A situated cosmopolitanism

By Amin Husain

Turquoise


Gita Hasan has changed the site radically by using the important and conditional status of all other humans, but the changes have not been least through her grasp of the site of the human in the world. In other contexts, Husain says, there has been a change that has made itself clear either as a fantasy element in some world - the world of the woman, man, and child - who remains strongly attached to a site of the real and is a part of the world of the real. The experience of the human in the world is recognized in the world of the real, the world of the man, the world of the child, and the world of the woman.

Hasan does not conform to the stereotype of the visible and pliable Muslim woman in Britain: people like Rabeia or Khwaja who live a cosmopolitan lifestyle. Hasan's stories are deeply rooted in an ethos that can only be termed 'Islamic'. However, this is a cultural ethos—sharing nothing with Islamic fundamentalism except recognition of the links that exist between Muslim peoples around the world. While Islamic fundamentalism reduces these links to basically one reading of one book, Hasan's Islamic ethos expands it to the multifaceted play of culture, literature, art, politics and personal experiences.