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**Hybridity: Perspectives And Reflections**

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**Abstract:**

The paper throws the light on hybridity, perspectives and reflections. The insightful studies in the field of History, Philosophy, Psychology, and Linguistics have paved the way for what called Modern genres of Literary Theories. The history of the globe for over centuries, is the history of Britain and France, of establishing colonies and controlling the vast number of territories across the continents of the World. Political Theories like Marxism has attempted to analyze the socio-political scenario of the industrialized countries with the economic perspective i.e., "Capital". In this connection there has generated an urge in the late 20th century, to study the role of culture in the modern imperialistic society. In the book "The technological Man, the myth and the reality by Victor.C. Ferkiss, 1969, analyzes that the man history is seen changing in response to the progress of industrial civilization, which is seen spreading everywhere across the world. Hence this article thinks that the concept of Hybridity could not be applied to use as a weapon against the oppression of the colonizer as is suggested by Homi K.Bhaba. The paper gives us an insight of different theories and and implications in the human lives.

**Keywords:** Hybridity, Perspectives, Reflections, Oppression, socio-political

"No people, no races, remain unchanged, continually they are mixing with others and slowly changing"-Jawaharlal Nehru

The insightful studies in the field of History, Philosophy, Psychology, and Linguistics have paved the way for what called Modern genres of Literary Theories. Of them, Structuralism, Post-Structuralism Postcolonialism and literary approaches have been viewed as pivotal in research and studies of English Literature.

The concept 'Hybridity' as propounded by Homi K. Bhabha in his essay entitled, "Signs Taken for Wonder". The idea of 'Hybridity' simply connotes cross-

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cultural exchange in Postcolonial Literature. Professor Bhabha thinks that 'Hybridity' can be used as a subversive tool with which Colonized people can challenge various forms of oppression of the Colonizer.

The history of the globe for over centuries, is the history of Britain and France, of establishing colonies and controlling the vast number of territories across the continents of the World. With the aid of "Glorious Industrial Revolution", Britain has imposed what called 'Imperialism' in all its colonies. As said by Postcolonial Critic Edward Said, "At some very basic level, Imperialism means thinking about, selling on, .....others",

It is to say, Colonization through imperialism has exploited the colonized Land, Natural resources as well as the cultural patterns of the people of the existed Lands. Political Theories like Marxism has attempted to analyze the socio-political scenario of the industrialized countries with the economic perspective i.e., "Capital". In this connection there has generated an urge in the late 20th century, to study the role of culture in the modern imperialistic society. As a result, Cultural Studies, Cultural Imperialism, as well as Hybridity concepts, have been cropped up to analyze the Imperialistic influence in terms of "Culture" in the post-colonized countries.

Before one takes on the perspective of "Culture", Cultural Studies of Post-Modernism, let us take a plunge into the paradigm of what the word "Culture" would mean so. Is "Culture" a living pattern of habit? Or is it a "Mental" pattern of habit needs to be examined in this article.

The spectrum of "Culture" was brought into English literature by Mathew Arnold in his famous essay, "Culture and Anarchy" (1868), he claims "The impulse of the English race towards moral development and self-conquest has nowhere so powerfully manifested itself as in Puritanism". Further, Arnold supposes, "an idea which philosophically of the greatest value and the best of the lessons for us the moderns". While T.S. Eliot, in his famous essay, "Tradition and Individual Talent", (1922), traces the fact that Tradition cannot be inherited but can be obtained with great labour, in this connection, he mentions the idea of what called "Historical Sense". In the essay, he says "Every Nation, Every ray, has not only its own creativity, but its critical mind; and is even more oblivious of the shortcomings and limitations of its critical habits".

Jawaharlal Nehru, in his "Discovery of India", 1948, writing on the topic, of the continuity of Indian Culture, quotes Max Muller." Similarly, Nehru quotes Roman Ronald "If there is one place on the face of the Earth where all the dreams of have

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found a home from the earliest days India "Of the various perspectives, being quoted above, right from Mathew Android of existence, it is of moral development, T.S. Eliot says culture is something connected to Tradition who says cultures Talent while Nehru say all the is the thought process of man; Roman Ronald says culture is something related to the dream of man his of existence and so forth. All these refrains of the noted personalities affirm that the aspect of culture pertains to the mental habit of man rather than the living patterns of life of man. This mental habit of man will be mostly confined to the fields such as education, family life, religion and art.

In the book "The technological Man, the myth and the reality by Victor .C. Ferkiss, 1969, analyzes that the man history is seen changing in response to the progress of industrial civilization, which is seen spreading everywhere across the world. In this scenario, he suggests that there undergoes union of aces and cultures into a new culture based on the new technology and industrialism. Hence this article thinks that the concept of Hybridity could not be applied to use as a weapon against the oppression of the colonizer as is suggested by Homi K.Bhaba.

I will conclude my paper with a quote of Victor C. Ferkiss-

"The idea that human culture is dependent on its technological foundations...All human societies including their economic and political structures and their intellectual cultures are dependent upon their technological foundations".

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