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CRITICAL ANALYSIS OF HYBRIDITY AND MULTICULTURALISM IN THE SHORT STORY “MY SON THE FANATIC” BY HANIF QURESHI

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ABSTRACT

In his presented textual writings, all these approaches, i.e, multiculturalism, hybridity, cultural clashes, identity crisis, and fundamentalism, are equally measured by Hanif Qureishi beautifully. The main focus of this research is achieved using questionnaires and a critical analysis approach. Key results are extracted from the critical analysis of the text of short story *My Son the Fanatic* (1994) on account of religious perspectives and fundamentalism. It is observed that second-generation of immigrant families are less in touch with their primary origin as their religious identity for Muslim immigrants who have a residence in British for a long time; respectively, in this present research short story *My Son The Fanatic*; the case seems in an opposite direction because the represented character Ali who is counts as a second generation young man in immigrants family of Pervaiz , shows strong attachment to his religion after they realize the true impact of his origin upon their real life, therefore, he is firmly diverted to his religion and follow the actual pattern of Islam and becomes a fundamentalist figure of his time, opposite to his father. This shows nature can never change. That's why he questioned his father in the final period: “Who is fanatic now?”

Keywords: Critical analysis; Hybridity; Multiculturalism.

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INTRODUCTION

Hanif Kureishi published his article “The Road Exactly in his short story *My Son the Fanatic*. In this article, the author describes the idea of the fatwa of Salman Rushdie, made in 1989 (Swan, 1991; Bedjaoui and Amerieh, 2024). The history of Salman Rushdie is that he was a British Indian author’s fourth novel, published in an article better known as *The Satanic Verses*. This article, based on the history and life of Holy Prophet (PBUH) was published in 1988. The idea of hybridity based on Islamic culture and non-Islamic culture is also found in the novel written by Salman Rushdie. He described all this in his fourth novel, *The Satanic Verses*. Through his book, the author is greatly inspired by the life and model presented by the Holy Prophet Mohammad (PBUH) in 1988.

Soon after the novel's publication, a massive rally was organized against it because it contained material against Islamic values and norms. *The Satanic Verses* also state that several young Asians were converting to Islam, while others were turning to a predominantly extreme type, often named fundamentalism. The origins of these young generations are from Muslim families whose migration occurs from Islamic culture to other liberal cultures like Britain. These families usually carried out their religious activities in countries where their families started a new life and were deserted (Kureishi, 2005). The gap between the two generations has been described in this short story, *My Son the Fanatic*. The communication gap between new and old generations is fundamentalism, which is based on the Islamic and non-Islamic cultures. When the author and his son emigrated from an Islamic country, Pakistan, to a non-Islamic country, they found that

some were changing the moral values between father and son. Due to these changes and cultural differences, both tried their own integration and separatist fundamentalism. The culture outside the country sometimes warmly welcomes these migrated families and is also helpful in understanding the fundamental values of living communities for spending life in mainstream culture (Parekh, 2001).

The notable story of Hanif Kureishi, *The My Son the Fanatic*, was published in the *American* in 1994 (Diler, 2011). The main idea and script of the novel are in the form of a short story, also published in 1997 and pictured in 1998. This novel is based on the relationship between telling the story of migration and adopting a culture whose ideology and ethical values differ. The novel also emphasizes the importance of the father, what a father is, and the father's value. Still, over time his son, Ali could not adopt this British culture and became Fundamentalist in adopting his religion and religious identity.

Kundera (2020) described the story of human life, stating there are two chasms. One is based on the theory of fanaticism, and the other is related to the subject matter of absolute skepticism. In his novel, Hanif Kureishi is based on the reality of the relationship between these two chasms. The author exploits the traditional differences and values between Muslim and non-Muslim cultures in the novel's story. This story's theme is based on all the family members of the authors who were Muslim by birth and migrated from Muslim culture to non-Muslim culture in Britain. The relationship between the author and his son is also described emotionally based on adopting two distinct cultures' different norms and values.

METHODOLOGY

Key Points of Research

Addressing some critical issues developed during the research is necessary to work on hybridity. The study aims to work out the process of hybridity, cultural, ethical, and religious clashes during the migration and the process of multiculturalism and its comparative judgment of fundamentalism, if it makes the same sense in *Black Album* and *My Son the Fanatic*.

What is Hybridity?

To discuss the topic of hybridity, two stages are briefly discussed in this topic, the first stage describes the critical association between the emergence of post-colonial discussion and its critiques of cultural imperialism. In the second stage, we learned about the origin of hybridity and its characterization in light of literature and theory, through which the effects of hybridity are studied against identity and culture.

Importance of Hybridity

Hybridity is a critical topic describing the cultural, religious, and racial differences among hybrid and non-hybrid people. Hybridity is essential for developing a country's integrity and for cooperation between two states in eliminating cultural differences, poverty in the region, and ties among states for the development of the bilateral task. The technologies are also necessary for promoting hybridity in two areas or even states. Through these technologies, different media, such as electronic and print media, are both critical for creating hybridized environments among states. The further hybridization among physical and digital entities has worked as a milestone for developing reflective reactions toward strange dichotomies, such as in *Rooms* by Sara Ludy. Hybridity also emphasizes the real and virtual space in the art.

Data Collection

During the research, data collection and discourse analysis are essential tools. The study was based on different questionnaires and interviews. The interpretation of cultural, religious, social, and racial differences among people of two distinct states based on Muslim and non-Muslim ideology has been conducted. The research explores the action, and cultural share frames among hybrid people concerning non-hybrid people by the hybridization process.

During the research, questionnaires were asked of different people settled in Britain who have native residency in various cities in Pakistan. The questionnaire approach describes the fundamentalism of

hybridity and multiculturalism between Muslim and non-Muslim cultures and way of life in two different states. The research has also focused on interconnected levels of interpretations based on questionnaires and interviews conducted among hybrid people. Various aspects were considered during the study. Firstly, racial difference is the main point that makes differences between Muslim and non-Muslim cultures; secondly, religious and language differences are all critical topics that are briefly described in the research.

The questionnaires asked among hybrid people outside the country were in the form of interviews, which were asked of different hybrid people residing in the surroundings of London near Preston University, London. The primary purpose of conducting interviews among hybrid people was the process of multiculturalism and concerning Islamic fundamentalism as described in the short novel of Hanif Qureshi.). After conducting research and critical analysis based on the Novel *My Son the Fanatic*, the data have been compiled on qualitative type discussions about the religious, cultural, linguistic, and communication basis.

Research Procedure

In this research, two research procedures were adopted. One was an online interview conducted outside the country, especially in Britain, among Hybrid people, and the second was the workout in the country based on different questions verbally asked of different hybrid people within the country.

Online Interview conduction outside the Country

Online interviews about hybridity were conducted with hybrid people outside the country, especially Britain, using face-to-face interviews with the help of relatives studying at Preston University, London. During the online interview, several facts about hybridity and multiculturalism were discussed.

Research Questions among Hybrid People within the Country

Face-to-face interviews about hybridity were conducted with hybrid people in different cities in Pakistan. These questions were asked by different hybrid people residing in Bahria Town, Model Town, Defence, Lahore, and others from Islamabad on the eve of Eid-Fitar 2019.

Critical Analysis of Hybridity and Multiculturalism

After conducting questionnaires and interviews among hybrid people within the country and outside the country, the critical analysis of data collected during research has been made. The research data were compiled as a table showing hybrid people's agree and disagree statements. The overall study is based on fundamentalism concerning the short story Novel of Hanif Qureshi to describe the hybridity and multiculturalism differences based on Muslim and non-Muslim society and migrated people in Britain. The critical analysis of hybridity is also made based on Black Album, Marxist Theory, and Hommi Bhaba. During the research, religious identity, concerning the choice of residing in England, also described critical differences based on religion, race, and communication.

RESULTS AND DISCUSSION

Problems in the Process of Hybridity and Multiculturalism

While conducting this study, various variables have been found that help differentiate between Muslims and Non-Muslims. These variables include the religious, racial, linguistic, and communication gaps, which are all essential tools that help emphasize hybridity and multiculturalism. It is also known that the attitude of Muslims toward their religion is more attractive to their culture, beliefs, and doctrine. Religious identity is an essential tool to differentiate between two cultures lying imbibed Muslim and non-Muslim (Berggren, 2007).

The dimension of religious identity also differentiates between hybrid people and non-hybrid people living within and outside the country. The integration based on English-speaking Muslims living in Britain is lower than the local community. Due to less education, the income level also dramatically affects the standard of living and employment. It is further added that the Muslim majority area, where ethnic segregation is dominant, that area has a high level of unemployment rates. There are many other demographical and

economic contextual distinctiveness of Muslim migrated people in Britain also through light on their cheerful attachment to their religion and associated cultural traits (Open Society Foundations, 2002).

Racial Differences

The research delves deeply into the eloquent assessments of empirical and theoretical observations of multiculturalism in Britain that are presented in *Racism, Ethnicity, and Muslims in Britain*. The researcher concluded the opinion from various literary theories put forward by various authors. Considering that he writes from a Muslim viewpoint, Modood is an authority. He wrote two books: "The Muslim Challenge," which spans chapters five through nine, and "Racism, Disadvantage, and Upward Mobility," which addresses ethnic diversity in employment and academic success.

The main goal of the book is to criticize the British mindset, which the author refers to as a "black-white dualism," and the ignorance that follows about the perspectives of Asians and other minorities. According to Modood, cultural racism and Islamophobia have created a complex separation between these two states that poses numerous obstacles to secular modernity. The author establishes the scene in his introduction by giving a brief autobiographical history of how, with a philosophical foundation, he entered the field of multicultural politics. These historical specifics are not "self-indulgent nostalgia." A few of the ideas in the book originate from childhood descriptions.

The eighteenth century saw the emergence of the contemporary debate on hybridity amid the interracial contact brought about by foreign conquest and population displacement in Britain, France, and the United States. The progressive concepts of the Enlightenment in the eighteenth century, which sparked the French Revolution, are exemplified by the development of French racialist ideology during the *Sicle des Lumi~eres*. When one realizes that emancipator discourses of rationalism, human rights, and political equality coincided with racialist notions of European superiority, puzzlement is a standard initial reaction.

The French Enlightenment writer Georges-Louis Leclerc, who oversaw the Encyclopedia's composition, is among the least well-known of these philosophers. The fundamental tenet of Buffon's theory of race, created in the 1740s following many publications on natural history and the animal kingdom, is that all people belong to a single species and that other races are distinct subgroups within that common species. Evolutionary responses to environmental restrictions lead to differentiation.

Hybridity, a Symbol of Development

The research analysis also demonstrates that hybridity symbolizes development, illustrating how immigrants alleviate poverty and inflation to advance their home countries. The concept, which has been understood to represent the complexity of racism in the British context as explained by Modood in his book, was borrowed from British politicians. For those who support multiculturalism, the author's explanation of the problems faced by Muslim immigrants and how they developed in Britain is essential. In her talk, Modood examines how British Muslims make their voices heard by opposing current equality initiatives and by questioning some of the secularist, liberal, and feminist presumptions of multiculturalism.

The book attempts to address some intriguing issues, but many more, such as the challenges faced by Muslim immigrants torn between Islamic and Western norms, still require more research. The author makes several compelling and novel ideas, but he becomes disorganized and loses concentration in trying to address so many related but unrelated topics. Among these is the "Rushdie Affair" debate, when a piece of writing emphasized Muslim thought. A lengthy discussion was held regarding the articles "Incitement to Hatred, and the Law" and "Secularism and the State."

Communication Gap

Additionally, the focus of this study is the communication gap between people of diverse cultural and religious backgrounds who are hybrid and non-hybrid. In the course of the investigation, the researcher

gathered information on the notion and theory of Madood, in which the author highlights the "otherness" of Asians in Britain, especially South Asians, as it was before the September 11 catastrophe and the following terrorist assaults. He contends that "South Asians were treated as the undesirable other" in the pluralistic nation of Britain. Muslims were seen as the "other" who posed the greatest threat to Western society, not Black people.

He goes on to say that racism and ethnicity played a significant role in how British Muslims viewed their culture was frequently misrepresented, and that it was thought to be a barrier to their absorption and integration into British society. The arguments presented by the author illuminate how British Asians experience double racism in comparison to British Blacks. Modood also agrees that factors like "class, gender, geography, and social arena" need to be considered when analyzing this complicated scenario.

Generation Gap

The generation difference between hybrid and non-hybrid individuals with two distinct cultural and religious backgrounds was another area of study emphasis for the researcher. The age gap for Rushdie and Madood's crucial ideas regarding culture and racism, as well as how racism might have started, was highlighted by the researcher during the study. The notion that culture is static or "quasi-natural and that cultural racism naturalizes the culture, and if culture value and status is automatically reproduced, it does not change over time" was said to be the foundation of cultural racism.

Specifically, this argument serves as a springboard for challenging the designation of British Muslims as the "other." Due to the belief that they have inherited specific Muslim Asian cultural characteristics, second and third-generation British Muslims are vulnerable to "otherness." Similarly, he claims that "inherentism," or the idea that a group inherently possesses some traits, is a characteristic of racism. Whether or not these traits are thought to be inherited, cultural, racial, or ethnic is a secondary concern (Modood, 2005).

Religious Differences

It is inevitable that opposing ideologies and cultural norms—Islamic and Western—will clash. However, if one's identity must be either British or Muslim, it can cause conflict in forming one's identity. What's more, Modood grounds his claim that religion is essential to the British Asian ethnic identity on the observation that "children of South Asian immigrants are taught to believe in the distinctiveness of their culturally distinct beliefs and practices." Their feeling of religious identity is not necessarily strengthened by this, though. It's true that many immigrants support and identify with their cultural heritage because it makes them feel valuable and like they belong.

Cultural Development

The author outlines the predicament faced by immigrants in Western, secular countries. Many of his problems are similar to mine and the struggles of many Muslim immigrants living in the West Book Reviews 99. His conclusion that "the new way of living, gradually becoming a part of British society, had to be ultimately justified in terms of compatibility with the Muslim faith" (p. 31) is especially intriguing. Modood's limited explanation of "self-abnegation" deserves more research. It would have been beneficial to do a more thorough examination of this subject and how it relates to the central thesis of the book, which is multiculturalism politics.

Linguistic clashes

The researcher expressed various views and conclusions regarding the predicament faced by immigrants residing in Western, secularist countries. Many of his problems are similar to mine and the struggles of many Muslim immigrants living in the West Book Reviews 99. His conclusion that "the new way of living, gradually becoming a part of British society, had to be ultimately justified in terms of compatibility with the Muslim faith" is especially intriguing to me.

Mental Development

The research study demonstrates how conventional education level, mental attitude, and career choices significantly impact mental development. Because of the low income and extreme poverty in Pakistan, people in Britain have greater cognitive levels than individuals in other countries.

The data on multicultural politics, racism, ethnicity, and Muslims in Britain, as well as the experiences of ethnic minorities in Britain, as reported by Modood in his book, were also concluded by the researcher. His book gives promise to pluralistic educators everywhere, including in Britain, who are willing to look past the divide between Islam and the West and work toward eliminating racism in public education. Modood claims that Britain offers a fortunate starting point for fostering tolerance and understanding among its people. While some of Modood's points are pertinent and crucial in other contexts, including the Canadian one, others are influenced and concentrated by the British environment.

CONCLUSIONS

This study provides crucial context for understanding Western nations' socioeconomic and demographic traits, particularly the British population. The methodology used to perform this research on Muslims and non-Muslims in British society, as well as first and second-generation immigrants, raises several concerns. The pattern of multiculturalism, hybridity, cultural conflicts between opposing states, and fundamentalism was also evident in the short novel *My Son the Fanatic*. The research findings are acquired by posing a variety of queries that highlight the malleable aspects of hybridity and multiculturalism. The cultural conflicts surrounding identity crises in Britain were embodied by characters such as Ali and Pervaiz in Hanif Kureishi's story, *My Son the Fanatic*.

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