LIBERAL AND CONSERVATIVE ACADEMIC VALUES: ISSUES OF CULTURAL DIFFERENCES AND HYBRIDITY IN ZADIE SMITH’S ON BEAUTY

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Abstract

This research explores the relationship between two racially different characters Belsey and Kiki in Zadie Smith’s On Beauty. Belsey is a white person from Britain who marries African-American Kiki. The clash between liberal and conservative academic values and leads the cultural ambivalence due to the mixed race. The marital relationship between the two different races results in disharmony and hence became the victim of separate culture multi adjustment and troubles with children from mixed race. Kiki and Carlene remain best friends despite the failed relationship of their family. This research is qualitative in nature. In the line of Homi K. Bhabha, this research argues that Zadie Smith presents the culturally ambivalent character. Characters show the complex genealogy of each family and foretell the impact of cultural and familiar history will have on their London-born children. There is a conflict between white and black. In the novel, the story covers the difficulties of cultural differences and their children as they are comforted by the different societies. Kiki is in an ambivalent and in-between state. She is in hybridity: she always tries to fit herself in the white surrounding that further leads her to frustration, ambivalence, alienation, and dislocation. It brings the loss of identity. This research finds that the characters are in search of their identities. They rebel against each other to prove their identity.

Keywords: Culture, Hybridity, Ambivalence, Society, Hegemony, Identity.
Introduction

This research paper explores the issues of Cultural Ambivalence in Zadie Smith’s *On Beauty*. The major concern of this research is to analyze how the immigrants are living in the ambivalence and cultural dilemma sense of inferiority especially cultural hegemony in the life of the blacks (Monty Kipps family). The novel hinges upon two contrasting families: The Kipps and The Belsey's. However, the relationships between the characters are not harmonious at the beginning of the novel ends the great respect for the culture of one another. The researcher uses the theoretical insights forwarded by Homi K. Bhabha, Stuart Hall, and Chris Barker. The notion of cultural ambivalence is projected in Zadie Smith's *On Beauty*. There are always problems in the families. Therefore characters with the motif of upgrading their native aura started to adopt or imitate the western way of lifestyle and ideologies without thinking about its possible consequences. After all, immigrants neither completely abandon their own native culture nor adopt a new way of life completely. This incompleteness leads them towards cultural ambivalence. The collision of two completely different cultures created a kind of confusion upon immigrants which can be associated with the disruption, cultural perversion, dash identity, hybridity, and mimicry. Mamona Khan states: “The difference between the upper and the lower class is being promoted deliberately through culture and fiction.” (Khan et al. 2020, p.36) The loss of culture is the loss of identity when characters cannot locate themselves in the fixed legacy. They suffer from a sense of identity crisis which causes frustration and dilemma. Kiki is the representation of the subversion of western culture because she enables to follow the dimensions of every aspect of it completely. Thus it can be claimed that *On Beauty* is the document of cultural ambivalence where characters are ambivalent towards both eastern and western cultures. This novel more focuses on family matters that were from different backgrounds. Levi feels that the white life is not conducive to an adequate mixed-race upbringing. In this research, it explores the concept of human relationship. Kiki and Carlene remind the best friends but the family and culture failed their relationship. Howard and Monty on the other hand do not approve of each other's lives and never become friendly brothers. It is a conflict that arises with their children as they are comforted by the different society. Hassan Bin Zubair asserts: “A large part of the globe is involving in exchanging the culture for far distance.” (Zubair 2021, p.2845)

White people are directly arrogant towards black people they are always exploited, discriminated against, dehumanized because white people are considered themselves superior to them. Black people hardly get peaceful and harmonious living conditions in England/American society. They always fear the fate of being treated as outside by the white people without any fault of their own. Here, *On Beauty* demonstrates the character of mixed-race families living in the United States characters come from different states, African, White American, Briton, and Caribbean immigrants. Howard's academic rival is Monty Kipps, a Trinidadian living in British his wife Carlene, and two children Victoria and Michael. Monty is a black conservative religious and successful academic who has already published the book Rembrandt to positive reviews but Howard has not published it yet so he is jealous of him. Jerome is the only religious member of his Belsey family Jerome lives in Monty's house in England. He works in Monty's office who is involved with
the race commission. Howard has the sense of superiority that he always thinks powerful in front of
Monty. The relationship between Kiki and Carlene is good as they come from the same black culture.
Carlene has fallen into sick then Kiki goes to meet Carlene with a sweet chocolate pie she becomes
happy. Carlene is too fragile and emotional to meet each other comes to know the unwell feeling of
Carlene. Kiki has worry about Carlene but her love and care towards Carlene. But the Belsey family,
children do not close to Carlene. In the Belsey family, there are five members whom all have a
divergent path. All members have their living style. Kiki is alone in the house. She does not have
others friends except Carlene. Among listening to his mom Jerome convinces her. It explores how
the immigrants are living with ambivalence, dilemma. In fact, despite the unwillingness of their
friendship she dares to meet and while being together they share personal feelings and emotions.
They also talk about the past.

Kiki and Carlene are the relationships of two women and the writer shows the entanglement
of culture by which they are closed to each other. In the same way, culture matters to bond the
relation in each other. In the novel culture creates strong emotion and relationships as well as
misunderstanding while living in a different culture. It adopts the problem caused by the culture
itself at the same time. Barker states in his Making Sense of Cultural Studies: "Culture is the name
for the domain in which contestation overvalue, meaning and practices take place and a tool by
which to intervene in social life" (Barker 2002, p.67). Characters after understanding the value of
culture become social life in their lifestyle. Culture is the kind of value in the sense that it makes
social life easy as it intervenes in social life. Levi is the youngest son of the Belsey family who is
searching for his identity. He wants black that he falls with of black immigrants. Carlene and Kiki
build up a close friendship. They are mature enough to set aside their difference and past troubles
due to the mixed-up white and black. Here Smith has been presented the husband and wife, unlike
relation and father and son's conflicting behavior. The characters expose the ambivalence as well
that prevails in American society. Carlene causes Jerome had stayed in London in Kipps house.
Wellington is a place where different people have come from corners. Howard is white so he
becomes angry with Monty as they are from two different cultures. They have a kind of academic
rivalry due to cultural diversity. They are hampered by the cultural traps which restrict their horizons.
C. W. Watson states “To free from the traps it is necessary to make special provision in education
and employment to enable to overcome the obstacles they face and the obvious ways in which that
can be done are establishing ethnic quotas in the public sector to ensure that minorities are not
systematically suffering discrimination” (Watson 2002, p.101). Watson shows that people from
minority groups have to face the problem to adjust to society. Minority groups should not be limited
in their interests. To overcome those problems that they face there should be systematic order.
Characters of the novel suffering from the problem of culture at the same time and reconcile by
understanding each other. Levi is the youngest son of the Belsey family. Levi loves Haitian music
and he is in search of racial authenticity. He has Hispanic, Haitian musical friends. The song that
Levi sings with friends is like this: “AH-RIS-TEED CORRUPTION, AND GREED AND SO WE
ALL SEE, WE STILL AIR’T FREE” (OB 228, Bold Original). This song with nice rhyme shows
their dislike for America with its involvement in Haiti. The song touched the audience whistling and
clapping. So Levi might find satisfaction being involved in this group while Kiki and Carlene find each other Levi finds a shelter in Haitian music and friends like Choo, Carl, and Felix.

It has accumulated various criticisms from different perspectives since its publication. Regarding the novel, Natasha Kumar Warikos in his entitled Sociological Forum comments that “While the parts of the novel on the ideological conflict between academic rivals Montague Kipps and Howard Belsey the members of the Belsey family also understand beauty and human connection differently from one another” (Warikos 2009, p.468). It focuses on the ideological conflict between two men. They are academic rivals Howard Belsey and Monty Kipps. However, at the end of the novel, the Belsey family understands the Kipps family and also the beauty and human connection different in each other. Despite the rivalry between Howard and Monty, their wife Kiki and Carlene build up a close relationship. They are matured to set aside their past and different troubles. Carlene was so kind to offer Jerome a place to stay when he was in London. The following extracts according to Michiko Kakutani in his entitled The New York Times Book Review highlights his view on Smith:

“On beauty opens out to provide the reader with a splashy, irreverent look at campus politics political correctness and the west different generations regard to race and class, but its real focus is on a personal relationship like Forster, Smith processes a captivating authorial voice giving us that rare thing a novel that is as affecting as it is entertaining as provocative as it is humane.” (Kakutain 2005, p.6)

Kakutani’s opinion that on beauty provides irreverent looks on the academic politics about race and class but its main focus lies on the personal relationship of the characters rather than else. He further says that the novel is not entertaining but human as well. The two main characters Howard and Monty could not stand each other. Howard thinks that he and the Monty are opposite but they are more alike. They are in the same professional field but they seem to be different.

Research Objectives

- To highlight the main characteristics of hybridity.
- To present the real picture of liberal and conservative academic values.
- To analyze the subjects of identity and culture.

Research Questions

1. How has Zadie Smith presented the societal and cultural dissimilarities in her novel *On Beauty*?
2. How has the writer highlighted the issues of cultural differences in her novel *On Beauty*?
3. How has Zadie Smith addressed the importance and concerns of multiculturalism in the contemporary societies of the world in the selected text?

Theoretical Framework and Research Methodology
This research is qualitative in nature. This paper is an attempt to study Zadie Smith’s *On Beauty* through the lens of Homi K. Bhabha concepts like mimicry and ambivalence. This research uses the methodology of cultural ambivalence based on criticism of *The Location of Cultural and Post-Colonial Studies Reader* by Bill Ashcroft, Griffiths and Helen Tiffin’s and also *Representation* of Stuart Hall as a theoretical tool. This research assumes that the collision of two cultures has created a kind of confusion upon the family. The author is trying to show the ambivalence by making characters suffer from confusion and dilemma. Basing upon the reflections and dramatization of ambivalence study hypothesizes that Zadie Smith’s *On Beauty* forward the concept of cultural ambivalence as a crisis of identity, mimicry, superiority, and inferiority, complex, in between hyphenated identity, cultural perversion, hybridity, and Diaspora. Cultural ambivalence is not only the reason for diaspora, hybridity, and belongingness, but it is also the power of resistance. Above mentioned concept of cultural ambivalence is not only shown negatively but also positively through which characters are entering into the new epoch. In the depiction of such issues, Zadie Smith though the character is not pessimistic rather he presents the state of cultural ambivalence as a demand to cross the cultural boundaries. Homi K. Bhabha to meet the above-mentioned claim and hypothesis, this study brings post-colonial concepts like cultural ambivalence in-between's, multiculturalism and space 'beyond' conceptualization by Homi K. Bhabha as post-colonial critics and theorist Bhabha has forward such theoretical concept in his various text to deal with the problems of immigrants and the novel written on the theme of the cultural collision.

**Textual Analysis**

This research uses the methodology of cultural ambivalence based on criticism of *The Location of Cultural and Post-Colonial Studies Reader* by Bill Ashcroft, Griffiths and Helen Tiffin’s and also *Representation* of Stuart Hall as a theoretical tool. According to Stuart Hall “Culture depends in its participations interpreting meaningfully what is happening around them, and ‘Making sense of the world’” (Hall 1997, p.2). Cultural studies explore the concept of gender, class, colonization, etc. It shows the connection between powers to develop different ways of further thinking that can be utilized to change a cultural study including ambivalence. In Smith’s novel handle range from communal poverty, criminality, and prostitution, domestic violence. Blacks are discriminated against based on race. Despite their hard work, they are deprived of living a decent life with freedom justice, and access to opportunities. Besides Giddens, even Hall presents his views regarding identity and culture. According to him:

> “Persons are not composed of one but several sometimes contradictory identities. The subject assumes different identities at different times, identities which are not unified around a coherent self with in use contradictory identities pulling in different identities so that our identification is continually being shifted about if we feel that we have unified identity from the birth and death, it is only because
we construct a confronting story or narrative of the self about ourselves.” (Hall 1992, p.277)

Thus identities are wholly social constructions and cannot exist outside of cultural representations. After colonialism, there emerged a new transformation of social consciousness, which exceed the rectified identities and rigid boundaries invoked by national consciousness. Identities are constructed through memory, fantasy, narrative, and myth cultural identities are the point of identification and unstable points of future which are made within the discourse of history and culture.

“Post-colonial studies, itself is generation regarding as the critical analysis of the history, culture, literature, and modes of the discourse that the specific to the former colonies of England, Spain, France, and other western imperial powers.” (Abrams 2000, p.245). As a literary theory and tool of critical analysis, post-colonial studies can be taken as a double moment. On the one hand, it observes and analysis the imperial literature of the eighteenth and nineteenth centuries viewed through the perspective that reveals how the social and economic is represented. When two cultures collide with each other, there appear many effects in the overall domain of the people's activities. It may result in cultural violence, suppression, Diaspora and identity crisis, etc. this gets reflected and represented in the literature produced by the people. One of the major effects of cultural confrontation as provide by Ashford, Griffiths, and Tiffin is the “hybridization of colonial languages and cultures in which imperialist importations are superimposed on indigenous tradition” (Abrams 2000, p.245). Such hybridity involves the culture of both sides although in a disproportional way. Literature dealing with this issue involves the reflection of both cultures and their effects on each other. Ashcroft in his profound work The Empire writes black claims that all post-colonial literature is cross-culture” (Ashcroft 1995, p.39). Further he argues that due to the theme of multiculturalism “the post-colonial text is always complex and hybridized” (Ashcroft 1995, p.110). Considering hybridity and complexity as the defining characteristics of all the post-colonial literature. Moreover, he writes, "Hybridity is the primary characteristic of all post-colonial societies” (Ashcroft 1995, p.185).

Hybridity results from the confrontation of the two or more two cultures either due to the voluntary migration to the new culture space or due to the envision of the foreign culture of such social-cultural realities. Living in a society, every individual possesses some sort of identity or is in search of social recognize but the concept of hybridity cannot offer a recognizable identity to the people living in the borderline of two cultures so they suffer from an identity crisis. The sense of identity crisis is another important effect of the collision of two different cultures; geographically, institutional and linguistically they may belong to another space. Such division of the individual in the two cultures hyphenates their identity which indicates the identity crisis or non-belongingness to either culture. Along with the concept of hybridity and the identity crisis there follows the concept of diaspora and displacement as another important effect of cultural confrontation of postcolonial literature when someone migrates to the geographical and cultural location he/she starts to assimilate and adopts another culture language, customs, etc to survive there gradually to some extent becomes
success to transform oneself as an inhabitant of new location but not completely some point that person wishes to return to his native land or cultural location in such condition he/she feels the sense of displacement and alienation which in literature is termed 'diaspora. It is the position from where the longing for a stable home and identity starts.

Homi K. Bhabha in his work *The Location of Culture* writes that cultural confrontation results in a hybrid identity crisis and Diasporas which further causes ambivalence in people. Writer's critics or people living in 'no men's land' and between the borderlines of two cultural experiences such things, they possess conflicting views towards both culture and their position. Bhabha is not pessimistic towards the situation and forwards the nation of crossing national boundaries to enter the new sphere called 'beyond' where the heterogeneity of culture exists inequality. Going 'beyond' does not mean traveling into the new horizon and crossing the national and cultural boundaries and it does not mean leaving the history it means bringing and practicing new paradigmatic change to find their respected position. Bhabha argues “the beyond is neither a new horizon nor a leaving nor a leaving behind of the past” (Bhabha 2009, p.1). It is a rather luminal phase where the world shrinks and then expands enormously at once. Bhabha further writes “What is theoretical innovation and politically crucial is the need to think beyond narratives of ordinary and initial subjectivities and focus on those movements or processes that are produced in the articulation of cultural differences” (Bhabha 2009, p.2). According to Bhabha theoretically going beyond the narratives of national and cultural differences is always fruitful. Cultural Ambivalence demands such traversing into the 'beyond'. Here Bhabha the point towards the concept of multi-cultural nationalism that promises equal ground for all the cultures.

Cultural ambivalence plays an important thematic role in Zadie Smith's *On Beauty*, author's critical position towards the issue remains as the study weaving thread to the study. Grounding upon the introduced major concept of post-colonial study. The narrative of cultural confrontation and people's conflicting psychological due to psychological ambivalence interests the readers from every place and society in the present era where the concept of multiculturalism, the question of identity, and globalization are the hot debate and discussion. This study finds Zadie Smith's *On Beauty* the text that involves in the debate of cultural confrontation and its various dimensions. This study touches on the subject matter that is high in value. The significance of the study lies in its contribution of finding the overlook but most important issue of the novel. The novel is showing the cultural ambivalence among the character depicts the battle between the mind and the desire of the body. The Belsey family's assumption about family, race, biased attitude, and inferiority nature as well Howard talks with Levi about the marriage of Jerome in this way. "It's more complicated the girl's father is not what we need in this family put it that way" (*OB* 23). Levi says: “I do not see what that’s got to do with shit. We just don’t want Jerome to make a pig’s ear of” (*OB* 23). Here, Levi does not support his brother's affair. He is on the quest for racial authenticity because of his father's ideological rivalry with Monty and opposition to the Kipps family. Howard is so jealous arise he always dislikes Monty because of moving in a similar circle passing through the same university, contributing the same journal, sometimes sharing a stage but never an opinion during the panel
discussion. In the novel, Howard wants to say something to Michael and asks: “Michael-Can I say something?” (OB 36). Michael didn’t respond and Howard further says:

“Look, I don't mean in any way to offend anyone in your family and I can see we agree basically anyway. I can't see the point in arguing over it. Really we need to put our heads together and just think of… well, I suppose, the same way, some means of convincing both of them you know that this is the bloody insane idea. I mean, that's the key thing no?” (OB 36)

Howard says that they need to be reconciling and there is no point of arguing over it. He does not mean in any way to offend anyway in Kipps family and the relationship between Jerome and Victoria through inwardly he is totally against this affair. Michael says they need to be reconciling there but in response to Howard Michael says:

“Look man, said Michael tersely, quickening his step, I'm not an intellectual, right? I'm not involved in whatever the argument is regarding my father. I'm a forgiving Christian and as far I'm cornered whatever is between you and he does not change the way we feel about you he does not change the way we feel about Jerome- he is a good kid man and that’s the main thing so there’s no argument.” (OB 36)

Howard assumes is not matter for him. Michael praises Jerome with Howard he has no concerns regarding the argument of his father. Michael and Jerome are Christian and his attitude does not change. In C. W. Watson’s view: “culture is above everything a congeries of ways of thinking and acting which; however much they appear to be the commonly shared experience of the collectivity of people and attempt are made to define them as such are constantly being modified and transformed” (Watson 2002, p.88). Culture is determined by the thought of people it shares an experience of a collection of people and makes to be transformed into other cultures. In the novel as well as the Belsey and the Kipps shares their experiences through the culture and transform each other's culture. Mary Poovey in Non-Western Studies writes that "Culture is therefore conceptualized as the patterns of originations that underwrite and link all part of social formulation making of a 'common culture, a social totality" (Poovey 2005, p.270). Poovey justifies that culture is part of the social formulation. It links part of the society and makes a common. Similarly in the novel, Carlene and Kiki associated the friendship of culture. It shows the different cultures of the social formulation. The relationship of Kiki and Carlene shows the mutual bond in each other either culture matters or other things Carlene is the patience of cancer. The Kipps family has not noticed her till her death. The Kipps Family is unknown about their intimacy of Carlene is left home for the whole day. Howard and Monty have a clash with each other. The issue is related to the ideas of the contract zones which was first developed by Mary Louise Pratt in her seminal book Imperial Eyes about contract zones, Pratt writes “are the social spaces where disparate cultures meet, clash and grapple
with each other, often the highly asymmetrical relation of domination and subordination like colonialism slavery or aftermaths as they are lived out across the globe today” (Prat 1992, p.4). The contact Zones emphasize the relationship among the characters, colonizer and colonized self and other black and white. It is not a term of separateness but in terms of interaction, interlocking understanding, and practices often the relation of power. In the spaces, people who are historically and geographically separated come into the contact zone. They are separated from each other and establish one-going relations. People are involving conditions are racial inequality, transcultural are the phenomena of the contract zone. It refers to the intellectual and social spaces. We can analyze that Levi is a true lover serious thinker of the black people who are deprived of their rights and after the civil rights moment. Black people always have different fears and adore white people. Levi effort these people love responsibility for the black people or culture. On one hand, the Kipps son Michael's finance, Amelia cries while Monty says such and scolds to Ms. Belsey and says: "She is nasty I saw her that time in the station and she looked right through me like I didn't even exist! She's uppity. And she's practically a Rastafarian" (OB 280).

Levi is of American origin but he does not like to stay there Levi does not discriminate against Haitian friends however he is different in race, class, ethnicity. The encounter with a difference is productive and it is not discriminated against the people in the factor of race and culture. The Besley Family assumes to Carl is a good one. He is intelligent in the music library and cares in Wellington College. Zora's attractions do not touch him he seems busy with Victoria Kipps looking at Zora's closeness to himself, Carl says: "I'm just trying to understand why you would act so crazy" (OB 415). Zora almost falls into his Carl Levi and Choo. They loved Haitian music and country. “He would like it. It would more you. It's political music, like reggae- you understand. I could tell you things about my country. They would make you weep. The music makes you weep” (OB 360). Those people who are deprived of their rights have their world, lifestyle, culture, music. It touches the people who corner about right their world and those who treat them as mere objects.

Discussion

Carl feels rather he needs to be white his person; he cannot adjust to the new culture. Whites always take them as toys and they think superior in themselves. Carl said, looking down addressing his words in his shoes, I need to be with my people, man- I can't do this anymore. Robert S. Burton writes, “A habit of “othering” or “differentiating” that threatens to contain, rather than open up, the field of cultural and cross-culture threatens to contain studies” (Burton 2005, p.302). Burton says a habit of othering or differentiating and take place in the people there would not be openness in the field of cultures. Rather there would be threatening which does not let to be an acknowledgment between the cultures. Carl is treated as other by the whites. At the wellington department, the characters like Monty Kipps, Erskine, Malcom, Clare, Jack Frence Zora have become tried and taken up different poses of anxiety. There is a valuable painting belonging to Profession Kipps is stolen the Black Studies Department Monty Kipps shocks over the street child who has been working for a month. They discuss the matter for some time, but nobody becomes sure. Monty Kipps asks Zora
to be sure. “At what time did the boy leave? She response early; I’m not sure” (OB 422). He stills
socks and asks her. Zora says: “If you mean, is he a kid from the streets, well obviously he is he'd
tell you that himself. He's mentioned being in...like, trouble before, sure. But I don't know the
details” (OB 422). Zora does not mention knowing about him. Monty Kipps thinks the boy is the
street people so he may steal the panting and he also assumes that the street boy may have fallen into
trouble. Kiki collects the scattered things, childhood things from the college things. Kiki is trying to
free themselves from the same space.

Kiki urges him about the panting she charges Levi and shows her confidence that he does
not steal anything from anybody and says: “Because I know no son of mine steals ANYTHING- no
a child I ever raised took it into his head to steal ANYTHING FROM ANYBODY. Levi, you better
open your mouth!” (OB 427). Kiki is sure about her child that he does not steal things. “We didn't
steal the things. We didn't steal it managed Levi I mean we took it but it ain't stealing” (OB 427).
Levi justifies he has not stolen the painting. Kiki catches the word 'we' and urges him to disclose the
man. Kiki and Jerome to make him understand that stealing somebody's property is a crime and
having such no good Negros and spending all the time with the theme is not what Levi expect from
Levi but Levi says:

“People of Haiti, they got NOTHING, RIGHT? We living off these
people, man! We-we- living off them. We sucking their blood- we’re
like Vampires! You OK, married to you white man in the land of
plenty- you ok, you doing fine. You’re living off these people, man!”
(OB 428).

Levi ignores American life and heartily favors Haitian. Levi scolds his mother to married the white
man in the land of plenty. Levi always wishes that he was born in the Haitian community. He feels
ashamed to introduce himself as the white who belongs to the neighborhood of wellington. He flees
from home because he finds himself tried between two fighting parents who have marital problems.
Levi wishes that he wants to be less white and blacker than he is lived for a black lifestyle. He revels
in his family lifestyle. He likes hip-hop, friends who live in the streets, and eventually finds a job
that is to be practiced on the streets. Levi earns money to escape wellington on a Saturday night is
very important to him. He earns money every week feels like the only thing that kept him half
normal, half black, and half sane so he loses his job. He decided to join a group of Haitian streets.

Findings

This research finds that the characters are in search of their identities. They rebel against each other
to prove their identity. Howard does not have a good relationship with his children. He is white and
his children are mixed race an essential difference exists between them. The problem with Howard
is that he does not comfort his wife or his children with his feelings but walks away from it. The
social relationship is commonly understood as socialization without which would not be persons as
we understand that notion in our everyday life. In Balibar's words “Identity is never a peaceful
acquisition. It is claimed as a guarantee against a threat of annihilation that can be figured by another identity or by an easing of identities” (Balibar 1995, p.186). Identity is the idea that is not fixed but created and built on always in the process moving towards rather an arrival. No culture does not use the concept of cultural identity. Identities are wholly social constructions and cannot exist outside of cultural representation. According to Gidden argues “Social identities are associated with normative, obligations and sanctions which, specific collectives form roles the use of standardized markers especially to do with the bodily attributes of age and gender is fundamental in all societies, notwithstanding large cross-culture variations which can be noted” (Gidden 1994, p.82-83). There is no essence of identity to be discovered rather cultural identity is continually being produced within the similarity and differences around with cultural identities could form are multiple. They include identifications of class gender, sexuality, age, ethnicity, nationality, political position, morality, and religion, etc., and each of these discursive positions but never finished or completed. 

In the textual evidence, we can conclude that the families have ways to deals with things. Families come together and fall apart and deal with things. Families come together and apart and deals with all sorts of problems in divergent ways which is not always related to skin color. The differences between characters are usually due to differences in character mixed-race parents they are trapped in different characters. The main characters Howard Belsey and Monty Kipps are culturally rivalries due to which they do not behave well in many respects. In On Beauty, the characters do not fall neatly into assumptions of how persons of a particular group are supposed to behave. Often in On Beauty characters of different cultures, races and ethnicities have encountered each other. Zadie Smith shows the beauty of culture which lies not only in own culture rather it lies in other's culture as well. Howard does not see the beauty in his wife rather he finds the staggering beauty in Victoria Kipps's body. Kiki's stronger vision stands out against Howard's blindness. In On beauty novel the painting symbolizes the love, beauty, purity of the ideal female. Similarly, they are hegemonies the immigrants in terms of culture, race, and ethnicity.

Different characters have shared their own and other's culture. The main effect shows certain qualities and negatives of British culture through the characters such as Howard and Belsey family as well as African culture though the Kipps and the Haitian families. On beauty depicts the characters that develop the cultural ambivalence among cultural communities. The relationship of Kiki Belsey and Carlene are best friends despite the cultural ambivalence between them. In some situations the characters each other of variation of culture; race and ethnicity while each other. So the research declares that there is cultural ambivalence in the novel. Carl is determined to make something of his life and his mother is proud of him he works at a university. The fact that he works at a university without any references or education makes the academics prejudiced. The youngest Belsey, Levi whose name suggests unity is fading up with the whites and gathers together with the Haitians. He is in support of the people of Haitian and goes against to injustice of the USA over them. The circumstances encourage people to bring the harmony of culture and make an understanding in between them. Smith further illustrates the beauty of culture by knowing each other's culture well she invites us to connect the dots, to see what is before our eyes, across differences of gender, culture,
race sexuality, and ideology, and to embrace the full beauty of art and harmony. Immigrants suffer from the dilemma, ambivalence, and a sense of footlessness in a foreign land.

Conclusion

In conclusion the ambivalent position of the depiction of white and black. Kiki does not take monolithic representation. Kiki is a black lady whose marital status undergoes a difficult situation due to lack of feeling, betrayal as the result of marriage is unsuccessful. Kiki searches for her identity because her husband neither tries to understand them nor motivate them. Howard and Monty are different cultures are complex. They have many similarities but they are rivaled stand each other. Moreover, the relationships between mother and son also have cultural differences between each other. Kiki is a pure black woman who wants her son Levi to be a prosperous man but the product of a mixed hybrid. Behave differently which neither matches with father culture nor closely mother culture. In On Beauty may have originated from the writer's family background directly and indirectly, consciously or unconsciously for she is an offspring of parents of different cultural backgrounds. Ambivalence is the state of having simultaneous conflicting reaction beliefs or feeling towards some object. Stated another way that contains both positively and negatively valance components. Cultural ambivalence emerges as they reconcile two or more sets of cultural norms and traditions. Howard Belsey cheated on his wife and creates a crisis between him and Kiki. Howard does not know what it is like to be a person of mixed color in the predominately white neighborhood because he does not understand the troubles children experience nor motivating them what they love to do. Howard finds himself in a sort of crisis after getting married to the opposite race and everyone knows of Howard is cheating on his wife and following marital problems. Belsey children rebel against their parents in an obvious way. Levi finds himself in a negative environment so he escapes his house. Levi an inhabitant of mixed culture has got all chances to make something of his life, but he is not motivated to do something with them.

References


