



## Problematizing the Literary Concepts of Nationhood, Resistance and Identity Crisis

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### ABSTRACT

Adopting a postcolonial reading, this article explores and analyzes the literary concepts of nationhood, resistance and identity crisis. These three terms are common in postcolonial literary studies. Nationhood refers to the state of affiliation among people who belong to the same geographical area and share many common denominators regardless of their socio-religious backgrounds. Resistance is highlighted here as an act of self-defense that aims at protecting not only the territories but also the traditions and the customs of a given nation. The paper tackles, also, the concept of identity crisis as a phenomenon in which attempts to self-discovery are impeded by internal and external factors that oblige a person to reconsider their identification. This work concludes that post-nation era is marked by the dominance of globalization in which the world has become one village. This new situation imposed the necessity of reconstructing identities and nation-building terms.

**Keywords:** Identity Crisis, Literary Concepts, Nationhood, Resistance.

### Introduction

In this article, the emphasis is put on problematizing some concepts like those of nationhood, resistance and identity crisis. Briefly, each of these terms is going to be tackled along through the lines of its contextualization, conceptualization and then linked to some postcolonial theoretical works, as a means of demystification. The analysis starts with nationhood; going on to resistance; and finally moving to identity crisis.

### Nation as an Imagined Concept

Nationhood, nationalism, or nationality are all derived from the word 'nation'. Thus, it is through the definition of 'nation' that the other terms can be elucidated. According to Lawrence T. Farley, a nation is "typically ethnic groups with a common language and a common sense of community."<sup>1</sup> In this definition, Farley explains that the concept of nation is linked to the situation in which a group of the same race shares the same history, customs, traditions and social cultural practices. In other words, a nation is inclusive of people who descend from the same lineage and speak the same language. In this respect, language and ancestry are focal factors within the process of any nation building. [Travers Twiss](#) provides a similar definition of the term saying that a nation "denotes a race of men [...], and it is] "an aggregate body of persons, exceeding a single family, who are connected by the ties of a common lineage and perhaps by a common language."<sup>2</sup>

Twiss agrees with Farley on the idea that a nation is an umbrella term that is meant to describe people who are originated from the same race and speak the same language; yet, he deemphasizes the second element concerning language as a prominent component for the members of a nation, and instead he adds that a nation is "a society of persons occupying a common territory and united under a common government."<sup>3</sup> In this definition, Twiss considers both the territory and the government as two major components to construct a nation. Farley, on his part, stresses the idea that a "nationhood is a demographic and psychological phenomenon;" while, for him, "[Statehood](#) is a formal-legal phenomenon."<sup>4</sup> This idea of 'psychological phenomenon' is similar to that of 'imagined communities' discussed by some writers including Benedict Anderson,<sup>5</sup> Arjun Appadurai,<sup>6</sup> and without neglecting Homi K. Bhabha, especially in his *Nation and Narration* (1990), in which he highlights the relationship between narratives and nations, and how narratives, like nations, are claimed to lose their origins with time.<sup>7</sup> Anderson explains that a nation "is imagined because the members of even the smallest nation will

<sup>1</sup> Lawrence T. Farley, *Plebiscites and Sovereignty the Crisis of Political Illegitimacy* (London, Eng.: Mansell Pub., 1986), 7.

<sup>2</sup> Travers Twiss, *The Law of Nations Considered as Independent Political Communities: on the Rights and Duties of Nations in the Time of Peace*. (Buffalo, NY: Hein, 2008), 1.

<sup>3</sup> Twiss, 1.

<sup>4</sup> Farley, 7.

<sup>5</sup> Benedict Anderson, *Imagined Communities* (London: Verso, 2006).

<sup>6</sup> Arjun Appadurai, *Modernity at Large: Cultural Dimensions of Globalization* (Minneapolis, MN: University of Minnesota, 1996).

<sup>7</sup> Homi K. Bhabha, *Nation and Narration* (London: Routledge, 1990).

never know most of their fellow-members, meet them, or even hear of them, yet in the minds of each lives the image of their communion.”<sup>8</sup> So, this sense of solidarity that connects the members of the nation, on their racial and cultural variations, is enough to deduce that a nation is imagined and never real.

Appadurai contextualizes the rise of new nationalisms saying that the “intricate and overlapping set of Eurocolonial worlds [...] set the basis for a permanent traffic in ideas of peoplehood, which created the imagined communities [...] of recent nationalisms throughout the world.”<sup>9</sup> In this respect, the construction of nationhood is imaginative at the first place. Furthermore, Appadurai clarifies that “one man’s imagined community is another man’s political prison.”<sup>10</sup> This means that the idea of nationhood is based on constructing ‘otherness’ to define one’s own self. However, one can argue that this binary opposition of Self/Other is being challenged due to the impacts of globalization where the “ideas of nationhood appear to be steadily increasing in scale and regularly crossing existing state boundaries.”<sup>11</sup>

The case of Islam can be valid in this vein. Muslims all around the world believe in the idea of one Islamic *Ummah* or nation. Regardless the fact that Muslim countries are geographically separated from one another, they still identify themselves as part and parcel of the Islamic *Ummah*. Accordingly, a territory is no longer a pivotal criterion to define a nation. Nevertheless, Joseph Zajda, Daun Holger, and Saha J. Lawrence provide what can be considered as an inclusive definition of the term. They say that a “nation, usually defined in terms of culture, ethnicity, and geographic space, has the right to constitute and govern an independent or autonomous political community, based on a shared history, cultural heritage, and the rule of law”.<sup>12</sup> Their definition emphasizes the co-existence of a shared history and autonomous political shape of governing as preconditions to talk about specific group as a nation.

One can argue that the notion of ‘nation’ is reduced nowadays into a ‘country,’ which is geographically bound; whereas, the sense of belonging that this term used to carry seems to be vanishing. Before the construction of the ‘nation,’ there were tribal systems playing the role of the modern nation-state. Yet, it can be argued that while there used to be a common lineage between the different members who belong to one nation, but nowadays it is more of an amalgamation of various groups descending from different racial origins that constitute the members of the modern nation-states. Therefore, the sense of nation is imagined because some citizens do not have anything in common; yet, there remains a sense of solidarity between them, as it was mentioned before.

That is why a person from Mauritania, for instance, living outside the boundaries of the country identifies herself as a Mauritanian, and shows her interest in maintaining the stability and prosperity of the country even if she may want to spend the rest of her life abroad. This sense of belonging is reflective of the spirit of the nation, which remains sacred for the majority of its members, and this is what gives one his identity, embodied in the value of nationality as a means of identification. Therefore, citizenship is about the relationship between the individuals, on the one hand, and a government, on the other hand. This relationship is built on rights of the individual to be guaranteed by the government in exchange with some duties concerned mainly with respecting certain rules set by the state apparatuses (to use Althusser’s words) to regulate the daily life issues of individuals. After highlighting the notion of nationhood, the following step is to examine the concept of resistance as it is very much linked to that of nationhood.

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## Conceptualizing Resistance

Tackling a concept like that of resistance requires first providing definitions to the term and then highlighting the varied types of resistance that the term may carry. When talking about resistance, the first thing that comes to the mind is a reaction towards a specific action. Therefore, the development of a resistance is explained by reference to the reason, stimulus or motivator that leads to a resistant behavior. In this respect, it can be deduced that any resistance is a reaction which is generated in accordance with the nature of a specific action. Accordingly, it is supposedly the nature of the action that regulates that of the reaction, and not the vice versa. Resistance, then, is a consequence or an effect that is stemmed from the necessity to defend any oppressive form. However, resistance traditionally used to be linked to violent activities; yet, the term has gained a new connotation within academia as a peaceful means of empowering the powerless, and giving voice to the voiceless people.

According to Susan M. Shaw, “critical theorists (e.g., Foucault, 1979) believe that where there is oppression or inequity, there will inevitably be resistance or challenges to oppression as well. Resistance, therefore,” adds Shaw, “can be seen as the ‘flip side’ of reproduction, where dominant beliefs and ideologies that maintain structured inequities are challenged and weakened, rather than reinforced and strengthened.”<sup>13</sup> This statement highlights the idea that resistance is an inevitable response to any kind of oppression exerted from a powerful position over a powerless one. So, resistance defies subjugation and domination and aims at elevating the position of the victim to resist the status of being put in a secondary position or discriminated against.

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<sup>8</sup> Anderson, 6-7.

<sup>9</sup> Appadurai, 28.

<sup>10</sup> Appadurai, 32.

<sup>11</sup> Appadurai, 40.

<sup>12</sup> Joseph Zajda, Daun Holger, and Saha J. Lawrence, *Nation-building, Identity and Citizenship Education: Cross-cultural Perspectives* ([S.l.]: Springer, 2009), 2.

<sup>13</sup> Susan M. Shaw, *Conceptualizing Resistance: Towards a Framework for Understanding Leisure as Political Practice* (Waterloo: University of Waterloo, 1999), 1.

Resistance, as a concept, appeared with the emergence of post-structural social theory, especially with the publication of Michel Foucault's works in late 1960s and 1970s.<sup>14</sup> Frantz Fanon "argues for the necessity of violent resistance to colonialism."<sup>15</sup> In this sense, Fanon continues saying that the "great figures of the colonized people are always those who led the national resistance to invasion."<sup>16</sup> He adds also, that "the resistance that forests and swamps present to foreign penetration is the natural ally of the native."<sup>17</sup> This is in addition to Homi K. Bhabha, a leading figure in post-colonial studies, whose work "stresses and extends the agency of colonized peoples, whose participation in resistance to colonialism has often been underplayed when it does not fit our usual expectations of violent anti-colonial opposition."<sup>18</sup> Among other critics who highlight this issue is Gayatri Spivak who focuses on another aspect of resistance embodied in empowering the powerless and giving voice to the voiceless and subaltern people.<sup>19</sup>

Resistance takes various forms including literary, social, psychological, feminist, primitive, racial, and imagined resistance. Literature is not a political discourse; yet, it is inclusive of political implications. That is why most of postcolonial literary works produced during or after the period of independence from 1950s up, can be read from the point of view of the so-called 'resistance literature'. According to Barbara Marlow, the term resistance literature first appeared in Palestinian literature after the publication of Ghassan Kanafi's study entitled *Literature of Resistance in Occupied Palestine: 1948-1966* (1966).<sup>20</sup> Due to the difficult situation in Palestine, and for literature is, after all, a mirror that reflects the daily life issues within a given society, it seems understandable that a lived experience like that of resistance finds its way to literary works written by Palestinians. Kanafi's study, which remains just an example, is to be read in this respect. In a similar vein, Tess Lewis argues that "literature can provide resistance to the deadening forces of society whether they come in the form of political ideologies, social pressures, or rampant consumerism."<sup>21</sup> Resistance literature becomes a refuge to many postcolonial writers to record their observations on the inner issues they witness and experience in their societies, and the works on which this research is based are no exception.

Resistance also has some roots in sociology. Jocelyn A. Hollander and Rachel L. Einwohner suggest that the "studies of the circumstances under which resistance occurs can contribute to core areas of sociological inquiry such as power, inequality and social change."<sup>22</sup> This is to say that any resistance has got certain goals to achieve, and these goals are often socially bound; therefore, this form of resistance is a social one. Hollander and Einwohner, having read the published books since 1995 whose titles are inclusive of the word 'resistance' and come to the conclusion that "the most commonly studied mode of resistance is material or physical, involving the resisters' use of their bodies or other material objects."<sup>23</sup> Resistance, here, is linked to social and political movements that emerged to guarantee the principles and interests of their societies. Added to this, resistance can also be symbolic as in behaviors like dancing, breaking silence, signs, painting or even silence. Acts of resistance, just like their targets, can be individual or collective. Thus, "resistance is not a quality of an actor or a state of being, but involves some active behavior, whether verbal, cognitive or physical."<sup>24</sup>

Resistance can be seen "as a countering force to racial oppression underscores the adaptive nature of resistance as the formation of oppression has changed over the centuries."<sup>25</sup> This means that resistance is a means of self-defense against racial oppression or any form of racial discrimination. Resistance can be approached also from a psychological perspective. According to Kilian Bennebroek Gravenhorst, "psychological and management literature describe resistance as a standard or even natural psychological response to change."<sup>26</sup> This is to say that any resistant behavior is psychologically interpreted as a direct reaction or response to a specific action. The reaction, in this sense, should not always be expected to be practiced in a violent way, but it can take other forms. Moreover, Neil Levy demonstrates another type of resistance calling it "imagined resistance," which has to do with the domain of morality, as he suggests.<sup>27</sup>

Feminist resistance is another form of resistance that aims at balancing gender relations as to achieve equality between the two sexes. According to Omolola Ladele,

Each of these women [involved in feminist activities] emerges from her highly subjectified space and seize-hold of the apparatuses of resistance discourse in such an unprecedented manner and begins to re-inscribe herself into the center of things, skillful and subtly subversive in the reticent telling of their personal life stories. Perhaps theirs is an unconscious answer to the Spivak question: Yes indeed, the subaltern speaks from a position of power!<sup>28</sup>

<sup>14</sup>. Peter Fleming, "Lines Of Flight': A History of Resistance and the Thematic of Ethics, Death and Aminality." *Ephemera* 2.[3] (2002): 193-208.

<sup>15</sup>. Frantz Fanon, *The Wretched of the Earth* (New York: Grove, 1963), 18.

<sup>16</sup>. Fanon, 69.

<sup>17</sup>. Fanon, 294.

<sup>18</sup>. David Huddart, *Homi Bhabha* (London: Routledge, 2006), 2.

<sup>19</sup>. Gaytri Chakravorty Spivak "Can the Subaltern speak?," *The Post Colonial Studies Reader*, eds. Bill Ashcroft, Gareth Griffith and Helen Tiffin (New York: Routledge, 1995).

<sup>20</sup>. Barbara Harlow, *Resistance Literature* (New York: Methuen, 1987), 121.

<sup>21</sup>. Tess Lewis, "Literature As Resistance." *The Hudson Lx.4* (2008).

<sup>22</sup>. Jocelyn A. Hollander; Rachel L. Einwohner, "Conceptualizing Resistance." *Sociological Forum* 19.4 (2004): 533-54.

<sup>23</sup>. Hollander and Einwohner, 535.

<sup>24</sup>. Hollander and Einwohner, 536-37.

<sup>25</sup>. Karen S. Golver, *Racial Profiling Research, Racism, and Resistance* (New York: ROWMAN & LITTLEFIELD, 2009), 66-67.

<sup>26</sup>. Kilian Bennebroek Gravenhorst, "A Different View on Resistance to Change." (Lisbon: Universiteit Van Amsterdam, 2003), 2.

<sup>27</sup>. Neil Levy, "Imaginative Resistance and the Moral/Conventional Distinction." *Philosophical Psychology* 18.2 (2005): 231-41.

<sup>28</sup>. Omolola Ladele, "Reconstructing Identities through Resistance in Postcolonial Women's Writing: A Reading of Ezeigbo's *The Last of the Strong Ones*." *LUMINA* 20.2 (2009): 1-12.

This is because women in patriarchal societies were, and are still, reduced to a secondary position in which they were/are deprived from their freedom. Thus, the emergence of feminist movements was received as an invitation to all women to take their positions in their societies, not only as mothers and sisters, but also as social activists who have a potential role in the social hierarchies and the process of raising other women's awareness of their rights. This is why it "becomes apparent that identity is foundational as it reinforces the possibilities of resistance in the literatures of women."<sup>29</sup> These new responsibilities that women started taking have very much participated in creating a situation that Laraine Wallowitz calls 'resisting the canon'. Wallowitz states that "introducing feminist scholarship gives students a framework in which to place their new experiences with both traditional and cultural texts."<sup>30</sup> Therefore, it can be said that feminist resistance has marked the modern and contemporary history of literary criticism.

Edward Plant examines the concept of 'primitive resistance' as highlighted by James Scott. For Plant, "primitive resistance may be defined as any circumspect action taken by members of an oppressed class with the intention of harming the interests of the oppressive class or advancing the interests of the individual member of the oppressed class."<sup>31</sup> The adjective 'primitive' may be reflective of the nature of this type of resistance. This is what the writer clarifies when he says that primitive resistance is characterized by its originality and can be differentiated from other forms of resistance on the basis that it is "rarely collective."<sup>32</sup> Andrew Edgar and Peter Sedgwick shed lights on the influence of new technologies and the focal role they play in contemporary revolutions, resistance, and human rights movements. They state that the "internet has become an increasingly valuable tool for revolutionary and resistance groups to broadcast their ideas and information, avoiding more readily controlled mass media."<sup>33</sup> This statement gets more validity if it is applied to the role social networks play and are playing nowadays all around the world, especially in the Arab world where whole regimes were down stepped with the help these networks afford to anti-governments' activists to organize their demonstrations against their regimes.

### Identity Crisis and self-discovery

Analyzing the concept of 'identity crisis' requires to highlight the word 'identity' before talking about the reasons that lead to an identity crisis. Identity crisis is an ultimate result of social, cultural, and racial encounters between people from different cultures. According to David Buckingham, "Identity is an ambiguous and slippery term [...] From the Latin root *idem*, meaning 'the same,' the term nevertheless implies both similarity and difference."<sup>34</sup> However, Ogo Alubo defines identity as "a combination of socio-cultural characteristics which individuals share, or are presumed to share, with others on the basis of which one group may be distinguished from others."<sup>35</sup> This definition indicates that any identity is an amalgamation of various components "of ethnic, religious, gender, class and other layers all of which refer to the same person either in self definition or as defined by others."<sup>36</sup>

This tendency of 'othering' seems to be central in the process of constructing one's identity. That is to say that it is through another individual that a person can identify herself. In this sense, one can argue that any identity is plural in that it is inclusive of two or more sides, which means that diversity, be it ethnic, religious or gender or class based, is salient in this process. That is for it gives both sides the opportunity to self-discovery through the other's social and cultural practices which vary from one another; consequently, one discovers herself more as she knows many people from different cultural backgrounds. Paul Cilliers and Rika Preiser highlight this idea saying that for "something to be recognizable as being that something, it must be possible to differentiate it from something else [...] and] in order to be able to recognise the other as other at all, some form of identity between the self and the other is required;" therefore, Cilliers and Preiser add, "The moment we can recognise the other as other, there must already be a minimal form of identity (some small similarity) to make the recognition possible."<sup>37</sup> Moreover, they emphasize that "[i]dentity and difference mutually imply each other in an open dialectics."<sup>38</sup>

As for Stuart Hall, identity in general and cultural identity in particular is always in a process, dynamic, and never fixed. He states that the concept of "cultural identity played a critical role in all the post-colonial struggles which have so profoundly reshaped our world."<sup>39</sup> In addition, he suggests that instead of thinking of identity as an already accomplished fact, which the new cultural practices then represent, we should think, instead, of identity as a 'production', which is never complete, always in process, and always constituted within, not outside, representation."<sup>40</sup> [...] Our cultural identities reflect the common historical experiences and shared cultural codes which provide us, as 'one people'."<sup>41</sup>

<sup>29</sup>. Ladele, 9.

<sup>30</sup>. Laraine Wallowitz, "Reading as Resistance: Gendered Messages in Literature and Media." *English Journal* 93.3 (2004): 26-31.

<sup>31</sup>. Edward Plant, "Primitive Resistance: An Advanced Concept?" [www.shedplant.net/download/writing/academic/Primitive%20Resistance.pdf](http://www.shedplant.net/download/writing/academic/Primitive%20Resistance.pdf) (2009). March 15, 2011.

<sup>32</sup>. Plant, para 3.

<sup>33</sup>. Edgar, Andrew Edgar and Peter Sedgwick, *Cultural Theory the Key Concepts*. (London: Routledge, 1999), 86.

<sup>34</sup>. David Buckingham, "Introducing Identity." *Youth, Identity, and Digital Media*. (MacArthur Foundation Series on Digital Media and Learning. Cambridge, MA: The MIT Press, 2008), 1.

<sup>35</sup>. Ogo Alubo, *Citizenship and Identity Politics in Nigeria*. (Lagos: CLEEN FOUNDATION, 2009), 1-2.

<sup>36</sup>. Alubo, 2.

<sup>37</sup>. Paul Cilliers; Rika Preiser, *Complexity, Difference, and Identity: an Ethical Perspective*. (Dordrecht: Springer, 2010), 6 and 12.

<sup>38</sup>. Cilliers and Preiser, 13.

<sup>39</sup>. Stuart Hall, "Cultural Identity and Diaspora." In *Theorizing Diaspora*, edited by Jana Evans Braziel and Anita Mannur, 233-246. (Malden, MA: Blackwell, 2006), 435.

<sup>40</sup>. Hall, 222.

<sup>41</sup>. Hall, 223.

Beverly Daniel Tatum sums this up when he says that the “concept of identity is a complex one, shaped by individual characteristics, family dynamics, historical factors, and social and political contexts.”<sup>42</sup> This way it can be deduced that identity is not one way process, but rather is composed of different components that cannot be individually met. In this vein, one can argue that even within the same society, the individual has a distinctive identity, which is characterized by certain characteristics that may be socially bound but surely personally marked.

When talking about the concept of identity crisis, two names come to the mind: Erik Erikson, who coined the term, and James Marcia, who developed it.<sup>43</sup> It is then Erik Erikson, “the psychoanalytic theorist who coined the term *identity crisis*, [and] introduced the notion that the social, cultural, and historical context is the ground in which individual identity is embedded.”<sup>44</sup> Accordingly, “The salience of particular aspects of our identity varies at different moments in our lives. The process of integrating the component parts of our self-definition is indeed a lifelong journey.”<sup>45</sup> For Erikson, identity crisis is “one of the most important conflicts people face in development.”<sup>46</sup> In this respect, Erikson adds that “an identity crisis is a time of intensive analysis and exploration of different ways of looking at oneself.”<sup>47</sup> For him, “the emergence of an identity crisis occurs during the teenage years in which people struggle between feelings of identity versus role confusion.”<sup>48</sup> In this case, Erikson sheds lights on both the nature of identity crisis as a concept meant to describe the temporary situation in which the process of identity construction takes place and that of a stable identity when it gets into moments of instability or crisis. He suggests that the period of time in which the development of identity crisis occurs is mainly during the years of adolescence. At this age, individuals start to enter a stage that is marked with confusion and seek to attract the attention of the others to prove their existence first and then to develop an identity that satisfies their needs. This process is largely impacted, in a way or another, by the surrounding environment.

However, Erikson mentions that by the age of 21 most of those who have experienced identity crisis start getting recovered. Nevertheless, others fail to do so, and then serious and complicated problems become part and parcel of their daily behaviors. So, the integration of this category within its social context and how it looks at society and being looked at by the others gets negatively affected. The second figure to talk about here is James Marcia who suggests four identity statuses of psychological identity development, with a brief explanation for each of them as follows:

- ❖ Identity Diffusion – the status in which the adolescent does not have a sense of having choices; he or she has not yet made (nor is attempting/willing to make) a commitment.
- ❖ Identity Foreclosure – the status in which the adolescent seems willing to commit to some relevant roles, values, or goals for the future. Adolescents in this stage have not experienced an identity crisis. They tend to conform to the expectations of others regarding their future (e. g. allowing a parent to determine a career direction) As such, these individuals have not explored a range of options.
- ❖ Identity Moratorium – the status in which the adolescent is currently in a crisis, exploring various commitments and is ready to make choices, but has not made a commitment to these choices yet.
- ❖ Identity Achievement - the status in which adolescent has gone through an identity crisis and has made a commitment.<sup>49</sup>

Timothy Iles tackles the issue of identity crisis at the level of film industry, taking Japan as a case study. Iles points out that “the theme of ‘crisis’ in contemporary identity, which Japanese cinema reflect, cuts across generic boundaries to influence and inform films from *every* genre.”<sup>50</sup> Stanley L. Jaki highlights the concept of identity crisis in both religion and science. In this vein, he explains that an identity crisis may be enveloping both science and religion, and to an extent far greater than one may suspect. The religious side of that crisis is easier to diagnose by a mere look at programs of instruction offered in most departments of religion and religious studies, as well as divinity schools and theological faculties.<sup>51</sup>

Jaki goes further giving examples from both Islam and Buddhism. He states, talking about modern Muslim intellectuals, “They had better recognize that an identity crisis is looming large over their heads;” similarly, adds Jaki, “Buddhism can hardly escape the suspicion that it offers a cure for identity crisis by depriving the self of its identity [...; therefore,] the cure for the identity crisis in religion is a far more serious matter.”<sup>52</sup>

<sup>42</sup> Beverly Daniel Tatum, *Why Are All the Black Kids Sitting Together in the Cafeteria?: and Other Conversations about Race*. (New York: Basic, 2003), 18.

<sup>43</sup> For more information on the coinage of the term see: Erik H. Erikson, "Reflections on the Dissent of Contemporary Youth." *International Journal of Psychoanalysis* 51 (1970): 11-22.

<sup>44</sup> Kendra Cherry, "Identity Crisis - Theory and Research." <http://psychology.about.com/od/theoriesofpersonality/a/identitycrisis.htm> (n.d.) March 16, 2011.

<sup>45</sup> Tatum, 20.

<sup>46</sup> Cherry, para 1.

<sup>47</sup> Cherry, para 2.

<sup>48</sup> Cherry, para 4.

<sup>49</sup> James E. James, "Development and Validation of Ego-identity Status." *Journal of Personality and Social Psychology* 3.5 (1966): 551-58.

<sup>50</sup> Timothy Iles, *The Crisis of Identity in Contemporary Japanese Film: Personal, Cultural, National*. (Leiden: Brill, 2008), 2.

<sup>51</sup> Stanley L. Jaki, "Science and Religion in Identity Crisis." *Faith and Reason* Vol. XXIII, Nos 3 & 4 (1997-1998): 201-223.

<sup>52</sup> Jaki, para 24.

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## Conclusion

Finally, notions like those of nationhood, resistance and identity crisis are discussed here as postcolonial terms that are still given much importance in many postcolonial writings. Resistance is a means of defending one's position against any form of oppression. Nation-building is a process that all citizens are supposed to be participative of, each in accordance with their function within their society. Identity crisis is any ambivalent feeling that causes people to be mimic or hybrid and consequently in need of a solution to rescue them from identity crises situations. It is worth mentioning to notice that the 'post-nation' situation the world lives today as a result of globalization could challenge those who have got ego identities, let alone people whose identities are shaken or even still under the effect of the natural identity crisis situation. Therefore, in this age of globalization, and within this mass media technologies widely spread, especially social networks, one can argue that the process of constructing an identity is becoming much more complicated than ever before.

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