

Globalization Authority: Fragmentation of Self and Disturbance of Religious Identity from Distortion to Extremism in Amin Ben Batta's "Overdrive"

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Abstract

Globalization stands as a pivotal reality deeply ingrained within diverse ideologies, exerting significant influence across political, social, and cultural dimensions. Central to its impact is the concept of *religion*, pivotal for its role in reshaping societal identity structures. This study seeks to investigate the implications and consequences of globalization on the religious landscape, employing a descriptive-analytical approach to the novel *Overdrive* by Amin Ben Batta. The research critically examines the narratives of Jewish and Christian believers before and after the alteration of sacred texts, explores the proliferation of discourses centered on violence, extremism, and the rejection of moderation within Muslim communities, and ultimately considers globalization's objective of eroding religious distinctiveness in favor of a unified global identity ideology. Furthermore, the study critiques the condemnation of unfettered public freedoms by transforming monotheism into a mere ideological belief.

Haut du formulaire

Keywords: Amin Ben Batta's *Overdrive*, disturbance, distortion, Extremism, fragmentation of the self, Globalization, religious identity

ملخص

أصبحت العولمة من أبرز الحقائق المتجذرة داخل الأيديولوجيات المختلفة بما لها من تجليات بارزة على الوضع السياسي، الاجتماعي والثقافي، ومن أبرز المفاهيم المتأصلة بها "الدين" لما له من أهمية في تغيير الهيكلة الهوياتية العامة للمجتمع، فكان الهدف من البحث الكرونولوجي تقصي رهانات ومآلات العولمة على الواقع الديني من خلال تطبيق المنهج الوصفي التحليلي على رواية "أفرديف" "لأمين بن باطة"، في مقارنة الذات المتدينة اليهودية و المسيحية قبل تحريف الكتب المقدسة وبعده، وتقصي شيوخ عناوين خطابات العنف والتعصب والتنديد بالوسطية عند المسلمين وصولاً إلى غاية العولمة من فك الخصوصية الدينية للاقتراب من التوحيد الفكري الهوياتي العالمي والتنديد بالحريات العامة المطلقة من خلال تحويل الديانة التوحيدية إلى معتقد.

الكلمات المفتاحية: رواية "أفرديف" لأمين بن باطة، التحريف، التعصب، الاضطراب، تشطي الذات، العولمة، الهوية الدينية.

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Introduction

The literary domain of the novel has experienced a profound transformation, moving away from the comfort of crafting narratives entrenched in ideological certainties to embracing motifs of absurdity, despair, and pessimism incited by the post-World War II turmoil and ethical deterioration. This paradigm shift, following the collapse of infrastructural, social, and ideological frameworks, represents a rebellion against the monotonous constructs of conventional storytelling. It vividly portrays the disintegration of human emotions and the dilution of significance, leading to a distorted perception of time, space, and character identity, coupled with an intermingling of literary genres. This transition ignites pivotal inquiries driven by contemporary literary and theoretical discussions, revolving around the concepts of deconstruction, demolition, and the rebirth of identity, which herald the rise of 'the other.'

Building on the premise that globalization has evolved into a powerful instrument for assimilating diverse phenomena and shaping them to advance a global agenda—particularly with respect to religious beliefs, given their crucial role in reshaping societal identity structures—this research aims to explore the implications and consequences of globalization on religious realities. Utilizing a descriptive-analytical approach, the study examines Amin Ben Batta's novel 'Overdrive' to probe the legitimacy of globalization's influence in forging a collective identity characterized by a sense of non-belonging.

This analysis addresses critical questions: What are the manifestations of religious identity fragmentation and the loss of distinctiveness amid technological advancements? Furthermore, how does Amin Ben Batta illustrate the disintegration of individual selves, values, and religious doctrines within the framework of global evolution?

Literature Review

Conceptual Illuminations “Globalization, Fragmentation, Self, Religious Identity”

Globalization

While investigating the origins of Arabic dictionaries, the absence of the morphological form of the term 'globalization' was notable, despite it fitting into the morphological pattern of 'action'—such as 'molding'—implying coercion into an unsuitable mold, 'Frenchification'—the enforcement of French norms on non-French groups, and 'Americanization'—the cultural assimilation into American ways (Abdel Baki, 2016, p. 151). As defined by the Arabic Language Academy in Cairo, globalization is interpreted as the process of rendering something global.

Globalization was first thoroughly thematized more than thirty years ago, well before the term gained widespread usage following the fall of the Berlin Wall in late 1989. Nonetheless, the rapid proliferation of globalization rhetoric has significantly downplayed the religio-cultural factor. One could argue that secularization theory, in its most robust form, envisions a utopian world devoid of religious influence (Peter & Beaman, 2007, p. 11).

The concept of 'soft power' now prevails in the current global landscape as a transcontinental authoritarian instrument sweeping across the globe, challenging international peace and fostering a unified global culture to mitigate internal discord. "Globalization is seen as the negation of 'the other' and the substitution of cultural infiltration in place of ideological confrontation, representing dominance and the enforcement of a uniform pattern of consumption and behavior" (Abdel Baki, 2016, p. 153).

This description underscores a stark contradiction between 'globalization', which suggests cultural penetration, and 'globalism', which implies a civilizational dialogue preserving the cultural identities of global populations. In this discourse, opinions diverge between proponents of globalism, who argue that the future will not witness a 'clash of civilizations' as suggested by Samuel Huntington, but will instead embrace a 'future of interaction and dialogue among cultures.' Hence, they advocate for strengthening the cultural self and a conscious openness towards diverse cultures (Al-Hazaima, 2012, p. 8).

Amin Ben Batta's work posits that the 22nd century, marked by an overwhelming wave of globalization, will witness a diminishment in civilizational dialogue and a diminishing appreciation for the distinctiveness of individual and collective identities. He articulates the paradox inherent in globalization's pledge of unbridled freedom, which paradoxically may lead to the dilution of personal identity and an indiscriminate openness to the global milieu.

Ben Batta encapsulates this phenomenon with a vivid anecdote: "The waiter entered after two minutes and found me changing my clothes, which was very embarrassing! This era is depraved, full of nonsense, and privacy is nonexistent! Everything is transparent; anyone can discover anything" (Ben Batta, 2019, p. 119).

The information revolution heralds the onset of an epoch where the privacy of identity is increasingly compromised, eroding identity and ideological boundaries and promoting a homogenized global culture. Mohammed Youssef Al-Hazaima reflects on how, in this era of globalization, human subjectivity, identity, and culture are at risk of becoming obsolete alongside the disappearance of linguistic diversity. This leads to "the elimination of cultural uniqueness and the identity of many predominant cultures, giving rise to a novel global construct devoid of distinct cultural identities, or a 'globalization culture'" (Al-Hazaima, 2012, p. 9).

While globalization poses significant challenges to the preservation of cultural and identity integrity, it also fosters direct and impartial communication across global communities, enhancing cultural dialogue among nations. In this era of informational expansion, there is a pressing need for engaged inter-religious dialogue, emphasizing the imperative to cultivate understanding and cooperation in a rapidly globalizing world.

Concept of Fragmentation

The Arabic language dictionaries offer a plethora of meanings for the linguistic root "ش.ظ.ي", which encompasses "شظي: the dead swells, raising its hands and feet like splinters... شظى is a large bone sticking to the arm... تشظى (fragmented): to scatter, crack, and fly into pieces... and شظيت (fragmented) the people means to disperse them... شظى (fragment) of people: the opposite of their core, and they are the followers and intruders upon them by alliance..." which emanates from fragmentation, branching, and cracking (Ibn Mandur, 1984, pp. 433,434).

The Al-Waseet Dictionary defines fragmentation as "تشظى the stick: flew into pieces, and (شظى) the thing: split it into pieces, and they said: the shell fragmented from the pearl cracked off it, and the people fragmented: dispersed" (Arabic Language Academy, 2004, p. 434). All these definitions consistently reflect a state of breakage, embodying a mood of anxiety caused by disintegration from the origin, imbued with themes of separation, loss, alienation, and deviation from foundational ideologies.

This state of emotional dispersion and ambiguity emerges from the pervasive influence of cultural, social, religious, and political systems, inducing existential anxiety due to the complexities of defining one's self and affiliations. Seddik Tarad characterizes this condition as "a post-modern

condition of alienation, homelessness, loss, and demolition of the old, where established systems collapse and unidirectional centrality is dismantled" (Tarad, 2015, p. 54). This phenomenon encapsulates the primary form of fragmentation, disintegrating the characteristics and identity of the contemporary world.

Concept of Self

The essence of 'self' varies widely, yet its linguistic roots remain steadfast: "The self encapsulates the soul and the individual. In literature, 'self-criticism' refers to a person's introspective views and emotions. The phrase 'someone came by himself' implies personal and precise involvement. 'Known from his very self' signifies one's deepest nature, and 'he came from his very self' denotes voluntary action" (Arabic Language Academy, 2004, p. 307). This term broadly encompasses the ego, the soul, and the individual essence.

The self relates to "what aligns with the intended meaning of the pronoun 'I', embodying the individual's self-perceived and acknowledged truths" (Beghora & Labachi, 2020, p. 625). Historical explorations into the self reveal its profound origins in ancient civilizations that examined psychological constructs such as ego, self, spirit, and consciousness.

European philosophers suggest that "the self gains meaning only as the counterpart of the other 'autre', or it is the self-identity 'identité', today interpreted as 'identity' (Mazour & Al-Amin, 2018), implying that self-identity is realized through interaction with the other.

Contrastingly, Heidegger proposes that "the self attains its essence through introspective consistency, not through differentiation from the non-self" (Al-Yousef, 2022). This deep understanding of the self cements it as a fundamental entity, established independently, evolving not through comparisons with others but through a profound consciousness of one's existence and introspection to discern the self's ideological dimensions.

In exploring the concept of self-recognition, there emerges an understanding of the self as a cognitive construct influenced by personal beliefs regarding one's traits. This perspective categorizes the self-concept into four types:

- **Real self:** The individual's perception of his capabilities, potential, and roles in the outer world.
- **Social self:** The self as the person believes others perceive him.
- **Cognitive self:** The organization of self-orientations.
- **Ideal self:** The individual's concept of how he would like to be (Zaid Mounir Abawi, 2017, pp. 239-240).

The self represents an individual's conception of self, shaped by the confluence of encountered ideas, principles, and the broader socio-cultural and civilizational context. The formation of the self is influenced by psychological experiences of success and failure, as well as social feedback, including criticism and commendation.

These influences manifest in both unconscious behaviors—such as forgetfulness, slips of the tongue or pen, and blunders—and conscious actions, all contributing to the structural integrity and stability of the personality. Al-Sheikh describes this process as "providing unity and stability to the personality's structural framework, aiming for balance and stability on one hand, and integration and harmony on the other" (Al-Sheikh, 2010, p. 134).

These conscious and unconscious manifestations blend ideas, emotions, and cognitive perceptions, thereby shaping the individual's self-concept and exerting a direct influence on society.

In the post-World War II era, marked by death, despair, and social disintegration, a philosophy of contemporary human existence emerged, characterized by feelings of fragmentation, absurdity, anxiety, and psychological loss. This period underscored the self's paradox, where individuals grapple with existential questions, becoming both creators and victims of paradoxes (Boucheliga, 2015, p. 112).

Existential philosophy, focusing on the self, empowered contemporary individuals to forge their identities, liberated from doctrinal constraints, ethical norms, and absolute social values. This autonomy in defining the self underscores the imperative of absolute freedom, resonating with the challenges and opportunities presented by globalization.

Religious Identity

When delving into the concept of identity, we inevitably encounter the quintessential questions: "Who am I?" and "Who are we?" These inquiries prompt an exploration of one's ethnic, social, political, and doctrinal affiliations. Amartya Sen, translated by Rose Shoumali Musleh, remarks on the historical manipulation of religious beliefs to advance the interests of those with destructive or self-serving agendas, noting that "religious belief has been utilized throughout history to bolster the interests of those with destructive objectives" (Amartya, 2016, p. 67).

Amin Ben Batta delves deeper into this discourse through the prism of the Christian paradox, highlighting the schism between a Christian tribe and the Crusader armies. This rift illustrates a broader theme of religious manipulation, where religion is employed as a tool to fulfill personal needs and agendas, thus leading to alterations in doctrines that do not serve their nefarious projects (Ben Batta, 2019, pp. 69-70). Such manipulations suggest that religion can cultivate a unique spirituality that fuels determination and unifies objectives under a common banner.

Religious identity, then, embodies a profound spiritual connection to a specific sect, group, or denomination, necessitating complete faith, loyalty, sanctification, and adherence to its prescribed behaviors and laws. These elements are designed to cultivate a righteous and equitable society. However, while religion infuses identity with a unique sense of distinction, its predominance over personal identity has led to significant intellectual dilemmas.

Saadia Ben Dounia discusses the crises that arise from this dominance, particularly a "crisis in understanding the other due to the sanctification of the ego and the rejection of others," which necessitates a critical reevaluation of the discourse surrounding identity (Ben Dounia, 2017, p. 75).

Fragmentation of Narrative Structures: The Conflict between Authenticity and Globalization

The concept of time travel within literature introduces the notion of spacetime, an idea borrowed and Arabized from scientific physical theory, integrating the three spatial dimensions with time as the fourth dimension. This framework transcends conventional temporal and spatial boundaries and parallels the intersection of major religious ideologies—Islam, Christianity, Judaism—and the atheistic minority, which collectively shape the contemporary global era. (<https://www.aljazeera.net/tech>, 2018) Similarly, revealed divine religions expand metaphysical realms for believers, allowing them to transcend rational norms in their interpretations or projections onto literary works, evident in the fragmented structure of text regarding self, time, and place.

Globalization and Self-Schism

The decline of communist economies and political regimes, coupled with the rise of capitalism, fueled aspirations for a unipolar world and global dominance. The media warfare of the Cold War era established a form of hegemony that propagated Western identity and alignment.

Following this trajectory, globalization emerged as the successor to capitalism, extending its reach beyond economic system unification and global currency market control to encompass political, social, cultural, and economic systems globally.

Globalization, characterized by its erasure of identity, belonging, and concrete existence, forges a uniform global cultural fabric, eroding fundamental aspects of existence and self-definition. The fragmentation of self, as described by Chaima Najm Safar, involves a transformation in self-perception, marked by a stark discontinuity of self, rapid shifts in roles and relationships, and ensuing feelings of internal void and disconnection across time and situations (Safar, 2014, p. 33). This fragmentation, akin to the Freudian concept of ego-splitting, denotes the process of dissecting the ego into distinct facets, leading to soul alienation and self-fragmentation.

These phenomena are vividly illustrated through Amin Ben Batta's narrative journey to 22nd-century Russia and the life of physicist Boris Sergeyevich Nojinkov. In this futuristic setting, dominated by machinery and characterized by reification and self-alienation, the chasm between self and divinity deepens. Nojinkov's quest for God, particularly through an undistorted exploration of Judaism, is epitomized by his use of a vibrational thought transmitter, where others serve merely as means to his ends of scientific and self-discovery (Ben Batta, 2019, p. 18).

The banner of globalization's freedom has infringed upon the sanctity of personal privacy and identity, exemplified by the invasive act of extracting a cellular sample from an individual for scientific exploration, reducing individuals to mere subjects of scientific inquiry and fixed research hypotheses in the globalized landscape (Ben Batta, 2019, p. 19).

The Character of Shughlam

The transition from "Boris Sergeyevich Nojinkov," an atheist physicist in 22nd-century Russia, to "Shughlam," an Egyptian Jew approximately 300 years before Christ, marks a profound journey of identity schism and escape from his intellectual origins—a journey emblematic of dissociative identity disorder, interwoven with elements of science fiction.

Shughlam finds himself in a transformative scenario where he awakens in a house nestled in the Arabian desert, tended to by a devoted wife who not only prepares delectable meals but also guides him in his spiritual practices and modestly preserves his honor, "covering her head with a cloth as the prophet commanded the women of the people" (Ben Batta, 2019, p. 27), which fosters an ever-deepening love and attachment to her.

His daily life includes hunting in a manner that honors his Lord, adhering to the teachings of the prophet Joshua who espoused, "Do not forget that the prophet Joshua, peace be upon him, forbade us from wastefulness and hunting beyond need" (Ben Batta, 2019, p. 42).

In this new existence, the complete detachment from his former self is underscored, "The naturally atheist physicist, known for his belief in matter only, becomes a Jew? How did he convince them that it is a religion of mercy from God?" (Ben Batta, 2019, p. 64).

This transition highlights a form of religious alienation where Boris attempts to escape from his liberated atheistic identity, finding solace only through the Over Dive—a metaphorical dive into the essence of existence and direct communication with the self through uncorrupted original mythology and beliefs that form the foundation of human culture and contemporary social identity.

At the outset of his journey, Boris resolves to convert to Judaism despite realizing that it is "a monotheistic celestial religion, albeit corrupted, and also a non-proselytizing religion... thus, today's Jewish religion has evolved into a national nationality granted by the authority's approval" (Ben Batta, 2019, p. 65).

Character of Izek

The narrative journey shifts as we transition from the 22nd-century laboratory to Jerusalem circa 2000 years ago with the character "Izek," embarking on a war to defend the sanctity of the Gospel from distortion and alteration.

This journey reflects an escape from the alienation experienced by returning to the true self, "for God is not God unless man transcends or denies himself" (Jaafer, 2016). Here, transcending or denying the self does not entail forsaking its reality but rather assimilating and settling in mysticism to deter fanaticism and overcome the amplification of religious ego.

This character development is pivotal for Boris's transference into the body of the Christian persona "Izek," carrying all his mental prowess and personality traits into this new identity (Ben Batta, 2019, p. 66). Following the emergence of Christianity within Jewish society and its exposure to Greek and Roman influences, it became crucial to define and regulate the features of Christian religious identity, especially in the aftermath of Christ's crucifixion by the Jews.

However, the internal and external dynamics were marred by bigotry and Crusader hostility toward Christianity due to their zeal in defending the true missionary religion—the message of Christ and his holy scripture, the Gospel.

Despite the Crusaders' persistence, "they will not leave us alone until we are annihilated because we did not betray the trust of the prophet Jesus, peace be upon him. Do not pity people who said about the prophet what he did not say and lied about him knowingly. Do not pity people who say the prophet is the son of God. Don't those people know that God is one, eternal, without a spouse, partners, or children?" (Ben Batta, 2019, p. 71).

This narrative arc reflects the deep schism within Boris—the atheist transformed into "Izek," the Christian—where the primary self is fragmented by the authenticity of belief and its distortion, and the secondary self provides spiritual support and sanctity for the heroic morale among believers.

Character of Javadi

The boy Javadi, raised in the Zoroastrian religion, just as "Boris" was naturally inclined toward atheism, experienced the collapse of their religious identity and fragmentation of the self in search of true answers about the creator of the universe and existence without religion.

This led them to a state akin to a mindless animal, driven by instinct, eating, drinking, reproducing, then dying, and ending everything... (Amin Ben Batta, 2019, pp. 125-126). The innate existence of humans creates a gap in denying identity and an attempt to return to the self to explore the set of values and behaviors contributing to societal development.

The main and secondary characters agreed on researching the origins of Islam, which began with declaring war to open the lands of Persia and Rome. "Boris" fully immersed in the character of "Javadi" in the search, making the secondary character almost invisible, perhaps due to the emergence of the author's subjectivity, dominating many parts of the work, especially since the third part is laden with religious arguments and evidence more than the preceding ones.

The judgment on the authenticity of the Jewish and Christian religions in the initial parts was based on observation and introspective questioning, while in the third part, the prominent character was the author himself, and the fragmentation was on the level of delineating the dialogue boundaries between "Boris," "Javadi," and "Amin Ben Batta," with the narrative rich in the first-person pronoun "I," losing its referential significance as we find it introducing itself, "I am Javadi, a

Persian citizen from the ancient lands of Persia... This visit will be the last chapter of the Overdrive tale" (Ben Batta, 2019, pp. 26-27).

This passage contains three personas: one introducing himself, the second outlining the journey to answer questions, and the third, the author himself, deciding to reveal the number of chapters within the text.

The messages of Prophet Moses (the Torah) and Jesus (the Gospel) did not escape distortion, additions, and abbreviations. The multiple interpretations of the heavenly scriptures lost the sanctity and spirituality of the divine texts as they forgot what they were reminded of because God did not take responsibility for preserving them, to clarify the true religion and the distortions infused in them.

Thus, Islam became the only heavenly religion whose book (the Quran) remained untainted by distortion, preserved by God Almighty as the seal of heavenly messages, as stated in Surah Al-Hijr, verse 09: *"Indeed, We have sent down the Reminder, and indeed, We will be its guardian."*

Fragmentation of Women's Identity under the Schism of Heavenly Laws

The Abrahamic laws were revealed with the purpose of Islam and monotheism "that there is no god but Allah," where religion is one, and all of God's prophets are Muslims, but the laws change according to peoples and eras. God sends His prophets to every people who disobey Him to guide them to the truth with His permission.

However, after the distortion, the revealed scriptures adopted specific worship methods. The Jewish Torah was altered to become a national religion based on being God's chosen people. In contrast, the Gospel for Christians became the holy book of a missionary religion, considering the preaching of religion and "its victory as a divine right."

Islam is the religion of monotheism and belief in all His messengers and prophets, and it's mandatory to call for it with the legitimacy of wishing well for others, as stated in Surah Al-Imran, verse 85: *"And whoever desires a religion other than Islam, it will never be accepted from him."* Here, the value of transcending the believing self in trying to approach the divine self is highlighted.

The laws and behavioral decrees of Judaism and Christianity, as largely shared by the Islamic religion, become evident in the narrative through the preservation of the woman's status and dignity. In early Judaism, she was a man's pride and honor for her good nature and chastity, "The fabric that covers her increases my love for her and my pride in possessing her" (Ben Batta, 2019, p. 27), as the novelist mentioned God's prophet, Moses, peace be upon him, instructing her assistance in household chores. After the distortion, the perspective on women changed, becoming "the symbol of evil in the world and responsible for humanity's original sin because she expelled Adam from Paradise (Allam, 2015).

In early Christianity or the divine legislation before human intervention in its interpretation, we find that Prophet Jesus, peace be upon him, commanded "to treat them [women] with kindness, respect them, and conceal them from the eyes of strangers" (Ben Batta, 2019, p. 78). Women were considered equals to men in battle due to their wisdom and courage.

In defense of religion, "Thiziri carried her dagger, and Kuza his bow and arrows, and our joy was immense as we fought for the sake of Allah" (Ben Batta, 2019, p. 110). However, after the Gospel was distorted, women's status was undermined, "their clergy permitted adornment, alcohol, and indecency... and calls for the so-called openness and shedding of femininity and modesty" (Ben Batta, 2019, p. 78). Christians followed the same approach as Jews in considering women the source of the original sin for seducing Adam, peace be upon him.

However, Islam defined the identity and status of women, prominently in the Quran and the prophetic tradition, the second source of legislation. Once considered a slave bought and sold or buried alive by ancient peoples as a disgrace to her father, the Quran vindicated her, using Maryam, the daughter of Imran, as an example of her chastity, purity, and strong faith in Surah At-Tahrim, verse 12: "And Mary, the daughter of 'Imran, who guarded her chastity, so We blew into her garment through Our angel, and she believed in the words of her Lord and His scriptures and was of the devoutly obedient" (p. 561). Islam established pillars to protect her and undo the distortions made about her gender, equating her with men in certain judicial matters, distinguishing between them in others, granting her inheritance rights, and honoring her with a dowry instead of a price. Islam "encourages marriage to prevent the vices prevalent in society and permits polygamy, which is better than celibacy" (Ben Batta, 2019, p. 120).

The behavioral rulings in the initial heavenly laws granted women their complete identity and uniqueness because the religious foundation is "Islamic." God's prophets Moses and Jesus, peace be upon them, were Muslims sent with the message of "Islam" to people who defied God. Yet, her identity in society was robbed by religious bigotry among Jews, considering her the cause of sin, and racial discrimination among Christians, necessitating her absolute subjection to man.

Stable and Multiple Identity from Religious Racism to Coexistence Claim

The intense conflict and the pervasive language of violence within religious discourse have precipitated the fragmentation of social structures, as depicted by the novelist in reference to "the three religions." In the context of Judaism, extreme religious zealotry led to the brutal killing and dismemberment of an Indian newcomer who had embraced the God of Moses and pledged to disseminate the message in his homeland.

His body was discovered in a horrifying state: "decapitated, limbs severed, mutilated, and distorted with violence that sickens the observer" (Amin Ben Batta, 2019, p. 52). This gruesome incident starkly exemplifies the fanaticism tied to a rigid identity unwilling to coexist with others, eschewing all forms of dialogue and peace.

The novelist further illustrates this through the conversation "Shabakta" had with "Tanyahi" before succumbing to his racial prejudices and deciding to eliminate "Bahatnagar," depicting the exclusivity of Jewish identity, acquired only through matrilineal descent, as portrayed in the question: "How could a wretched Indian embrace our religion? How do you judge?" (Ben Batta, 2019, p. 41).

In the realm of Christianity, the Crusades exemplified the mass extermination of those who rejected the prescribed religion, with a missionary zeal to dominate the world forcibly. Amin Ben Batta portrays the marginal politics through which several world regions were overtaken, along with rumors of biological warfare and the spread of plague to annihilate others.

The lack of moral integrity within Christian religious identity becomes evident as it derives strength from the desperation of others and elevates its status, as expressed: "The deviant in our community is also a deviant in hell... No negotiation today, you are a dead people... Finally, the rat fell into the trap... Whoever touches that call will perish" (Amin Ben Batta, 2019, pp. 100-104), clashing with universal human values regardless of identity compositions.

This narrative also parallels the modern-day remote information support provided by global powers during the "COVID-19" biological crisis, marking the year when globalization aggressively swept the world. Most financial, economic, educational, and political transactions were conducted

through electronic technologies sourced from Western satellites, posing a more significant threat to religious and cultural identities than pandemics themselves.

The portrayal of the Islamic religion is also not devoid of fanaticism, violence, and the rejection of others, reflecting extremism and an insular attitude, alongside a refusal to transcend religious-related disputes, thus inciting wars against others.

This has exacerbated the crisis of Islamic identity globally despite Islam's explicit peaceful overtures in the Quran. The novelist depicts the reliance on civilized dialogue based on scientific evidence to set boundaries and doctrinal principles for others, such as in discussions about limits like "the hand of a thief is to be cut off only if the theft reaches the value of forty gold dinars or more" (Ben Batta, 2019, p. 136), and interpreting the law of killing a murderer to prevent the chaos of family feuds, likened to "the chain reaction... the same principle on which the nuclear bomb was invented in the 20th century" (Ben Batta, 2019, p. 142).

This religious dialogue, built on scientific foundations, advocates for Islam's encouragement of knowledge, learning, understanding, and reflection. However, this does not suggest a multiplicity of identities based on adopting the identity of the other and succumbing to apostasy or atheism, nor does it support the global claim carrying the "unification of religions" banner, as the religion in the sight of God is singular: "Islam."

Conclusion

The research culminates in a synthesis of findings and inquiries that shed light on identities either fragmented or revitalized by globalization. Central to these observations is the notion that globalization, heralded by its peace and freedom slogans and its push for total openness, strives to obliterate ethnic and religious distinctiveness, thereby asserting global economic supremacy. This endeavor precipitates the disintegration of political, social, and cultural structures worldwide, aiming for global unification.

This unification process targets the core of society—the individual—in areas of thought and belief. Consequently, significant global entities have resisted the concept of diverse religious identities, encapsulated in terms like "inter-religious dialogue," "religious conflict," and "civilization dialogue," all of which emerge from the forces of globalization.

The elevation of religious ego and sanctity challenges the moral principles of divine laws, transcending mere religious affiliation and support, venturing into racial prejudice and social discrimination. This shift fosters extremism, civil strife, and the disintegration of social cohesion and legal norms. The segmentation of religious identity into zealot armed factions fosters ethical and political ambitions for dominance, a reality vividly illustrated by the contemporary situation in Sudan.

Amin Ben Batta's narrative foretells a cyclic progression of eras, envisioning an "Overdrive tale that history will inscribe in golden letters in the distant future," post-22nd century after globalization has razed the foundational pillars of world identity and harmonized values under the banner of absolute freedom.

This prompts the question: Will there be a resurgence of adherence to divine laws post the extensive chasm induced by globalization, following the fracturing of individual identities, the erosion of moral values, and the weakening of familial and societal ties? Furthermore, does our current existence herald a new epoch of ancient beings, serving as a mythological precursor for future generations?

The ethical tenets shared among Judaism, Christianity prior to their alteration, and Islam underscore the enhanced status of women, acknowledging their autonomy and defining their space through principles of consultation, reconciliation, hospitality, kindness, justice, and tolerance. These principles embody the universal humanitarian values and ethical mandates reflective of the monotheistic essence of the divine message. The preservation of these sacred texts by divine decree offers humanity the liberty to embrace this belief.

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