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Father-Son Relationships in Hanif Kureishi's

Buddha of Suburbia

Bachelor paper

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Father-Son Relationships in Hanif Kureishi's

Buddha of Suburbia

Vztah otce a syna v díle Hanifa Kureishiho

Buddha z předměstí

Bakalářská práce

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Dita Záleská

ABSTRACT

The aim of this work is to analyse the father-son relationship in a multi-cultural family. As the father was originally Indian and the mother was British, both of the cultural backgrounds will be introduced to present the differences of these cultures, and to emphasise the way how life can be difficult in a family where two distinct cultural environments meet. Furthermore, this paper attempts to provide the analysis of the relation between son and dad from the son's childhood until his adolescence, and the typical problems of a child which he had when the family broke down.

ABSTRAKT

Cílem této práce je analýza vztahu otce a syna v multikulturní rodině. Otec původně pocházel z Indie a matka byla Britka. Práce prezentuje obě kulturní prostředí, aby nastínila rozdíly mezi společnostmi v Indii a Británii a z toho vysvětlila následné odlišnosti, které z kombinace těchto dvou kultur vyplývají. Dále se práce snaží poskytnout analýzu vztahu otce a syna v této multikulturní rodině od synova dětství až po období dospívání a problémy a změny, s kterými se musí syn vyrovnat a které musí překonat v období rozvodu svých rodičů.

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1. Introduction

This bachelor paper is focused on the analysis of father-son relationship in multi-cultural family where the father is Indian and the mother is British. The author has chosen the topic because the book is very interesting and readable; it describes the problems of a young boy who grew up in London in 1960s and 1970s. Karim, the main character, retells his teenage life and the difficulty he had with his father. Karim could not cope with the fact that his dad left his family, and started living with another woman, Eva Kay. The author found appealing how the life in multi-cultural family proceeded, and how it was difficult to deal with a divorce.

The first part is a theoretical part where the terms national identity and two different models of nations will be introduced to outline the distinctions between Western model of nation and non-Western model of nation. The second part is devoted to the explanation of Indian cultural environment. The political situation in India in 1950s will be presented as it might have been one of the reasons why Haroon (dad) had left India. The religions which affected Haroon – Buddhism and Hinduism, will be taken into account. Furthermore, the Indian society entirely different from the European society will be depicted, and Haroon origin will be mentioned.

The third part will represent the political situation and the society in Britain at that time. Moreover, the society depicted in the book will be introduced with examples of people from various classes. The last part is applied to the analysis of father-son relationship. In addition to the description of dad and Karim, the women who had influenced them– mum and Eva, will be taken into account. The analysis will be divided into two separate chapters. The first will explain the situation of Karim's childhood until his teenage years. The second part will depict the relationship between dad and his elder son when the father left the family and the problems he had caused by his departure.

2. National Identity, Two Models of Nations

Before starting the introduction of the situation in India and Great Britain, two essential terms must be explained. The first term concerns 'the national identity' and the second term expresses two types of nation models. A. D. Smith claims that the self or any individual is composed of multiple identities and roles – familiar, territorial, class, ethnic and gender. He regards the national identity as a multidimensional concept, which is formed of following categories: gender, space or territory, social class, religious and ethnic identity (1991, 4). Those are the main themes, which will be discussed to characterize the society and the life in India and Britain.

A. D. Smith distinguishes between two models of the nation, i.e. Western model of nation and non-western model of nation. The Western model of nation accentuates historic territory, legal-political equality of members, and common civic culture and ideology. Whereas the non-Western model of nation has spread in Eastern Europe and Asia, and has added new significant elements into the model, it challenged the dominance of the Western model of nation. The Western model of nation laid down that an individual could choose whether to belong to this nation or not. This latitude is not allowed in the non-Western concept (or ethnic concept) of nation. This ethnic concept emphasizes the native culture. None cares whether you stayed in the community or emigrated to another community, you are still ineluctably a member of the community of your birth. In other words, nation was first and foremost a community of common descents (1991, 11).

While Karim's father is allocated to the non-Western concept of nation, Karim himself is classed with the Western model of nation. On one hand, there is Karim's father who is proud of his origin, of being an Indian. He is still a member of his community of birth even he had emigrated to Britain to gain some education. He takes pride in his roots although he would have had a better and easier life in India as his family in India belonged to one of the upper castes. Karim confirms the idea that he would have had better life in India, "*it was only later, when he came to England, that Dad realized how complicated practical life could be*" (H. Kureishi, 1990, 23). On the other hand, there is Karim who feels ashamed of looking Indian despite being British. He says about himself, "I am often considered to be a funny kind of Englishman, a new breed as it were, having emerged from two old histories" (H. Kureishi, 1990, 3).

3. India

India can be considered a multi-religious country as four different religions (Hinduism, Buddhism, Sikhism, and Jainism) originate in this part of Asia. India is a place where many different religions tried to live in peace, but there had always been the threat of religious conflicts. In the words of J. Strnad, there were two Indian nations – Muslims and Hindus (2003, 812). The coexistence of these two nations was the cause of many armed conflicts as the Muslims had ruled the country from 13th to 18th century. Hinduism caused the development of the caste system.

Firstly, the political situation before Haroon's departure to Britain must be introduced, secondly, the religious conditions in India will be presented. Finally, the Indian society and Haroon's origin and his Indian family will be discussed. Haroon came to Britain in 1950. India was a part of British Commonwealth of Nations from the mid-eighteenth century until 1947 when India and Pakistan gained the independence. Haroon depicts his relation to British, "*when I was young we saw the Englishman as a superior being*" (H. Kureishi, 1990, 263).

Two different religious groups, Muslims and Hindus. In the early 20th century, the rise of nationalism occurred. Both of the religious groups wanted their own state. According to J. Strnad, there were the National Congress represented by Hindus, and the Muslim League (2003, 812). Britain promised India to get the independence after the end of World War II on condition that they started cooperating with Britain in the war. Based on J. Strnad, 8th August 1942, the National Congress approved the resolution which initiated the British to leave the country. However, Muslim League wanted them to divide the country and quit (2003, 814). In the words of J. Strnad, British government had fragmented India based on religious areas, but Muslim League wanted its own state, Pakistan (2003, 816). Therefore, many communal conflicts among religious communities arose. This period was one of the cruellest in Indian history. J. Strnad states that British Parliament approved the Act of Independence for India on the 18th July 1947. The boundaries were demarcated by the 14th and 15th August 1947, and two dominions were created – India and Pakistan (2003, 818). Some of the peoples were not sure what part of the state they belonged to and the period of religion-based migration started. It is estimated that almost 2 million of people died during this massive migration. This slaughter might have been one of the causes why Haroon had left India.

3.1 Religions in India – Hinduism, Buddhism

India is a multi-religious country. Not only Muslims and Hindus lived there, but also other religions could be found in the area of India. India is considered to be the birthplace of four related religions – Hinduism, Jainism, Buddhism, and Sikhism. Those of concern will be Hinduism and Buddhism. These are the religions which had the greatest influence on Karim's father. He considered himself a Hindu and was brought up as a Hindu, but his kin perceived him as a Buddhist, moreover, his yoga practising strengthened the idea of being a Buddhist.

Hinduism will be introduced by a citation of Swami Vivekananda:

I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal tolerance, but we accept all religions as true. As different streams having different sources all mingle their waters in the sea, so different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to God (M. Hopfe, 1987, 83).

According to Hopfe, Hinduism is the oldest of all religions in the world. The beginnings of Hinduism trace back to the third millennium B.C. It is probably the most tolerant of all religions. The designation Hindu may refer to a big variety of religious beliefs, generally, it is applied to the religion of the people in India (1987, 83). The most important Hindu books are called Vedas; each of them is focused on different issues and contains various religious texts on a variety of topics. L. M. Hopfe states that another important book of Hinduism is the Code of Manu, which serves as the basis for caste division in the society (1987, 96). This manuscript also suggests the way a Hindu should live and the rules a Hindu should follow. L. M. Hopfe claims that *"the moral aims of the Code of Manu are: pleasantness, patience, control of mind, non-stealing, purity, control of the senses, intelligence, knowledge, truthfulness, and non-irritability* (1987, 97). Any Hindu must keep these aims.

To introduce Buddhist thoughts, Dhammapada will be cited, *"let, therefore, no man love anything; loss of the loved is evil. Those who love nothing and hate nothing, have no fetters"* (M. Hopfe, 1987, 146). Buddhism is primarily focused on self-understanding and ethic. According to L. M. Hopfe, Buddhism had developed in India in the sixth century B. C. as another interpretation of the Hindu religious system (1987, 147). However, Buddhism had spread around the world, especially in Asia; there are only few Buddhist confessors in India nowadays. The typical Buddhist attitude regards the life as

an endless cycle of birth, death, and rebirth. The principal goal of Buddhism is to achieve Nirvana, which means that a Buddhist must untie from his/her physical body and desires. It enables the monks to get the enlightenment and to reach Nirvana.

Haroon was born as a Hindu. When leaving India, he had to promise that he would never become *pork-eater* [Karim:] (H. Kureishi, 1990, 24). Not to become the pork-eater may signify that Haroon's family was influenced by Islam, too. Muslims do not eat pork whereas Hindus protect the cows. Therefore, it is not obvious which religion was the most important for Haroon's philosophy of life. Nevertheless, Eva when having journalists at home, pronounced the main ideas of Haroon's philosophy of life:

We have to empower ourselves. Look at those people who live on sordid housing estates. They expect they others – the Government – to help them. They are only half human, because only half active. We have to find a way to enable them to grow (H. Kureishi, 1990, 263).

Based on the citation, Haroon's view of life is founded on the grounds of Buddhism where people rely on themselves not on the others. When Haroon decided to stop working as a clerk and started teaching, the main questions he expressed the questions he wanted to find the answer for, "*how we live our lives, what our values are, what kind of people we have become and what we can be if we want*" (H. Kureishi, 1990, 266). He states his mission as, "*I want to help others to contemplate the deeper wisdom of themselves which is often concealed in the rush of everyday life*" (H. Kureishi, 1990, 266). He started doing meditation and yoga in order to find more about ourselves and to help other people to find their way through life.

In the words of P. Williams, meditation closes the gap between the way things appear to be and the way they actually are (2000, 81). Haroon summarizes his philosophy, "*we must find an entirely new way of being alive*" (H. Kureishi, 1990, 36). Therefore, Haroon took on various sessions where he showed other people their way through life. Furthermore, he helped Ted, his brother-in-law, when he thought about his life, "*how will I live?*" (1990, 49). Haroon advised him, "*follow your feelings. Follow the course of least resistance. Do what pleases you – whatever it is*" (H. Kureishi, 1990, 49). Haroon accentuates that every person is responsible for his/her life. He believes that everyone can influence his/her fate. Everything depends on the approach to life and on the identification of what is crucial or not. Moreover, Buddhism tries to bring any person to become a part of the endless cycle of life.

3.2 Indian Society in 1950s and Haroon's Origin

Indian society is a hierarchical society based on social inequality. As already mentioned in the part describing Hinduism, the caste system represented a typical division of Indian society. Even though it is named caste system in India, it can be referred to as a class system. The castes originated in Hinduism. None could gain a caste, it was inherited; it meant that you belonged to the same caste as your parents. Based on L. M. Hopfe, the castes dictate people's diets, vocations, places of residence, and choice of mates (1987, 117). L. M. Hopfe suggests that there are four main castes determined within the Indian caste system. They are called: Brahmanas (priest, the highest ones), Kshatriyas (warriors), Vaishyas (traders), and Shudras (manual workers). Each member of a caste has certain specified duties and opportunities. The only mobility from a caste to another was by the means of reincarnation (1987, 96). To hand down the skills from one generation to another is a typical feature of Indian society.

The castes could dictate any member who to marry. This was held true for Jamila and her father Anwar, a friend of Haroon who had come to Britain with him. Anwar wanted his daughter, Jamila, to marry an Indian boy, Changez, who she has never met before. It was an arranged marriage. Even though Jamila did not agree to this marriage, she had to be an obedient daughter and had to fulfil her father's wish. Anwar illustrated the typical attitude of Indian men, "*she must do what I say or I will die. She will kill me*" (H. Kureishi, 1990, 60). Indian society was a patriarchal society. Men played the main role in the family. All the decisions were made by men, Indian women were supposed to be obedient and to follow their husbands' wishes and requests.

The individuals of Indian society in 1950s can be ranked according to their wealth and power. Speaking about castes, there was a precise division of labour among members of castes. They had to follow strict rules concerning food and meals. Haroon had had such an experience. He recalled that his favourite servant was sacked for kitchen misdemeanours, e.g. *he had cleaned celery with his toothbrush not his Master's* (H. Kureishi, 1990, 24).

The political situation in 1950s was described at the beginning of the chapter 2. India. Karim depicts the situation, "*there were also constant riots and demonstrations and Hindu-Muslim fighting. You would find your Hindu friends and neighbours chanting obscenities outside your house*" (H. Kureishi, 1990, 23). The British did not

cause only outrage in the streets; they had also a positive impact on Indian society. In the words of P. Haggett, under British supremacy, India had developed a lot in the area of transport, and agriculture. The British can be thanked for the cricket they had brought to India (P. Haggett, 1992, 203). They enriched and improved the Indian educational system; moreover, Christianity had an influence on people in India.

Having introduced the Indian society, Haroon's origin can be presented. Haroon came from a rich Indian family. His father was a doctor. He lived with his family, which consisted of the mother, the father, and his 11 siblings, on a beach in their wooden house. Karim retells his father's childhood, "*Dad and Anwar were the best friends from the age of five. They went to school in a horse-drawn rickshaw*" (H. Kureishi, 1990, 23). Having been taken to school in a rickshaw signified that they were from a higher-caste family. Nevertheless, the book does not contain any information on the caste they belonged to. It is supposed that a family of a doctor pertains a higher society. Karim depicts his father's favour for life, "*Dad liked going to the parties. He often showed off about all the film stars and actresses they had known or kissed*" (H. Kureishi, 1990, 23).

Haroon's high-class origin caused his uselessness not only in the kitchen but in all kinds of household chores. He was even not able to fix or repair anything as he was used to having servants for everything. He did not have to bother of anything. There was still someone who he could have given the orders to. Karim's mum was proud of Haroon's aristocratic origin and used to tell, "*they are higher than the Churchills*" (H. Kureishi, 1990, 24). Mum used to tell her friends about his high-class origin in order to avoid the confusion with Indian peasants who came to Britain in 1960s.

On the contrary, of many Indian immigrants, Haroon was sent to Britain to be educated. As his father was a doctor, he also wanted his son to get a proper education. He was put to school to become a lawyer. In the words of Karim, father was supposed to return to India as *a qualified and polished English gentleman lawyer and an accomplished ballroom dancer* (H. Kureishi, 1990, 24). None could predict that he will never see his family again. Since the social relationships and bonds are essential in Indian society, Haroon was not interested in his family at all. He had only expected them to send him some money every month. Karim refers his father's relationship to his family, "*he had never sent her mother a single letter*" (H. Kureishi, 1990, 24).

4. Great Britain

Great Britain was the founder of the Commonwealth of Nations. Owing to its great empire, many immigrants came to Britain as they sought for work, education, or just better living conditions than they had had in their homelands. Therefore, Britain can be considered a multi-cultural country. The ethnic minorities such as Asian minority groups, Afro-Caribbean minorities, or European minority groups can be found there.

During the 1950s and 1960s, Britain had lost the position as a superpower due to the increase of nationalism in their colonies. By 1970, the decolonization was completed. According to D. McDowall, during the 1950s over two million Afro-Caribbean and Asian people came to live and work in Britain (1993, p90). The 1950s was the period of many changes in British legislation. Based on P. Johnson, new act for free education had divided the high school education into three different categories, which complied with the class pertinence, all were funded by public funds (1995, 310). The situation at schools showed the inequality of classes in society. In the words of D. McDowall, other acts were designed to support old people, the unemployed, or people unable to work because of sickness. The society was focused on human rights, e.g. right to work, the right to proper health care, and the right to care in old age (1989, 169).

Having lost the position of a superpower, Britain started to be Europe-oriented. D. Mc Dowall presents the reasons for the orientation, "*in the early 1960s, Britain was interested in joining the European Community because it wanted to play a greater part in European politics*" (1989, 169). It was a period of increasing living standards in British society. D. McDowall depicts the improvement, "*by 1960 cars were owned not only by richer people but by many on a lower income*" (1989, 170). In 1973, Britain had become a member of European Community, but lagged behind the other Western European countries. The prices had risen and so had the unemployment, but the richness of people had kept on increasing. Based on D. Mc Dowall, four-fifths of homes had their own telephones and refrigerators by then end of 1970s (1989, 170). Furthermore, the immigration was at its peak. The immigrants were accused of causing the unemployment; however, the immigrants were the people who had done the 'dirty' jobs. Owing to the bad living conditions of the immigrants, many riots took place in Britain in 1980s. The problems of unions had occurred, and had brought about the strikes in mines.

4.1 British Society, Multiculturalism, and Discrimination

Great Britain is considered a multi-cultural country due to the immigrants who had come to Britain from various parts of the world. These waves of immigrants had caused that the society was not only of 'white' Anglo-Saxon origin, but there were many black people as well. Another typical feature of British society is the class division due to the history of Britain. However, the class division is not perceived much nowadays, in 1960s, especially, it was the period when people were addressed by the social class.

There were different classes in Britain: working, middle, and upper class. The main differences among the classes were not only in their attitudes and habits, but the classes were also measured by money. If a person was from a lower class, and consequently, has earned much money, s/he could ensure better conditions for life of her/his children. To get a higher education was a significant feature of upper classes. Moreover, people from higher class did not want to make friends, or even be connected in any way with people from the lower class. It would destroy their image as successful people. According to J. O'Driscoll, the classes in Britain had different values about what the most important things in life are and different ideas how to behave correctly (1995, 48).

As the classes were depicted in general, a few words about the young people must be stated. The British youth created a great segment of Karim's world. Based on D. McDowall, new culture exploded in 1960s with the representatives such as the Beatles and the Rolling Stones. The culture was called pop culture, and resulted in revolution in dress and style (1993, 110). The most striking invention was the mini-skirt. Furthermore, a variety of exotic clothes with ethnic motives, unusual cuts, and hippie movement had influenced the fashion. Karim paints his clothes when going to Eva's house to one of dad's sessions:

I wore turquoise flared trousers, a blue and white flower-patterned see-through shirt, blue suede boots with Cuban heels, and a scarlet Indian waistcoat with gold stitching around heels (H. Kureishi, 1990, 6).

On the contrary, in the 1970s, there was a demand for a new kind of music which would be totally different from the Beatles, and which would express the opinions of coming generation. The youth were revolting against the established patterns and motives of music; they wanted music which would be in no way the same to the

contemporary music. It was the birth of the New Wave and punk. Charlie, Eva's son, represented the new kind music. Karim pictures the kids at one of Charlie's gigs:

The girls and boys wore solid rainbows of hairy colour on their otherwise tonsured skulls. The black kids had dreadlocks half-way down their back, and walking sticks and running shoes. The girls wore trousers which tapered to above the ankle; the boys wore black bondage trousers with flaps and buckles and zips (H. Kureishi, 1990, 239).

Based on D. McDowall, punks were dressed in torn clothes, Union Jacks, swastikas; they wore safety pins, chains, and other metal objects (1993, 112). The children liked to look uncommonly. The stranger the clothes, the bigger respect among the others they had gained. Karim liked the New Wave, and Gothic. He also desired to look different from the others. In his words, he sometimes *wore eye-liner and nail varnish, and was dressed in black clothes* (H. Kureishi, 1990, 206). D. Mc Dowall suggests that the Goths were dressed in cheap black clothes, and everything they wore was black, even their hair was black (1993, 113).

In addition to the new sort of fashion and music, another specific problem of the youth, the drug addition, had occurred. Karim was no exception, he was not a drug addict, but he sometimes liked to have a joint of hash, or something a little stronger. He had experienced many kinds of drugs, e.g. LSD, cocaine, speed, or hash. He reminisces his experience:

There had been some acid, some purple haze, going round the school recently, and a couple of boys were tripping. I had had a half a tab at prayers in the morning, but it had worn off by now (H. Kureishi, 1990, p. 68).

British society in general, and the youth were already presented. The next part of this chapter, which will introduce Britain as a multi-cultural country, comes. There are many ethnic minority groups in Britain. In the words of D. McDowall, the minority communities created about 6 per cent of the total British population. Black immigrants started coming to Britain after 1948 onwards. Firstly, they were people from West Indies, and then, a large number of people from India, Pakistan, and Bangladesh came there (1993, 97). The immigrants got usually the worst jobs as they could not speak English. However, Haroon could speak so he got a job as a clerk. The immigrants had brought their cultural traditions to Britain, which enriched British culture. This enrichment of culture is referred to as multiculturalism.

Based on C. P. Kottak, multiculturalism encourages the practice of cultural-ethnic traditions. Multiculturalism stresses the interaction of ethnic groups and their contribution to the dominant culture. It assumes that each group has something to offer and learn from the other (C. P. Kottak, 1996, p. 44). Eva is a typical representative of multiculturalism. She persuaded Haroon to be more Indian. She convinced him to return to his Indian accent. Karim depicts his dad's Indian accent, *"he was hissing his s's and exaggerating his Indian accent"* (H. Kureishi, 1990, 21).

On one hand, there is multiculturalism, which tries to absorb the influences of other minor cultures. On the other hand, there is assimilation, which is the reverse process. According to C. P. Kottak, the assimilation is a process when the minor culture adopts patterns and norms of the host culture (1996, 42). Haroon, when he came to Britain and before starting seeing Eva, had tried to assimilate with British culture and British people. Karim says that, *"he had spent years to get rid of the Indian accent"* (H. Kureishi, 1990, 21). Haroon had stopped his yoga practising when he had come to London. He wanted to be more English. Finally, he gave it up, *"I have lived in the West for most of my life, and I will die here, yet I remain to all intents and purposes an Indian man. I will never be anything but an Indian man"* (H. Kureishi, 1990, 263).

Not all British people could accept the idea that black immigrants would live at their homeland. Therefore, discrimination based either on the colour of the skin, or on the age, or sex of a person occurred, not only in Britain, but anywhere in the world where the majority of population is composed of white people. In the words of D. McDowall, Afro-Caribbean and Asian people had experienced many disadvantages. They found difficulties in getting a job (1993, 99). The problem of immigrants was that most of them could not speak English; moreover, they were non-qualified. The jobs which the immigrants were likely to get were manual jobs because white people would be ashamed of performing them. In general, these jobs were lower paid, and the jobs did not represent any kind of respect in the society.

Furthermore, another sort of discrimination concerning immigrants was in the area of housing. D. McDowall states that there was a tendency from the local councils to allocate better housing to whites (1993, 99). The tendency had caused the creation of neighbourhoods where only ethnic minorities lived, and where white people were

hardly seen in the streets. The whites may even be afraid of entering such residential districts as they were not welcomed there.

However, most of the immigrants tried to assimilate with British society; many of them had encountered racial attacks due to their colour of the skin. In spite of Karim being an Englishman, born and bred, he was exposed to racial issues at school. Karim depicts the situation at school he went to in a suburb of London, "*I was sick of being affectionately called Shitface and Curryface, and of coming home covered in spit and snot and chalk and woodshavings*" (H. Kureishi, 1990, 63). Racism was normal in suburban schools. Karim had encountered racism at school many times. Therefore, he was glad when he got home from school without any injury. Whereas when Karim had moved to Eva's flat and started attending a local college there, the environment at that college was in no way the same as it was in the suburb. Karim illustrates the situation "*the teachers looked the same as the pupils and everyone was equal*" (H. Kureishi, 1990, 94). It was new experience for Karim as he was used to being treated like an immigrant, like an outcast.

Generally, non-white people did not have an easy life in the suburbs of London. Another example of racism happened to Anwar, Haroon's best friend. Anwar was an Indian man as Haroon was, they had come to Britain together. Anwar's skin was dark, moreover, he was the owner of a small shop called Paradise Stores. One day Karim came to see him and was shocked by the mess in the shop. He asked Anwar's wife, Jeeta, what had happened, and she revealed him the terrible moment, "*Karim, some thugs came here one day. They threw a pig's head through the shop window as I sat here*" (H. Kureishi, 1990, 171). This unhappy moment had resulted in Anwar's strange behaviour, which Jeeta depicted, "*He is roaming the streets every day with a stick, shouting at these white boy, "Beat me, white boy, if you want to!"*" (H. Kureishi, 1990, 171). This racial hatred might have caused the immigrants were afraid of leaving their houses, or some of them might have gone mad.

The immigrants did not want to be oppressed or attacked by the whites; therefore, there were many riots in South London at that time. Many racial issues were initiated by the National Front, which are groups of people with extremely nationalist opinions. Many parades of the National Front took place there. Karim was invited to take part in

one action, which was designated as the contraposition of the National Front. Jamila, Anwar's daughter, represented the parade:

The National Front were parading through a nearby Asian district. There would be a fascist rally in the Town Hall; Asian shops would be attacked and lives threatened. Local people were scared. We could not stop it: we could only march and make our voices heard (H. Kureishi, 1990, 225).

The only thing the immigrants could do was to make a verbal protest against the racial hatred. Despite of the protests, there was usually no punishment for the nationalists because many police officers had agreed with their opinions. Moreover, some of the police officers might have been nationalists themselves. Therefore, there was no chance for the immigrant to beseech for recompense or compensation of the damages. As in the case of Anwar's shop, they had to clean and repair the shop themselves on their expenses.

In conclusion, the black people felt separated from white Britain. They lived in the poorest areas in the cities, in the suburbs. Even the blacks who were born in Britain as the second generation of immigrants were still perceived by the white British as the immigrants and unwelcome people. D. McDowall cites a newspaper article about the idea that the British people had, "... *that one day the blacks can somehow be sent 'home', as though home for most of them was anywhere but Britain*" (1989, 177). However, Karim was a good-looking boy; he deplored himself for the colour of his skin. A friend of his, Eleanor who was an actress and Karim's girlfriend, asked him once, "*why do you hate yourself and all black people so much, Karim?*" (H. Kureishi, 1990, 180). Karim did not hate himself, nor he hated black people, but he disliked being regarded as a black man, as an immigrant. He wanted other people to realize that he was an Englishman. It was his life's struggle not to be categorised as an immigrant who is unable to do anything, or who is unable to achieve his goals. He wished to show the others that even he was not well educated, he was not a typical suburban black man.

4.2 Society Depicted in the Book

This chapter will present the society depicted in the book. The book contains all variety of classes. It is a survey through classes in British society in 1970s. On one hand, there is the working class living in the suburbs, on the other hand, there are artists, directors representing the upper-middle class who lived in the central part London. The main differences among the classes are in the areas of housing, occupations, hobbies or interests, and attitudes to life.

The working class people lived in the suburban part of London. Working class and its stereotypes played a great role in Karim's life. His family lived in a small, shabby house in the suburb of South London. The typical feature of suburban people was that they cared, especially, about their neighbours' business. Karim describes a typical suburban situation he could not understand, "... *the fear everyone had of their neighbour's opinion. It was why my mother could never hang out the washing in the garden without combing her hair*" (H. Kureishi, 1990, 188).

J. O'Driscoll argues that "*working-class people in particular are traditionally proud of their class membership*" (1995, 50). Karim when having a row about the working class with Terry, an actor, thinks:

His talk made me think of the housing estates near Mum's house, where the 'working class' would have laughed in Terry's face – those, that is, who would not have smacked him round the ear for calling them working class in the first place. I wanted to tell him that the proletariat of the suburbs did have strong class feeling (H. Kureishi, 1990, 149).

The working class people were ordinary people, with not well-paid jobs. Most of them had no ambitions to be successful, however, searching for a better job or gaining better education would help them to climb up higher the social ladder. These people were satisfied when having a house, a small garden, and no other worries connected with work. Moreover, the suburban children were not interested in education. Since they were born, they have known that they would be nothing but manual workers. They were aware that to get a better education is a matter of money. Although their parents had money for living, they did not have enough money to pay them better education. Karim narrates his schoolmates' opinions on education:

... we knew ourselves to be superior to the public-school kids, with their puky uniforms and leather briefcases, and Mummy and Daddy waiting outside in the car

to pick them up. We were rougher; we disrupted all the lessons; we were fighters; we never carried no effeminate briefcases since we never did no homework. We were proud of never learning anything except the names of footballers, the personnel of rock groups and the lyrics of 'I am the Walrus'. What idiots we were! (H. Kureishi, 1990, 178).

The working class children did not realize how important it is to be educated. Therefore, they hanged around the cities with no particular target. They did nothing except their amusement. Having left the school, they learned how stupid they had been when they had not studied at school, and what opportunities they had missed or lost.

Eva, or Ted and Jean represented the middle class society. Middle class people did not live in the suburban parts of London; they lived nearer to the central part of London. They had bigger houses, cars, and other facilities, which were almost unattainable for many suburban working class people. Karim pictures Eva's house:

The Kays were much better off than us, and had a bigger house, with a little drive and a garage and a car. Their place stood on its own in a tree-lined road just off Beckenham High Street. It also had bay windows, an attic, a greenhouse, three bedrooms and central heating (H. Kureishi, 1990, p. 8).

Because of higher incomes, the middle class could afford more; they were interested in having parties with so called 'high society'. The middle class people liked to show off their property; they were pleased when having visitors at home to admire their interiors and gardens. Parties and garden barbecues can characterise the middle class. They loved meeting other 'important' people. There were businessmen, bank managers, important builder at Ted's parties. These parties were measured by money. Furthermore, it was quite common that women of middle class origin stayed at home and did not work whereas their men were responsible for supplying the family with money. Karim reports Jean's attitude at parties:

Jean excelled in the business of introductions, both business and romantic. She was a local monitor of love, mediating in numerous affairs, warning, advising, cajoling and shoring up certain marriages while ripping unsuitable liaisons to shreds (H. Kureishi, 1990, 42).

The middle class youth had something in common with the working class children. They were not interested in education much; most of them were forced by their parents to attend schools. Karim depicts his girl-schoolmates, "*they fucked the lecturers and asked them for money for drugs. They cared little for themselves; they were in and out of hospital for drug addiction and overdoses and abortions*" (H. Kureishi, 1990, 94). To

have rich parents did not mean to have successful children. Many of the children were spoiled by money and did not appreciate the value of money.

Eva's new friends from higher society represented the upper-middle class. They were artists, directors, editors, etc. Eva had to move house towards the central part of London to approach the people from the upper-middle class. They would never come to her house in Beckenham, as it was a place not valued by these people. Having bought a flat in west Kensington, she could start inviting various powerful people into her home. They loved discussing many elevated issues not their everyday problems.

Karim paints Eva at one of her parties, "*I saw she wanted to scour that suburban stigma right off her body. She did not realize it was in the blood and not on the skin*" (H. Kureishi, 1990, 134). According to D. McDowall, many people mix socially with the same kind of people as they are (1990, 93). Eva was not that kind of person. She wanted to gain respect, and to be classified as the upper-middle class. J. O'Driscoll characterises these people, "*in Britain as anywhere else where there are recognized social classes, a certain amount of 'social climbing' goes on; that is, people try to appear as they belong to as high a class as possible*" (1995, 50). It is held true for Eva. She was a typical 'social climber'. She was displeased with her origin, therefore, she tried hard to get higher on the social scale. She refers to herself, "*I am an artist, a designer, my team and I do houses*" (H. Kureishi, 1990, 150). However, it was very snobbish of her to determine her in this way, she did not realise how her approach to life had changed.

The accent revealed someone's position within the society. Those people from high classes loved using resounding words because they indicated that someone is well educated. Karim narrates the attitude of high society people, "*people like her loved artists and anything 'artistic'*" (H. Kureishi, 1990, 150). Shadwell, a theatre director, also had used such resounding words. Based on Karim, one of his favourite words was '*expressionistic*' (H. Kureishi, 1990, 150). The high class people knew that the first impression falls on the clothes a person is wearing, and what is more, it falls on the utterance. On the contrary to working class, the upper class strived to use noble, unusual words. Even they were not of higher class origin, they wanted to appear as they were.

5. Father-Son Relationships

Before starting the explanation and the analysis of father-son relationship, both of the participants, the father and the son, must be introduced. Not only their physical appearance will be described, but also their inner qualities will be considered. Firstly, the father, Haroon, will be presented as a typical Indian man with his inclination to yoga, meditation, and Buddhism; secondly, his elder son, Karim, will be envisaged as a normal young teenage boy with the problems distinctive for his generation.

Haroon is an Indian man who came to Britain to become a lawyer. He is a middle-aged man with fascination for Eastern religions, especially, Buddhism. Karim depicts his father:

Like many Indians he was small, but Dad was also elegant and handsome, with delicate hands and manners; beside him most Englishmen looked like clumsy giraffes. He was broad and strong too: when young he had been a boxer and fanatical chest-expander (H. Kureishi, 1990, 4).

He had black hair as all Indian men have; consequently, some grey locks in his hair have shown through. Being very proud of his appearance, because he knew that women liked him, *he started practising yoga in order to avoid greyness* [Haroon:] (H. Kureishi, 1990, 5). Considering his delicate hands and manners suggests that he was brought up in an Indian family of a high-class origin, therefore, he did not have to do anything that could have destroyed or roughened his hands even when he came to Britain. He had worked as a Civil Service clerk, hence, his hands looked like the hands of a baby all the time.

He was not only attractive to women; he was also a little naïve, especially, when travelling in London. Karim tells about his father's naïveté, *"but his naïveté made people protective, and women were drawn by his innocence"* (H. Kureishi, 1990, 7). Sometimes, when he got lost in London, women were enthusiastic to help him find the way. Karim says about his father that he looked *boyish* (H. Kureishi, 1990, 7). Regarding his outer appearance, he was really handsome and good-looking man. When Mum met Dad for the first time, Karim paints her feeling that she had narrated him, *"she loved him, her little man, from the first moment she saw him. He was sweet and kind and utterly lost-looking, which made women attempt to make him found-looking"* (H. Kureishi, 1990, 26).

Having described his physical appearance, another part of his description, which would present his character and skills, will follow. Haroon was a manually impractical man. He was unable to fix or repair anything. When he was a small boy, his family had had servants who did all these operations or acts. In the words of Karim, Mum was irritated by his *aristocratic uselessness* (H. Kureishi, 1990, 24). Ted, Haroon's brother-in-law, was the person who had to do such repairs in Karim's family. Ted was supposed to perform all kinds of manual fixing jobs in this family because Haroon was unable to accomplish any kind of manual work and Karim was not supposed to repair it instead of Dad as he was believed to be a doctor, so his hands had to be untouched by manual work.

Moreover, he was a dilly-dally when Mum left Karim, he was a little boy at that time, with him home alone. Karim pictures his abilities to care for little kids as follows:

Once when I was left with him all day and I shat myself, he was bewildered. He stood me naked in the bath while he fetched a cup from which, standing on the other side of the bathroom as if I had plaque, he threw water at my legs while holding his nose with his other hand (H. Kureishi, 1990, p. 26).

He was not of any help in the household. He was a kind of man who leaves the responsibility for the household on the woman. Another ridiculous situation had occurred when Karim asked his Dad to make him a cup of tea, "*when eventually I followed him into the kitchen I saw that he had cut open the teabag with scissors and pour the loose tea into a cup*"(1990, 194).

On one hand, he was entirely unusable for performing any kind of manual work; on the other hand, Haroon was a typical intellectual. He was educated although he did not finish his law studies. In the words of Karim, *he liked to discuss Byron and other English writers in the pubs, but he was not told that not every Englishmen could read* (H. Kureishi, 1990, 25). As he was well educated and opened for an unusual view of life, he was asked to advise many people. They appreciated his broad knowledge and his approach to life. He enjoyed giving advice on anything because it increased his self-confidence. He advised Ted, his brother-in-law, what to do with his wife Jean, or he was asked to advise Jamila whether to marry or not an Indian boy, Changez, she had never met before. Karim and Jamila went to see Haroon, to give her a piece of advice, and she was anxious to get the answer, "*we came here on a purpose. Why are you making me wait like this? Let us get on the consultation*" (H. Kureishi, 1990, 87). There were also

other people, most of them were Haroon's students whom he had taught how to meditate and how to observe the world from other points of view. He tried to show them what is important in life and what is not worth of troubling at all. In the words of Haroon, he taught them *how to find a new way of being alive* (H. Kureishi, 1990, 36). Moreover, Haroon was very popular among his students, he was perceived as a kind helpful person. Karim illustrates Haroon's students admiration for him, "*they sometimes rang and visited him at night to listen to his kind voice*" (H. Kureishi, 1990, 115).

Haroon adhered to cleanliness, and as many of the Englishmen, he had his Sunday rituals connected to it. He did not help his wife with tidying the home, but he was interested in his clothes, particularly, his shoes. Karim describes one of his dad's Sundays mornings:

Dad was sitting on the white counterpane of his bed, cleaning his shoes, with one of my tie-dyed vests. Dad polished his shoes, about ten pairs, with patience and care, every Sunday morning. Then he brushed his suits, chose his shirts for the week – one day pink, the next blue, the next lilac and so on – selected his cufflinks, and arranged his ties, of which there were at least a hundred (1990, 47).

To sum up the characteristics of Haroon, he was a small, dark haired man, with the view of the life influenced by Buddhism. He was very kind and attractive to women. Nevertheless, he was recognised among his students due to his ability and willingness to help other people. He was not interested in materialistic world; the spiritual world, the soul, and the achievement of inner peace were more important for him.

The second person in the analysis, who will be of concern, is Haroon's son, Karim. He is a teenage boy who has grown up in South London suburbs. He looks like an Indian, but he refers to the colour of his skin when depicting the people in the theatre, "*two of us were officially 'black' (though truly I was more beige than anything)*" [Karim:] (H. Kureishi, 1990, 167). Karim had inherited most of his physical appearance from his father. Notwithstanding, he was quite satisfied with his body. Once, when comparing himself and Changez, the boy who had come to Britain to marry Jamila, Karim, when saw his own reflect in the shop window, pictures himself, "*I had no job, no education, and no prospects, but I looked pretty good, oh yes*" (H. Kureishi, 1990, 99). Another Karim's thought of himself crossed his mind next time when travelling to see his girlfriend Eleanor, obviously, he paid thorough attention to his appearance before visiting her:

I looked fit and well; it must have been the vegetables. The press-ups and 'I must, I must increase my bust' exercises which Eva had recommended were also achieving their aim of sharpening my profile and increasing my confidence (H. Kureishi, 1990, 196).

Being a handsome boy, he was tempted by both of the sexes, either women, or men. He had sexual intercourses with women, e.g. Eleanor or Jamila, even he called her parents 'uncle and auntie'. Nevertheless, men attracted him as well. Karim was not sure whom he wanted more, whether the boys or the girls. Having fallen in love with Charlie, Eva's son, Karim thought about his unusual sexual feelings and felt confused:

It was unusual, I knew, the way I wanted to sleep with boys as well as girls. I liked strong bodies and the backs of boys' necks. I liked being handled by men, their fists pulling me; and I liked objects – the end of brushes, pens, fingers – up my arse. But I liked cunts and breasts, all the women's softness, long smooth legs and the way women dressed. I felt it would be heart-breaking to have to choose one or the other, like having to decide between the Beatles of the Rolling Stones. I never liked to think much about the whole thing in case I turned out to be a pervert and needed to have treatment, hormones, or electric shocks through my brain (1990, 55).

When Karim's father had discovered Karim's taste for both sexes, he was angry. It will be detailed in the following chapter. Karim was not attracted only by Charlie, he was attracted by one of his friends at the theatre, Terry. He wanted to seduce him because he admired his body, "*I liked him instantly, especially as he was a fitness fanatic and his body was solid and taut. I decided to seduce him, but without much hope of success*" (1990, 146). Moreover, Pyke, Karim's director at the theatre, was interested in Karim in an unusual way for a director or for a supervisor. Karim illustrates the moment when Pyke wanted Karim, "*but before I could complete the sentence, England's most interesting and radical theatre director was inserting his cock between my speaking lips*" (1990, 203).

Becoming older, Karim had to start thinking of his future life. As many children about twenty, he did not know what job to decide or what to do in his future. Karim illustrates his determination:

I could see my life clearly for the first time: the future and what I wanted to do. I wanted to live always this intensely: mysticism, alcohol, sexual promise, clever people, and drugs (1990, 15).

He wanted to become *a photographer, or an actor, or a journalist* [Karim:] (1990, 120).

In the words of Karim, the only thing he knew was that he hated authority and being

ordered around (H. Kureishi, 1990. 120). When he was offered a role in a theatre play, he accepted it and started his career as an actor. Finally, Karim realized that his fate depended on himself only, *"my happiness and my progress and education could depend on my own activity – as long as it was the right activity at the right time"* [Karim:] (1990, 155). He enjoyed playing in the theatre, he felt relaxed there. Moreover, he liked the publicity actors were exposed to, *"I liked being recognized in the pubs afterwards, and made myself conspicuous in case anyone wanted my autograph"* (1990, 158). Karim wanted to attract attention of other people; he desired to be different from the others. He wanted to be noticed, therefore, he depicts his admiration for his Dad and Charlie:

I recognized that what I liked in Dad and Charlie was their insistence on standing apart. I liked the power they had and the attention they received. I like the way people admired and indulged them (1990. 150).

To summarize Karim's personality, he was a young man looking Indian with typical problems of his generation. He revolted against his parents, school, against the society. He hated authority, loved free love, and desired for fame. He did not want to merge within the crowd as many people did. He wished to be known and to valued.

5.1 Father-Son Relationship before Haroon's Leaving the Family

To introduce the relationship between Haroon, the father, and Karim, the son, a few words about the family will be mentioned. A family is the basic unit of any society. D. McDowall presents a typical British family, "the nuclear family is usually pictured as a married couple, with two children, ideally a girl and a boy" (1993, 91). Haroon's family almost answered the type of a typical British family. The only difference of Haroon's family from the typical one was that Haroon had two sons. Karim was the elder one, and the second son's name was Amir, but they called him Allie. Moreover, Haroon was truly proud of having two sons. Karim expresses his father's pride, "Dad was very proud that he had two sons. He was convinced it meant he had 'good seed'" (H. Kureishi, 1990, 57).

Father-son relationship was influenced by many factors, e.g. by the age of both of them, by the environment of the family, and by Karim's changing view of the life. The relation between Dad and Karim will be divided into two different periods; the first period will cover Karim's childhood until his teenage years, until the time when he had realized that his father was more interested in another woman than his mother. The second period of analysis will occupy the time when father left the family and started living with Eva Kay.

The first period of father-son relationship, which will be taken into account, is the period of Karim's childhood until his teenage years. Karim had had an idyllic childhood. Regardless of father's uselessness, which was described in the previous chapter, he was a good father or with the respect to his abilities, he tried to be a good dad. He took Karim for walks in the city and devoted him as much time as he could. Karim recalls his childhood and his plays with dad:

Dad always out-ran me as we charged across the park towards the swimming pool. When we wrestled on the floor he always pinned me down, sitting on my chest and making me say I would obey him always (1990, 261).

Like any other father, dad used to play and fight with his son Karim. Not only did he play with his elder son, but he also used him to attract women's attention. While having spent time with his son Karim, Haroon had made use of his little son to convey his affection for women. Karim recalls memories when his father had taken the advantage of being in the city with his small son to address unknown women:

When I was small and the two of us sat in Lyon's Cornerhouse drinking milkshakes, he would send me like a messenger pigeon to women at other tables and have me announce, 'My daddy wants to give you a kiss'(H. Kureishi, 1990, 7).

Furthermore, he taught flirting to his son, "*Dad taught me to flirt with everyone I met, girls and boys alike*" [Karim:] (1990, 7). At that time, Karim was not aware that his father enjoyed flirting with other women. He was convinced that "*Dad had not used his own gentle charisma to sleep with anyone but Mum, while married*" (1990, 7). Being a child, Karim was not able to presume the results of his father's behaviour. He was persuaded that it is normal to flirt with everyone.

When Karim was a young boy, he had had a nice relationship with his father, but becoming older, he lacked other sides of their relationship. His dad did not admire physical joy; he was more interested in reading various spiritual books, which Karim did not find of any interest at all. Ted, Karim's uncle, sometimes substituted the role of Karim's father. Ted indulged Karim visiting various sport races and other activities which were almost unknown to his dad. Karim pictures his relation to his uncle Ted:

Uncle Ted and I were great mates. Sometimes he took me on central heating jobs with him. I got paid for doing the heavy work. We ate corned-beef sandwiches and drank tea from our thermos flask. He gave me sporting tips and took me to the Catford dog track and Epsom Downs. He talked to me about pigeons racing. Ever since I was tiny I had loved Uncle Ted, because he knew about the things other boys' fathers knew about, and Dad, to my frustration, did not: fishing and air rifles, aeroplanes, and how to eat winkles (1990, 33).

Ted sometimes compensated Karim's father. Haroon did not feel that his son might have also needed another kind of attention. He was not aware that young people do not care about their souls and inner understanding of world; he thought they had the same interests as he had. Becoming older, Karim found pleasure in talks to his father.

Before starting the analysis of the situation in the family when all the members of the family realized that there was something changing within the family, the character of Mum will be presented. Karim images his mother, "*Mum was a plump and unphysical woman with a pale round face and kind brown eyes*" (1990, 4). On the contrary of his Dad's unusual appearance, his Mum was an ordinary wife. *Although she worked in a shoe shop, she did all the housework and the cooking* [Karim:] (1990, 19). The area where Mum was the only master was in front of a TV. Karim touts her attitude to watching TV as:

After this she watched television until ten thirty. The TV was her only area of absolute authority. The unspoken rule of the house was that she always watched what she wanted; if any of us wanted to watch anything else, we had no chance at all (H. Kureishi, 1990, 20).

She was a typical working class woman. She was responsible for all household chores because there was not anybody in the family to help her with them. All the men within the family took for granted that Mum did all the work in the house and they came home only to relax.

This everyday situation had caused that dad was unsatisfied and tired of these stereotypes and was looking for some change in his life. The day came when he had started practising yoga again. According to Z. Matějček and Z. Ditrich, to have a functional family, from the men's point of view, there are some aspects, which must be fulfilled, e.g. to be recognized and loved, to conform their partners to their own idea, or to have the same hobbies as their partners (1999, 25). To have same interests as the partner is one of the presumptions of a good marriage. Karim noticed that his parents did not spend any time together, he was conscious that there is something wrong in their relation. He pictures the abyss between his dad and mum:

The more Dad talked of the Yin and Yang, cosmic consciousness, Chinese philosophy, and the following of the Way, the more lost Mum became. He seemed to be drifting away into outer space, leaving her behind (1990, 27).

The period when the family comprehended that something weird was happening in the family begun. Dad attempted to dedicate more time to himself. He took on courses of writing called Writer's Circle. He met his future lover – Eva Kay there. Eva was the cause of the break down of Haroon's family. She admired Haroon, the Indian man, the visionary. She supported him in doing various things that divaricated Haroon and his wife. She often invited Haroon and his son Karim to various meetings and parties. Nevertheless, Mum was never asked to come round, Eva never invited her. When Haroon asked her to come with them to a meeting, she replied, *"but it is not me that Eva wants to see, she ignores me. Can you not see that? She treats me like dog's muck, Haroon. I am not Indian enough for her. I am only English"* (1990, 5). Mum was aware that she was loosing her man. Haroon did not want her wife to stay at home and wait for them to return. He expresses his fed-upness when talking to Karim, *"your mother upsets*

me. She does not join in things. It is only my damn effort keeping this whole family together" (H. Kureishi, 1990, 8).

On the other hand, the period when Dad met Eva, had influenced the relationship between Dad and Karim. At very beginning when they visited Eva at her place, they were like conspirators or allies. Karim enjoyed the meetings in Eva's house and he mentions one of the situations before visiting Eva, "I will come with you to Eva's if you want me to. I was going to go to the chess club, but I will force myself to miss it if you like" (1990, 6). Karim was eager to go with his father because he was proud of his father as all people at these sessions showed respect to his dad. He started calling him God [Karim:] (1990, 21). Moreover, because of the meditations and various lectures on philosophy and religion, Karim and his students entitled him *Buddha of Suburbia* (1990, 32). Thereof the name of the book originates.

In addition to the father's relationship to Eva, another potential relation occurred between Eva's son, Charlie, and Karim. Karim admired Charlie a lot and felt in love with him. He illustrates one of the unforgettable moment with Charlie:

I laid my hand on Charlie's thigh. No response. I rested it there for a few minutes until sweat broke out on the ends of my fingers. His eyes remained closed, but in his jeans he was growing. I began to feel confident. I became insane. I dashed for his belt, for his fly, for his cock, and took him out into the air to cool down (1990, 17).

There would not be anything weird on Karim's behaviour as he was searching for love and voluptu, but there were other witnesses of their touching – Eva and Dad. Being a proud father of his son, Dad could not reconcile with the picture he saw. It resulted in a quarrel between dad and Karim, "I saw you, Karim. My God, you are a bloody pure shitter! A bumbanger! My own son – how did it transpire" [Dad:] (1990, 18). Dad was disgusted and displeased with his elder son. He felt that his son was his failure. He was frustrated that his son was not able to be like many of the boys of his age. Nevertheless, this unpleasant moment was forgotten and never mentioned again. They were still allies when going to Eva's house because Charlie moved away from the house and was not present at all sessions.

Another typical feature of parents is to persuade their children to come true their parents' unredeemed dreams. Dad wanted Karim to fulfil his dream. Mum let her children loose on choosing their occupations, but Dad had a fixed idea that *Karim must*

become a doctor [Dad:] (H.Kureishi, 1990, 48). Karim should fulfil his father's desire because Dad himself was not able to become a lawyer as his parents wanted. He wanted Karim to study, to be educated. Owing to the situation in the family, Karim could not concentrate on his studying and had many quarrels with his Dad about education. Karim blamed his Dad and the situation in the family for stopping his studies, but he was afraid of telling Dad that he quitted his studies. More or less, Karim acknowledged his father as the head of their family and he did not want to disappoint him, but it was inevitable. Karim voices his apprehensions:

I did not want to be educated. It was not the right time of my life for concentration, it really was not. Dad was still convinced I was trying to be something – a lawyer, I had told him recently, because even he knew that that doctor stuff was a wind-up. But I knew there would have to come a time when I broke the news to him that the education system and I had split up. It would break his immigrant heart, too (1990, 94).

Although Karim resented his father's relation to Eva and accused them of the disintegration of their family, he knew that his Dad loved him much and laid his hopes on his elder son. Dad hoped that his son would have an easier life if he gained education. Belonging to the working class, the only way for Dad to ensure his elder son better living conditions than he had in the suburbs was the education. Karim, as a representative of young generation, wanted to do anything else but to be educated.

Karim's aversion to the educational system was caused by the family situation. He bethinks the deterioration of the situation:

What weekend it was, with the confusion and pain between Mum and Dad virtually tangible; if it had physical substance, their antipathy would have filled our house with mud (1990, 50).

It was the time when Mum and all the members of the family were aware that the family was supposed to fracture. Karim wished to know whether Dad was in love with Eva or not. Karim was confused by his Dad's odd behaviour and he wanted to be acquainted with the relation between them, so he asked his Dad whether he was in love with Eva. But his father replied evasively, "*Karim, she has become close to me. She is someone I can talk to. I like to be with her. We have the same interests, you know that*" [Dad:] (1990, 65). Dad probably disliked the idea that he would be the person responsible for breaking the family. The situation culminated when Jamila, Anwar's daughter, came to Karim's house with a problem to solve. She asked Haroon, Karim's father, to help her

and give her the solution whether she should marry Changez or not. Because of Dad's advice on Jamila's problem, Karim had to accept the idea that Dad would leave them:

He paused for breath and looked at us. I knew he was thinking of Eva as he said all this. I suddenly felt desolate and bereft, realizing he would leave us. And I did not want him to leave, because I loved him so much (H. Kureishi, 1990, 76).

Since then, there were only feelings of desolation and isolation in the family. No one enjoyed living in the house. No one was happy there. Karim illustrates the days before Dad's leaving the family:

I could see the erosion in the foundations of our family every day. Every day when dad came home from work he went into the bedroom and did not come out. Recently he had encouraged Allie and me to talk to him. We sat there with him and told him about school. I suspected he liked these ink-stained accounts because, while our voices filled the room like smoke, he could lie back concealed in its swathes and think of Eva. Or we sat with Mum and watched television, braving her constant irritation and sighs of self-pity. And all the time, like pipes dripping, weakening and preparing to burst in the attic, around the house hearts were slowly breaking while nothing was being said (1990, 87).

The situation ended in the Dad's important decision – he would leave his family. He announced his resolution when he was with Karim at Eva's place, "*I have decided to live with Eva*" (1990, 90). Dad closed his speech in the following way, "*you love Eva and Charlie. Think, you are gaining a family*" (1990, 90). Dad did not realize that it was not important for Karim that his Dad desired to live with Eva even Karim liked her. He wanted his Dad to live with his Mum and Allie. Although Karim would like to retain their original family, his dad had already decided. He left the family and moved to Eva's place.

5.2 Father-Son Relationship after Haroon's Leaving the Family

This chapter is focused on the analysis of father-son relationship when Dad left the family and started living with Eva Kay. The new way of his father's life will be depicted because Dad's life had changed totally. His life with Eva was different from the home life he had lead with Karim's mum. Moreover, Eva as a character will be introduced as she encouraged both of them, Dad and Karim, to do what they liked. She introduced Karim to Shadwell, a theatre director, who offered Karim his first role in a theatre play. She affected their lives a lot. She was the motive power for Dad, but she also helped Karim in his personal development.

The moment when Dad told Mum about his intention of living with Eva will be mentioned first as Dad did not expect the situation that followed. When Dad announced Mum that he had decided to live with Eva, Mum took the younger son Allie and left the house to stay at his sister's place. Dad did not assume that they would leave the house. He was surprised because he believed that he would be the only person to leave the house. Karim who witnessed the situation recounts Dad's surprise when he saw his wife and his younger son leaving the house, " *where are you going? What are you leaving the house for? Just stay here!*" [Dad:] (H. Kureishi, 1990, 91).

Not only Mum and Allie had left the house, but also Dad was about to leave. Firstly, Dad tried to fetch his clothes and put them into some plastic bags, but finally, he chose to leave all his stuff in the house. Karim admired his Dad for not taking anything from the house. He found it *aristocratic* [Karim:] (1990, 92). It seemed that all the people except Karim would leave the house. Haroon phoned Eva to pick him up and Karim was wandering what to do. Although he wanted to go with his father to live with Eva, he was afraid to ask her. Eva solved it, she invited Karim to stay at her place, "OK, *get your things, it will be lovely to have you. We are all going to have a terrific time together, you know that?*" (1990, 92). Eva was glad to have both of them at her house and Karim was grateful to her for having him with them.

Before starting the analysis of the changes in father-son relation, a few words about Eva's characteristics will be mentioned. Eva is undoubtedly a positively thinking person. She enjoys pleasures of her life. She was not a beautiful woman, but a kind of inner flare radiated from her. Karim pictures her when she drove her car:

She had no conventional beauty, her features were not exquisitely proportioned and her face was a bit chubby. But she was lovely because her round face with the straight dyed-blond hair, which fell over her forehead and into her eyes, was open. Her face was constantly in motion, and this was the source of her beauty (H. Kureishi, 1990, 86).

Eva was a very interesting person. She had many hobbies, especially, reading books. She encouraged Karim in reading books. They often changed books and talked about them. She read prose and novels; she was not interested in spiritual books as dad was. She found pleasure in reading classical literary works. During the first night Karim spent under her roof, they also discussed books. When Karim asked, "*what is that book?*" (1990, 92). She responded:

I am going to read to you to help you appreciate the sound of good prose. And because you will be reading to me in the next few months when I am cooking and doing chores. You have got a good voice. Your dad said you have mentioned being an actor (1990, 92).

She was the person who had supported Karim in his decision to become an actor. Moreover, she took steps to help him. Eva Kay enjoyed going to parties and meeting people from a higher class than she was herself. She liked to climb higher the social ladder. Thanks to her 'friends' from the parties, she provided Karim the possibility to meet a theatre director – Mr. Shadwell, "*there is someone here dying to meet you again, meet you properly. A man who will help you*" [Eva:] (1990, 136). Being introduced to Mr. Shadwell, the new period of Karim's life, Karim – an actor, had started.

To get back to the analysis of father-son relationship, father's life had changed completely. Dad felt in love with Eva more and more that he was not aware that there was also his elder son living with them. Father-son relationship suffered from living with Eva. When Karim came to see his friend Changez, he repined at his father's behaviour while they were strolling the city, "*my father is so busy with the woman he ran off with to think about me too much*" [Karim:] (1990, 97). Karim felt that Eva had stolen his dad only for herself. Karim sensed that the only person his dad cared about was Eva and not his family any more. Karim illustrates the relation between Eva and his Dad and the lack of interest in Karim:

Dad and Eva could discuss the most trivial things, like the nature of the people Dad met on the train, for hours, until I had to shout at them. They would look at me in surprise, so enthralled had they been. I suppose it did not matter what they said; the words themselves a caress, an exchange of flowers and kisses. Eva could not leave

the house without returning and saying, "Hey, Haroon, I found something you might like" [Eva:] – a book on Japanese gardens, a silk scarf, a Waterman's pen, an Ella Fitzgerald record and, once, a kite [Karim:] (H. Kureishi, 1990, 116).

Moreover, the fact that Karim stopped his school attendance was another cause of a conflict between dad and Karim. When dad got to know that Karim had stopped attending his school, he became angry and disappointed with his son, "*you do nothing. You are a bloody bum. You are destroying yourself wantonly, do you know that? It sickens my whole heart*" [Dad:] (1990, 110). He knew that better education would provide his son better living conditions and better use at work. Karim failed all his exams and explained his dad why he had not passed any of them, "*it is easy. You do not show up for any of them*" [Karim:] (1990, 110). Dad did not catch Karim's purpose of not passing the exams. Before the exams, Karim had pretended that he was going to take them and his Dad expressed his beliefs in him passing the exams, "*you pretended to me you were going to take the damn exams. You left the house so full of confidence I gave you*" (1990, 110). Dad placed his hopes into his son and believed him to pass the exams to satisfy and to meet his dad's goals he had set for him when Karim had been a child. Karim had frustrated his dad.

Although Karim did not show for the exams and it was the reason why he did not pass them, he blamed his dad for failing the exams, "*I am not in the right mood for studying. I am too disturbed by all the stuff that is happening. You leaving Mum and all. It is a big deal. It affects my life*" (1990, 110). At the end of their discussion, Dad characterized his son, "*this boy is a complete dead loss*" (1990, 110). Dad did not suppose that Karim would change his life and would do something meaningful. Karim realized that he had blamed his Dad for his own inability and laziness to study and prepare for the exams. In addition to the situation, Karim was depressed and ignored by his dad. Karim felt that he had betrayed everyone. He was not able to meet his parents' expectations, therefore, he deplored himself.

When Karim had stopped attending the high school, he helped Eva with the decoration of their flat in Beckenham and she supported him with some money for his work. When the redecoration of their house was over, Eva decided to leave their flat in Beckenham and to find another one somewhere nearer to the centre of London. Dad used to be a dominant person in the family, but the relation to Eva had changed his dominancy and he obeyed her. He agreed that *it was the right thing to do* – to move the

flat to London [Dad:] (H. Kureishi, 1990, 118). Eva mastered the art how to deal with other people.

Furthermore, Karim was offered a role of Mowgli in the play – the Jungle Book. Owing to the play, which took place in a theatre in the centre of London, Karim chose to move with Eva and dad to the new flat in West Kensington as it was nearer to the theatre he rehearsed in. Starting as an actor and having done something useful, the relationship between dad and Karim got better, but Karim did not see his dad very often at that time. Karim rehearsed in the theatre and when he got home late in the evening, there was no one in the flat as dad and Eva often went out. They enjoyed going to parties, to theatres, concerts, etc. They did not spend many evenings at home and if so, there were usually some guests invited to their place. Karim was alone in the evenings and illustrated his disgust for the parties:

At the flat there were drink parties and little dinners every week, which irritated me, as I had to wait for everyone to finish filling the air with their thoughts on the latest novel before I could go to bed on the sofa (1990, 150).

The parties were held because of Eva's assault on London [Karim:] (1990, 150). Eva wanted to get rid of her suburban origin, but dad did not appear to be enthusiastic at all. Karim felt that there was something weird between Eva and dad. When dad intended to invite a group of his students to one of Eva's parties, she insisted that only two of them could come. Karim paints the fear she had, "*she did not want the new smooth crowd to think she was mixing with a bunch of basket-weavers from Bromley*" (1990, 133). Consequently, it came to the worst and their first quarrel occurred at one party, and Eva was upset by dad's behaviour, "*for Christ's sake, can you not cut down on the bloody mysticism – we are not in Beckenham now*" [Eva:] (1990, 151). Unlike dad, she desired to be integrated in the higher society.

People from higher class were also present at Karim's preview and his first night. These were two very important evenings for Karim, and he wanted his preview and first night to come right. Karim was more curious about his dad's opinion on the play, so he invited Mum for the preview as he thought it would not be as important as the first night. The preview was a success for Karim and he enjoyed the evening spent with his mum. Karim's mum was enthusiastic about his son's performance, "*I thought it would be amateur. But it was really professional!*" [Mum:] (H. Kureishi, 1990, 156). She was

happy to meet some television actors and uttered her pleasure, "*fancy meeting all those television actors*" [Mum:] (1990, 156). Karim was glad for the praise he received from his Mum and could not wait to his first night to hear his father's opinion.

Karim was eager to hear dad's verdict on his acting. Karim ran to his dad immediately after the opening expecting to hear only compliments, he asked his dad impatiently, "well, *Dad, how did you enjoy yourself? Are you not glad that I did not become a doctor?*" (1990, 156). However, dad surprised Karim with his answer:

Bloody half-cocked business. That bloody Mr Kipling pretending to whity he knew something about India! And an awful performance by my boy looking like a Black and White Minstrel! [Dad:] (1990, 157).

Instead of being delighted, Karim felt ashamed. Karim pitied that his dad did not like his performance. He regretted that almost nobody appreciated the effort and the care he devoted to the role of Mowgli. Karim represents the conditions after his first night:

So that was it. The Jungle Book was not mentioned again by any of them, as if they were not ready to see me as an actor but preferred my in my old role as a useless boy (1990, 158).

There were many subsequent shows of the play, especially, for schools. At one of the shows Pyke, a famous theatre director, appeared and offered Karim a role in his next play about British society. Karim accepted it, which meant that he left Shadwell and his company and started rehearsing with Pyke. The fact that Karim got a new role was a cause of a broad support from the family; even his dad was satisfied. Karim evaluates the situation after getting the new job, "*everyone was encouraging: Eva, having heard of Pyke, was very impressed; and Dad was happy that I was working*" (1990, 169). Karim knew that he was not a useless bastard in his dad's eyes.

Karim kept on rehearsing in the theatre; moreover, he fell in love with a girl from Pyke's company – Eleanor. The theatre and Eleanor have occupied most of Karim's time, so he did not stay at Eva's flat in West Kensington much. One day when he finally appeared at Eva's place, he found only his dad there. Eva was out as usual. Dad was sitting and writing his book about India. Karim observed him and thought of him:

I had begun to see my Dad not as my father but as a separate person with characteristics that were contingent. He was a part of the world now, not the source of it; in one way, to my distress, he was just another individual (H. Kureishi, 1990, 193).

Karim wonder about his Dad in another way he used to do. He did not look up to him as God any more. He realized that he had admired him almost for nothing. Karim expresses his thoughts about his father, "*I had begun to wonder about Dad's helplessness. He did not know how to make a bed or how to wash and iron his clothes*" (1990, 193). He continued:

Women had always looked after him, and he had exploited them. I despised him for it now. I began to think that the admiration I had had for him as a kid was baseless. What could he do? What qualities did he have? Why he had treated Mum as he had? I no longer wanted to be like him. I was angry. He had let me down in some way [Karim:] (1990, 194).

Dad stopped his writing for a while, and asked Karim about the show, and unfortunately, he began to advise him:

Make sure they do not neglect you. Listen to me! Tell them you want the lead part or nothing. You cannot climb down – you have already climbed up as a leading Mowgli actor in the theatre! You are the product of my number-one seed! (1990, 194).

Karim did not expect, moreover, he even did not search for a piece of advice, so he responded, "*why do you not stop talking so much fucking crap, you wanker*" [Karim:] (1990, 194). Karim did not respect his father as he used to do. The main cause why Karim did not acknowledge his dad was that he became an adult and he was conscious of his father's bad qualities, such as inability or uselessness, moreover, he did not apprehend that his dad was not dominant under the influence of Eva any more.

Karim, as an employed person, started his new life independent of his family. He spent his life either in the theatre or with Eleanor. The opening of Pyke's play was approaching, but Karim invited no one from his family because he did not see them much. He illustrates his surprise when he saw his parents after the first night, "*I did not believe what I was seeing. Mum and Dad were talking to each other and smiling. It is not what you expect of your parents*" (1990, 228). Karim had the feeling for a while that his parents belonged to each other and nothing had happened between them, but he has noticed how his parents had changed and how distant they stood from each other. He characterizes them:

All I could think was how small and shy my mum and dad looked, how grey-haired and fragile they were, and how the distance they were standing apart looked unnatural. You go all your life thinking of your parents as these crushing protective monsters with infinite power over you, and then there is a day when you turn round, catch them unexpectedly, and they are just weak, nervous people trying to get by with each other (H. Kureishi, 1990, 228).

Pyke's play was very successful and his company was offered a tour to perform the play in the United States of America. Karim went to the USA where he spent a nice time. He was there alone without family. He met Charlie, Eva's son who was a famous musician at that time, and when the tour was over and all the members of Pyke's company went back to London, Karim decided to stay for some time at Charlie's place in New York. Gradually, he realized that he missed his family very much. The offer of his agent from London was the impulse for him to leave Charlie and New York. Karim's agent phoned him that she had found him a job. Karim chose to get back to London and to try to go to the audition. In the words of Karim, it was the most important audition of his life (1990, 258).

Being back to London, Karim could not wait to see his parents, especially, dad to ask him whether to go to the audition or not. The new job was a role in a TV series of the problems of British youth at that time. On one hand, Karim knew that the role would bring him fame he desired so much. On the other hand, he wanted to be familiar with his father's opinion and to discuss the issue with him. Karim took into consideration that his dad might not like the role. According to Karim, the role he was supposed to perform was *a role of a rebellious student son of an Indian shopkeeper* (1990, 259). However, Karim was astonished when he got to Eva's place. His dad wore a white collar around his neck, Dad clarified the collar, "*my neck is paining me no bloody end*" (1990, 261). Karim remembered his childhood when they used to play and frolicked. Karim found out that he was stronger than his father was. He depicts him, "*now he could not move without flinching. I had become the powerful one*" [Karim:] (1990, 261). Karim understood that his dad grew old, and that he lost the power over him when they used to live under one roof. Karim did not have the opportunity to speak about his role to his father at first as there were some the journalists questioning Eva about the redecoration of her flat. While Eva was answering the questions, Karim stood by and thought about the relation between Eva and dad:

I liked seeing Eva dominate. After all, Dad was often pompous, a little household tyrant, and he had humiliated me so frequently as a kid that I felt it did him good to be in this position [Karim:] (H. Kureishi, 1990, 263).

Karim wished him to experience the feeling of subjection because dad demeaned Karim by his idea that he was a useless bastard, therefore Karim tried hard to become someone who would be his father satisfied with.

When the pressmen left the house, Eva was about to see a client in the city. Karim stayed alone with his dad thinking that this was the right moment to discuss the role. Instead of Karim's intention to talk about it, dad asked Karim for a toast. Karim was astonished by his dad's request, "*have you not eaten yet?*"[Karim:] (1990, 266). Dad began to explain the situation to Karim:

Eva does not look after me now. She is too busy. I will never get used to this new woman business. Sometimes I hate her. I know I should not say it. I cannot bear her near me but hate it when she is not here. I have never felt like before. What is happening to me? (1990, 266).

Karim identified that it was not the right time to talk about his role. Dad was plunged into his own problems; moreover, he decided to leave his job. Dad announced Karim the new piece of news, "*I am leaving my job. I have given my notice. Now I am going to teach and think and listen*" [Dad:] (1990, 266). Karim complimented his dad on leaving the job, "*it is the best thing I have heard you say*"[Karim:] (1990, 266). Karim went away leaving his dad in his thoughts. They seemed to draw apart since they did not see each other. Dad appeared to be absorbed by his life and not by the lives of others.

Having returned from New York, Karim had many places where he could stay at. He did not live with Eva and dad any more. He visited his mum and his brother Allie in their old house, or he stayed overnight at Changez and Jamila, or he went round to Terry, his fellow who acted a part in the Jungle Book. A few days later Karim went to see his dad again. Dad stopped working as a clerk and started teaching meditation. Although Karim supported his father's idea to start as a visionary or a teacher, he did not believe in dad's success. There was a great demand for dad's lessons, furthermore, many students visited him at Eva's place. When Karim got to Eva's house, he found his dad talking to a student, and Karim had to revalue his opinion on dad's work:

I had always imagined that Dad's guru business would eventually fall off in London, but it was clear now that he would never lack employment while the city

was full of lonely, unhappy, unconfident people who required guidance, support and pity [Karim:] (H. Kureishi, 1990, 279).

After the end of the guru lesson, dad sat with Karim, and finally, he asked him, "*you have told me nothing of what is happening in your life*" [Dad:] (1990, 280). Karim was eager to tell his dad that he had gained a role in soap opera and expected him to be pleased, but dad staggered him as he did not seem to be very enthusiastic about Karim's new job, "*at last you are doing something visible at last and not bumming*" [Dad:] (1990, 280). Karim was angry and depicted his disappointment:

No, no, no, I wanted to shout. We are misunderstanding each other again! But it was impossible to clarify. Maybe you never stop feeling like an eight-year-old in front of your parents. You resolve to be your mature self, to react in this considered way rather than that elemental way, to breathe evenly from the bottom of your stomach and to see your parents as equals, but within five minutes your intentions are blown to hell, and you are babbling and screaming in rage like an angry child (1990, 280).

It was obvious that Karim and dad did not understand each other. In spite of their misunderstanding, they continued to talk. Dad was curious to know what mum was doing and asked Karim about mum then. Dad could not absorb the idea that she had fallen in love with another man. It practically ruined him, "*nothing will ever be the same again*" [Dad:] (1990, 281). This statement surprised Karim:

Was it only now, after all this time, that he realized the decision to leave our mother was irrevocable? Perhaps only now could he believe it was not a joke or a game or experiment, that Mum was not waiting at home for him with curry and chapattis in the oven and the electric blanked on (1990, 281).

Karim could not comprehend that his father did not realized the effects of his leaving the family earlier. It looked as dad still hoped to return to their mum. On the contrary, Eva had an exact idea what would happen and how to direct dad.

Karim went to Eva's place to invite them for dinner. He got the part in the series and wanted to pay for dinner and drinks. He wanted to prove his father that he was not a useless bastard any more. Karim enjoyed the night and was glad that he could feast the others, "*have anything you like*" [Karim:] (1990, 283). Karim expresses his feelings at the dinner:

I begun to enjoy my own generosity; I felt the pleasure of pleasing others, especially as this was accompanied by money-power. I was paying for them; they were grateful, they had to be; and they could no longer see me as a failure. I wanted

to do more of this. It was as if I had suddenly discovered something I was good at, and I wanted to practise it non-stop [Karim:](H. Kureishi, 1990, 283).

As a young man, Karim become more confident and begun to respect himself. He realized that he is the only person who could influence his own life. He had grown up, and felt equal to his parents and wanted them to treat him like an adult.

Furthermore, Eva and dad notified their wedding to people present at the dinner. Karim did not await the announcement, but felt happy for them. There were many toasts on their wedding, so Karim sat in the restaurant quietly and summarized his life:

I could think about the past and what I had been through as I had struggled to locate myself and learn what the heart is. Perhaps in the future I would live more deeply. I was surrounded by people I loved, and felt happy and miserable at the same time. I thought of what a mess everything had been, but that it would not always be that way (1990, 284).

In conclusion, the relationship between dad and Karim passed through different periods. Being a child, Karim had admired and respected his father a lot. He had been an obedient child and loved his father playing with him. Although dad was an impractical man and was not even able to wash his little son, he devoted him as much time as he could. The relation between Karim and his father got worse when Karim was a teenager. On one hand, Karim enjoyed going to guru sessions with his father, on the other hand, Karim's pubescence was a period of many verbal fights against his dad. There were different causes of their disputes; the main reason for dad was usually Karim's education, or Karim's laziness and idleness. In contrast to father's sources of disagreement, Karim blamed his father for leaving their family, which was the origin of Karim's problems. When Karim got his first part in a theatre play and become a theatre actor, he was still misunderstood by his dad. Having returned from America and gained a new role in a soap opera, Karim felt that even they loved each other very much, they had drifted apart.

6. Conclusion

This bachelor work analysed the relation between dad and his elder son, Karim. The relation between them was good until the time of Karim's adolescence. When Karim recalls the memories of his childhood, he thinks about his father in a positive way. He liked playing with him or strolling with him in the city. Being a child, Karim admired his father a lot, moreover, he wanted to be like him. The situation in their relation had changed when dad announced the family that he was about to leave them. It stigmatized their relationship and caused many conflicts between them. Karim, even being quite mature, could not understand why his father had left him and his family.

Karim blamed his father for all problems he had at school. He did not take the responsibility that his laziness and idleness was the cause of his problems. It was easier for Karim to put his father in the wrong. Being adult, Karim started to realize that his father was not *God* for him anymore. He was aware of the bad qualities of his father. He did not realize it before. Karim hated the way how his father humiliated him. He resented the idea his father had about him as he referred to Karim as *a useless bastard*. Karim wanted to prove his dad that he was wrong, and even he was not well-educated, he could do something useful and meaningful. Furthermore, Karim expected his dad to appreciate his effort in achieving some goals as an actor. Finally, both of them realized that grew away. Eva was the cause of their disunion. She wanted dad only for herself, and Karim could not get over it. He felt that his dad was a weak old man. Karim was conscious that he is an adult now and can cope with his problems alone, and that he does not need anyone to listen to any more.

7. Résumé

Tato práce analyzuje vztah otce a syna v multikulturní rodině.

Nejdříve se autor zaměřil na vysvětlení termínu národní identity. Národní identita je ovlivněna nejenom rodinou, v které člověk žije, ale i teritoriem, kde žije, náboženstvím, v které věří, a třídou, ke které přísluší. Všechny tyto aspekty byly uvedeny k určení rozdílů mezi britskou společností a společností indickou, z které pocházel Karimův otec, Haroon. Druhá část této práce je věnována situaci v Indii. Tehdejší politická situace mohla být jednou z příčin, proč Haroon odešel z Indie. V té době v Indii probíhaly boje mezi Muslimy a Hinduisty kvůli rozdělení Indie. Dále budou představena náboženství, která ovlivňují život Indů. Haroonův pohled na svět byl zejména ovlivněn dvěma druhy náboženství, a to hinduismem a buddhismem, u kterých bude proveden popis charakteristických vlastností i s podrobným popisem Haroonovy životní filozofie. Tato kapitola zároveň obsahuje podkapitulu, která popisuje společenskou situaci v Indii, především dělení indické společnosti na kasty. Zde se autor bude zabývat původem Haroona, jelikož pocházel z rodiny doktora, která měla v tehdejší Indii velmi vysoké společenské postavení; na rozdíl od jeho pozdějšího postavení v Británii, kde pracoval jako úředník a nebyl tak společensky doceňován jako v Indii.

Třetí část je věnována popisu situace v Británii v 60 a 70 letech. Tato kapitola je zaměřena na politickou situaci v Británii po rozpadu Britského Společenství Národů. Po rozpadu Společenství došlo k velké migraci obyvatel z bývalých kolonií. Většina imigrantů cestovala do Británie za účelem získání práce nebo vzdělání. Další podkapitola týkající se situace v Británii se soustředí na sociální rozvrstvení britské společnosti. Vzhledem k tomu, že se do Anglie přistěhovalo mnoho černých obyvatel bývalých britských kolonií, jsou také jejich problémy prezentovány v této kapitole. Černí přistěhovalci museli čelit neustálému tlaku bílých Britů, kteří se sdružovali do extremistických skupin nazývaných Národní Fronta. Další podkapitola třetí části se zaměřuje na určení společenských tříd v díle H. Kureishiho – Buddha of Suburbia. Společenské třídy budou představeny i s typickými reprezentanty z řad hlavních hrdinů knihy.

Hlavní podstatou této práce je analýza vztahu otce a syna. Jejich vztah prošel

mnoha změnami. Doba vztahu, kterou autor popisuje, pokrývá období od Karimova dětství až po jeho dospělost. První část této kapitoly popisuje oba hlavní hrdiny se zaměřením na jejich vzhled a povahové vlastnosti a rysy. Karimův otec pocházel z Indie z vážené rodiny doktora, proto je uvedeno několik citací k jeho vnějšímu vzhledu, neboť velmi přitahoval ženy. Haroon byl velmi pěkný muž, ale o domácích pracech nebo vaření neměl ani tušení, proto je zmíněna i jeho nešikovnost a nepraktičnost. Postava Karima je prezentována jako dospívající chlapec s typickými problémy tehdejší mládeže. Navíc Karimova charakteristika obsahuje také část, která se věnuje Karimově sexuální orientaci, neboť měl rád dívky, ale líbili se mu i muži.

Analýza vztahu otce a syna je rozdělena na dvě hlavní části. První část zaznamenává jejich vztah od Karimova dětství až po období, kdy si uvědomil, že jejich rodina už nemůže déle fungovat kvůli tomu, protože si jeho otec našel přítelkyni Evu. V této části je také představena postava matky, aby ji bylo možno porovnat s otcovou novou přítelkyní, a postava strýce Teda, který Karimovi otce občas nahrazoval, neboť Karimův otec neměl pochopení pro takové radosti jako chodit na fotbal. Dále jsou zde detailně popsány důvody hádek mezi Karimem a jeho otcem. Většina jejich hádek byla způsobena Karimovým přístupem k životu a vzdělávání.

Druhá část kapitoly zabývající se vztahem otce a syna představuje období od momentu, kdy Karimův otec opustil rodinu a začal žít s Evou, až do doby, kdy se Karim osamostatnil a netrávil s rodiči tolik času jako když byl mladší. Tato podkapitola také obsahuje popis Evy, otcovi nové partnerky, která se v mnoha ohledech lišila od Karimovy matky a velmi ovlivnila Karimův život, neboť ho představila divadelnímu režisérovi Shadwellovi, který si Karima vybral do své hry. Tím, že Karim dostal roli v divadelním představení, se jeho život změnil, což samozřejmě ovlivnilo i jeho vztah s otcem. Jinými slovy se převážná část této podkapitoly věnuje tomu, jak se vztah otce a syna zhoršil po otcově odchodu od rodiny. Analýza se zaměřuje na situace, kdy se Karim cítí otcem nepochopen. Ať dělá cokoli, stejně to pro otce není dost dobré, protože otec má úplně jiné představy o životě svého syna.

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ÚDAJE PRO KNIHOVNICKOU DATABÁZI

Název práce	Father-Son Relationships in H. Kureishi's Buddha of Suburbia
Autor práce	DITA ZA'LESKA'
Obor	Anglický jazyk pro hospodářskou praxi
Rok obhajoby	2006
Vedoucí práce	Mgr. Olga Roebuck, M. Litt.
Anotace	Tato práce zabývá analýzou vztahů otce a syna v multikulturní rodině, kde otec pochází z Indie a matka je Angličanka
Klíčová slova	otec, syn, vztahy v rodině, Indie, Velká Británie, rozvod