



BSU International Journal of Humanities and Social Science

Available Online: <http://buijhs.journals.ekb.eg/>

Online ISSN: 2314-8810 Print ISSN: 2314-8802



" Manifestations of Racial Hybridity as Shown in Robert JC Young's Criticism "

**Dr. Shaymaa Sayed Abdel Aatti,
Asmaa Maghrabi,**

Department of English Language,
Faculty of Arts,
Beni Suef University

ABSTRACT

This research paper sheds the light on the meaning of the term 'Hybridity' according to Young as shown in the OED and during the nineteenth century which is dominated by colonialism. The spread of the British imperial powers across the different countries lead to the mixing of the various races together. So, Young discusses the prominent ideas that lead to the emergence of racial hybridity such as immigration, diaspora, displacement and others. He also focuses on the debates of the nineteenth century that highlight the theme of racial hybridity in order to determine the specific race of the English nation as it consists of hybrid races. A close reading to Young's analysis to these arguments reveals themes grounded in racism and class distinction. Young in this study resists against the racist theories that are set against the colonized countries during the nineteenth century.

ARTICLE INFO

Received
2023-9-15
Accepted
2024-3-26

KEYWORDS

Young, Race,
Hybridity,
Nineteenth
century
Theories, The
English Race.

In colonial and postcolonial contexts, hybridity is a dominant ideology and a highly widespread notion; a case in this point is Robert Young's criticism

in which the theory of hybridity is considered a major characteristic of postcolonial criticism. Young draws attention to racial hybridity, he therefore, argues that "Hybridity in particular shows the connections between the racial categories of the past and contemporary cultural discourse" (*Colonial Desire* 25). He suggests that hybridity is similar to a bridge that manages to connect the present to the past; this reflects that hybridity has a history related to the racial categories which will be of a primary focus for this chapter. Hence, in order to investigate the fundamental question of racial hybridity for Young, the focus of this chapter will traverse and highlight the legacy of the usage and employment of hybridity. The different races affect each other and cannot be separated. This becomes overtly true when one country colonizes another as argued by Ashcroft and others who declare that hybridity refers to "the creation of new transcultural forms within the contact zone produced by colonization" (*Post-colonial* 108). Colonialism leads to the production of hybrid races and cultures.

Hybridity as a concept does not have a single use or concept as argued by Young who illustrates that "There is no single, or correct, concept of hybridity" (*Colonial Desire* 25). In this respect, Young begins to define hybridity and elaborates on its ambiguous various uses through tracing its origin in different fields. He points out that "Hybridity works in different ways at the same time, according to the cultural, economic, and political demands of specific situations. It involves processes of interaction that create new social spaces to which new meanings are given" (*Postcolonialism* [2003] 79). He argues that hybridity is the situation in which the mixture of the different spheres produce new products that share the characteristics of the different combinations that create it. Young shows that in Latin language

during the reign of the Romans, the term "hybrid" was first used. He further, argues that it is originated and developed from biological and botanical origins, he adds that its initial use was found in Latin language to

mean "the offspring of a tame sow and a wild boar, and hence, as the OED puts it, 'of human parents of different races, half-breed'" (*Colonial Desire* 5). This elucidates that hybridity has a biological origin during the Roman times, it is used to mean for example, a child of a Roman father and a foreign mother within the hybrid and global Roman Empire.

Moreover, Young continues that according to the OED, the word 'hybrid' is seldom used early in the seventeenth century; he adds that it is deeply inscribed in the nineteenth century to refer to a physiological phenomenon which is based on the discourses of biology. It has a limiting and complex history in nineteenth-century colonial usage. His assertion about hybridity is that "Its appearance between 1843 and 1861, therefore, marks the rise of the belief that there could be such a thing as a human hybrid" (*Colonial Desire* 5-6). This reveals the mixing of people increases during the nineteenth century. The mixing of humans becomes very quick and widespread during the expansion of the British imperial policies during the nineteenth century.

The colonial desire during the nineteenth century is sexual as observed by Young, who notes the fundamental heterosexuality which is attached to hybridity. He suggests that this sexual desire leads to the formation of hybrid and miscegenated races. He believes that:

as in that paradigm of respectability, marriage, economic and sexual exchange were intimately bound up, coupled with each other, from the very first. The history of the meanings of the word 'commerce' includes the exchange both of merchandise and of bodies in sexual intercourse. It was therefore wholly appropriate that sexual exchange and its miscegenated product, which captures the violent antagonistic power relations of sexual and cultural diffusion, should become the dominant paradigm through which the passionate economic and political trafficking of colonialism was conceived. (*Colonial Desire* 172)

As shown by Young, sexuality and biological hybridity are a major reason that

lies beyond colonialism and the contact between the east and the west.

Young relates the definition of hybridity in the OED to some used terms including "intermediate races" or "mixed." (*Colonial Desire* 5-6). David Goodman Croly argues that "It is clear that no race can long endure without a commingling of its blood with that of other races. The condition of all human progress is miscegenation" (16). Accordingly, this kind of interbreeding among the people or the interracial marriage is known as miscegenation. It is also asserted that 'miscegenation' has its origin in the mid nineteenth century, Young shows that the term "miscegenation was invented in 1864" (*Colonial Desire* 8). It is taken from two Latin terms: (miscere) which means "to mix" and (Genus) to mean "race" (Croly ii). Hence, hybridity during the nineteenth century is related to this meaning of racial marriage as Young emphasized. There are various influential figures who maintain the miscegenation of diverse races in England during the Victorian period including Robert Knox who asserts the reality that in his native country, Britain, during the nineteenth century with the beginning of colonialism and the spread of the British army in the colonized countries, there is an "admixture of race[s] by intermarriage" (13).

By examining nineteenth century literary works, it is found that the dominant motive beyond many novels is concerning with the features of interracial marriage. These works include Conrad's *Almayer's Folly* in which the main character, Nina, is analyzed as an example of racial hybridity, she has a mixed heritage as a result of being the offspring of an interracial marriage. Her father is a white European man while her mother is from Asia, who insists to make Nina marry an Asian man as she has no trust in the Whites. Another example in the mid nineteenth century is *Jane Eyre* (1847) in which the author represents the hybridity of humans during the Victorian period through Rochester's wife, Bertha Mason who is an offspring of mixed races. It is illustrated that "Edward Fairfax Rochester, of Thornfield Hall, in the

country of —, and of Ferndean Manor, in —shire, England, was married to my sister, Bertha Antoinetta Mason, daughter of Jonas Mason, merchant, and of Antoinetta, his wife, a Creole" (Brontë). Hence, Bertha has a creole origin, which reveals that she is impure English. In this way, these mixed, nineteenth and early twentieth century fictional figures reveal the existence and formation of hybridity of human beings among the different races as argued earlier. Young defines hybridity in terms of biology which is the marriage between the people as explicated in its meaning in Latin language and its use in nineteenth century.

Young explains that race and ethnicity are used interchangeably, but what can be noted in the difference between them is that race is usually related to the body and the biological or physical characteristics such as the skin color or the eye and hair colors. On the other hand, ethnicity is culturally constructed, it is related to a group of people who have the same cultural background such as the religion, values, traditions, beliefs and in particular language ("Ethnicity" 155-157). Moreover, in *The Idea of English Ethnicity*, he asserts the same difference and states that "The simple difference between race and ethnicity is that if race emphasizes nature rather than nurture, ethnicity emphasizes nurture rather than nature" (x). This indicates that ethnicity is related to what can be acquired from the society around us such as language, traditions and others; whereas race is what is related to the natural elements that cannot be acquired, for example, the physical features. Young also elucidates that race in the past did not only depend on the new science of biology such as these days, but it included other cultural elements. This is a main reason that makes the two words are used interchangeably (xi). Hence, this chapter here as elucidated above, is mainly focused on the idea of hybrid races and their interaction as Young explores that the legacy of racial hybridity and its uses can be better understood through the debates that emerge during the nineteenth century.

In this respect, Young goes on to discuss the intermixture of races

within his nation. He states that English identity is constantly identified as being multifarious and not stable, he writes that "For the past few centuries Englishness has often been constructed as a heterogeneous, conflictual composite of contrary elements, an identity which is not identical with itself" (*Colonial Desire* 3). Englishness for him is not pure as it includes various elements from other identities within its identity. In the same vein, Stuart Hall expresses that the English identity is unstable, he points out that the composition of these identities "is only through the relation to the Other" (4). This reveals that the English identity is not fixed or pure since it includes the other within itself, which is the mixing of the members of the binary opposition (Self/ Other); this mixture results in hybrid identities. Usually, the hybrid identities have double consciousness as represented by W. E. B. Du Bois who suggests that the mixed identity has "two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body" (xiii). This means that the mixed soul is found in one body that cannot be separated and this is the basis of racial hybridity.

As shown, Young's idea of the mixed identity of the English people is based on his assertion that the English identity is "divided within itself," this division enables "it to be variously and counteractively constructed" (*Colonial Desire* 3). The English identity is constructed on hybrid origins through the merging of different nations and identities. This indicates that hybridity can be understood to mean an individual who possesses two or more racial identities. A good case of the mixed identity is Derek Walcott, a West Indian poet who has a merged heritage of African and English identities at the same time. This mixed origin is completely obvious in his poem, *A Far Cry from Africa*, he expresses his mixed origin and writes that:

I who am poisoned with the blood of both,
Where shall I turn, divided to the vein?
I who have cursed
.....

Between this Africa and the English tongue I love? (18)

These lines indicate his double identity. It is difficult for him as shown in the above lines to choose between his ancestral roots in Africa and England. His fragmented identity prevents him from favoring one race over the other.

As being explicated, Young employs hybridity and represents racial hybridity through the hybrid identity and the common roots of the different races of the English people. He explores the levels through which the English identity is created. Therefore, he clarifies the hybrid heritage of the English people which is formed over time through the interaction of the different races from different countries across the world as exemplified in the following quotation:

With each passing decade London has been ever more successful in living up to its officially proclaimed heterogeneous identity, so that now, turning back towards the river and looking down at the park laid out below you, . . . you could scarcely imagine a more varied mingling of peoples, whose ancestors hark back to the Caribbean and Africa, India, Pakistan, Bangladesh, China, Tibet, Afghanistan, Somalia, the Balkans, mixed and merged with others whose predecessors turned up in the British Isles as Angles, Celts, Danes, Dutch, Irish, Jews, Normans, Norsemen, Saxons, Vikings. . . . The cleavage of East and West in that bronze strip on the hill has gradually been subsumed into a city that, with the potent attraction of economic power exerting the magnetic field of force of the North over the South, has drawn the far-off peripheries into the center. (*Colonial Desire* 1-2)

Young glosses that the people in London have heterogeneous identity as the tribes who invade it during the ancient times such as the Normans, Celts, Saxons and others who become the ancestors of the British Isles merged with those who become now the Africans, Indians, and most of the African and Asian countries.

Young furthermore, adds that even the Anglo-Saxons who are among

the first tribes who invade Britain and are considered the predecessors of Britain, are composed of hybrid identities and races. That is why in *Colonial Desire: Hybridity in Theory, Culture and Race*, he cites Carl Vogt's statement of 1863 that "the Anglo-Saxon race is itself a mongrel race, produced by Celts, Saxons, Normans and Danes . . ." (16). This shows that they have dual identities. Hence, the English identity is produced by various races, this is what he called "a raceless chaos" (16) which is a form of hybridity that means that the English race consists of multiple races without any fixed type. For Young, the term 'raceless chaos' refers to the hybrid races that present no fixed character.

Coming and going from one country to another in Britain and other countries, leads to a varied mingling of people from different races. Therefore, colonialism can be a reason for immigration which facilitates new movements of the people around the world. In addition, it destroys the distance between the colonial powers and their extended colonies, as the indigenous people become excluded and disenfranchised from their own rights in their local country under the rule of the colonizers. This makes the colonized leave their countries and immigrate to the developed ones. The immigrants have to deal with the hegemonic colonizers that they confront. However, in both cases, the immigrants become trapped between two races that cause them to be merged racial identities. In this respect, Young notes that both emigration and immigration are a main reason for the mixing of identities, he states that "as a result of mass emigration and immigration around the world . . . people . . . found themselves living side by side" (*Empire* 162). Because of moving across the countries, the immigrant people of the different races find themselves live with each other and this results in the formation of the hybrid races.

Young argues that "issues of race go hand in hand together with immigration" (*Idea of English* 29). Young's analytical focus on immigration explains its role in creating the hybrid races and identities around the world.

Hence, the immigrants lead to the blending of diverse racial characters across countries. Various critics of poststructuralism are from foreign families as they immigrate to Algeria and settle there. This marks the emergence of miscegenation between their families and the Algerians so, they have hybrid identities. It is clarified that:

Some of them, such as Althusser, were pieds-noirs, as was Camus, coming from the mixed communities of poor whites who had migrated from the most impoverished areas of the Mediterranean basin; Althusser's family had been deported to Algeria, along with thousands of others, as a consequence of the Franco-Prussian war, and the annexation of Alsace-Lorraine by Germany in 1871. Others, such as Derrida and Cixous, came from the so-called indigenous Jewish community originally expelled with the Moors from Spain by Ferdinand and Isabella in the fifteenth century (Laloum and Allouche, 1992; Wood, 1998). (Young, "Deconstruction" 191)

All of these critics are improper Algerians because of their emigration that causes them to be involved in two races. They leave their indigenous lands and live in Algeria that is why they have racial hybrid identities.

In the same vein of Young's depiction of racial hybridity within the English nation, Ford Madox Ford shows that England is a colonial power that consists of multiple different races. Therefore, he describes the English race and declares that "We are not Teutons; we are not Latins; we are not Celts or Anglo-Saxons in the sense of being descendants of Jutes or Angles. We are all passengers together . . ." (43). This illustrates that the English race is composed of not only one race such as the Celts or the Anglo-Saxons, but of different origins. So, Young elucidates that the English people "thought of themselves as a mix of Celts, Vikings, Angles, Saxons, Jutes and others" (*Idea of English* 16). The English people may be inauthentic Englishmen, which means that they are English only in spirit not body; however, they express that they are

English. Being English is a global identity to which other people are ascribed as explicated by Young that "The Englishman is no longer the man from England. The word becomes a more general" (119). He also adds that ". . . being English is something that you do not have to be born into but you can become. . . . The Norman invasion showed that being English is something that you can 'put on': it is a perpetual process of becoming. . . . Being English was always about being out of place, about displacement from an earlier point of origin - . . ." (19). Thus, the term 'English' for him does not have geographical borders as it involves hybrid identities within it. He argues that the Norman invasion is an example of those people who do not have the English origin, but they are attributed as having the English identity as they live in England and become the predecessors of the English people.

In this regard, Gilroy elucidates that there is no existence for purity; thus, he indicates that "Whether the process of mixture is presented as fatal or redemptive, we must be prepared to give up the illusion that cultural and ethnic purity has ever existed . . ." (250-251). The mutuality among the various cultures makes it impossible to find an ethnic or cultural purity. Thus, the notion of a fixed English identity as shown is doubtless. Ford asserts the hybrid races of the Englishman; he states that England consists of an "odd mixture of every kind of foreigner" (xii). This mixing of races in England is the reason that makes Young criticize the purity of the English identity and indicate that those who claim racial purity will be shocked if they read the books of the English history as they reflect the English mixed race and show the extent to which England has foreign hands from multiple countries who live in its land. This criticism is brilliant through his expression that "Those who pride themselves on the unsullied racial purity and invincible character of the Conventional Briton, will receive a severe shock on reading De Foe's True-blooded Englishman, or, indeed, on becoming acquainted with the history of England" (*Idea of English* 177). This asserts the idea that the different races of the English people contribute to the composition of their hybrid identities.

In the light of the discussion of the English identity and the hybrid races, Ford asserts that the Englishman is a kind of “composite photograph” (43). He moreover, declares that England consists of a mixture of “people so mixed that there is hardly a man who can point to . . . purely English blood” (44). Accordingly, Young illustrates that an example of what has its effect on the hybrid English identity, is the relation of England to Ireland after the Act of Union of 1800. The Irish become an integral part of the English land; therefore, they have the same race and even place as shown by Young who states that "The English began to remake themselves to include the Irish" (*Idea of English* 107). Thus, England as mentioned earlier, becomes a place of diverse identities, instead of including only those who have the identity of the English origin. The English identity includes the people of Scotland, Wales and Ireland, this leads to the expansion of the English empire to be known as Great Britain.

Based on the above argument, it is illustrated that Young elucidates that the English identity cannot be pure whether racially or culturally. Hence, Young's analysis of the English identity is similar to Bhabha's opinion which indicates that “the very idea of a pure . . . national identity can only be achieved through the death, literal and figurative, of the complex interweavings of history, and the culturally contingent borderlines of modern nationhood” (7). This indicates that the purity of the national identity of the English people cannot be achieved. Young's idea that the English mixed identity is composed as a result of the hybrid history among the various different nations, is also explained by other critics including an English writer who argues that:

Our history has been largely wrought for us by men who have come in from without, sometimes as conquerors, sometimes as the opposite of conquerors; but in whatever character they came, they had to put on the character of Englishmen, and to make their work an English work. From whatever had they came, on whatever mission they came, as

statesmen they were English. (Freeman)

This assures Young's idea that the English identity mixed with other nations and all of them are known as Englishmen. Young observes that the existence of hybridity in their blood turns the English into multicultural identities, he glosses that "Arguably, multicultural identity is more relevant to England" ("Ethnicity" 162). These multicultural identities emerge because of the mutuality among the people from the different races.

During the nineteenth century, Britain takes the ancient Roman and Greek empires as a colonial model as both of them expand their empires and this is the major aim of Britain during this period. A prominent effect of colonialism is seen through the idea of hybridity and its different dimensions. In the Greek and Roman empires, the local people of the colonized countries were incorporated into the imperial system, so, too, within the modern empire of Britain, the indigenous people participated in the colonial rule in ways that give this rule a hybrid form. That is why colonialism is considered a major reason for the hybrid races and nations.

The colonized lands learn what the colonial missionaries and government bring of new rules, regulations and religion to them, they also merge these rules with their own. The British colonial empire is itself a multiracial place as mentioned above. Therefore, its merging with other nations during the nineteenth century, highlights the theory of hybridity at that time. Thus, this global and hybrid system motivates the intellectuals and historians to give attention to the heritage of the hybrid races. This is the primary reason beyond the emergence of multiple arguments that skirt around the mixed races and identities during that time in order to recognize the origin of these hybrid races. Hybridity is also employed by Young through tracing the arguments that discuss the mixing of races. That is why in his criticism, he concerns with the formation of the English racial identity during the nineteenth century as it was a time of the increasing of restrictive and rigid theories of the

English race.

Young begins to trace some debates that focus on racial hybridity in England. These debates try as possible to examine the specific origin of the various English races. He explains that the main discourse of the heterogeneous English identity during the eighteenth century till the early nineteenth century, is that the population of England is primarily composed of the German Saxons who are the major origin of the English races. These German tribes migrated to Britain during the middle ages around the fourth century AD in the post Roman period. That is why he cites the works of multiple writers who emphasize the same idea and whose writings are of primary attention during this time, for instance, he mentions that "Dr Johnson's Dictionary of 1755 had included a chart showing the derivation of English from 'Gothick or Teutonic': it was well known therefore that English and German shared a common 'origin' " (*Idea of English* 24). They come not to invade Britain but to settle there, this leads to the composition of the mixed races in England. Among these various writers that support the same idea as Young states, are Horne Tooke, George Orwell and Herbert Spencer.

This argument is followed by many debates and challenges to Saxonism as an origin of the English race. These challenges focus on the juxtaposition to the Celtic race. They show that the origin of the English race returns back to the Celts Young reveals that the idea of the Celt is "really an eighteenth century invention, created . . . by philologists and then deployed in order alternately to contest and to counter the power of the ideology of Saxonism" (*Idea of English* 108). An example of those who elucidate the Celtic origin of the English identity during the nineteenth century is Luke Owen Pike's *The English and their Origin* (1866), he observes that the English heritage is "more Celtic than Teutonic" (qtd. in Kennaway 236). Another argument that pay attention to the origin of the English race and its composition during that time is the philological argument.

The philologists of the nineteenth century develop the idea that the common origins of the racial intermixtures can be determined through the families of languages. These philologists as emphasized by Young, include Renan, Baron Bunsen, Bopp and Müller (Idea of English 59). Young indicates that this ideology is denied by others including Ferdinand de Saussure, a major linguist during this period, who declares that there is no relation between the language and the determination of the origin of the hybrid races. As being a Swiss citizen whose country involves mixed linguistic idioms, he has some reasons for his denial of the link between the language and the origins or nationalities of the people. He elucidates that:

It would be wrong to assume that a common language implies consanguinity, that a family of languages matches an anthropological family. The facts are not so simple. There is, for instance, a Germanic race with distinct anthropological characteristics: blond hair, elongated cranium, high stature, etc.; the Scandinavian is its most perfect example. Still, not all populations who speak Germanic languages fit description . . . Consanguinity and linguistic community apparently have no necessary connection and we cannot draw conclusions from one and apply them to another. (qtd. in Young, "Race and Language" 65-66)

This reveals that according to Saussure, the races cannot be identified through the genealogy of languages. There are some people who speak the same language, but they do not belong to the same race and have different physical characteristics. On the other hand, some people may have the same physical appearance; however, they speak different languages. Thus, there is no relation between the families of languages and the determination of race. Young points out that the debates and theories related to the race in the nineteenth century are an ambiguous and contested terrain as the origin of the English nation is indefinite. This ambiguity is obvious through the above mentioned contrary theories. Young's examination of the various debates related to the texts of racial theory, concludes that "we find that they are in

fact contradictory, disruptive and already deconstructed" (*Colonial Desire* 25).

Thus, Young glosses that the Victorian biological sciences leave behind them a lasting legacy of the constructing of the English race. These debates are made in order to examine the human physical differences. Through these differences, they can differentiate the hybrid races within the English community and determine their origin. Young begins to investigate the biological theories of the nineteenth century that are developed by the medical scientists and the academic anthropologists. The motive reason beyond these theories, is to illustrate the origin of their mixed race. He shows that the physical appearance is seen by the Victorians as an indication of race and elucidates that the scientists and anatomists do not fail to display their prejudices against the colonized people as they do not achieve equality in showing the physical differences among the different races. They believe that the physical characteristics of the English people or the Europeans allow them to be the super comparing to the other races.

Based on this argument, Young examines that much of the focus of nineteenth century biological theories is over the question of whether human beings comprise a single species or multiple species. He notes the different uses of hybridity in terms of biological species and explains that the hierarchy of races results in two main scientific categories that devolve on the meaning of hybridity. He clarifies that "The major topic of dispute was between the idea that all humans were one species (monogenesis), which correlated with the biblical account, and what was regarded as the progressive, scientific position that the different human races were in fact different species (polygenesis)" (*Empire* 48). Thus, according to Young, the first opinion argues that all people have only one origin. Whereas, the second argument believes that the difference of the physical characteristics among the different races indicates the difference of origins or species. The conflict during the

Victorian age is over these two mentioned concepts that have different uses as Young explains. This argument is notably to the discourses and ideologies of racism as it is based on inequality between the colonizers and the colonized. It further, reveals the extent to which the hybrid heritage of the English population is pivotal in exposing the exploitation of races and the inequality among them as depicted in the Victorian age during the nineteenth century.

As Young explicates, the monogenists are those who argue against the slavery of the colonized nations; in addition, they have the same opinion of the Bible that indicates that all people have one origin. An example of the monogenists as argued by Young is J. C. Prichard who does not suggest that the different races are different species; simply, he believes in the single origin of the different races. All races for him, are equal and all the tribes that inhabit the earth from its origin till now are derived from only one type (*Colonial Desire* 63). Thus, the monogenists suggest that all people descend from a single species. On the other hand, the polygenists are supporters of slavery who believe that the different races mean that people are different and have different origins. They also insist that the blacks are inferior species compared to the whites. Furthermore, they are against the Bible as shown by Young that "polygenism clearly went against the Biblical account of the descent of all mankind from Adam and Eve" (8). They propose that human beings descend from multiple origins.

According to Young, there is a positive as well as a negative feature to racial hybridity. In *Postcolonialism: An Historical Introduction*, he argues that as a result of the communication and the interaction among the people of the different races during the colonial period, postcolonialism "is always concerned with the positive and the negative effects of the mixing of peoples and cultures" (69). Further, he indicates that racial hybridity "accords with the consistent tendency . . . for the positive to inter-mingle with the negative, growth with degeneration, life with death" (*Colonial Desire* 108). Thus, this

represents that hybridity is a shifting process in his criticism as he shows. It has a positive aspect as well as it becomes a derogatory term which is widely used in the Eurocentric description of racial roots and divisions (Smith 250; Young, *Colonial Desire* 6). Both of Young and Andrew Smith elucidate that racial hybridity has negative and positive characteristics. In this regard, the mutuality among the different races can be a deconstructive as well as a productive tool as what is shown through the arguments among the anthropologists during the Victorian age.

In order to illustrate the above idea of the negative and positive aspect of hybridity, Young clarifies that this debate is over whether the mixing of the individuals within the different races fertile or degenerate. He observes that there are double "debates about theories of race in the nineteenth century, by settling on the possibility or impossibility of hybridity, focused explicitly on the issue of sexuality and the issue of sexual unions between whites and blacks. Theories of race were thus also covert theories of desire" (*Colonial Desire* 8). He explains that there is an opinion that shows that the mixing between the whites and the blacks is possible which means fertile and can generate other races; this is considered a positive feature of racial hybridity. Whereas the second opinion argues that the mixing between the whites and the blacks is impossible and will be infertile. This second opinion is a negative element of the mixing of the different races as it causes an extinction of the races.

Young notes that the question of the fertility or infertility of the hybrid races is crucial to the Victorian theories of polygenism and monogenism. Thereby, he traces their opinions about the fertility and degeneration of the various hybrid races. The polygenists as Young observes, argue that the successive generations of the mixed race will progressively extinct and will be less fertile. A central example of this principle of the union between the different species that will be infertile as the polygenists argue, is "The mule,

the product of a horse and a donkey" (Young, *Idea of English* 90). Young reveals that according to polygenism, the hybrid people from one origin will be fertile while others of different species do not breed through generation as suggested by the anthropologists during the Victorian time (90-92). The result of this argument illustrates that the product of the hybrid unions between for example the Africans and the Europeans will be infertile as the polygenists believe that the Africans have a different origin than the Europeans.

The polygenists as examined by Young, use their scientific research as a justification for the continuing practice of slavery and the supremacy of the Europeans over the other races; further, they began during the Victorian time to put the human race in a proper context. They believe in the inherent superiority of the European race that is universally rejected. An explanation of the belief of the polygenists and their belief of the infertility that results from the merging of the different races is supported and explained here in the following quotation:

There is also that danger in the mixture of races, . . . and the fact is that if distant races are mixed, the fertility is very low, as one sees with the white and the negro [sic]; a negro woman very rarely conceives from a white man. If she does, a mulatto is the result and he is apt to be a bad character. The Malays are a very distinct race, very remote from the white man, and the mixture of Malay and white is as a rule bad. (Nietzsche Jung)

Jung explains that the offspring of a mixture of the whites and the blacks will be infertile because their parents are not from the same species. If they are mixed, they will produce a mulatto, a bad character that will be extinct throughout the time. This is an example of the same point that Young observes from the theories of racial hybridity during the nineteenth century.

In the same vein, there is an experiment that shows the infertility of the mixing of the different races and the fertility of the proximate races. This

experiment is evoked by the French pioneer anthropologist W. F. Edwards and his major book, *Des Caractères Physiologiques Des Races Humaines*. His focus is on the racial composition. The anthropologist Paul Broca declares that Edwards is the first author who formulates the idea of race. Edwards traces the racial genealogy of Europe and explains that it is made up of a collection of races that invaded the Europeans. He therefore, cites an experiment of Jean-Antoine Colladon, a Swiss scientist who searches in the theory of hybridity. This experiment consists of a mixture of white and grey mice, the product of this merging is a grey or white mouse. On the basis of this argument, Edwards claims that there are two types of hybridity: the first one is the hybridity of the distant races (for instance the mixing of the blacks and the whites) in which the hybrid product dies out or degenerates. While the second is the hybridity of the proximate races (for instance hybridity of the white and grey), the product is grey or white, which means that the hybrid product of the European races with each other will be fertile and the children preserve the same characteristics of the parental races. This thought marks the heritage of hybridity and becomes the dominant anthropological theory during the nineteenth century (Young, *Idea of English* 88-92). Hence, examining polygenism shows that the fertility of the offspring relies on whether interbreeding involves spouses of distant or proximate species.

Based on this experiment, it is shown that the existence of the hybrid offspring provides these above mentioned assumptions in polygenic theory. They assume that more distant groups are much more likely to be infertile than the proximate ones. Therefore, they indicate that races are composed of different species. This is the contrary idea of the views of the monogenists. Young explicates that Robert Knox is one of the major polygenists during the nineteenth century. Further, he is a pioneer figure in the debates that skirt around the English race diversity. He rejects Prichard's view that human beings consist of only one species. Therefore, he differentiates the super from the marginalized and inferior races through physiognomy or the physical

characteristics such as the skin color, the skull size, the hair type, or the eye color and so on. He explicates that the ideal characteristics are attributed to the Europeans while the inferior qualities of human bodies can be used to ascribe the blacks (*Colonial Desire* 75, 90).

In reading *The Races of Men: Philosophical Inquiry into the Influence of Race over the Destinies of Nations*, Knox affirms the relation of the body appearance to races and clarifies that the various races of human beings are classified according to the shared physical characteristics. So, according to him, the whites should not be mixed with the black people as their pure characteristics will be deteriorated by this mixing. He clarifies that mixing the whites with the blacks is a kind of “a degradation of humanity and . . . was rejected by nature” (497). He believes that the Europeans have pure characteristics that will be degenerated and deteriorated by their union with the black races. This marks the marginalization of the people of the third world. His theory is of a primary importance for anthropology so, Knox is considered a major founder of racism in Britain during the nineteenth century.

Young begins to discuss the link between the ideas of mongrelity and hybridity which reflects the existence of multiple different human species during the Victorian period. Although they are used interchangeably, he notes the difference between them in their usage. In *Colonial Desire: Hybridity in Theory, Culture and Race*, he invokes Thomas Henry Huxley's *On Our Knowledge of the Causes of the Phenomena of Organic Nature* (1863), in which he differentiates between the two terms "hybrid" and "mongrel." He glosses that:

there is a great difference between ‘mongrels,’ which are crosses between distinct races, and ‘hybrids,’ which are crosses between distinct species. The mongrels are, so far as we know, fertile with one another. But between species, in many cases, you cannot succeed in obtaining even the first cross; at any rate it is quite certain that the

hybrids are often absolutely infertile one with another. (9)

Huxley manages to illustrate the difference between the use of 'hybridity' and 'mongrelity.' 'Mongrel' means the offspring of different races. It is used to mean the fertility of the mixing of races. While 'hybrids' means the mixing of different species which cannot be fertile.

Yet, Young by contrast to the views of the polygenists, redefines the different races that have different physical characteristics as being varieties or subgroups that belong to only one species. His point of view in terms of the concept of racial hybridity supports the monogenist theory which approves the biblical view that the different human races descend from a single species and have only one origin which is Adam and Eve (*Colonial Desire* 9). This sets him in an opposition to the theory of polygenism which as elucidated, assumes that amalgamation with the black races degenerates the pure white race and debases their cultures. A major particular aspect that results from this brief overview of the colonialist ideas around hybridity, is how the mixing of the different races was considered in a negative way besides the danger of the mixed races that the theorists assume.

The prominent aim of colonialism is to expand a place for the European nations in the non-European lands and to assert their superiority through merging themselves with the indigenous people in the name of civilizing them. Young's analysis of the nineteenth century debates and the historical usages of hybridity, reveals that hybridity discourse and its legacy stem from racism that is used as a means of discriminatory practices and alienating the colonized peoples. Fanon is a psychiatrist and a postcolonial writer, in his major work: *The Wretched of the Earth* and in particular in chapter entitled "Colonial War and Mental Disorders," he argues that the effects of the colonial rule results through the emergence of mutuality between the colonizers and the colonized. He discusses the influence that both of them have on the other. Furthermore, he uses violence, harsh words that belittle the centrality of the western culture.

The mutuality between them clarifies the extent to which the relation between them is based on racism and exploitation. He observes that “Europe's well-being and progress were built with the sweat and corpses of blacks, Arabs, Indians, and Asians” (86). This indicates that the progress and the success to which the Europeans reach in all fields are based on the disdain and the marginalization of the colonized people.

The influence and the domination of the imperial power is widely obvious through Young's representation of the hierarchy of races and the different uses that discuss the hybrid races. Young observes that these arguments lead to the emergence of the racist theories that give attention to the multiracial society of England. He further, observes that the “race is a social construction. It is also generally accepted that race has been constructed along an oppressive axis” (“Linguistic Turn” 334). Race as observed is constructed on all means of hierarchy and oppression. Thus, the result of this construction is that the history of the hybrid races is a promoter of patriarchy and racism as it marks the emergence of higher and lower races in society. The existence of these mentioned theories that investigate the question of the hybrid races of the English population is considered the main basis of oppression and the exploitation of the other races. Thereby, in *Empire, Colony, Postcolony*, Young illustrates that:

In the course of the eighteenth century, as trading and colonizing Europeans encountered many different peoples around the world, anatomists began to devote more and more attention to the topic of “comparative anatomy,” that is, analysis of the physical anatomical difference between different peoples. While some anthropologists studied human diversity from the point of view of the variety of languages spoken, anatomists developed a classification system of the races of the world according to the characteristics of their bodies. . . . As a result, races were not only classified on the basis of physical traits, but also put in a hierarchy . . . So, broadly, the European was at the top

of the hierarchy, Arabs, Indians, and Chinese somewhere lower down, Africans lower down still, and Australian aboriginals at the bottom.
(47)

The biological theories related to the composition of the hybrid English race, indicate the hierarchy upon which the other races are built. This is apparent through the anthropologists, anatomists and scientists who concern with the study of the hybrid nature of the English people. The anatomists prove the racial distinction and racial abilities by developing a classification system in order to distinguish the races of the world according to the skull size, the hair color or other features of the physical appearance; in addition, claiming the supremacy of the English and the inability of the others as claimed by Knox. These theories that examine the mixed races give the allowance and the freedom to the Europeans to rule and exploit the non-Europeans. This represents the emergence of the super and the inferior races.

In doing so, this thought has taken a stage towards the foundation of binary opposition, which is recognized as a characteristic feature of Modernism. Edward Said widely discusses the idea of the formation and the representation of the Orient and Oriental discourses by the Occidents; these discourses involve a civilized and super European (self) and so-called inferior East (other). This binarism that results from the merging of the colonizers and the colonized, has two elements, usually the first element has the supremacy, sovereignty and control over the second; for example, man/woman, rich/poor, self/other, colonizer/colonized, white/black, light/dark, European/non-European...etc. The basis of binary oppositions is to exclude the second element, such as the poor or the blacks (1-7). Thus, the mutuality among the colonizers and the colonized is a part and parcel of the current ideology in certain social and political spheres in which the first terms in the pairs of opposites have the supremacy and power.

In such relation that Said represents, the second element cannot

represent itself; therefore, it is usually ill represented by the first. The representation of the second element in these binaries by the first conveys the cultural conflict between the colonial centers and postcolonial margins. This is a result of the cultural diversity that occurs through the colonial encounter which leads to the oppression and the exploitation of the colonized people. So, hybridity as emphasized by Young is widely linked to racism and the hierarchy of the races over time as what is represented by the anatomists and the anthropologists in their arguments that focus on the heritage of the hybrid English races and the other inferior races.

The manifestation of racism that is found in science during the Victorian age, is reflected in literature. Racism emerges through the merging of the different races; this is clearly obvious in some literary works for instance, the writings of Philip Meadows Taylor that include *Seeta* (1880) and *Ralph Darnell* (1897) in which Taylor represents the combination and the interracial union. Both of these literary works include marriages between a British man and an Indian woman; this marriage ends in tragedy. These novels involve the British disdain for the Indians or Others and their cultural practices; this is a form of exploitation that results from the merging of high and low cultures.

Summing up, this chapter explains that Young explicates hybridity and its origin as a term in Latin language. The history of racial hybridity is explained through some criteria: first, the construction of the hybrid English identity that explains that being an Englishman is characterized through an open structure of inclusion rather than exclusion so, the English people are described as having global identities. Second, immigration that acts at the political level around the globe, contributes to the creation of the hybrid English identity. Third, during the Victorian period, scientific accounts begin to give attention to racial theory and how race is constructed. Young discusses the development of the Victorian debates that examine amalgamation based

on human species, fertility, infertility, and physiognomy. Young concludes that these theories of the nineteenth century anthropologists and scientists are a main reason beyond racism and patriarchy in society as they differentiate the people from each other and create super and inferior races through their arguments.

Works Cited

- Ashcroft, Bill, et al. *Post-colonial studies: The key concepts*, 2nd ed., Routledge, 2007.
- Bhabha, Homi K. *The Location of Culture*, Routledge, 2004.
- Brontë, Charlotte. *Jane Eyre*. 2nd ed., HarperCollins e-books, 2011.
- Conrad, Joseph. *Almayer's Folly: A Story of an Eastern River*. Vol. 2, Cambridge UP, 1994.
- Croly, David Goodman. *Miscegenation: The Theory of the Blending of the Races, Applied to the American White Man and Negro*. H. Dexter, Hamilton & Company, 1864.
- Du Bois, W. E. B. *The Souls of Black Folks*. Edited by Brent Hayes Edwards, Oxford UP, 2007.
- Fanon, Frantz. *The Wretched of the Earth*, translated by Richard Philcox, Grove press, 1963.
- Ford, Ford Madox. *The spirit of the people: An Analysis of the English Mind*. Alston Rivers, 1907.
- Freeman, E.A. *William the Conqueror*. Perkins Book Company, 2015.
- Gilroy, Paul. *Between Camps: Nations, Cultures and the Allure of Race*. Penguin, 2000.
- Hall, Stuart. "Who Needs 'Identity'." Introduction. *Questions of Cultural Identity*, edited by Stuart Hall and Paul Du Gay, London, Sage, 1996.
- Jung, C.G. *Nietzsche's Zarathustra: notes of the Seminar Given in 1934–1939*. Edited by James L. Jarrett, vol. 2, Routledge, 2014.
- Kennaway, James. "Celts under the Knife: Surgical Fortitude, Racial Theory and the British Army, 1800-1914." *Cultural and Social History: The Journal of the Social History Society*, vol. 17, no. 2, Routledge, 2020,

Pp. 226-244.

Knox, Robert. *The Races of Men: Philosophical Inquiry into the Influence of Race over the Destinies of Nations*. Henry Renshaw, 1862.

Said, Edward W. *Orientalism*. Penguin Classics, 2003.

Smith, Andrew. "Migrancy, Hybridity, and Postcolonial Literary Studies." *The Cambridge Companion to Postcolonial Literary Studies*, edited by Neil Lazarus, Cambridge UP, 2012, pp. 241- 261.

Taylor, Meadows. Seeta. K. Paul, Trench and Company, 1880.

---. Ralph Darnell. Kegan Paul, Trench, Trübner & Company, 1897.

Walcott, Derek. "A Far Cry from Africa." *Collected Poems: 1948-1984*, 6th ed., Noonday Press, 1992, p. 18.

Young, Robert JC. *Colonial Desire: Hybridity in Theory, Culture and Race*. 2nd ed., Routledge, 2005.

---. *Postcolonialism: A Very Short Introduction*. 1st ed., Oxford UP, 2003.

---. *Postcolonialism: A Very Short Introduction*. 2nd ed., Oxford UP, 2020.

---. *The Idea of English Ethnicity*. Blackwell Manifestos, 2008.

---. *Postcolonialism: An Historical Introduction*. John Wiley & Sons, 2016.

---. *Empire, Colony, Postcolony*. John Wiley & Sons, 2015.

---. "Ethnicity as Otherness in British Identity Politics." *Beyond Dichotomies: Histories, Identities, Cultures, and the Challenges of Globalization*, edited by Elisabeth Mudimbe-Boyi, 2002, p. 162.

---. "The Linguistic Turn, Materialism and Race: Toward an Aesthetics of Crisis." *Callaloo*, Vol. 24, No. 1, The Johns Hopkins UP, 2001, Pp. 334-345.

---. "Race and Language in the Two Saussures." *Philosophies of Race and Ethnicity*, edited by Peter Osborne and Stella Sandford, Continuum, 2002, Pp. 63-78.

---. "Deconstruction and the Postcolonial." *Deconstructions: A User's Guide*, edited by Nicholas Royle, Macmillan Press, 2000, Pp. 187-210.

