

Cultural Ambivalence in Zadie Smith's *On Beauty*

Abstract

The research critically examines the relationship between two racially different characters Belsey and Kiki. Belsey is a white person from Britain who marries African- American Kiki. The clash between liberal and conservative academic values and it leads the cultural ambivalence due to the mixed race. The marital relationship between the two different races results in the disharmony and hence became the victim of separate culture multi adjustment and troubles with children from mixed race. Kiki and Carlene remain the best friend despite the failed relationship of their family. In the line of Homi K. Bhabha, this thesis 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 the white and black. In the novel, the story covers the difficulties of cultural difference and their children as they are comforted by the different society. Kiki is in 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, alienated, and dislocated. It brings the loss of identity.

Key words: Identity, Relationship, Ambivalence, Culture, Hybridity, Hegemony, Dislocation, Alienation

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 Belseys. However,

the relationships between the characters are not harmonious in the beginning of the novel ends the great respect to the culture of one another. The researcher uses the theoretical insights forwarded by Homi K. Bhabha, Stuart Hall and Chris Barker.

The notion of the 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 western way of lifestyle and ideologies without thinking it's possible consequences. After all, immigrants neither completely abandon their own native cultural nor they adopt 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. The loss of culture is the loss of identity when characters cannot locate themselves in the fixed legacy. They suffer from the 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 each and 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 culture. This novel more focuses on the family matters that were from different background. 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 becomes friendly brothers. It is conflict that arises to their children as they are comforted by the different society.

White people are directly arrogant towards the black people they are always exploited, discriminated, 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 outsiders 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, British, and Caribbean immigrants. Howard's academic rival is Monty Kipps, a Trinidadian living in Britain, 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 yet so he is jealous of him.

Jerome is the only religious member of his Belsey's 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 among Kiki and Carlene is good as they come from the same black culture. Carlene has fallen into sickness 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 come close to Carlene.

In Belsey family, there are five members they all have divergent paths. All members have their own living style. Kiki is alone in house. She does not have other friends except Carlene. After listening to his mom Jerome convinces her. It explores how the immigrants are living with ambivalence, dilemma. In fact in spite of

unwillingness of their friendship she dares to meet and while being together they share personal feeling and emotions. They also talk about the past.

Kiki and Carlene are the relationship of two women and the writer shows the entanglement of culture by which they are closed each other. In the same way culture matters to bond the relation in each other. In the novel culture creates the strong emotion and relationship as well as misunderstanding while living in the different of 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 over value, meaning and practices takes place and a tool by which to intervene in social life” (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 the social life easy as it intervenes in social life.

Levi is a youngest son of 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 clearly presented the husband and wife unlike relation and father and son’s conflicting behavior. The characters expose the ambivalence as well as that prevails in the American society. Carlene causes Jerome had stayed in London in Kipps house. Wellington is a place where the different people have come from the corners.

Howard is a white so he becomes angry with Monty as they are from two different cultures. They have a kind of academic rivalry due to the cultural diversity. They are hampered by the cultural traps which restricts 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” (101). Watson shows that people from the minority groups have to face the problem to adjust in society. Minority groups should not be limited in their interests. In order 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 to each other. Levi is the youngest son of the Belsey family. Levi loves Haitian music and he is in search 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”(228). This song with nice rhyme shows their dislike for America with its involvement in Haiti. The song really 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 novel on the ideological conflict between academic rivals Montague Kipps and Howard Belseys the members of the Belsey family also understand beauty and human connection differently from one another” (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’s family understand 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 race and class, but its real focus is on 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. (6)

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

In Smith's novel *On Beauty*, we find 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" (186). Identity is the idea that is not fixed but created and built on always in process a moving towards rather an arrival. There is no culture that does not use the concept of

cultural identity. Identities are wholly social constructions and cannot exist outside of cultural representation.

According to Giddens 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, not withstanding large cross culture variations which can be noted” (82-83). There is no essence of identity to be discovered rather cultural identity is continually being produced within the similarity and difference 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.

This thesis uses the methodology of cultural ambivalence on the basis of 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 theoretical tool, definitely search of internet website, library and books reviews will be supportive for the justification of the hypothesis and the most suggestion and guideline from teacher is highly acceptable.

According to Stuart Hall “Culture depends in its participations interpreting meaningfully what is happening around them, and ‘Making sense of the world’ (*Representation*, 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 novel handle range from communal poverty, criminality and prostitution, domestic violence. Blacks are discriminated on the basis of race. Despite their hard work, they are deprived of living 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 sometime 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 identity so that our identification are 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. (*The Question* 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 though 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.

This paper is an attempt to study Zadie Smith's *On Beauty* though the lens of Homi K. Bhabha concepts like mimicry and ambivalence. It also follows the theoretical lead of post- colonial literary critical Franz Fanon , Gayatri Spivak along with other relevant theorist and critics. 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 of diaspora, hybridity and belongingness, but it is also the power of resistance. Above mentioned concept of cultural ambivalence is not only shown as the negative way but also in a positive way though 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 in order 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 a post colonial critics and theorist Bhabha has forward such theoretical concept in his various text in order to deal with the problems of immigrants and the novel written on the theme of the cultural collision.

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 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 though the perspective that reveal the way in which the social and economical 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 the cultural violence, suppression, Diaspora and identity crisis etc. this gets reflected and represented in the literature produced by the people. Who involved in experiencing and observing such effects of the collision.

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 245). Such hybridity involves the culture of both sides although in a disproportional way. Literature dealing with this issue involves in the reflection of both cultures and their effects to each other. Ashcroft in his profound work *The Empire* writes black claims that all post-colonial literature is cross-culture” (39). Further he argues that due to the theme of multiculturalism “the post colonial text is always complex and hybridized” (110). Considering hybridity and complexity as the defining characteristics of all the post colonial literature. Moreover he writes, “Hybridity is the primary characteristics of all post colonial societies” (185).

Hybridity results from the confrontation of the two or more than 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 the society, every individual posses some sort of identity or is in search of social recognize but the concept hybridity cannot offer recognizable identity to the people living in the border line of two cultures so they suffer from 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 the 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 geographical and cultural location he/she starts to assimilate and adopts other culture language, customs etc in order 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 back to his native land or cultural location in such condition he/she feels the sense of displacement and alienation which in literature is termed 'dispora'. It is the position from where the longing of stable home and identity starts.

Homi K. Bhabha in his work *The Location of Culture* writes that cultural confrontation results hybrid identity crisis and Diasporas which further causes the ambivalence in people. Writer's critics or people living in 'no men's land' and between the border lines of two cultural experiences such things, they possess conflicting view towards both culture and their own position. Bhabha is not pessimistic towards the situation and forward the nation of crossing national boundaries in order to enter the new sphere called 'beyond' where the heterogeneity of culture exists in equality.

Going 'beyond' does not mean really travelling 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 find their respected position. Bhabha argues "the beyond is neither a new horizon nor a leaving nor a leaving behind of the past" (1). It is rather liminal 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" (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 clearly the point towards the concept of multi-cultural nationalism that promises the equal ground for all the cultures.

Cultural ambivalence plays important thematic role of Zadie Smith's *On Beauty*, author's critical position towards the issue remain 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 the psychological ambivalence interests the readers from every place and society in present era where the concept of multiculturalism, 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 the subject matter that is highly in value. The significances of the study lie 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 inferioring 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" (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" (23). Here, Levi does not support his brother affair. He is the quest of racial authenticity because of his father's ideological rivalry with Monty and oppose to the Kipps family.

Howard is so jealous arise he always dislike Monty because of moving in a similar circle passing though the same university, contributing the same journal, sometimes sharing a stage but never an opinion during panel discussion. In the novel Howard wants to say something to Michael and asks: 'Michael-Can I say something?' (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, 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? (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 him does not change the way we feel about you him 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 (36).

Howard assumes is not matter for him. Michael praises about Jerome with Howard he has no concerned regarding to the argument of his father. Michael and Jerome is a 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 collectivity of people and attempt are made to define them as such are constantly being modified and transformed" (88). Culture is determined the thought of people it shares an experience of a collection of people and makes to be transformed into other culture. In the novel as well as the Belsey and the Kipps shares their experiences through the culture and transform each other's culture.

Howard takes artificial breath and makes clear to Michael and Jerome and Victoria are getting married as Michael has not known the relation. He says: "I really

that's it, a nutshell. I'm not old fashioned, but think by any measure" (36). Jerome does not give traditional hysterical Belsey answers vows lead to abuse to less think of his identity. C.W Watson statement states that "...minority status does not lead to abuse and discrimination but provides a space for the exploration of each traditions and a tolerance and openness which will allow for the emergency of the truly multi culture society" (62). Similarly Monty speaks for the right of minority and Michael also adds discrimination the black is not the identity. In the same way immigrant character closeness with Levi shows the cultural harmony.

One day Belsey family goes to hear Mozart's Requiem musical performance in Boston, a close personal rival is too invited there Monty Kipps, they becomes affected from Monty appointment in that place. Nobody is much interest to go to concert "Jerome squinted after the many girls in few clothes lining up before it, like the tail of something marvelous that didn't exist. Jerome turned away it hurts to look at what you can't have" (61). Howard hates the musical Mozart's through all the family members on that performance he cannot stay even for half hour. Jerome says:

The Boston primness Howard associated with these kinds of events could not quite survive the mass of hot bodies and the events could not quite survive the mass of hot bodies and the crepitating of the circuits the soft damp bark of trees and the along turning of instruments and all this was to the good yellow lanterns, the colour of rape seed, hung in the branches of the trees. Howard clears the only no myopic member of his family that every male musician was wearing a pie with a musician notes (64-65).

Here music is very appreciated by Levi as he loves blackness in fact he enjoy it appreciated the musical for the talent. Afterward, Levi invitation Carl arrives at Belsey's residence for the night party. Howard sees him at the first and surprises. At

the same time Carl says: "I'm for the party" (105). And Howard responds: "Right... this is private party Carl says again says 'Your man Levi?' (105). Carl was insulted by Howard badly Carl explains that he was invited guest as "Your man Levi? I'm a friend of his" (105). Howard rudely replies: "Look, I don't mean to be rude but Levi should not really have been inviting his... friends this is really a quick small affair" (105). Carl feels frustrated of his valueless identity in front of whites and utters "Shit I don't know why I even come here" (106). He was immediately down the drive and out the gate a proud, quick, bouncy walk.

Howard was against the view of inviting the Kipps too but Kiki insisted. When the Kipps family arrives to the Belsey's party Howard and Zora does not so many respects towards them. The Belseys children have gone through divergent path which was not their parent's choice, Zora has gone through her father's path sees that Kipps get up. "Here was a tall, imperious black man, in his late fifties, with a pug dog's distended eyes. To his right, his taller, equality, dignified; son on the other side his gallingly pretty daughter" (111). Before conversation, Zora waded around in the visual information the strangely Victorian get of old man, the waist coat, the pocket handkerchief and again that searing glimpse of the girl looked at each other without much enthusiasm, they have inherited a lot from their father as the fathers are rivals the daughters and also don't like each other which the following lines makes clear: "I don't hate art anyway. I hate your art replies Victoria" (111). In their short conversation when Kiki does not see Carlene at the part she dare to ask Mr.Monty then he replies; oh, my wife very rarely attends these things; said Monty she does not enjoy social conflagration.

In this novel there is cooperation among the same culture. But diverse culture they don't have good relationship. Kiki has not seen Carlene Kipps since the party

three weeks ago. Carlene is not feeling well. Carlene while going to visit Kiki and Carlene sends visiting card to Kiki by mentioning her convenient towards Kiki. After reading a visiting card to Kiki calls her. But it is not but it is not received only bell rings. Kiki also sends Levi but it is not receive any reply. Kiki says “Carlene, I wanted to give this to you as a way. There’s no need for any such thing. I’m sure” (168). Carlene seems Fragile. They talk about their personal lives, children, husband, paintings held on the walls at Carlene’s house and also have pie which Carlene shakily passed to Kiki and of course the pie by Kiki was served coiled. As they come from the same black culture they have good relationship in many regards. They find a shelter in between them.

Mary Poovey in *Non Western Studies* writes that “Culture is therefore conceptualized as the patterns of originations that under write and link all part of social formulation making of a ‘common’ culture, a social totality” (270). Poovey justifies that culture is the part of 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 culture of social formulation. The relationship of Kiki and Carlene shows the mutual bond in each other either culture matters or others things Carlene is the patience of cancer. The Kipps family has not noticed till her death. Actually the Kipps Family is unknown about their intimacy of Carlene is left home for whole day.

Howard and Monty have the clash between each other. The issue is related with 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” (4). The contact Zones emphasis relationship between among the characters, colonizer and colonized self and other black and white. It is not term of separateness but in terms of interaction, interlocking understanding and practices often the relation of power. In the spaces people are historically and geographically separated come into contract zone. They are separated from each other and establish one going relations. People are involving condition are racial inequality, transcultural are the phenomena of the contract zone. It refers to the intellectual and social spaces. Pratt writes where groups can constitute themselves as horizontal, homogenous, sovereign communities with high degree of trust, shared understanding, temporary protection from legacies of oppression (*Mass Culture*, 71). Here the complex friendship between Howard and Monty, Smith brings the complex relationship between son and father who are from different cultures. Levi tries to avoid the parents company. He sees the negative environment and experiences negative emotions. Levi left his house and find new exciting places to hang around. Levi’s father does not his feelings. Howard does not understand his wife and children problems it is the biggest issue of the family. Levi does not understand himself with his father. Howard does not understand him and vice versa. Howard has more affinity with his mother rather than his father.

Here, in their home Jerome says “They love it here, they’ve also lived here, and they’re not pretentious. That’s what I was always trying to explain. Howard rapped the thick glass side window with his wedding ring. Don’t be fooled. There’re some bloody grand houses around here. Besides, men like Monty like being the big fish in a small pond” (280). Hence we can analyze Howard’s and Zora’s negative attitude towards the Monty. Howard scolds and undermines him in the sense that

Monty is the supporter of black art. Actually these two people have extremely contradictory view. Howard hates those Monty loves.

Howard shows “converting his personal desperation into anger. Take your pick. State of Britain, state of the Caribbean, states of blackness, state of art, state of women, states of the states- you hum it, he’ll play it. Oh and he thinks affirmative action is the work of the devil he’s a chamber, he’s a...Howard” (121). Monty is from black culture. Howard is from white culture. Monty loves art as it can uplift his type of culture if it is issued in the Willington college but Howard is afraid of it, as bit belongs to white he does not support the black. So, they debate to protect their own culture. According to Fanon it’s the third stage of multi- culture where one fight for his root culture and hybridity is clear in the phase. They have a kind of academic rivalry due to the cultural diversity. It also harms to trap the cultural restricts their horizons.

Carl should be public authority for their capacities. Howard, a Rembrandt scholar does not like another Rembrandt scholar for fifteen years, Howard and Monty had been moving in similar circle, passing though the same university contributing the same journal, sometimes sharing the states, but never an opinion during panel discussion because of Howard’s always disliked Monty as any sensible, Liberal would dislike a man who had dedicated his life to preserve the politics of right.

While Kiki and Carlene find shelter in each other Levi finds a shelter in Haitian Music and Friends like Carl, Choo, and Felix. Levi loves listening to music of his type on his iPod, the earphones of these had never left ears. The Belsey siblings met in Boston co- including where they got surprised. He pressed play on his iPod (the earphones of these had never left his ears). He finds himself. “It was a beautiful song by the fattest man in rap; a 400 pound, Bronx-born, Hispanic genius. Only

twenty five years old when he died of a coronary, but still very much alive to Levi and millions of kids like Levi” (241). He lies his brother and sister to meet Felix who is the leader of black. “His body simply loved this song; he made no attempt to disguise the fact that he was dancing down the street, the wind at his back making him as fleet of foot as Gene Kelley” (242). He laid his brother and sister and jogged up to meet Felix who was the leader of Levi.

Felix was blacker then any black man Levi ever met in his life. His skin was like slate. Levi had this idea that he would never say out loud and that he know didn't make sense but anyway he had this idea that Felix was like the essence of blackness in some way. You looked at Felix and thought. This is what it's all about, being this different this is what white people fear and adore and want and dread. (242)

We can analyze that Levi as a true lover serious thinker of the black people who are derived of their right and after the civil right moment. Black people are always different fears and adore to the white people. Levi effort these people love responsibility for the black people or culture. One hand, the Kipps son Michael's financé, 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 though me like I didn't even exist! She's uppity. And she's practically a Rastafarian” (280). But Monty disagrees in Amelia's saying and decides to invite her.

Clearly in some way your mother felt close to Ms Besley. She'd been left a lot in the last few months by all of us. Upon hearing this obvious truth, everyone found a spot on the floor to focus on. She made his friend. Whatever we link of it, we should respect it. We should invite her. It's only decent. Are we already? I don't suppose. She'llbe able to make it anyway. (280)

Carlene has left alone at home at that time Kiki has been friend Monty comes sad in the sense that if other knows that Carlene has left at home alone and focused he says to invite to Ms Belsey has socked upon hearing the Ms Carlene. Kiki cannot be believed what is happening and he makes his children to understand their friendship in absence of them.

At the same time Kiki husband Howard says “we’re not going surely” (276). Yes, we are going shouted Kiki and began to cry altering her children, who now came over. Howard held his wife in his arms. Howard says, “Ok,Ok,Ok, we’re going, we are going. Darling I’m sorry I didn’t know that you...” (276). While they reach at the funeral procession the Besley’s daughter Zora says: “Aren’t they rich? I thought that they rich their home. “It’s their home, said Jerome simply they love it here, they’re always lived here. They aren’t pretentious. That’s what I was always trying to explain” (281). Howard says: “Don’t be fooled. There’re some bloody grand houses around here, besides, men like Monty like being the big fish in a small pond” (281). Howard’s such type of attitude towards Monty shows he still hates him although Monty Kipps is in pain. Even Howard doesn’t show a little sympathy at him. Bennett explains “Multiculturalism”...,with a view to identifying shared principals and problems in the ways that culturally diverse and divided societies are being represented today” (2). Bennett identifies the problems and represents the diverse culture. The novel explains the problems between the characters like Monty, Carl, and Zora, Kiki and others characters identifies the cultural problem and find out the solution at the end.

Howard also doesn’t participate at funeral procession in an unpleasant relationship but at Carlene Kipps funeral he faith with her coffin. He does not take his eyes from the coffin box. After the funeral is over, Monty Kipps comes over to the

Belseys and expressly invites Kiki then he says: "I was her friend, 'I mean I didn't know her real well, but what I knew... well I really loved what I knew. I'm so sorry for your loss. She was an amazing person just generous with people and Monty says was yes" (288). Kiki has not well about her she praise about Carlene Wellington college has conducted an academic meeting where professions scholars, research and visiting lectures are allowed. Faculty of humanities of English have been addressing in the meeting.

Howard Belsey and Monty Kipps have come up with their own subject matter to insure the spirit of their speech. Monty has taken his space behind Howard. Everybody has finished their speech respectively except Howard and Monty Kipps. When Kipps professor or invited the Humanities faculty. The speech is supporting religions freedom against the threat of secular racism but Howard goes for no-religious activity article has mentioned: "Why is there one rule for liberal intellectual and another rule entirely for his conservative colleague?" (328).

Because Wellington is a great freedom loving institution so Monty appeals that consciousness of equality rather than discrimination. "Howard spotted Monty. He was sitting with a black girl who wore her hair in a similar style to Victoria's she and all the other students at the table were focused on Monty, presently, speechifying in familiar style" (343). Howard does not give time for family. He engages with a black girl. Who wore her in a similar style? He never worried about the children. Moreover he says:

With two bunched fists Kiki thumped the sides of her legs in Frustration. Howard likes most of the time for taking enjoyment he does not other things. Kiki scolds her husband's habit. Kiki feels irritate what her husband doing. Howard does not care about care his family seriously. Even not care about the need of

his children. Monty Kipps and Howard are not good relationship with each other. Even dislike Monty's lecture. To speak with Howard become clichéd or dull. Kiki scolds him in the sense that she is worried about his carelessness nature. Howard always feels superior to others.

Levi is searching of racial authenticity so Levi does not discriminate the people rather shows sympathy towards them. As Donald Davidson writes: "The encounter with difference however is productive, not frustrating, because it causes change..."(*qtd in Dasenbrock*291). Levi is American origin but he does not like to stay there Levi does not discriminate Haitian friends however he is different in race, class, ethnicity. The encounter with difference productive and it is not discriminated the people in the factor of race and culture.

The Besely Family assumes to Carl a good one. He is intelligent in musical library and cares in Wellington College. Zora's attractions do not touch him he seems busy with Victoria Kipps looking Zora's closeness to himself, Carl says: "I'm just trying to understand why you would act so crazy" (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" (360). Those people who are deprived of their right have their own world, lifestyle, culture, music. It touches the people who corner about right their own world and those who treats them as a mere object.

Belsey's family members wonder in the sense that Haitian with Jerome don't you find it a little strange that he's so interested in Haitian he's never been to Haiti on a map. I just think it seems a little... random" (400). Jerome, the eldest of Belseys children is also another such hybrids and has some dreams nature. He can feel the

problems and suffering of such immigrants and some dreams for their up liftmen in the days to come. Jerome is the eldest of Belsey's family children. He follows Christianity in religion. He loved and appreciated by Carlene and Michael with Howard. He goes to work as an interim with the ultra conservation Kipps family in the summer vacation during his holidays he get chance to meet Kipps family's daughter Victoria falls in love with her. Victoria email to his father. Father becomes furious though Jerome love story long lasting Howard becomes a bit faster to visit in Kipps houses to take back his son from there. Howard was in hurry enough to stop from Victoria. Finally he gets Kipps address and calls over there and says that he is in kill burn station after sometimes Michael Kipps son of Monty kipps arrived and received him for his destination. Jerome put his hand against the soggy trunk of a tree, and this alone kept him upright. Howard says furious with Jerome:

This was not me, said Carl adamantly, shaking his head. I didn't do this man Carl adamantly, shaking his head. I didn't do this Damn! He kicked a step hard. You people don't behave like human beings, Man- I ain't never seen people. You all act so superior, but you're not telling the truth! You don't even know a thing about your own father man. My daddy's a worthless piece of shit too, but at least I know he's a worthless piece of shit. I feel sorry for you- you know that? I reallydo? (417)

Carl does not talk about father. Carl scolds his father. Howard does not behave in a good way the black's people so Carl says to Howard that he is a worthless piece and he even does not think people like the people. Carl says we know about our father you go to Wellington for a few months. Carl is a black he could not be adjusted into the whites. There is the gap between white and black races shows the bitter relation

among them. Howard does not tell the truth. He thinks only superiors than others. So Carl said cut her eyes at him imperiously. Zora cannot hear the words to said Carl.

Carl please doesn't talk about our father. We know about our father. You go to Wellington for a few months, you hear a little gossip and you think you what's going on? You think you're a Wellington because they let you file a few records? You don't know a thing about what it takes to belong here. And you haven't known got the first idea about our family or our life, ok? Remember that.(417)

Howard is not responsible to need for their children. Zora does not like backbiting about her father. So she remains him that Carl belongs there and also says against our family. Carl cannot bear treatments of white to the black people, "Carl laughed bitterly, but that's joke around here, man; people like me are just toys to people like you... I'm just some experiment for you to playwith. You people aren't even black any more man. I don't know what you are you think you're good for your own people. Don't even live right. You people are all the same" (418).

Carl feels rather he needs to be white his own person; he cannot adjust the new culture. Whites always take them as toys and they think superior in themselves. Carl said, looking down addressing his words to his own shoes, I need to be with my people, man- I can't do this no more. 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" (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 acknowledgement 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 about the matter for some time, but nobody becomes sure. Monty Kipps asks to the Zora to be sure. "At what time did the boy leave? She response early; I'm not sure" (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 really know the details" (422). Zora does not mention to know about him. Monty Kipps thinks the boy as the streets people so he may steals the panting and he also assumes that the street boy may have fallen into the trouble.

Kiki collects the scattered things, childhood things from the college things. Kiki is trying to free from the same space. Kiki and Jerome hiked up his end of the bed. Kiki and Jerome together they crossed the hall and pushed Levi's door open working against the piles of clothes on its other side. Inside Levi's room the smell of boy of socks and sperm was strong.

Jerome says the room was newly plastered with posters of black girls. Jerome hiked up end up end of her bed. Higher requested Kiki and Jerome obliged. Suddenly Kiki's right knee slipped and she had gone to the floor, 'oh my God, she whispered what? Oh my God?' (426). Kiki urges him about the panting she charges Levi and shows her confident that he does not seal 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!" (427). Kiki is sure about her child that he does not steal the things. "We didn't steal the

things. We didn't steal it managed Levi I mean we took it but it ain't stealing" (427). Levi justifies he has not stolen the painting. Kiki catches 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 Negroes and spending all the times with them 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!' (428). Levi ignores American life and heartily favor of Haitian. Levi scolds his mother to married the white man in the land of plenty. Levi always wishes that he was born in Haitian community. He feels a shamed 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 against his family lifestyle. He likes hip-hop, friends who live in the streets and eventually finds a job which 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 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.

In the textual evidences 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 problem in divergent ways which is not always related to skin color. The different between characters are usually due to difference in character mixed race parents they are trapped in different characters.

The main characters Howard Belsey and Monty Kipps are culturally rivalry 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. In fact often in *On Beauty* characters of different cultures, races and ethnicities have encounter in each others. 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 love, beauty, purity the ideal female. Similarly they are hegemonies the immigrants in terms of culture, race and ethnicity.

In conclusion the ambivalent position of depiction of white and black. Kiki does not take monolithic representation. Kiki is a black lady her marital status undergoes the difficult situation due to lack of felling, betrayal as the result of marriage is unsuccessful. Kiki searches her identity because her husband neither try to understand them not motive them. Howard and Monty are different culture is complex. They have many similarities but they are rivaled stand each other. Moreover, the relationships between mother and son also have cultural difference between each other. Kiki is a pure black woman who want son Levi too be a prosperous man but he products of mixed hybrid. Behave differently which neither matches with father culture nor closely mother culture.

There are different characters who have shared their own and other's culture. The main effect shows certain qualities and negatives of British culture though 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 friend despite the cultural ambivalence in between them. In some situations the characters each other's of variation of culture; race and ethnicity while each other. So the research declares that there is cultural ambivalence in the novel. In *On Beauty* may have originated from the writer's own family background directly and indirectly, consciously or unconsciously for she is an offspring of parents of different cultural background. Ambivalence is the state of having simultaneous conflicting reaction beliefs or feeling towards some object. Stated another way that contain both positively and negatively valance components. Cultural ambivalence that emerges as they reconcile two or more sets of cultural norms and traditions.

Howard Belsey cheated his wife and creates a crisis between him and Kiki. Howard does not know what it is like to be a person of mixed colour in the predominately white neighborhood because he does not understand the troubles of children experience nor motivating them what they love do. Howard finds himself in a sort of crisis after getting married with the opposite race and everyone knows of Howard is cheating his wife and following marital problems. Belsey children revel 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.

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 fade up with the whites and gathers together with the Haitian. He is in support of the people of Haitian and goes against to injustice of 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 sense of footlessness in the foreign land.

Works cited

- Abrams, M.H. *A Glossary of Literary Terms*. 7th ed. Noida, India: Harcourt Asia PTE LTD, 2000.
- Ashcroft, Bill, Griffiths and Tiffin, Helen. *Key Concept in Post- Colonial Studies*. Routledge, 2004.
- Ashcroft, Bill. *The Post- Colonial Study Reader*, Routledge, 1995.
- Balibar, Etienne. "Culture and Identity." *Identity and Question*. Ed. John Rajchman. New York: Routledge, 1995. Pp.160-200.
- Barker, Chris. "Central Problems and Critical Debates". *Making Sense of Cultural Studies*: London: Sage, 2002.
- Bhabha, Homi K. *The Location of Culture*. 2nd ed New York: Routledge, 2009
- Burton, Robert. S. "Taking across Cultures." *Non- Western studies*. Course Packet Tribhuvan University, 2057 BS.
- Giddens, Anthony. *The Constitution of Society*. Cambridge: Polity Press, 1994.
- Hall, Stuart. "The Question of Cultural Identity." *Modernity and its Futures*. Ed. S. Hall, D. Held and T. Mc Grew. Cambridge: Polity press, 1992.
- . *Representation*. London: Stage, 1997.
- Kakutani, Michiko. The New York Times Book Review. (September 10, 2005).
<<http://www.nytimes.com/2005/09/17/books/review/18rich.html?pagewanted=all>>
- Poovey, Mary. "Cultural Criticism: Past and Present". *Non- Western Studies*. Course Packet. Tribhuvan University, 2057 B.S
- Pratt, Mary Louise. "Travel Writing and Transculturation". *Imperial Eyes*. Routledge, 1992.
- Smith, Zadie. *On Beauty*. London: Penguin Books, 2005.
- Warikoo Natasha, Kumar. *Sociological Forum*. vol. 24.2 (Jan 2009). Pp. 468- 72.

Watson, Conrad William. *Multiculturalism* UK: Open University Press, 2002.

