who practice Islamic culture finds their identity is clung to the religious culture practice. On the contrary, the writer finds her identity is clung to the modernity, enlightenment and the globalization. So my project focuses on the formation of the women identity in both cultures by conceptualizing the works of the theorists like Foucault, Judith Butler, Mike Featherstone, Louis Althusser, Ashcroft, Lacan, Derrida, Appadurai, Euduaratand Mendinta.

The present research work has been divided into three chapters. The first chapter fundamentally deals with introductory outline of the present study. It introduces critical review and the writer and his characters in relation to their position in the contemporary Muslim society and the impacts of such circumstances in the life of the character of the play. Thus, it presents the bird's eye view of the entire research. The second chapter aims at providing the theoretical evidences. It attempts to examine the characters' subjectivity. On the basis of the concepts of gender, globalization, modernity, the novel will be analyzed in this chapters. It will further sort out some extracts from the text to prove the hypothesis of the research, and in so doing; it uses the ideas of scholars and theorists. This part serves as the core of the present research. The third chapter concludes the idea put forward in the earlier chapter, focusing on the outcome of the entire research. The logical conclusions will be summarized as the proof that the novel has forwarded the ideas of formation of women's identity in two different cultures by highlighting the conclusions of the whole research.

II. Construction of Gender Subject in Ayaan's *Nomad*

The sense of subjectivity stems from the individual consciousness towards it. An individual knowingly or unknowingly formulates ideology which helps him/ her shape up their subjectivity or identity. Similarly discourse creates subjectivity depending upon how much influence he/ she has been exerted and disciplinary act such as panopticism, gazing, examination, and performativity also help to formulate identity.

Besides that globalization also helps shape the subjectivity of an individual. The sources of dynamics within globalization processes are definitely local, situating knowledge-generation processes within specific local contexts. Therefore, what we can say that the impact of globalization is so strong it changes its own identity, thinking and internalize knowledge at the same time calls other to come in the stage of modernity escaping from the traditional sort of life, living. Therefore in *Nomad*, I want to show the formation of the subjectivity in the case of those who want to remain within the boundary of the tradition, religious dogma and one who is impacted by globalization and enlightenment and the call of the later to the earlier to the state of modernity and enlightenment.

Due to the flows of ideas, knowledge, information and advanced technology, Ayaan Hirsi Ali- the speaker of *Nomad*- does not remain uninfluenced by globalization on the one hand and does not want to be restricted herself into the periphery of the strong values and obligation of Islamic religion, on the other. She sees herself alone in the ancestor's homeland and culture. She questions the entire Quran and tries to reread where she could see her own existence and want to formulate her own identity not in that religion rather than beyond that, say, those cultures which accept the freedom of life, happiness where an infidel can live without

any sort of religious anxiety. The memoir has dramatized the ways in which enlightenment and globalization play a greater role to construct one's identity by challenging the existing identity-formulating mechanism and cultural apparatuses in the Islamic world.

Moreover, the nomadic culture itself suggests the advent of globalization as she was born in Somalia, brought up and educated in Saudi Arabia and pursued her higher degree in the Netherlands. She later became a member of the parliament in Holland. Due to globalization, she is able to reflect her identity against 'the other'. She is unearthing the process of formulation of identity in the Islamic culture and beyond that; she prefers to go beyond the ancestral cultural domain to the domain she desires. Therefore, her experience of different countries signifies that globalization has brought a different perception of subjectivity on the one hand, and formulates a different subject, on the other.

Even though this text severely criticizes Islam and its treatment of women, the entire women want to remain within that boundary which projects that they get associated their own identity with the religion. But the narrator, though, from the same community sees her identity not in that religion rather she sees that that very religion has ruined and mutilated their possible identities therefore through this novel she calls entire women who are under the clutch of this culture towards the space of freedom, justice, enlightenment and place of individual identity.

Similarly, Lacan says that an individual crosses different stages to create identity. At the mirror stage, the child recognizes its 'self' and tries to compare him/herself with the image reflecting upon the mirror and at the imaginary stage it imagines different things, persons, situations and so on finally sees the truth and internalizes that which makes its subjectivity. He or she could go against the usual way of the formulation of

the identity since they could project their subjectivity as per their desire not by any enforcement. As Lacan posits regarding subjectivity “in mirror stage the child discovers its own image, which becomes other to the self, thereby establishing subjectivity ... Subjectivity is thus always on the move and formed only in dialogue, which is never ending except in death” (qtd. in Adams 897).

Furthermore, this story is the story of a young African woman, born into Islam, was given every possible occasion to feel grievance, resentment and humiliation yet who has employed her own life as an example of internationalism, tolerance and multiculturalism, and the redemption of others. In the same line, she shows the ways in which her identity is formed due to multiculturalism and globalization towards enlightenment, modern and an eternal solace. In other words, her active participation on her personal journey from the pre modern mind set of nomadic Somali society to modern western provides a searing indictment of the cult of multiculturalism and diversity which are disabling other Muslims in the west from making a similar transition, and making their youth turn to radical Islam and becoming ‘jihads’. Most of the parents in the Islamic community always give much focus on making their youth a radical Islamic because they are guided by this kind of rigid false consciousness.

On the contrary, the narrator’s mindset is no longer guided by this concept or ideology because she is highly impacted by the flow of knowledge, ideas, information coming from the different nook and corner of the world especially the west and she recognizes the contemporary world constructing her ideology or subjectivity in that way. In the matter of identity, Lauren Langman puts forth the idea of the story and culture and myth that first shape identity which is so fixed and rigid but can be questioned by reflexivity:

Reflexivity enables people, individually or collectively, to articulate identities: narratives of self tell a story of who one is, where one has come from and what makes one distinct from another. Narratives of identity typically begin with mythical roots of origin, legends that link the past with the present to establish a distinct people and ensure its continuity over time. Ancestral myths may often include stories of gods and heroes who personify cultural ideals and values. Cultural identities are not just collections of myths and stories, but scripts that are expressed in the ritual performances that sustain solidarity and affirm distinctive roles and personae. The orderly performances of the quotidian require that certain identities remain submerged, either through repression or isolation. (28)

As a result, she appeals the entire Islamic submissive women to follow her path to make them free from the clutch of Islamism which basically marginalizes, subjugates, misbehave them, she reminds the Muslim women of their identities crisis rendering the concept of reflexivity. In order to conceptualize such theory through facts she views:

The Muslim veil, the different sorts of masks and bleaks and burkas, are all gradation of the mental slavery. You must ask permission to leave the house and when you do go out you must always hide yourself behind thick drapery. Ashamed of your body, suppressing your desires. What small space in your life can you call your own? (16)

Here 'you' textually refers to her 'sister' but it is used as metonymy of the entire Islamic women who are forced to construct their identities under the Islamic culture

even though they are impacted by innovative knowledge and the reformed cultures but they are vulnerable to their culture which has been masking them through their different rules and obligation. Their bodies have to suppress desire since their religious dogmatism has never provided them any option to do anything they like. As a result, their identities are produced and manufactured by their cultures; therefore, the narrator reminds that they have a small space; that is not theirs, either. Judith Butler undercuts that identity cannot be only manufactured by exploiting identity categories such as desires, sex roles, gender roles, body and so on. She views:

A genealogical critique refuses to search for the origins of gender, the inner truth of female desire, a genuine or authentic sexual identity that repression has kept from view; rather genealogy investigates the political stakes in designating as an origin and cause those identity categories that are in fact the effects of institutions, practices, discourses with multiple and diffuse points of origin. (qtd in Jagger, 17)

The identity categories are produced through institutions, practices, discourses to rule over them and to fix their identity in such a way that changing identity is going against religious doctrine and in other sense committing a sin. Political institution, discourses help shape gender identity since which forces them to do the same task frequently to assume as if that is their fixed identity before their births.

Consequently, they are marred from being modern, rational, enlightened and the seeker of the true identity. Similarly, she reiterates that “the veil deliberately makes woman as a private and restricted property, non-persons. The veil sets woman apart from men and apart from the world it restrains them, confines them, and grooms them for docility (16).” The veil is associated with the identity of the Islamic women

because they have to wear in order to protect themselves as the docile bodies of the society and religion. Such acts always please males and people who are indoctrinated by the religious and cultural doctrines since they subjectivize females as a loyal and respectful. Loyalty and respectfulness provide them lots of rooms to dominate and suppress the women as they like, so the religion and the culture themselves are against the women and their traumas. But that very veil makes them as an object, private property. In other words, their bodies have been used or disciplined to form their subjectivity. Similarly it separates women from men hierarchal at the same time from the world. But due to globalization, modernity and access to different knowledge the narrator throws her veil and equates her with men and attract herself with the world but those who obey their traditional sort of life are still under the clutch of disparity and restriction.

As Foucault says in Panopticism the prisoners are guided from the panoptic giving different trainings, and controlling and they formulate their subjectivities. “The methods, which made possible the meticulous control of the operation of the body, which assured the constant subjection of its forces and imposed upon them a relation of docility, might be called ‘discipline’” (137). The constant trainings, methods and exposure ultimately create discipline which helps form the subjectivity.

In the same way, the veil plays the crucial role to form the women subjectivity –it restrains them, confines them and grooms them, brings discipline and finally forms the subjectivity. But the narrator is devoid of all the subjugation, suppression and trainings because her subjectivity is highly impacted by globalization and modernity. Immanuel Kant notes that “Enlightenment was man's departure from an immaturity for which he was himself responsible, viz., from the inability to use his reason without someone else's guidance. Have the courage to use your own reason was the motto of

Enlightenment.” (135 qtd. in Gulyga). Have courage to get rid of self-incurred tutelage’ because of being influenced by the European enlightenment she could rescue herself from the long lasting chains of the religious cultural bondage. Therefore, because of being influenced by enlightenment and globalization, she could critique upon the localization of the Islamic practices. Because of being influenced by the European enlightenment she could rescue herself from the long lasting chains of the religious cultural bondage. Therefore, because of being influenced by enlightenment and globalization, she could critique upon the localization of the Islamic practices.

Similarly, in the text *Nomad* the speaker remembers her friends who are living in England but could not change herself and remain with the traditional mores. She expresses her anxiety towards Sahra who is not taking her path which leads her to the ocean of freedom and justice:

Sahra has lived in England for years, but she did not take the road that I took, the one that reduced me from the obedience and tradition and took me to Holland and the freedom of the west... in doing so she has locked herself into poverty, squandering the opportunities that freedom offers her... I might be living just like Sahra: conditioned to live in a prison within a society that is free. (17)

Here Ali compares her life with the life of Sahra the later doesn’t take the path of the earlier takes which results in poverty, squandering and the opportunity that freedom offers her. She has to face the difficulties because she denied her self- redemption. But the narrator has been able to form her subjectivity by accepting the freedom defined by the west. Here embracing western sort of intellects configures the impact of globalization even a society is supposed to be free but she has been conditioned to live in prison. To make the sense strong Lauren Langman asserts that “Contemporary

globalization, with its time-space compression and pluralization of life-worlds, has again impacted the social, cultural and subjective to foster transformations of identity. Globalization creates forces that both homogenize and differentiate identity” (27). Again she reiterates the comparison between her subjectivity with the subjectivity of Sahra “our two worlds Sahra’s and mine co-exist in the same city streets, but own is framed above all by the oppression of individuals especially women and the other glorifies individuality. Can those two sets of value ever be remained within Sahara, between her and her daughter on the streets of European cities?” (19) Ali stresses that she is enlightened and accepts modern values so she glorifies individuality. On the contrary, Sahra couldn’t think of all these things because she is highly trained by her own tradition and way of life and which forms her subjectivity. However, Ali anticipates that this sort of subjectivity is fluid and flux to the impact of enlightenment, modernity and globalization.

On the contrary, Islamic women are endowed with their religious values which predominately set up their mind space. On the other hand, they couldn’t think of going beyond their culture and religion which forces them to internalize that subjectivity “Allah has brought you back to me” shows that how her mother has internalized her religious prophet who can only bring someone back to their home (31). Here, her mother associates her everything with Allah the prophet of Islam. In contrast, her daughter Ayaan gives much focus on money, freedom and modernity which shape her identity, on the one hand and which makes her strong to show the plight condition of her lineage, on the other. Therefore, she brings them to the mainstream of freedom and modernity making Islamic women leave the suppressed traditional life which always denies freedom and selfhood. And she extracts her mother who always thinks Allah is creating her thinking and subjectivity. ““I don’t

want to talk about money' mother said. 'Allah is the giver and taker of life and nourishment. I want to talk to you about Allah. He sustains me, he sustained me all the time you were gone. I want to listen. Are you listening?'"(33) Her mother outright rejects the concept of money but becomes so militant in the religious dogma and shares that Allah is her giver and taker who can sustain her throughout her life, allows her to associate her concept and ideology which controls and shapes her subjectivity. As Foucault says power creates subjectivity which is employed implicitly. Power is circulated through discourse which ultimately results in self-consciousness and makes his/her accept their identity. Her Allah has created his power in such a way that they cannot think except his rules and regulation. On the contrary, her daughter is influenced by modern sort of development in terms of innovative ideas, information, practice and way of life. Both of them convert themselves from one sort of life to another but one is powered by globalization and another is by traditionality and religion. She denies Islamic culture particularly since it denies friendship, freedom learning pleasure and self-decision. Therefore she calls her friends, mother, sister and other women too to assert their power in the world to redeem the entire women to form their new identity by redefining and relooking at their religious texts. She furthers her ideas:

I thought I am feeble in faith because Allah is full of misogyny. He is arbitrary and incoherent. Faith in him demands that I relinquished my responsibility become a member of a herd. He denies me pleasure the adventure of learning friendship. I'm feeble, mother because faith in Allah has reduced you to terrified own women- because I don't want to be like you". (35)

She shows the facets of the Quran regarding its imposition on the women which ultimately make them disciplined, and later on they are forced to create their subjectivity accordingly. Ayaan imagines different subjectivity at the same time strives to redeem all women from the clutch of Islamism towards infidelity. She argues that Allah is misogynist in the sense that he denies the pleasure, responsibility and learning friends that are necessary to human being. Along with these, she uncovers the dark side of her mother saying that this made your life and you as terrified women. The terrified womanhood has been sensed by the practice of Islamism which basically unwelcome modernity, enlightenment, globalization and any sort of anti-ideology.

While talking about globalization, economy, immigration, adaptation of other style are some of the key factors of globalization in order to get developed country should be visited or migrated. Or, everyone is inclined to visiting a developed country seeing better facility in terms of finance, freedom, education, knowledge and open life style. Globalization is the concept to make the world as a single place where everyone can share same sort of values, freedom, information and ideas. The most common interpretation of globalization is the idea that the world is becoming more uniform and standardized, through a technological, commercial and cultural synchronization emanating from the West. Moreover the worlds should be converted into 'global village' Arjun Appadurai says that globalization happens due to 'cultural flows'. He shows that global cultural flows in five 'scape' "Ethnos cape, mediascape, techno cape, finances cape and icescape" (33). These very 'scapes' are building blocks of imagined works or global village. If there is flow of ideas, technologies, different people, money no one can remain untouched by it. He/she slightly turns into that imagined world which separates them from their historical form. To be clear,

globalization of culture doesn't mean that homogenization of culture. The globalization should be regarded as opening of the sense that new world is a single place within increased contact becoming unavoidable. Globalization, with its new forms of production, transportation and universalized mass media, has led to major cultural changes and thus transformations of identity.

Therefore, Aayan's brother is also impacted by globalization and wants to migrate to the USA where Aayan is living. He appeals her sister to send a visa for him to stay in the USA forever. "She warned me that if she did would ask me to help him get a visa to Europe or America, and she begged me not to do it, she had terrible fear of losing him to the infidel countries, which, in her mind had driven. However, to madness and death and me to far worse: to immorality, immortal doom" (41). The visa, on the one hand, represents the system of modern world and gives access to any individual to go into the western country and visit or live. But her brother always wants to move into America or Europe simply seeing the good future, in terms of economy, opportunities. On the other hand, her mother has been trained or disciplined in such a way that she couldn't think going beyond the practiced of her religion and never wants to lose her son allowing him to go to the western countries. She has subjectivised herself as a rigid sort of person in her religion and sees others as immoral, irrational.

Aayan becomes so happy seeing someone is on the verge of abandoning their onerous religious practice which made them irreversible servants. Her brother's wife makes a plan to her for something which makes her modern and different from others:

I found comfort in Universities I had with Suban one day. As usual, she asked me for money, but she also asked me to send her clothes.

When I asked her to describe what kind of clothes she wanted she said

shirt and blouses. This gave me hope, for I thought that if she was attracted to shrouding herself in silbat she wouldn't ask for such clothes. (70)

Money is a universal whore which goes from one country to another but in modern day world it is a globalized element. Therefore, she is asking for money at the same time being impacted by the western culture so she begged clothes which her religion avoids, outfits-blouses and skirts they are typical western clothes. She no longer wants to cover her face with burkas which seized her freedom, desires, future and progress. Therefore she wants to gain all these things from which she can get the justice to her emotion, desire and can associate her subjectivity with western modern culture.

Conversely, not only has modern culture impacted those Somalia Islamic people but also disease paralyses their life as well. Even some one has got some disease which signifies their morality in their culture taken shamefully "she had gone mad. Magool told me that Hiran had learned in 2003 that she has HIV-positive" (Ali 76). When Hiran- an Islamism Somalia girl who had HIV positive had been compelled to live alone. Even though she is from high rich class, this sort of girl is taken as their shame and against their religion. The narrator recounts her days in Holland where she sees many girls, but one of them is pregnant which western concept rather to say modern concept is but she starts calling herself sinner and her religion prophet will penalize her. She furthers her ideas about her:

She called herself a sinner and formation and cried that she deserved to be flogged and stoned, for she would no longer have a place in heaven. She finally decided to have the baby, knowing that she would be

taunted as a whore by her relatives and that the child would forever be branded a *wa'lal*. (Ali 77)

How her religion exerts the force on women to confine them into a rigid and fixed sort of identity, if they exposed their desires they would be called a fornicator and sinner and throughout their life branded as whore. If something is performed regularly that becomes subjectivity or identity but increase of sexuality once performance is enough to form other subjectivity in Islamic culture. Therefore she exposes that how her identity and future after it will be shaped by her religion and culture. Similarly, girls who wear headscarf are supposed to be virgin. It shows that how their subjectivity is constructed in their culture “she is a Muslim girl. She wears headscarf, and she condemns any kind of sexual activity before marriage so she must be a virgin” (79).

The struggle between traditional Islamic culture and modern society trapping in terms of sex, money and violence form their subjectivity. Here, Aayan who is an infidel shows the difference between her and her relatives exposing that she “opened her mind” and others didn’t (81). The opening of the mind, having courage to accept how values are, all are the teaching of modernity and enlightenment. Therefore subjectivity is constituted and constructed by the society and also depends up on the influence one has been exerted. So Euduarat Mendinta clarifies that “Our identities are never discovered. They are always constituted, constructed, invented, imagined, imposed, projected, suffered and celebrated. Identities are never univocal, stable or innocent” (407).

In addition, Laden and Hassan who are from merchant clan are not remained unimpacted by a modern culture and values. In other words, globalization because of their wealth and commercial ties to foreign countries, these families could purchase

gadgets of modernity, videos and other modern possession. And they started watching different fashion channels rather than paying attention to the Quran. Moreover, they started using make up and became stylistic due to the impact of the flows of information and the modern concept which would address their internal desire. Therefore, their life style somehow has been changed by the impact of globalization. Featherstone puts forth his idea “globalization is not simply dissolving local life-worlds in their traditional local structures and settings, but is interacting with them in a sort of localization, or ‘glocalization’ as some scholars name this hybrid mix. As sociology and cultural anthropology analyze the conditions of human kind in a global age, local changes resulting from the impact of global forces mean a new form of interdependence of cultures”(2). The narrator after having got visa for the USA landed in the land of foreign but later she didn’t find unusual to her own land because there she finds Islamic people, Dutch, Arabian where she experiences the concept of globalization. Everyone does mutual respect to each other. No discrimination in terms of anything but she sees her better future advanced contemporary life and so which she thinks can convert the rigid mind set of Islamic people as a free and globalized people.

Moreover, she elaborates “first and most striking feature of America is its ethnic diversity. Everywhere I went I saw African, Asian, Hispanic and more ethnic blends than I could even dream of identifying” (109). This shows that due to globalization people from different nooks and corner of the world are herding into the USA. Taking a good blend of ethnic community on the own hand, and seeing ‘global village’ on the other.

The narrator adds that she has been granted visa because she is transferring her identity to her democratic, globalized identity thinking that she can redeem those

who are under the clutch of extreme operation “I told myself to be worthy of that visa. It had been given to me because I was a Muslim woman who had found her way to freedom and independent who has actively propagating the ideas of democracy” (Ali 110). She struggles to bring democracy, modernity; enlightenment into the land where wearing veil is a reverence, restriction of mental and physical is worshipped. By struggling she could construct her own identity and subjectivity that is feminist or female activists “I am supposed to be a great icon of women’s freedom (113).” Identities are always plural, instable by cultural practice, religious practice, traditionality, knowledge and information. Stuart Hall, who writes, “The subject assumes different identities at different times, identities which are not unified around a coherent ‘self.’ Within us contradictory identity, pulling in different directions, so that our identifications are continually being shifted around” (qtd in Philips 312). While talking about America, she comes to disclose why she is uncovering the bad practice of Islamic religion, the women’s concept toward it and domination on them by the text. And at the same time, how she is supposed to be modern and enlightened being who can invite those women who are dominated in the name of the prophet towards the world of freedom. Having been exposed globalization, knowledge and concept of diversity and equality and freedom, she is able to distinguish herself from her own grandmother:

The ghost town vividly illustrated between the grandmother tradition which insists on keeping things as they are, and American tradition, which continuously innovate. The American mindsets knew better and more efficient means of looking, washing and finding fuel, the most basic and most universal activities of human life. In my grandmothers tradition people get stock, almost imprisoned by the cycle of finding

food, preparing it and eating. I cannot think of anything useful, a Somali man and women ever invented to make that cycle easier. (Ali 118)

She addresses that the development happens due to the maximum utilization of mind on the one hand and making the mind broad on the other. But Somali people are devoid of all these things therefore they are still underdeveloped.

Women, in the Muslims schools and society are taught in such a way that they have to internalize male superiority and walk very softly in to mosque by a backdoor and they are required to obey god. Even they are murdered to punish if they misbehavior casts shame on their family due to the strict discipline in this way their subjectivity is constructed. As Ayaan mentions “But because Islam demands that anyone who leaves the religion be punished by death this constant fear is to some extent shared by all Muslims who leave the faith as well as those who practice a less form of it” (129). Moreover due to this sort of impressive strict discipline they cannot question the religious practice, domination and bad aspect of society rather they have to accept whole heartedly. On the other hand if someone talks all these matters she could not accept all sort of things because she trained in that way and form her identity and subjectivity on those parameters. Therefore one girl from Muslim community reminds Ayaan of her identity while she is being questioned about Islamic religion “WHO THE HELL GIVES YOU THE RIGHT TO TALK ABOUT ISLAM??” (Ali 135). It shows that how rigidly and fixedly she constructed her subject slowly believing in Islam.

Islamist culture or religion is so conservative and traditional in the sense that they confine women in to the one mind-set and force them to accept one identity. It uses their bodies to construct their identity “to cut their genitals to limit their sexual

desire and sew them shut to make sex unbearably painful” (154). Conversely they have so much negative conception towards modernity or western values. They do not accept them rather go against them severely citing that “western education corrupts the Muslims way of life. . . . Western lifestyle leads to horrific results” (160-2). On the contrary, western civilization ridicules those culture and religion which put beliefs in rigid sort of lifestyle, live with tradition and make human beings as commodities. Therefore the west criticizes it “Islam is not just a belief. It is a way of life. A violent way of life. Islam is imbued with violence, and it encourages violence” (201). And in other words, accepting traditionality, discrimination even in this modern era the Quran is becoming a direct threat to the world peace. She has criticized the Islam culture in such a way that it has been busy on producing violence and terror to the world. The very ambience of Islam culture has constructed her family members’ identity in particular and the entire Muslims in general. Christine Muller asserts:

This was best exemplified by the discussion of violence against women, a discourse of the women’s rights movement worldwide. In the cases of rape, wife beating and other violent acts against women in the domestic and public sphere . . . violence exists in different forms: it can have a physiological, psychological, economic, or cultural character, and can affect an individual in multiple ways. The participating women reacted to this issue by pointing out their own experiences or that of well-known cases. (135)

In African Muslim country, women are victimized through rape, domestic beating which finally establish their identities since such violence has been motivated by religious text, and there is no punishment for the culprit since culprit is male. The very violence affects their physiological, psychological and cultural dimensions of

their lives. Such act never allows them to be released from such cultural coercive. Therefore, Ali advocates the necessity of enlightenment and modernity to bring equality among the male and female.

Subjectivity is constructed in contrast with other. The 'self' is reflected by 'other' or in postmodern concept without the 'other' the self does not exist. In this memoir too, Ali has constructed her 'self' in contrast to the other who find themselves in the clutch of the Islam. In this regard, Bruce McComiskey writes:

Modernist Subject-identity is constructed, according to Derrida, through the gathering of differences-an affinity of differences-to others; we construct ourselves according to what we perceive in others that we do not perceive in ourselves-the repulsive, the strange, the particular that does not participate in the universal, as we our (modernist) Selves do. (352)

Derrida implies that 'the self' is distinguished or constructed through 'the others'. Or the difference marks the construction of the 'self' or subjectivity. The way we perceive the outer world determines the subjectivity. Other reflects and distinguishes the self from it. Therefore, modernist subjectivity does not take part in universal rather particular. Ali further comments on how her way of life is distinct from the rest of the Islamic women. "Yes, it is the true that what you say is in the Quran, but I disagree with it. Yes, you ask me to follow the example of the prophet, but I believe that parts of his example are no longer valid. A person with an open mind is not immune, but he is armed" (205). She has distinguished herself from the Islam followers by disagreeing with its doctrine, considering its principles invalid. The very contrast of the ideas has made her 'self' is different from the other. It is often said that self is less important than the other to be ethical in the talk but here the speaker wants

to bring ethics in the Islamic culture since it undermines and subjugates females in the name of maintaining religiosity in the society. Hirsi through this text contrasts her identity with those females whose identities have been shaped by traditionality and religion. Subjectivity is always in the continuous flux. But such is hard to be possible in the orthodox Islamic mind-set. Therefore she shows the contestation between the formation of identity within Islamic culture and outside it.

The enlightenment sows the seed of modernity and innovation in the matters of knowledge, freedom, secularism and indiscriminate. In other words, enlightenment brings the man into freedom from the self-bondage. Here Hirsi does the same but her female characters could not do. Hirsi writes:

Enlightenment thinking will not necessarily bring happiness and ecstasy to the Muslim mind. But it will put the individual firmly in control of his or her own life. Each of us will be free to navigate our way through life, make our own wright choices, recalculate, and choose again. (207)

Enlightenment thinking never allows you to have solely happiness rather gives chance to control your own body and mind but in the Islamic culture female bodies are controlled by the religious text and practice. On the other hand, Hirsi has released herself from such control and put herself into her own control since enlightenment allows her to be free from any sort of restriction in the age of democracy and to navigate her way through life, make her own choices, recalculate, and choose one desires. The ways in which the subject acts according to the freedom, one is allowed to get enhance to formulate the identity. Hirsi who gets such freedom in the land of democratic countries who are ruled by system and laws rather than any outdated religious dogmas. Her mother, grandmother, and friends are under the clutch of

religious dogmas and doctrines and can't see the world beyond that which reflects their identity as fixed, unmoved and static. Moreover, she further argues enlightenment as the concept which releases each of the human beings from the sense of restriction. "Enlightenment: free inquiry, universal education, individual freedom, the outlawing of private violence, and the protection of individual property rights (212)." She advocates and becomes the slave of modernity condemning the Islamic tradition since the very tradition never lets any female have sense such as free inquiry, education, and individual freedom, non-violence, and property rights. Through such opportunity she can reflect her identity by contrasting with the Islamic mindset, on the one hand and she can reflect other Islamic women' identities contrasting with her own identity. The former is constructed by the impact of the modernity, enlightenment and euro and Anglo centric vision whereas the latter are impacted by the religious text and tradition.

Similarly, people form and construct their identity; contrasting oneself to other but a culture of oneself has to find their relationship in relation to a culture of other which formulates their identities in the postmodern concept. In this regard, Bruce McComiskey writes, "In postmodern notions of identity, then, "there is no self-relation, no relation to oneself, no identification with oneself, without culture, but a culture of oneself as a culture of the other, and a culture ... of the difference to oneself (352)." Without the culture there is no identity of the self. Only other cannot reflect the one's identity in relation to each other, to be that there should be culture rather than individual. Ali comments on Muslim religious text which has disfigured the identity of a not a single woman rather entire woman which is the way in which a culture of oneself is fixed in relation to other:

A culture that protects women's rights by law is better than a culture in which a man can lawfully have four wives at once and women are denied alimony and half their inheritance. A culture that declares that the testimony of a woman is worth half that of a man. It is part Muslim culture to oppress women and part of all tribal cultures to institutionalize patronage, nepotism, and corruption. The culture of western Enlightenment is better. (213)

A culture of protecting women rights has been contrasted with the ways in which man is allowed lawfully to have four wives which configures the women identity in contrast with males. Moreover, in the Muslim society men are legally free to do anything they like but women are subjugated and suppressed by them and their culture. Muslim culture, in other words, celebrate women's bodies and their domination legally, culturally, politically and religiously. Ali categorizes such culture as a tribal culture; a culture which lacks the concept of freedom, equality, civilization, human rights and indiscrimination. On the contrary, she finds all those freedom and solace in the Enlightenment and she calls every woman who practices Islam and confined and restricted by the culture into the land of infidel to unshackle fixed, permanent and determined identities to the identity which is ephemeral and in the state of the continuous flux. The postmodernists too talk about fixed, permanent identity is regressive and one of the forms of domination, basically even today experienced by women whose main role is to worship husband and in-laws and religious dogmas. Enlightenment ensures such indiscrimination and freedom and human rights if anyone wants to redefine their subjectivity. Here, Ali contrasts her with other women who always want to celebrate one sort of fixed subjectivity, and outdated religious dogmas in the time of the optimum freedom and redemption. In

other words enlightenment redeems them as she too gets redeemed by her wills to get enlightenment and modernity.

Ali in this matter explains about the human civilization before the enlightenment:

It employs the facts instead of faith, evidence instead of tradition. Morality in this worldview is determined by human beings, not by an outside force. It is a worldview that came into being mainly in reaction to a particular religion, Christianity, and a particular institution of Christianity, the Roman Catholic Church. The process of reaction was very arduous, and actually began centuries before the Enlightenment. (206)

Enlightenment is the thoughts of reasons and facts, evidences rather than tradition and any faith in any other things. Morality is thought to have been shaped by religion and tradition, but today it is defined by human rights and law. Now morality is seen against religion since religion has differentiated between male and female and executed female body as the site of domination and celebration of sexuality, preponderating male in the society. Therefore, morality, human rights came against any particular religion. In this line, religion has shaped the identity of Muslim women in such a way that it goes contrary to the women identities that are above reason or in the state of materiality, capitalism and secularism. Since she is influenced and impacted by enlightenment and modernity and globalization, she calls all her sisters, mothers either in the land of infidel or advise them to go above the religious doctrine citing that religious has disrupted their freedom and life. To make her ideas even more reliable she views, “Globalization is not an economic process, moving jobs to countries that have cheap labor, bring goods to countries with money. It’s also about

people (246).” Globalization has broken the shackles of the confinement by allowing things or people to enter the boundary of any nation for the freedom and economic benefits. Consequently, entering any European nation or American nation mark freedom and equality. Therefore, the speaker finds everything in globalization and enlightenment, on the one hand but her family member and friends are hegemonized and indoctrinated by the Quran, which never allows them to have equality, indiscriminate and freedom. Such mindsets have configured their identities as fixed and intangible ones.

As Bill Ashcroft in *Postcolonial Key Concepts* views, “Globalization is the process whereby individual lives and local communities are affected by economic and cultural forces that operate world-wide. In effect it is the process of the world becoming a single place (100).” In *Nomad*, the speaker has been impacted by economic and cultural forces but her community member have not been. Through such effect, she can come above the constraints of her cultural values which dramatically subjugate, intimidate and domineers the female bodies. Because of such concepts, the speaker has become the member of global world in the sense that she advocates freedom, equality, indiscriminate, rights, and global values which globalized and glocalised societies give preference.

Even in the age of globalization, a religious doctrine has been so prevalent in the Muslim culture which manufactures their religious identity but disintegrates the modern and free identity. As Ali says, “They are taught to internalize male superiority and walk very softly into the mosque by a backdoor. In weekend Quran School girls learn that God requires them to obey, that they are worth less than boys and have fewer rights before God. This too is happening in America”(129). Girls have to form their identities by internalizing male superiority and consider themselves as worthless

beings against the boys. The teachings of the Quran exhibit that women are not even a human beings just the slaves of males. Their emotions, feelings, rights, freedom have been barred from the religion in such a way that they cannot uproot and escape from that shackles which are fixed in their bodies. Therefore the speaker calls every woman to come in the land of freedom to establish their desirous identity as she has done being swayed away by enlightenment, modernity and globalization rather than the chapters of the Quran.

Besides all, she contrasts the ways in which the construction of women identity under the clutch of the Quran and those who are modernized, enlightened and globalized. As she writes in this matter:

Western women have power. They are now firmly established in the workforce. They have access to contraception, to their own bank accounts, to the vote. They can marry the man they choose, or choose not to marry at all, and if nature allows it, they can have as many a few children as they want. They can own property, travel wherever they choose, and read any book, newspaper, or magazine they wish .They can have an opinion on the moral choice of others and express that opinion freely, even publish it The subjugation of Muslim women, by contrast, is a matter of principle...cultures that endorse the denial of women's rights over their own bodies and fail to protect them from the worst kind of physical abuse must be pressured to reform.

(230-31)

Ali contrasts western women with Muslim women in the matters of subjectivity.

Western women have got power which defines them as subversive, energetic and free women, on the other hand, Muslim women are denied of power, rights and freedom,

such constraints define and stereotype them as submissive, faithful, traditional, coward and a religious woman. Western women come out of the clutch of traditionality, religious doctrines and preaching, and got reasons and courage to penetrate into them and knew the value of modernity and flow of knowledge, which finally shape their subjects, but in contrast, Muslim women could not do and remained under the same pit. Therefore, Ali invites all submissive and dominated Muslim women in to the space which respects modernity, enlightenment, freedom and rights.

Moreover, subjectivities of Muslim women have been shaped by their cultures and religious texts through exploiting their body and mind, whereas subjectivities of western women have been shaped by their own minds and experienced by the bodies. No matter how their bodies are shaped for certain purpose to function in society, if the mind is ready to uproot that, it can since subjectivity is shaped by both mind and body. As Marianna Papastephanou posits, “A subject is not only a body, it is also a mind; and the more complex the relation between mind and body, the more the subject becomes capable of finding a metaphysical or naturalistic foundation for normativity (141)”. Therefore, in order to shape the Muslim women identities religious text and cultural practices have been more significant which finally engaged their minds and exploited their bodies. Because of that, they see, find, and discover themselves through such lenses.

Ali, in order to distinguish the subjectivities of women who are under religion and who are not, takes the help of contrast to exhibit the freedom and rights of the women in the two worlds. As she writes:

All human beings are equal, but all cultures and religion are not. A culture that celebrates femininity and considers women

to be the masters of their own lives is better than a culture that mutilates girls 'genitals and confines them behind walls and veils or flogs or stones them for falling in love. (212)

Unquestionably, all human beings are equal but the seeds of inequality among them get sown by religion and culture which results in shaping the identities of human beings. The cultural shape of identity is fixed, permanent and orthodox. No one can easily veer away from that. The two worlds seen by the speaker are : one is the world which see women as the masters of their lives and worship them from the bottom of their heart and another world is the world which subjugates, mutilates their genitals, dominated and take them as the permanent slaves and submissive being. The two worlds have construct their identity quite unparalleled but the speaker invites the women of the latter in to the earlier to ensure their talent, potential, rights freedom, power and the feelings of equality.

Ali centers her memoir on the construction of, basically the Muslim women, female identities through stereotypes, cultural practices and the religious doctrine. She highlights the function of women in their culture, "A Muslim woman is effectively the property of her father, brother, uncles, grandfathers. These men are her guardians, responsible for her behavior, in charge of her choices. Above all, she must remain sexually pure" (154). A woman in Islamic scene has been identified as the property of her father, brother, uncles, and grandfather and ultimately husband rather than a free individual. These men have the cultural and religious rights to shape the future and mindsets of the woman and at the same time they are the culprits and agents of the culture to dominate, suppress and traumatize them. She has been taught in such a way that she has to be pure and virgin until she gets married otherwise she has to bear the social stigma and torture.

Samuel A. Chambers and Terrell Carver views, “‘Performativity’ thus includes an inherent repetitiousness in our activities. That is, there must be some partial stability in what we do in order for our everyday language to work as well as it do in ‘referencing’ what we see and what we do (37).” Performativity is often associated with the way of identity construction especially gender. Here in *Nomad many* female characters perform same roles repeatedly in the society as shaped and instructed by doctrines and cultural practices. We do some task frequently to do every day work, which establishes our identity partially. Judith Butler enhances such concepts in the matters of construction of gender identity. Ali’s mother, grandmother, friends, all of whom perform the same task frequently which forms their identities, making them fixed and permanent in the views of Ali rather these can be restructured and reestablished with the repetition of the modern life as instructed by concepts of freedom, enlightenment, modernity and globalization.

Ayaan advocates that human beings should be equally respected along with their desire, interest and unalienable rights. She further points the culture that celebrates femininity and considers women to be the master of their own lives is better than a culture that mutilates girls’ genitals, confines them behind the wall and veils or flogs or stones them for falling in the love. In the era of globalization, no one should be denied of rights, knowledge and freedom, traveling to this destination is only the best form to formulate subjectivity and identity rather than being confined within minuscule sort of mindset and rigidly following the religious practice because that contains a lot of flaws which need to be reread.

III. Advocacy of Ephemeral Identity

Ayan Hirsi Ali's memoir *Nomad: A Personal Journey through the Clash of Civilizations* unearths the construction of female identity in the Islam community and the western community in which the identity constructed in the Islam community is fixed, final and transcendental but the same identity constructed in the western society is very fluid, ephemeral and fleeting. She through this memoir shows as to how fluid sort of identity leads each of the women in the world towards freedom, equality, dignity and so on and how fixed identity infringes personal freedom, equality and happiness. Moreover, in order to construct such identity culture plays a greater role in Islam community but in the west, knowledge, globalization, enlightenment, modernity does.

Ali in *Nomad* critiques Islamic ways of life, but confidently supports the western ways of life, claiming that the latter ensures freedom, equality and happiness of each female but earlier restricts it and celebrates the infringement of females. Most of the women are found very happy with their culture though they are restricted and controlled by their culture but Ali defines that they do not know how freedom works and what their level of lives is. Therefore she advocates to release all the women of Islamic culture from the traditionality of Muslim culture which is against the female's emotions, feelings, freedom and so on. Ali through this memoir avoids the blindspots of Islamism and highlights the fruitful aspects of enlightenment. Where you live, what you do do not matter, but the thing is how you think and behave and how much are you aware of the cruelties of your culture; this sort of thinking can bring the exemplary changes in the society and beings.

Despite that, So many critics come up with diverse opinions about this memoir saying that this is the expression of personal troubles as title highlights too. The text

talks of the issues like sexuality, women's suppression and violence against women in a detail avoiding the theoretical dimension of the religious text the Quran and focusing on the religious imposition on the women in a particular. How the Quran behaves and defines women and how it establishes men in the power is deemed to be analytical considerably. Therefore, in my analysis, the memoir has dramatized the ways in which enlightenment and globalization play a greater role to construct ones identity by challenging the existing identity formulating mechanism and cultural apparatuses in the Islamic world.

The text has been interpreted from the perspective of identity formation, modernity, globalization and enlightenment taking female's pain, suffering, oppression, and position in the society. The position of female in the society and the religious representation of female construct female identities in the Islamic culture but in the western countries female identity is at the hand of female how she wants to make. Wearing burka, genital mutilation, loyal to husband or other males, submissive in the family are the mechanisms which define the identities of female in the Muslim community on the one hand, but males are free from such rules and religious doctrine and free to do what they like, on the other.

Bringing many female characters into her text, she unravels the construction of their identity under the religious practice and doctrine. Her friend, sister, mother, all of their identities has been fixed by religious text the Quran but on the other hand she herself narrates her own progress and identity which is shaped by enlightenment and freedom. Freedom, education, dignity, and equality have been controlled by religious text and practice and manipulated as per theories. Talking about other in depth she clears her position as ethical and liberator.

This thesis takes *Nomad* as a set of religious and social activities which significantly attributes to the construction female gender identity. Females' identities in the Muslim society go contrary to the identities in advance society, which is impacted by modernity, enlightenment, and globalization. In this sense, Ayan Hirsi Ali in *Nomad* dramatizes the treatment of Muslim women in their society and how their real existence is undermined, voice is muted and identities are infringed even in the era of science and technology and globalization. At the end, she calls all women to come in the land of infidel to celebrate identity, freedom and happiness.

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