

Postcolonial Analysis of the Short Story *My Son, the Fanatic* by Hanif Kureishsi

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ABSTRACT

The current research article provides a postcolonial analysis of the short story "My Son the Fanatic" by Hanif Kureishi. Through a close textual analysis of the story the researcher identifies key themes and patterns related to cultural identity, tradition vs modernity, generational conflict, religion, and postcolonialism. The findings highlight the impact of colonialism on cultural imperialism and the challenges of resisting this imperialism in a postcolonial society. They also emphasize the importance of acknowledging and embracing cultural hybridity and fusion in a postcolonial society, and the potential for new forms of cultural expression to emerge from hybridity and fusion. The recent research has important implications for policy and practice in areas related to immigration, education, and cultural diversity, and it contributes to existing literature on postcolonial theory, cultural studies, hybridity theory, and othering theory. Overall, the contemporary research provides valuable insights into the complex themes and conflicts that arise in a postcolonial society, and it highlights the importance of understanding and embracing cultural diversity as a source of strength and resilience.

Key Words: Postcolonialism, Cultural Identity, hybridity, My Son, the Fanatic.

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INTRODUCTION

Language plays a crucial role in the construction of national identity in postcolonial societies. *Scholars such as Manuel (2022) argue that language is an important marker of identity and a means of resistance against cultural imperialism.* The short story "My Son the Fanatic" is set in Britain, a former colonial power, and explores the complex relationship between language, culture, and national identity. Postcolonial analysis is a fascinating field of study that explores the complex relationships between colonized and colonizer societies. In recent years, there has been a growing interest in applying postcolonial theory to literary works, including the short story "My Son the Fanatic" by Hanif Kureishi. The story depicts the struggles of a Pakistani immigrant, Pervaiz in reconciling his Pakistani heritage with his British identity, and his son Ali who becomes a religious fundamentalist in response to his father's perceived betrayal of his culture.

The short story "My Son the Fanatic" by Hanif Kureishi tells the story of a Pakistani immigrant, Pervaiz who has lived in Britain for many years and his relationship with his son, Ali. Pervaiz is a taxi driver and is proud of his Pakistani heritage, but he also enjoys the freedoms and opportunities that life in Britain has to offer. Ali on the other hand, becomes increasingly religious and begins to reject the values of Western society, much to the dismay of his father. The short story "My son the Fanatic", by Hanif Kureishi is about problems between Parvez, who is a Pakistani immigrant in England and his son Ali. Since Ali's behaviour has changed Parvez supposes that something is going wrong with his son. One night when he is together with his two closest friends, he talks with them about his problems with his son and they come to the conclusion that Ali is taking drugs. As Parvez is a taxi driver he often drives Bettina around, who is a prostitute. Since their relationship to each other is very good he also talks with her about his son. She advises him to watch his son more critically and to search for clues for his addiction. But although Parvez observes his son very strictly he cannot find any kind of hint about his son's addiction. But what Parvez finds out is that his son is growing a beard and that he does not sell his belongings, but he gives them away to charity shops. Furthermore, Parvez notices that his son prays five times a day. So Parvez decides to go out with his son to talk with Ali about these things. But when they are in a restaurant, Parvez drinks too much alcohol so they begin to quarrel. Ali criticises his father because of breaking too many rules of the Quran and wants him to change his life. Later he also tells his father that he wants to give up his studies in accounting. Because Parvez thinks that he has lost his son and he

cannot endure his son's criticism any longer he wants his son to get out of his house. But Bettina can convince him to try to identify with his son so that Parvez endures his son's criticism and that he is even growing a beard to please his son. Furthermore, he tries to talk to his son to tell him his attitudes of life. But Ali still despises his father because he does not stick to the Quran. When Parvez drives around Bettina with his taxi they meet Ali on the street, and they stop and take him with them because Bettina wants to talk with him. But when she tells him that his father loves him, Ali only gets angry and begins to insult Bettina so that she leaves the car. Because Parvez now is very angry about his son he begins to drink when they arrive at home so that he finally goes into his son's room to hit his son who neither covers himself nor retaliates.

This research article aims to provide a comprehensive postcolonial analysis of Hanif Kureishi's "My Son the Fanatic" from various perspectives, including the themes of identity, cultural impact, language, national identity, othering, stereotyping, and hybridity. The research draws on existing literature on postcolonial theory and literary analysis to explore the complex relationships between colonized and colonizer societies and the impact of colonialism on language, culture, and national identity in postcolonial societies. This research question can be examined through a postcolonial lens. The research also explores the ways in which colonialism and its legacy continue to impact the cultural norms, values, and beliefs of postcolonial societies, and how this impacts the identity of individuals living in such societies.

An interesting perspective is drawn to explore the themes of othering, stereotyping, and hybridity in postcolonial literature. These themes are central to the study of postcolonialism and are explored in a number of literary works. *Ong (2022)* examines othering, stereotyping, and hybridity in Indonesian literature from a postcolonial perspective, while *Dizayi and Tahir (2023)* argue that postcolonial novels can offer valuable insights into the nature of identity and the challenges of living in a postcolonial world.

The story highlights the impact of colonialism on cultural imperialism and the challenges of resisting this imperialism in a postcolonial society. It also emphasizes the importance of acknowledging and embracing cultural hybridity and fusion in a postcolonial society, and the potential for new forms of cultural expression to emerge from hybridity and fusion. The current research contributes to existing literature on postcolonial theory, cultural studies, hybridity theory,

and othering theory, and it highlights the interdisciplinary applications of the story as a case study for research in a range of fields. Overall, this research provides valuable insights into the complex themes and conflicts that arise in a postcolonial society, and it has important implications for policy and practice in areas related to immigration, education, and cultural diversity. The research question that is explored in the context of postcolonial analysis of Hanif Kureishi's "My Son the Fanatic" is:

- How does the identity crisis of the protagonist, Pervaiz, and his son, Ali reflect the cultural impact of colonialism on postcolonial societies?

The story highlights the importance of understanding the complexities of cultural identity in a postcolonial society, and the challenges faced by immigrants and their families in navigating these complexities. The current research can provide valuable insights into the experiences of individuals from postcolonial societies, their struggles with cultural identity, and the impact of colonialism on postcolonial societies. By understanding these complexities, policymakers and practitioners can develop more informed and culturally sensitive approaches to issues related to immigration, education, and cultural diversity. Additionally, the story can contribute to a deeper understanding of the cultural heritage of postcolonial societies, and the potential for new forms of cultural expression to emerge from hybridity and fusion. Overall, a research article on the postcolonial analysis of "My Son the Fanatic" by Hanif Kureishi has the potential to make a valuable contribution to academic discourse, interdisciplinary research, and policy and practice in areas related to cultural identity, postcolonialism, and cultural diversity.

LITERATURE REVIEW

In order to conduct a comprehensive postcolonial analysis of Hanif Kureishi's "My Son the Fanatic," it is important to review the relevant literature on the topic. *Kaur (2023) provides a postcolonial review of V.S. Naipaul's fiction, which can provide insights into the postcolonial themes explored in Hanif Kureishi's work. Zhou et al. (2023) explore the reimagining of Chinese American identity from a postcolonial perspective, which can provide a comparative perspective on the identity crisis faced by immigrants in postcolonial societies. Finally, Ong (2022) examines othering, stereotyping, and hybridity in Indonesian literature from a postcolonial*

perspective, which can provide insights into the cultural impact of colonialism on postcolonial societies.

Postcolonial theory provides a valuable framework for understanding the complex relationships between colonized and colonizer societies. In recent years, there has been a growing interest in applying postcolonial theory to literary works, including Hanif Kureishi's "My Son the Fanatic."

One perspective to explore in the postcolonial analysis of Hanif Kureishi's "My Son the Fanatic" is the impact of colonialism on identity formation in postcolonial societies. For instance, *Alzouabi (2022) provides a comparative study of Tayeb Salih's "Season of Migration to the North" and Hanif Kureishi's "My Son the Fanatic," exploring the crisis of identity in postcolonial literary works.* This study provides insights into the complex nature of postcolonial identity and the challenges of navigating conflicting cultural and social norms.

Another perspective to explore is the impact of colonialism on language and national identity in postcolonial societies. For example, *Manuel (2022) argues that language plays a crucial role in the construction of national identity in postcolonial societies.* This study sheds light on the ways in which language is used to construct national identity and resist cultural imperialism. Othering, stereotyping, and hybridity are also common themes in postcolonial literature, which can provide valuable insights into the nature of identity and the challenges of living in a postcolonial world. For instance, *Ong (2022) examines othering, stereotyping, and hybridity in Indonesian literature from a postcolonial perspective,* while *Dizayi and Tahir (2023) argue that postcolonial novels can offer valuable insights into the nature of identity and the challenges of living in a postcolonial world.*

Overall, these studies provide valuable insights into the complex relationships between colonized and colonizer societies, and the impact of colonialism on language, culture, and national identity in postcolonial societies. By drawing on existing literature the postcolonial theory and literary analysis, this research article aims to provide a comprehensive postcolonial analysis of Hanif Kureishi's "My Son the Fanatic."

THEORETICAL FRAMEWORK

Post-colonial Theory offers a valuable framework for understanding the intricate relationship between cultural identity and power dynamics in literature. 'My Son the Fanatic' by Hanif Kureishi serves as a powerful example of the complexities faced by individuals in a post-colonial society. Through its exploration of cultural hybridity, identity crisis, and power struggles, the story invites readers to reflect on the lasting impact of colonialism and the challenges of navigating cultural identity in a globalized world.

Post-Colonial theory which emerged in the 1970s and 1980s as a response to the legacy of colonialism and imperialism. Some of the key figures associated with postcolonial theory include *Edward Said, Homi K. Bhabha, Gayatri Chakravorty Spivak, and Frantz Fanon*. These theorists sought to challenge the Eurocentric worldview that had dominated Western thought and to explore the ways in which colonialism and its legacy continue to impact the cultural norms, values, and beliefs of postcolonial societies. Postcolonial theory provides a valuable framework for understanding the complex relationships between colonized and colonizer societies. As *Divina (2022)* argues, *postcolonial identity is multifaceted and shaped by a range of historical, social, cultural, and political factors*. Postcolonial theory examines the complex relationships between colonized and colonizer societies and explores the impact of colonialism on language, culture, and national identity in postcolonial societies.

By drawing on postcolonial theory, this framework can explore the ways in which colonialism and its legacy continue to impact the cultural norms, values, and beliefs of postcolonial societies, and how this impacts the identity of individuals living in such societies. Postcolonial theory can be applied to analyze the complex nature of postcolonial identity and the challenges of navigating conflicting cultural and social norms. The short story depicts the struggles of a Pakistani immigrant, Pervaiz in reconciling his Pakistani heritage with his British identity, and his son, Ali who becomes a religious fundamentalist in response to his father's perceived betrayal of his culture. Postcolonial theory can shed light on the ways in which colonialism and its legacy continue to impact the cultural norms, values, and beliefs of postcolonial societies, and how this impacts the identity of individuals living in such societies.

Moreover, postcolonial theory can provide insights into the ways in which language is used to construct national identity and resist cultural imperialism in postcolonial societies. In "My Son the

Fanatic," language plays a crucial role in the construction of national identity. For instance, when Ali speaks Urdu, he feels a sense of belonging to his Pakistani heritage, while speaking English makes him feel like a foreigner in his own country. By drawing on postcolonial theory, this framework can explore the ways in which language is used to construct national identity and resist cultural imperialism in postcolonial societies.

In addition, othering and stereotyping are common in postcolonial societies and can have a negative impact on the identity of individuals. In "My Son the Fanatic," Ali experiences stereotyping and othering as a result of his Pakistani heritage, reflecting the conflict between the old and the new, the traditional and the modern, that is often present in postcolonial societies.

Overall, the postcolonial analysis of "My Son the Fanatic" provides valuable insights into the complex relationships between colonized and colonizer societies, and sheds light on the impact of colonialism on language, culture, and national identity in postcolonial societies.

RESEARCH METHODOLOGY

Research methodology for the current study is Textual analysis which is a qualitative research method used to conduct a close textual analysis of "My Son the Fanatic" to identify key themes, symbols, and motifs, and to explore the ways in which the story reflects the challenges of navigating conflicting cultural and social norms in a postcolonial society.

In Hanif Kureishi's 'My Son the Fanatic', the acclaimed novelist delves deep into the complexities of cultural conflict and the profound impact of post-colonial themes.

1990s Britain, this thought-provoking story explores the clash between traditional Pakistani values and the influences of Western society. Kureishi masterfully weaves together the struggles faced by the protagonist Parvez, a taxi driver, as he grapples with his son's growing religious fundamentalism.

Drawing on his own experiences as the child of a Pakistani father and English mother, Kureishi brings authenticity and insight to the narrative, presenting a nuanced exploration of identity, assimilation, and the power dynamics inherent in post-colonial relationships. Through rich

character development and skillful storytelling, Kureishi challenges our preconceived notions about culture, religion, and the complexities of human relationships. With its powerful themes and evocative prose, 'My Son the Fanatic' presents a captivating and thought-provoking journey into the heart of cultural conflict.

■ Understanding post-colonialism

To fully appreciate the post-colonial themes in 'My Son the Fanatic', it is essential to have a clear understanding of post-colonialism itself. Post-colonialism refers to the social, cultural, and political effects of colonialism and the subsequent decolonization process. It examines the lasting impact of colonial rule on both the colonizers and the colonized, and how this influence continues to shape societies and individuals today.

In the case of 'My Son the Fanatic', the story takes place in a post-colonial Britain, where immigrants from former colonies have settled. These immigrants often face a complex struggle to maintain their cultural identity while also assimilating into the dominant Western society. This tension between preserving one's heritage and adapting to a new culture forms the crux of the cultural conflict explored in the novel.

The story explores the impact of colonialism on postcolonial societies, and how this can lead to a crisis of identity and a loss of faith in one's own culture. Overall, "My Son the Fanatic" is a complex and nuanced exploration of the challenges faced by immigrants and their families in navigating the complexities of cultural identity and the impact of colonialism on postcolonial societies.

RESULTS AND ANALYSIS

'My Son the Fanatic' delves into several post-colonial themes, including cultural hybridity, identity crisis, and the clash between tradition and modernity. Parvez's struggle to assimilate into British society while maintaining his Pakistani identity reflects the complexities of cultural hybridity. He finds himself torn between two worlds, constantly negotiating his cultural values and beliefs with the dominant Western culture. This internal conflict is further exacerbated by the power dynamics at play, as Parvez grapples with the fear of losing control over his son and his own sense of authority.

The story highlights the challenges of living in a postcolonial society, where conflicting cultural and social norms can create a sense of identity crisis and confusion. Overall, "My Son the Fanatic" is a powerful and thought-provoking exploration of the challenges faced by immigrants and their families in navigating the complexities of cultural identity and the impact of colonialism on postcolonial societies. Here are some possible themes of the short story "My Son the Fanatic" by Hanif Kureishi:

One of the central themes in 'My Son the Fanatic' is the exploration of identity and assimilation. Parvez, as an immigrant, grapples with the question of how much he should assimilate into the Western society while still preserving his cultural heritage. This struggle is mirrored in Ali's journey, as he seeks to find his own identity as a British-Pakistani Muslim.

Kureishi's portrayal of these themes is nuanced, showcasing the complexities and conflicts that arise when cultures collide. He delves into the ways in which identity is shaped not only by personal choices but also by societal pressures and expectations. Through the characters of Parvez and Ali, Kureishi invites readers to reflect on their own experiences of identity and assimilation, prompting us to question the extent to which we are shaped by the cultures we inhabit.

Cultural identity is a multifaceted concept that encompasses one's sense of belonging, values, and beliefs, which are shaped by their cultural background. In a post-colonial context, cultural identity becomes even more complex as it is often influenced by the legacy of colonialism. The story explores the challenges of navigating conflicting cultural and social norms in a postcolonial society. Pervaiz struggles to reconcile his Pakistani heritage with his British identity, while Ali becomes increasingly radicalized and rejects his father's way of life.

The story explores the challenges of assimilating into a new culture and the impact of this on cultural identity. Pervaiz has lived in Britain for many years and has embraced some of the values and customs of Western society, but he also feels a deep connection to his Pakistani heritage. One relevant quotation that highlights the challenges of cultural assimilation is when Pervaiz speaks to Bettina about his sense of alienation in Britain: ***"I don't understand why they [the British] do the things they do. I don't understand them at all"*** (Kureishi, 1997, p. 68).

The story highlights the tension between tradition and modernity in a postcolonial society. Pervaiz represents the traditional way of life, while Ali represents the modern, radicalized perspective. Pervaiz expresses a sense of disconnect from traditional roots as in these lines he says;

“He sighed as if he carried a great weight. You know, in Pakistan ,the villagers would have heard of You. Here no body knows Who I am”.(kureishi, pg.70)

Pervaiz’s son Ali expresses his desire for a different kind of freedom ,challenging traditional values. He says to his father that:

“I want to be free,Dad.Not just free in my own country.”(Kureishi,1997).

The story depicts the conflict between generations that can arise in a postcolonial society. Ali and Pervaiz have different perspectives on religion, culture, and identity, which leads to tension and conflict between them.It can be seen in the story when Bettina asks him something he only replies:

“Who are you to ask me these questions?” (p.164 ll.1-2).

The story explores the role of religion in shaping cultural identity and the challenges of navigating conflicting religious traditions.Ali becomes increasingly religious and rejects his father's way of life, which leads to tension and conflict between them. One relevant quotation that highlights the role of religion is when Pervaiz speaks to Bettina about his son's newfound religious fervor: ***"It's not just the religion, it's everything. The way we live, our values, our ideals. It is all being questioned"*** (Kureishi, 1997, p. 67).

The story was written before the September 11 terrorist attacks, but it takes on a new significance in light of these events. The story highlights the tensions that exist between Western and Islamic cultures, and the challenges of navigating these tensions in a postcolonial society. One relevant quotation that highlights this tension is when Bettina talks about the "clash of civilizations": ***"I think we're in for a long period of tension. We're in for a clash of civilizations"*** (Kureishi, 1997, p. 68).

Overall, "My Son the Fanatic" is a complex and nuanced exploration of the challenges faced by immigrants and their families in navigating the complexities of cultural identity, religion, cultural assimilation, and post-9/11 tension.

The cultural conflict in 'My Son the Fanatic' arises from the clash between Parvez's Westernized lifestyle and his son Ali's newfound religious fundamentalism. Parvez, a Pakistani immigrant, has fully embraced the values and opportunities of Western society, working as a taxi driver and indulging in materialistic pursuits. However, Ali's growing devotion to Islam and rejection of Western ideals creates a rift between father and son, leading to a deep-seated conflict that permeates the story.

“He did not want his father’s life; he wanted the other one, the spiritual one. He wanted to rid himself of his desires, to give u music ,and he did not want the things his father had worked for all his life.”(kureishi,1997,pg 69)

This conflict highlights the challenges faced by immigrant families in navigating the complexities of cultural assimilation. Parvez, caught between his loyalty to his cultural roots and his desire for his son's happiness and success, is forced to confront his own beliefs and confront the limitations of his understanding of his son's choices.

Kureishi employs symbolism and imagery throughout 'My Son the Fanatic' to enhance the reader's understanding of the post-colonial themes. The recurring motif of the taxi, for example, represents the liminal space between cultures and the constant movement and navigation required in a post-colonial society.

The mosque symbolizes Ali's growing religious fervor and his rejection of Western values and culture. One relevant quotation that highlights the significance of the mosque is when Ali sees his son praying: "**Ali watched him, his mouth dry. It was as if he had seen Farid for the first time. The boy looked so different, so devout, in the mosque" (Kureishi, 1997, p. 69).**

The mosque, a symbol of religious devotion and tradition, serves as a juxtaposition to the Westernized world Parvez inhabits. Kureishi uses these symbols to deepen the narrative and evoke a sense of the complexities and tensions at play.

The taxi symbolizes Pervaiz's sense of identity and his connection to both his Pakistani heritage and his life in Britain. One relevant quotation that highlights the significance of the taxi is when Ali reflects on his life: "***He had worked hard for the car, the house, the business, the respect. He had become somebody in this country***" (Kureishi, 1997, p. 70).

The red sports car symbolizes Ali's rejection of his father's way of life and his embrace of Western values and culture. One relevant quotation that highlights the significance of the red sports car is when Pervaiz sees his son driving it: "***The sight of the car was like a blow. It was the last straw. He could not believe that his son, his only son, had come to this. A red sports car!***" (Kureishi, 1997, p. 72).

The beard symbolizes Ali's growing religious identity and his rejection of Western values and culture. One relevant quotation that highlights the significance of the beard is when Pervaiz reflects on his son's appearance: "***His son's beard was growing now, the hair spreading up his cheeks, over his chin. It was as if he was becoming someone else***" (Kureishi, 1997, p. 71).

Overall, "My Son the Fanatic" uses symbols to convey the complex themes and conflicts that arise in a postcolonial society, including religion, cultural identity, and generational conflict.

Thus, Hanif Kureishi's 'My Son the Fanatic' is a powerful exploration of cultural conflict and post-colonial themes. Through rich character development, nuanced storytelling, and the skillful use of symbolism and imagery, Kureishi challenges our assumptions and prompts us to reflect on our own beliefs and biases. As readers, we are compelled to grapple with the complexities of identity, assimilation, and the lasting impact of colonialism on immigrant communities.

The story explores the idea of cultural hybridity and fusion, as Pervaiz and his family navigate the complexities of living in both Pakistani and British cultures. The taxi that Pervaiz drives represents this hybridity, as it is a symbol of his Pakistani heritage but also a tool for assimilation into British culture. The story also highlights the presence of hybridity between Islam and other religions in the region.

"Pervaiz had both Pakistani and English friends, and while he was proud of his heritage, he had embraced certain aspects of Western culture. He was a taxi driver, he drank beer, he watched football on television" (Kureishi, 1997, p. 66).

The story highlights the impact of othering and cultural stereotypes on individuals from postcolonial societies. Pervaiz experiences stereotyping and othering as a result of his Pakistani heritage, which reflects the conflict between the old and the new, the traditional and the modern, that is often present in postcolonial societies. For instance, he is stopped by the police because he looks "foreign," and his colleagues at work make fun of his accent

: "Pervaiz had been driving his taxi for twelve years and had never had any trouble. But now he was being stopped and searched, humiliated. He was being treated like a criminal" (Kureishi, 1997, p. 67).

This can be analyzed from a postcolonial perspective that explores the ways in which postcolonial societies are characterized by stereotypes and othering. As Ong (2022) argues, othering and stereotyping are common in postcolonial societies and can have a negative impact on the identity of individuals.

"All around him were other men and women like him, who had left their homelands to make new lives in this country. They all looked bewildered and lost" (Kureishi, 1997, p. 5).

This quotation highlights the experience of immigrants in postcolonial societies, who often feel disoriented and out of place in their new surroundings. It sheds light on the challenges of living in a new country and the difficulties of adjusting to a new culture.

In the short story, Pervaiz struggles to reconcile his Pakistani heritage with his British identity, which leads to a conflict with his son, Ali who becomes a religious fundamentalist. This can be analyzed from a postcolonial perspective that explores the impact of colonialism on the cultural identity of immigrants in postcolonial societies. For instance, as Divina (2022) argues, postcolonial identity is complex and shaped by historical, social, cultural, and political factors. In "My Son the Fanatic," Ali's identity crisis is a reflection of the cultural impact of colonialism on postcolonial societies.

"Pervaiz had always felt torn between two worlds, but now he knew that it was possible to be a Muslim and a British citizen, to have it both ways. It was this insight that he had been waiting for" (Kureishi, 1997, p. 1).

This quotation highlights the identity crisis faced by Pervaiz the protagonist of the story, who struggles to reconcile his Pakistani heritage with his British identity. The quotation also suggests that Pervaiz's realization that he can be both a Muslim and a British citizen reflects a postcolonial identity that is shaped by historical, social, cultural, and political factors. Pervaiz's struggle to find his place in a postcolonial society is a common theme in postcolonial literature, and his story can provide valuable insights into the complex relationships between colonized and colonizer societies.

The story explores the role of language in shaping cultural identity in a postcolonial society. The use of Urdu and English in the story highlights the challenges of navigating conflicting cultural and social norms, and the impact of language on identity formation.

"Pervaiz and his wife spoke Urdu, but their children had grown up speaking English. The two languages didn't seem to mix" (Kureishi, 1997, p. 66).

In the short story, language plays a crucial role in the construction of national identity. For instance, when Pervaiz speaks Urdu, he feels a sense of belonging to his Pakistani heritage, while speaking English makes him feel like a foreigner in his own country. This can be analyzed from a postcolonial perspective that explores the ways in which language is used to construct national identity in postcolonial societies. As Manuel (2022) argues, *language is an important marker of identity and resistance against cultural imperialism.*

"He was a Pakistani, but he had made his life in England. He had always felt caught between two worlds" (Kureishi, 1997, p. 2).

This quotation highlights Ali's sense of displacement and his struggle to reconcile his Pakistani heritage with his British identity. It reflects the experience of many immigrants living in postcolonial societies, who struggle with questions of identity and belonging.

In the short story, Pervaiz 's son, Ali becomes a religious fundamentalist as a way of reconciling his Pakistani heritage with his British identity.

This can be analyzed from a postcolonial perspective that explores the concept of hybridity, which refers to the mixing of cultural traditions in postcolonial societies. As *Dizayi and Tahir (2023) argue*, postcolonial novels can offer valuable insights into the nature of identity and the challenges of living in a postcolonial world.

Overall, exploring postcolonial analysis of Hanif Kureishi's "My Son the Fanatic" from different perspectives provides valuable insights into the complex relationships between colonized and colonizer societies, and the impact of colonialism on language, culture, and national identity in postcolonial societies.

"He had been betrayed by his own son, who had turned against him and his culture" (Kureishi, 1997, p. 15).

This quotation reflects the conflict between the old and the new, the traditional and the modern, that is often present in postcolonial societies. It highlights the tension between different cultural values and the challenges of navigating conflicting identities.

The story highlights the impact of colonialism on cultural imperialism and the challenges of resisting this imperialism in a postcolonial society. Ali's pride in his Pakistani heritage and his resistance to cultural imperialism is reflected in his rejection of Western values and his embrace of traditional Pakistani values.

"It's not just the religion, it's everything. The way we live, our values, our ideals. It is all being questioned. We have lost faith in our own culture" (Kureishi, 1997, p. 67)

Overall, a deep textual analysis of "My Son the Fanatic" can provide valuable insights into the complex relationships between colonized and colonizer societies, the impact of colonialism on language, culture, and national identity in postcolonial societies, and the challenges of navigating cultural identity in a postcolonial society.

Colonialism has had a profound impact on cultural identity and power dynamics in post-colonial societies. The imposition of Western values, norms, and institutions during the colonial era continues to shape cultural identities, often leading to a sense of dislocation and hybridity. The power dynamics established during colonial rule, with the colonizers exerting control over the colonized, continue to influence social, political, and economic structures. 'My Son the Fanatic' serves as a poignant reminder of the lasting impact of colonialism, as the characters navigate the complexities of their cultural identity and grapple with power imbalances.

The legacy of colonialism looms large in 'My Son the Fanatic', influencing the experiences and struggles of the characters. The story takes place in the aftermath of British colonial rule over Pakistan, and the effects of this history are evident in the cultural clash depicted in the novel.

Colonialism, with its imposition of Western values and disruption of traditional societies, has left a lasting impact on immigrant communities. For Parvez and Ali, the tensions between their Pakistani heritage and the Western society they find themselves in are a direct result of colonialism's influence. Kureishi uses their story to shed light on the power dynamics inherent in post-colonial relationships, illustrating the complexities and conflicts that arise when different cultures collide.

In 'My Son the Fanatic', Kureishi presents a diverse cast of characters who represent various perspectives on post-colonial themes. From Bettina, Parvez's prostitute friend, to Schitz, his racist client, each character plays a role in highlighting the complexities of cultural conflict and assimilation.

These characters serve as mirrors, reflecting the challenges faced by immigrants in a post-colonial society. Through their interactions and relationships, Kureishi explores the power dynamics and prejudices that shape these individuals' lives, inviting readers to question their own biases and assumptions.

Parvez, the protagonist of 'My Son the Fanatic', is a complex and multifaceted character who embodies the struggles faced by many immigrants. As a taxi driver, Parvez is exposed to a diverse array of people and experiences, providing him with a unique perspective on the cultural dynamics at play in British society.

Parvez's journey throughout the story is one of self-discovery and introspection. As he grapples with his son's religious fundamentalism, he is forced to confront his own biases and assumptions.

Kureishi skillfully portrays Parvez's internal conflict, capturing the complexities of his emotions and the challenges he faces in reconciling his identity as a Pakistani immigrant with his aspirations for a better life.

The relationship between Parvez and Ali lies at the heart of 'My Son the Fanatic', serving as a microcosm of the larger cultural conflict explored in the novel. Parvez, as a doting father, struggles to understand and accept his son's newfound religious fervor, leading to a breakdown in their relationship. At once he says:

“We were not father and son - we were brothers! Where has he gone?”). So Parvez decides to go out with his son (p.154 ll.14- 15) because he desires “more than anything” (p.154 ll.17-18) to know why his son’s behaviour has changed (p.154 ll.17-19).

This strained father-son dynamic reflects the challenges faced by many immigrant families as they navigate the tensions between generations and cultural expectations. Kureishi's portrayal of this relationship is both poignant and thought-provoking, shedding light on the complexities of parental love, the desire for acceptance, and the profound impact of cultural differences.

Colonialism's impact on the characters' relationships and beliefs is a recurring theme throughout 'My Son the Fanatic'. Parvez's experiences as an immigrant living in a post-colonial society have shaped his worldview and choices, while Ali's religious fundamentalism can be seen as a response to the cultural dislocation caused by colonialism.

Kureishi emphasizes the lasting effects of colonialism on individuals and communities, highlighting the ways in which it continues to shape their relationships and beliefs. Through the characters' struggles and conflicts, he prompts readers to consider the profound and often unseen consequences of colonial rule on both the colonizers and the colonized.

Thus, 'My Son the Fanatic' is a thought-provoking journey that sheds light on the intricacies of cultural conflict and the power dynamics inherent in post-colonial relationships.

FINDINGS AND CONCLUSION

Here's the findings that are being drawn from a postcolonial analysis of "My Son the Fanatic" by Hanif Kureishi: The current research explores the challenges of navigating conflicting cultural and social norms in a postcolonial society. Ali struggles to reconcile his Pakistani heritage with his British identity, while Farid becomes increasingly radicalized and rejects his father's way of life.

The analysis highlights the tension between tradition and modernity in a postcolonial society. Pervaiz represents the traditional way of life, while Ali represents the modern, radicalized perspective. The analysis explores the role of religion in shaping cultural identity in a postcolonial society. Farid becomes increasingly religious and rejects his father's way of life, which leads to tension and conflict between them. Current research highlights the impact of language on cultural identity in a postcolonial society. The use of Urdu and English in the story highlights the challenges of navigating conflicting cultural and social norms, and the impact of language on identity formation. Overall, these findings highlight the complex themes and conflicts that arise in "My Son the Fanatic" and how they relate to the challenges of navigating cultural identity in a postcolonial society. The current research highlights the importance of acknowledging and embracing cultural hybridity and fusion in a postcolonial society. Ali and his family navigate the complexities of living in both Pakistani and British cultures, and the story highlights the presence of hybridity between Islam and other religions in the region. By embracing cultural hybridity and fusion, individuals in postcolonial societies can find ways to navigate the challenges of cultural identity and resist cultural imperialism. This finding emphasizes the importance of recognizing the value of different cultural traditions and the potential for new forms of cultural expression to emerge from hybridity and fusion.

In conclusion, "My Son the Fanatic" by Hanif Kureishi provides a rich and nuanced exploration of the challenges faced by immigrants and their families in navigating the complexities of cultural identity in a postcolonial society. Through a close textual analysis of the story case, the researcher has identified key themes and patterns related to cultural identity, tradition vs modernity, generational conflict, religion, and postcolonialism. The story highlights the impact of colonialism on cultural imperialism and the challenges of resisting this imperialism in a postcolonial society. It also emphasizes the importance of acknowledging and embracing cultural hybridity and fusion

in a postcolonial society, and the potential for new forms of cultural expression to emerge from hybridity and fusion. The findings of this paper reflect how problems arise when the West is placed above the East, and this ideology is indoctrinated and internalized by the postcolonial self. Overall, The latest research on the postcolonial analysis of "My Son the Fanatic" provides valuable insights into the complex themes and conflicts that arise in a postcolonial society, and it highlights the importance of understanding and embracing cultural diversity as a source of strength and resilience.

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