

I. Cultural Hybridity in *The Three Mistakes of My Life*

The present research is focused on Chetan Bhagat's novel, *The Three Mistakes of My Life*. The researcher explores cultural hybridity in the chosen text. The term 'hybridity' refers to creation of new-trans-cultural forms within the contact zone produced by colonization. Hybridity implies in horticulture that refers to the cross breeding of two spices by grafting or cross-pollination to form a 'third' spices. It incorporates many forms linguistic, cultural, racial, political or social etc. The novel *The Three Mistakes of My Life* contains plenty of the elements of culture, multiculturalism, globalization, race, cricket, match, business, politics, racial, conflict and its harmony etc.

The present study especially focuses on the issues of cultural hybridity that brings the existential crisis and alienation in the life of the protagonist Govind. Due to his first carelessness he committed three mistakes. Due to his first carelessness he got unsuccessful in his business, and failed to achieve the goal of his life. Similarly, by his second mistake, he fell into the problem of alienation. The novel depicts the great desire of Indian Youths to avoid the burden of intra-religious conflict. In the process of avoiding that burden, 'Omi' sacrificed his life. But at the same time Govind did another mistake or third mistake by delaying to save Ali to be injured by Bitoo Mama's 'Trishul'. Here also, he lost his existence and ran away from his responsibility as a friend. In this situation the researcher finds the identity crisis of the protagonist because as a lover he cannot stand in front of 'Vidya', and he can't prove himself as a good teacher of her. Similarly, he lost his image in front of Ishaan, and somehow to Ali and Omi too. Today's identities are in a mention. They are not absolutely determined, but changeable, and the notion of identity is greatly influenced by cultural phenomena.

The term 'alienation' is derived from the verb 'to alienate' meaning "to make somebody feel that they do not belong in a particular group" (oxford-29). It was the condition of being estranged and isolated. The alienated protagonist realizes his mistakes at the end of novel *The Three Mistakes of My Life*. Moreover, the critical situation is mentioned in the last part of novel. Therefore, the protagonist who is culturally and socially hybrid exhibits uncertainty, psychologically dissects faction and other negative attitudes. In a sense, he is alienated from his community as well as from his beloved or student.

Govind is the protagonist of *The Three Mistakes of My Life*. He is a hybrid subject. He is a teacher of a Vidya at first, and becomes a lover of her in the middle part of the novel. Vidya is ready to accept her love with the teacher but he is not in the situation to confess his love with his friend's sister. Neither he remains a pure teacher as a teacher of Gurukul, nor does he stand a true lover as Romeo, or Majnu, or Madhan. So Govind is a fusion of teacher and lover of Vidya.

Initially, he wanted to teach mathematics to many students and earn money in order to fulfill his mother's dream. And he starts his teaching career from Vidya with the special request of his friend Ishaan. In course of time Govind cannot remain as a teacher in front of her beautiful young girl. According to both Bhagat and first person narrator, Govind, Vidya is different than many other young women. She approaches the world with a character and drive uncommon for women in India. She almost always speaks what is on her mind, and advocates a strong recognition of right for youth to make their own individual choices in how to live their lives. Although she is Govind's tutee she quickly becomes his tutor in courting and thinking critical about the same facts of own life which he has here-to-fore try to ignore. On the other hand, as a novel unfolds, this courtship is fairly slow as public distance among the sexes is

promoted in Indian tradition. How societal norms continue to function in India to this very day and exist at the case of the novel. For example, Govind is several years older than Vidya, he does everything he can throughout the book to maintain the illusion that he is simply tutoring Vidya in maths- nothing more. Vidya is one who normally has to set up dates, even if it is under the guise of shopping for a new science book. This is the way it still is for most Indians today. Dating is just not done by most in India even now in the 3rd millennium. Dating could affect a women's virtue in the eyes of family, friends or society in much of India. On the other hand, there is another pressure for secrecy in the relationship between Vidya and Govind that even westerners can comprehend. This is because, even in the west, there are certain commonly accepted concepts or codes of trusts in any friendship. One of these codes is simply not to try and date your best friend's sister especially behind his or her back. The researcher places great trust in Govind. He is seen as part of the family- so to speak- helping to rise them to succeed in a competitive entrance exams of Indian's university system. In short, Govind constantly feels bad and conflicted for his deceit, and he is ashamed when Omi first confronts him with his indiscretion while on their trip to Australia. This occurs when Omi discovers Govind has spent much of their meal money for that day on a long phone call back to Vidya in India. It appears clear of the three big mistakes in Govind's life has to do with falling in love with his best friend's sister.

The first big historical crisis to intervene in the lines of the protagonists in this novel by Bhagat is the Great Gujarati Earthquake- the first major natural catastrophe of his decade, a decade which has seen the Great Tsunami of Christmas 2004 in the Indian Ocean, Hurricane, Katrina in the USA and the kashmiri Earthquakes of 2005, and the foods of India and Bangladesh of recent day. In the weeks preceding the

natural calamity in Gujraat, the cricket shop, under Govind's management has been preparing to move into new popular mall. Just prior to the tremors, Govind and partners put down an expensive deposit on the new store. Neither Govind nor his partners were in the mall at the time of the quake. The mall and all of the newer buildings in the area were flattened. Readers are educated by Bhagat to the fact that the older parts of Ahmadabad survived the quake quite well. It is obvious that shoddy and illegal construction is partially to blame for many of the other collapse of mall. His friends console him and the business continues at the small shop, located on the grounds of Omi's family-run temple. Meanwhile, it is shown that the world of rising Hindu nationalism in this same period. This is because mama, Omi's father, sympathizes with the cricket shop's losses and seeks to recruit all three owners to join him in his religious Hindu and political workshops, study camps and demonstrations. Mama lets them rent the shop without payment for money months while the trio gets back on their feet. Due to the fact that they have accepted Mama's generosity in talking on shop space and loan, Govind, Ishaan and Omi end up being more active than they desire at such Hindu events-including being asked to spy Muslim and non-sectarian political groups and speakers over subsequent months.

Bhagat's third novel *The Three Mistakes of My Life* is based on real events. It is set in the year 2000, when a young boy in Ahmedabad called Govind dreams of starting a business. To accommodate his friends Ishaan and Omi's passion, they open a cricket shop. However, each has a different motive; Govind's goal is to make money; Ishaan desire to nurture Ali, a gifted batsman; Omi's just wants to be with his friends. During the story the characters have to deal with religious politics, earthquake, riots, un acceptable love and their own mistakes.

The story begins with the author receiving a suicide mail from a boy named Govind from Ahmadabad. The horrified author frantically contacts his ex-teacher, explains him the matter and asks for his help to save the boy. After few hours the boy is found in a hospital being treated for consuming sleeping pills. The author decides to meet him to know the reason for taking this drastic step. He leaves for Gujarat the next day. The boy initially refuses to say anything but after a while speaks out. Govind, Ishaan and Omi are freshly graduated, best friends. Govind comes from a poor family with only a mother who tries to meet ends by running a small homemade food shop. He contributes to the finance by giving tuitions to students in maths. Ishaan is good in studies. His only passion being cricketer. His father is upset with him and always nags at him for his uselessness. Omi belongs to staunch Hindu family, his father a pujari of a mandir. Omi is expected to carry this tradition of becoming a pujari which he wants to escape. Govind one day comes up with the idea of installing a shop selling cricket stuff. Omi convinces his parents to rent a small place within mandir premises. While Govind handles the accounts, Omi and Ishaan run the shop. Ishaan has a young sister Vidya whom he is very possessive about. He requests Govind to tutor her in maths for her upcoming medical entrance exams. With reluctance he agrees. Vidya is an immature younger who has no interest in maths or medicine. She wants to be a PR wants to have freedom to live her life king size.

The shop runs well with occasional ups and downs. Govind plans to expend his business. He saves money and pays an initial payment for a shop in a new mall which will be opening shortly (Govind's first mistake). In the mid of all this routine occurs a natural calamity a devastating earthquake which destroys many building and the mall with the dream shop. Govind is heartbroken, but after support from friends and mother he gets back to handling his small shop. They are often visited at their

shop by Omi's mama- Bitoo mama, who is member of Hindu Political Party and a devotee of Parekh-ji, the leader of this party. He often drags these kids to his political meetings. Mean while Ishaan hears about a very talented boy named Ali who hits a six at every ball. Ishaan checks him out but Ali gets tired after fourth ball and has a terrible headache. He takes him to the doctor who says he has blessed with exceptionally fast reflexes and this puts a pressure on his brain. Ishaan decides to coach him, build up his stamina and prepare him to be a national team player. He gives Omi the responsibility of his diet as he is malnourished. Omi first refuses because he is a Muslim and son of Bitoo mama's arch rival a leader of Muslim political party. He later agrees to help Ali but keep it all a secret.

After considerable training there is improvement in Ali's stamina. Ishaan wishes to take him to an India and Australia match to introduce any influential person who could help Ali be a successful cricketer. The three along with Ali manage to reach the VIP lobby. There they meet an Australian cricketer who sees Ali's capability and promises to help them and arranges their ticket to Australia. Govind after match cribbing spends his savings going to Australia which he denies saying his too patriotic and will only play for India. One day while at a beach of Australia Govind realizes he is missing Vidya. He calls her and expresses his feelings. Love blossoms between the two. The three along with Ali return Ahmedabad and get back to their routine. Romance peaks between Govind and Vidya and one day on her birthday they commit the unforgivable sin. Govind is ashamed of having a coveted affair with his best friend sister. Omi doubts their relationship and warns Govind about the consequences.

Amidst all their drama breaks a religious unrest when a train bogie carrier a troop of Hindu supporters along Bitoo mama's son-Dheeraj was supposedly burnt by

Muslims. Hindu agitators led by Bitoo mama burnt and killed several Muslims in neighboring village. Ali came down for daily practice to Ishaan. He took the boy to a safer place; an old building where these friends would at times gather. Omi and Govind joined too. The mob reached the building demanded Ali be given to them so that they could finish him likewise they killed his parents. The three tried their level best to control the mob. Burnt a few by blowing a cylinder but the mob was frenzied. Finally Bitoo mama had Ali in his grip. Omi gets accidentally killed by him mama when he tries to save Ali. Govind misses rescuing Ali by a split second and Ali's wrist gets cut rendering him handicapped to play. Bitoo mama gets killed in the fight. Ishaan is upset with Govind for thinking selfish and delaying protecting Ali. He also discovers his relationship with sister and is mad at him. Govind blames himself for all sad events and commits suicide but is saved. His mother convinces Ishaan to forgive him. Ishaan with his sister come to meet Govind in hospital and become friends again. Govind promises to pay for Ali's treatment. Ali gets a surgery done which turns successful and he once again starts practicing cricket. The book ends Govind agreeing to help write a book on his three mistakes.

About Writer and his Works

Chetan Bhagat, a flourishing Indian author, writes on the burgeoning realistic issues of the time. He makes a broad appeal to approve and appreciate the innovative and original move towards the cultivation of knowledge and education. Chetan Bhagat was born on 22nd April 1974 in New Delhi, India. He studied at the Army Public School, Dhaula Kaun, New Delhi, (1978-1991) and graduated from IIM Ahmedabad (1995-1997). At IIM Ahmedabad, he received the 'best outgoing student award.' He worked as an investment banker and lived in Hongkong for eleven years before moving to Mumbai.

His first book, *Five Point Someone - What Not To Do At IIT* (May 2004) is a novel about three boys who join IIT Delhi and try to cope with the notoriously heavy workload of the institute. This book has continued to stay on 'India Today' bestseller list ever since its publication (190 weeks in January 2009). The novel is set in the Indian Institute of Technology, Delhi in the period 1991 to 1999. It is about the adventures of three mechanical engineering students (and friends), Hari Kumar (the narrator), Ryan Oberai and Alok Gupta who fail to cope with the grading system of the IIT's and come to be known as five pointers due to their perennially low 5 point something GPA's.

The book is narrated in the first person by Hari, with small passages by his friends Ryan and Alok as well as a letter by Hari's girlfriend Neha Cherian. It deals with the lives of the three friends whose elation on making it to one of the best engineering colleges in India is quickly deflated by the rigor and monetary of academic work. Most of the deals with the numerous attempts by the trio to cope with and/or beat the system as well as Hari's feeling with Neha who just happens to be the daughter of Prof. Cherain, the domengineering head of the Mechanical Engineering Department. While the tone of the novel is humorous, it takes some dark turns every now and then, especially when it comes to the families of the main characters. Most of the action, however, takes place inside the campus as the boys, led by ever creative Ryan frequently lamenting how the internationally landed IIT system has stifled their creativity by forcing them to value grades more than anything else. Uninspiring teaching and number of assignments adds to their owes although the boys do find a sympathize in Prof. Veera, the new fluid mechanics professor.

The book *One Night @ The Call Center* is about six people who work at the call canter and one night which changes it all for them. The book was made into a big

budget Bollywood called Hello starring Salman Kahan, Katirina Kaif, Sharman Joshi, Gul Panag among others. The story begins with the train journey from Kanpur to Delhi. During the journey, they meets the very beautiful girl. The girl offers to tell the author a story on the condition that he has to make it his second book. After a lot of hesitation another agrees.

One of the salient features of this novel is that all the characters experience a dramatic and disturbing event during the night when they receive the call from God. Shyam is very upset to learn that Priyanka is engaged to a person called Ganesh Gupta, who works at Microsoft at US. To add his woes, he is horrified to learn that Bakshi had cheated him, and Vroom, by submitting the 'Troubleshooting Website' to the Boston Centers his without crediting himself and Vroom. Priyanka is first happy when she is engaged to Ganesh Gupta, who works for Microsoft but becomes furious when she hears that her parents have planned her marriage the very next month, which she feels is too early. Both her mother and Ganesh press her to agree to his proposal. She is more saddened by the fact that Shyam was eaves dropping on her conversation with Ganesh. When Vroom and shyam show her that Ganesh had fogged his pictures to hide his baldness. She disapproves Ganesh for having cheated her.

The phone call from the God is salient features in the novel. The author has represented God as a friendly figure rather than a boss. He is shown as speaking in modern English rather than the stereotypical pure English or Latin commonly used for god. The circumstances in which the characters of novel get a phone call from God and are discussed in the book issued by Chetan Bhagat. In order to cheer themselves up, all the lead characters of the novel decide to go and enjoy themselves in nightclub. After having fun for while, they leave for office midway through the journey, Vroom stars to feel nauseated after drinking alcohol and so they to venture out Vroom throws

up and also breaks the window-pane of a shop setting an alarm off. They rush out of the place in fear while returning they face a life-threatening situation when their quails crashes into a construction site hanging over a mesh of iron construction rods. As the rods began to yield slowly, they start to panic. They are unable to call for help as there is no mobile phone network at that place. In this situation, Shyam's mobile phone starts ringing. He speaks to all of them and gives them suggestions about how to improve their lines. After that, God also advises them on how to get their vehicle out of the construction site. The conversation with God motivates the group to such an extent that they all plan together to a lesson. According to his publisher, Rupa & Co., he has also become the biggest-selling English language novelist in Indian's history. *Five Point Someone* and *One Night @ Call Center* have sold combined one million copies.

Govind's account begins in 2000. He's a very good maths student, living in the sleepy metropolis of Ahmadabad, Gujrat, but has limited opportunities to study at a decent college: in any case, he wants to go to business and help support his mother. Govind has two close friends, who is very talented cricket player and Omi whose father is a priest at the local Swamibhakti temple.

They are cricket obsessed youngster and neither Ishaan nor Omi have much idea of what to do with their lives...but Govind does. He wants to open a cricket stuff shop; right in the Swami temple complex....an ideal location both because of cheap rent and the enormous amount of traffic, especially of bored-kids and his two friends are just the partners he could use.

So the three friends go into business together, and it works out fairly well. It's a business success, and seems to offer a promising future. And they even discover a local youngster named Ali who is an incredibly promising cricket- talent, and take

him under their wings. Of course, Ali is a Muslim. Govind also tutors students in maths, and is eventually coaxed in tutoring Ishaan's sister, to help her prepare for the medical school entrance exams. Naturally something more develops between them ... but as Omi, the first to figure out tells him.

There is an unspoken rule among Indian men, and you broke it; what rule? I said and slammed the menu on the table. You don't hit upon your best friend's sister. You just don't. It is against the protocol- and Govind does more than just hit on the sister. Eventually, of course, Ishaan finds out and sees it as the ultimate betrayal. It's not business as usual with the business, either. Govind has grand ambitions but there are some forces that can overwhelm even the best laid plans. The triple-whammy that hits the three friends is a devastating earthquake, the 2001, attacks on New York and Washington DC, and then, hitting particularly close to home, the attack on a train near the Godhra station in Gujarat. The latter led to widespread Hindu retaliation against Muslims, and it is this frenzied violence that Govind's story culminates with, as the three friends and their protégé, Ali, find themselves in the thick of things.

Among the side-adventures in the novel is a trip to Australia, and their host asks them what the national obsessions in India are, "There's a lot of people. And there's a lot of obsessions. That's the problem, Ish said. 'But religion and politics are pretty big. And them together, even bigger', Govinda said" (53).

Religion and politics and the tension they create figure prominently in the story. Omi's family is politically involved and, militantly Hindu-nationalist; among their pet causes is the row over the temple at Ayodhya. Meanwhile, Ali's father is a sensible secular Muslim... and neither the secular nor the Muslim identity finds much favor among the militant Hindus. It all comes to a very predictable conclusion, as Bhagat has telegraphed and looming confrontations from the beginning on. There's

some decent drama to it, but also too much that is too far-fetched. *The Three Mistakes of My Life*, is for the most part, young-lad-lit, a YA novel content with limited ambitions, trying to convey some sincere message but entirely or finesse. Bhagat offers a good deal to young readers- sports, nationalism, romance and some sex, more sport, an excursion to exotic Australia.

It seems fairly well-meaning, but it's also most entirely artless. Bhagat does a few things quite well. There are convincing moments and voices but he also tries way too hard, and the construct constantly creaks, which he returns to in his epilogues. It's all too obvious how he puts his pieces into place, for that to be a forgivable fault. This is pop-fiction of the lightest, laziest sort, its tacking of serious real-life issues and incidents giving it a veneer of earnest thoughtfulness that stands up to nothing.

As the issue of hypothesis at hand demands, cultural hybridity is the theoretical tool to analyze the text. But on doing so, it won't cross the frontier of the textual research. It is proved with the supports of different writers and critics from the domain concerned. The tentative chapters are divided into four division whereas the first chapter of this research is about Bhagat and his writing are prevailed his basic concerns that he has explored the voice of different issues. Similarly, the second chapter is about the methodology to prove this research as the hypothesis demanded before. There is a brief description about many elements related to postcolonial theory such as migration, dislocation, identity crisis, race, ethnicity, marginality, globalization etc. The succeeding chapter is all about the cultural hybridity and analyzing identity crisis and alienation to the protagonist. Finally, chapter four will conclude the explanations and arguments put forward in the preceding chapters and shows Bhagat's concepts of alienation and ethnicity in *The Three Mistakes of My Life*.

II. : Cultural Hybridity

The researcher adopts cultural hybridity as the major research tool.

Hybridization can take many forms including not only cultural but also political, racial, social, linguistic. It has frequently been used in post colonial discourse to mean simply cross-cultural exchanges. And hybridization is understood as the process by which colonizers impose their languages. On the issue of hybridity, Ashcroft, Griffith, and Tiffin write:

Hybridity occurs in the post-colonial societies both as a result of conscious moment old cultural suppression, as when the colonial power invades to consolidate political and economic control or when settler-invaders dispossess indigenous people and force them to ‘assimilate’ to new social pattern. It may also occur in later periods when patterns of immigration from the metropolitan societies and from other imperial areas of influences (e.g. indentured laborers from India and china) continue to produce complex cultural palimpsests with the post colonized world. (Reader 183)

Hybridity concerns various problems in which people are dislocated and displaced from their familiar social environment and indigenous culture when they are compelled to assimilate to new social pattern.

The term “hybridity” has received different kind of treatment in the hands of different kinds of critics. Its implication gets altered when it is described and defined from different kinds of angles. In t he trajectory of postcolonial theorization it has come to offer different sorts of essences. Regarding the term ‘hybridity’ prominent post-colonial critics as Homi K. Bhabha, Robers Young, and Frantz Fanon who advocate basically colonial experience:

The colonialists are the settlers and who are displaced from their own points of origin and have to establish their own identity in a new place. Thus, hybridity presupposes the power relation between the subjugated culture and the dominant one. So far, hybridity occurs producing new kind of sharing the ideas and beliefs of both culture, but more under the pressure of the influential culture. (84)

Immigration cause hybridity and this in turns leads to identity crisis, creating displacements and sometimes- cultural deformation of subjects. Thus, Homi k. Bhabha quoted by Ashcroft at all defines hybridity as “ the revolution of the assumption of colonial identity through the repletion of discriminatory identity effects” (Reader 34)- hybridity as a shared post-colonial condition as part of tendency of discourse analysis to de-historicize and de-locate the cultures from their temporal, spatial, geographical and linguistic contexts.

Post-colonial critics have been influenced by the issues of hybridity, creolization, and in-between. They argue that each culture either of colonizer or of colonized loses its identity in a colonized society. And this situation emerges a new culture that of colonizer Thomas B. Maculay presented such new culture in this treatise “minute on Indian Education” at the British parliament on Feb, 2, 1825. According to him, British Government has given European Education to Indians to create an intermediate class of people.

On this issue, he argues that by training certain Indian elites in English or western education, language and culture, the British rulers would be able to create an intermediate class of the people who would be distinguished from the general mass of people or native population. Macaulay means “... a class of persons, Indian in blood and color, but English in taste in opinion in morals, and in intellect” (61). Such

intermediate classes of people would be as interpreters between the British and millions of Indian they ruled. It means that these intermediate classes of people would be 'brown' in terms of their skin only they would be almost white in terms of their cultural training, manners, languages, mode of speech and accent.

The construction of these kinds of people because he thought that few hundred thousand British subjects would be unable to rule and regulate millions of native Indian. The production of this in between class, white but not quit, in fact protest British interests and help them to rule a vast and potentially unruly land.

A key theorist of anti-imperial nationalism, Frantz Fanon viewed that "the colonized behaviors which they thought as superior to the native ones" (21). Like Macaulay he also developed his idea of a comprador class or elite who exchanged rules with white colonial dominating class and argued that these "comprador" were masked by their partnership with the valve of white colonial powers. In black skin with masks by inviting black subjects to mime white culture. According to Fanon.

Every colonized people in other words every people in whose soul an inferiority complex has been created by the death and burial of its local cultural originality finds itself face to face with the language of the civilizing nation that is white the culture of the mother country. (18)

In this novel *The Three Mistakes of My Life*, the language of the characters is influenced by the western language. For example, they use the word 'fuck' many times in the text as Western people. Hence, Fanon's view on hybridity sounds relevant.

So Fanon argues the colonized people suffer from inferiority complex. They feel that within themselves in comparison to what the westerns have the civilization- where they are away from the colonizers.

Chris Barker in his *Cultural Studies Theory and Practice* remarks:

The former refers to the variety of social and institutional sites of hybridization for example border zones of Miami or Singapore. The later distinguishes cultural responses, which range from assimilation through forms separation to hybrids that destabilize and blur cultural boundaries. (202)

According to him, hybridity concerns with social and intuitional frameworks and it also destabilizes and blurs the cultural territories.

Hybridity is mostly known as a post- colonial phenomenon, it has occurred since the time of cultural mixing hundreds of years ago. Cultures are trans local and involve globally. Hybridization actually occurs out of recognition of difference and produces something new. It refers to the creation of new transcultural forms. Most recently, it is associated with colonizer/colonized relations. To be more precise, hybridity is associated with their independence and the mutual construction of their subjectivity. It is the in-between spaces that carries the burden and meaning of culture; therefore, postcolonial situation is not a monolithic one way follows from the West to. the East. The impact even of non-western ideas and practices can he seen on the West. Thus, mutual cultural flows between the West and the East develop the situation of cultural hybridity. Hybridity identity is always a place of territory rather fixed and stable. While talking about Fanon vision of revolutionary cultural and political change, Homi K. Bhabha in his essay *Cultural Diversity and Cultural Difference* says:

Hybridily as a fluctuating movement of occult instability could not be articulated as cultural practice without an acknowledgement of this indeterminate space of the subject (s) of enunciation. It is that third

space, though unrepresentable in itself; which constitutes the discursive conditions of enunciation that ensure that the meaning and symbols of culture have no primordial unity or fixity; that even the same signs can be appropriated, translated, re-historicized and read new. (qtd. in *Reader* 208)

Thus, culture is always changeable and it has been fluctuating where no fixity or indeterminacy. It creates a third space that is the place of intermingled subjects. Hybridity is the 'inter' - the cutting edge of translation and negotiation, the in-between, the space of the enter that Derrida has opened up in writing itself that carries the burden of the nationalist, histories of the 'people'. It is in this space that we will find those words with which we can speak of ourselves and others. And by exploring this hybridity, this third space, we may elude the politics of polarity and emerge as the others of ourselves.

Hence, Bhabha stresses that hybridity is a place where cutting edge of translation and negotiation that creates 'third space.' There is no subjectivity. It will be the case of others of ourselves. The term 'negotiation', according to him, is the cultural exchange. In this essay:

The commitment to theory Bhabha, further, writes. the event of theory comes the negotiation and antagonistic instances that open up hybrid sites and objectives of struggle, and destroy those negative polarities between knowledge and its objects and between theory and practical-political reason. (*Location* 25)

Regarding the matter of hybridity, Bhabha focuses that hybridity is revaluation of the assumption and belief of colonial identity in which there may be repetition of dominant identity. He adds:

Hybridity is the sign of productivity of colonial power, its shifting forces and fixities; it is the name for the strategic reversal of the process of domination through disavowal that is the production of discriminatory identities that secure the 'pure' and original identity of authority. (*Location* 112)

Thus, hybridity is the product of colonialism. The colonizers are more powerful to secure their identity. Colonized people lose their identity, and go under the system of colonizers but they can not adopt the new system completely.

Similarly, Homi K. Bhabha, firstly, adopted the term 'ambivalence' into postcolonial discourse theory. Influenced by Bhabha, Bill Ashcroft et. al define "It describes the complex mix of attraction and repulsion that characterizes the relationship between colonizer and colonized" (*Key concepts* 12). Moreover, the relationship would be ambivalent that is why the colonized subject is never simply and completely opposed to the colonizer. Ambivalence also refers to a simultaneous attraction towards and repulsion from an object person or action. The complicity and resistance do exist in a fluctuating relation within the colonial subject. Bhabha illustrates, "Ambivalence at the source of discourses on authority enables a form of subversion, founded on the wound of intervention" (*Location* 112). Ambivalence basically is unsettling to colonial dominance. In fact, controversial proposition lies at the center of ambivalence. Colonial relation is compelled to be ambivalent because it never really wants colonial subjects to be exact replicas of the colonizers. It would be threatening.

Likely, colonialism creates an ambivalent situation where the monolithic power would be disrupted. Thus, anti-colonialism is the political struggle of colonized people that gets flared up against the specific ideology and colonial practice. It is the

fact that anti-colonialism opposes as a resistance to the operations of colonial in different levels, namely political, economical and cultural institutions. Anyway, the ambivalence colonial discourse implicates the colonizing and colonized subjects. Therefore, it can be said that the concept of ambivalence is related to hybridity.

In addition, Bhabha brings postcolonial perspective in relation with contemporary critical theory in a quite radical way. He explains at length, the act doubling the white man's image in effect displayed the representations of authority. In his *Locution of Culture*, he tries to clarify about mimicry and ambivalence that function within colonial discourse. It has come to describe the ambivalent relationship between colonizers and colonized when colonialism discourse encourages the colonized subject to 'mimic' the colonizer by adopting the colonizer's cultural habits, assumption, institutions and values. He says that mimicry, therefore, locates a crack in the certainty of colonial dominance an uncertainty in its control of the behavior of the colonized. Bhabha further opines, "It is from this area between mimicry and mockery, where the reforming, civilizing mission is threatened by the displacing gaze of its disciplinary double that my instances of colonial imitation come" (*Locution* 86).

In another word, the colonized mimic the colonizer by adopting colonizer's culture, language and values. The mimic men never become pure white men, and what they mimic appears also as mockery or parody. The colonized wants to acquire the superior position of the colonizers through mimicry.

The menace of mimicry in its double vision which is disclosing the ambivalence of colonial discourse also disrupts its authority. And it is a double vision that is a result of what I've described as the partial representation recognition of the colonial object. (*Localism* 88)

He uses the 'mimicry' to define the colonized as a mimic man is not the same person as the colonizer by wearing a 'mask' to imitate the colonizer. Thus, mimicry of the colonizer places the colonized in an ambivalent, hybrid space or 'in-between-ness'. In this way, cultural hybridity incorporates with different issues, which are studied in postcolonial theory such as diaspora, migration, dislocation, alienation etc.

Diaspora study is one of the major areas to study post-colonial theory. The word 'Diaspora' is derived from a Greek word, which means dispersal and was originally applied to describe the condition of the Jewish people living outside Palestine. The term has been extended to cover a range of different cultural or religious commitment that gives the sense of exile from a place or state of origin or belonging, Defining upon diaspora, Ashcroft et. al. write:

Diaspora, the voluntary or forcible movements of people from their homelands into new regions, is a central historical fact of colonialization. Colonialism itself was a radically diasporic movement, involving the temporary or permanent dispersion and settlements of millions of Europeans over the entire world. (*Key Concept* 68-69)

This is to say that the colonized peoples back to the metropolitan centers are the most recent and most significant diaspora movement. Nowadays, many critics have accepted 'diasporic identity' as a positive affirmation of their hybridity.

Diaspora is the flow of people from known location (their homelands) to unknown location (new regions). Hence, diaspora creates a sense of dislocation and alienation because they could not adjust themselves in new location and culture. After the slave trade, and when slavery was outlawed by the European power in the first decades of the nineteenth century, the demand for cheap agricultural labor in colonial plantation economics was met by the development of a system of indentured labor.

This involved transporting, under indentured agreements, large population of poor agricultural areas, such as India and China, to area where they were needed to service plantations. Therefore, the word Diaspora which has initiated in the beginning from an easily identification with Jewish communities is elaborated including the experience of people marked by forced migration and enslavement, the system at indentured labor (the Indian Diaspora in Caribbean), and as a shifting condition of colonial and postcolonial period.

Diaspora studies is an academic field established in the late twentieth century to study disperse ethnic populations, which are often termed Diaspora people. Initially, diaspora was concerned narrowly to the migration of the people. But in English literature, it is studied its areas along with cultural studies. The new concept of diaspora insists the idea that it explains the complexity, diversity and fixity of migrant identities and experience. It relates the idea of uprooting lug of migrants from their societies and cultures of origin, and given the sense of alienation, displacement, exile and dislocation. Thus, diaspora also causes cultural hybridity in diasporic regions.

Migration, being the subject of postcolonial discourse, is not a new phenomenon. It widens its areas that it had even in the past has become a significant issue of political studies. It also has problematized more because many people are uprooted and forced to leave their homes behind that invites humanitarian challenges to the neighboring countries and also to the developed nations to the west. The voluntary and unwanted migration accelerates to challenge the cultural and demographic stability of the western world and other regional area of the globe as well. Migration breeds the state of cultural and geographical rootlessness, leading to

the feeling of alienation and estrangement, which are the adverse diaspora effects. In a word, migration is also one of the major factors for cultural hybridity.

Dislocation refers to the lack of fitness when one moves from a familiar to unfamiliar location. Heidegger's term '*unheimlich*' or '*unheimlichkeit*' - literally 'unhousedness' is 'not-at-houseness' - which is sometimes translated as 'uncanny' or 'uncanniness' is often depicted unpleasant experience of dislocation. Further, dislocation is a socio-cultural phenomenon, which is the result of transportation by slavery or imprisonment, by invasion or settlement, a consequent of willing or unwilling movement from known to unknown location.

In the past, dislocation was developed physically, socially and individually in the institution of slavery and the system of indentured labour. Ashcroft et. al say, "The practices of slavery and indenture labour resulted in world-wide colonial diaspora" (*Key Concepts* 69). In this way, diasporic communities formed by slavery, indenture labour and forced or voluntary migration are dislocated and alienated new social-cultural milieu. It can be extended to include the psychological and personal dislocation.

According to Hall, the face of society is that ruptured place where there is instability of the identities. It happens so that the dislocation and displacement can be created with the social structure. The reason behind is that of the decline of old identities, which stabilizes the social structure for long time. That is why, it gives rise to new identities and fragments modern subject. It indicates the identity crisis. Dislocation can also be defined to describe both displacements that occur as a result of imperial occupation, and the experience related with it. Place and displacement are crucial and displacements are crucial feature of post-colonial discourse but place means not simply physical landscape. Moreover, Ashcroft et. al define:

Place in post colonial societies is a complex interaction of language, history and environment. It is characterized firstly by sense of displacement in those who have moved to the colonies or the more widespread language, of a gap between the 'experienced' environment and descriptions by a sense of immense investment of culture is construction of place. (*Reader* 391)

The problem is here if one possesses English as a mother language and she/he who speaks it as a second language because of the lack of fit between language and place. Therefore, the concepts of place and displacement create the complex interaction of language, history and environment in the experience of colonized peoples.

Sometimes, taking the issue of 'place' does not become a society's cultural discouragement until colonial intervention drastically disrupts the primary modes of its representation by separating 'space' that dislocation 'space' into colorized 'place' that dislocation variously recorded. Thus, what becomes apparent is the 'place' is much more than the land. For instance, in Aboriginal societies, place is traditionally not a visual construct, measurable space, or even a topographical system but a tangible location of one's own being.

Globalization has, basically, economic roots and political consequences, but it has brought into light the power of culture. In his global atmosphere - the power to bind and to divide when the tensions between integration and separation evoke that is relevant to international relations. In fact, globalization promotes integration and removes not only of cultural bondages but also of the nonsense dimensions of culture. For example, international organizations arise to co-ordinate policy among many nations on global issues like business, health, the environment, development and crisis management etc. Therefore, globalization does not only encourage or flourish cultural

national culture, beliefs and certain political boundaries, but it uplifts global culture and broad area in the globe. Thus, it does not limit in a restriction of single culture.

Culture is not static; it grows out of a systematically encouraged reverence for selected customs and habits. In fact, Webster's Third New International Dictionary defines culture as the "total pattern of human behavior and its products embodied in speech, action, and artifacts and dependent upon man's capacity for learning and transmitting knowledge to succeeding generations" (347). So, culture covers all aspects of human behaviors embodied in speech, action, and different objects which transfer generation to generation.

Raymond Williams has analyzed culture in three categories. Firstly, according to him, "culture is a state or process of human perfection in terms of certain absolute or universal values". Secondly, "culture is the body of intellectual and imaginative work, in which, in a detailed way, human thought and experience are variously recorded." Thirdly, "culture is description of a particular way of life, which expresses certain meanings and values not only in art and learning but also in institutions and ordinary behavior" (*Culture* 48).

During 19th century, culture was accepted as a whole and distinctive way of life, and as the form of human civilization reading, observing and thinking about moral perfection and social good. Culture, also, is the high point of civilization and the concern of the elite groups. It also plays vital role in art and literature. That is to say that culture is the issue of creativity and change. It shows the social relations of reproduction and gives meaningful production in the society. But, in 20th Century, the concept of culture has become the issue of literary writing especially, in English literature, postcolonial criticism and postcolonial theory of discourse. There are other

terms like multiculturalism, race, ethnicity, marginality etc. which are frequently studied by the postcolonial theories.

Multiculturalism and Hybridity

Multiculturalism has taken two distinct directions. On the one hand, multiculturalism celebrates the diversity of cultural groups. It is also defined as ethnic revitalization, which seeks to preserve the cultural practices of targeted group and to resist the homogeneity of assimilation. On the other hand, it shows the densities of individuals as primarily cultural, determined by their membership in a group and not as the expression of or unique self-consciousness. To the large, it celebrates differences between the cultures, race, caste, rituals and social activities. It shows the awareness of the social, economic and cultural realities.

In multiculturalism, all societies today are culturally heterogeneous in different degrees. The tension between liberal - western universalism and cultural loyalties is worldwide setting. The tension is clear in the influence on their language belief, aspirations, and patterns of consumption, life-styles, self, understanding and innermost fears etc. are often systematic that they do not notice it with traditional and cultural beliefs in developing societies. Multicultural perspective widens the frontier of thought and which is therefore, considered as a very significant literary characteristic by many critics. Likely, racial issue can be also studied in multiculturalism.

Race is to dehumanize people by stereotyping them, by denying them, their variety ness and complexity on the basis of their physical, mental, moral, social and religious varieties, which is socially constructed notion. White race is regarded as superior to the black

The term 'Race' classifies and genetically distinct groups. Firstly, humanity is divided into unchanging natural types, and is recognizable by physical features that are transmitted 'through the blood' and divides between 'pure' and 'mixed' races. In addition, the term implies the mental and moral behaviors of human beings, and individual personality, ideas and capacities etc. are concerned to the racial origin. Bill Ashcroft Gareth Griffith and Helen Tiffin further, explain:

Racism can be defined as: a way of thinking that considers a group's unchangeable physical characteristics to be linked in a direct, casual way to psychological or intellectual characteristics and which on this basis distinguishes between 'superior' and 'inferior' racial groups.

(*Key concepts* 199)

Race has been attached historically and primarily to one attribute: colour and the relationship between 'race' and 'status' has a long history. In 19th century, there was slavery system where blacks were kept as slaves. In Darwinism, *The Origin of Species* (1859). Darwin postulated the notion of race through natural selection. What he had admitted the probability for racial development, was known as social Darwinism. Bill Ashcroft et. al. add, "The Negro or black African category was usually relegated to the bottom, in part because of black Africans' colour and allegedly 'primitive' colour. but primarily because they were best known to Europeans as slaves" (*Key concepts* 199). In brief Negroes are always looked through whiter stereotyped eyes and they are supposed to be a slave. It creates problems in ethnic belongingness.

Moreover, a particular ethnic group becomes diasporas coming into contact with another more dominant ethnic group and the issue of preservation at ethnic identity becomes prominent where the resultant identity is never pure. rather it will become hybrid. In a word, it gives a sense of lacking of representation and the subject

is marginalized under the superior or dominant ethnic group. Marginality is a term that is used to refer the place of repressed or subordinated textual meanings and also to the position of dissident intellectual and social groups like women, gays, lesbians, black etc. who are belonged themselves at a remove from the nonnative assumption and oppressive power structure of mainstream society. The marginality concept has reference to the general and all-inclusive condition that exists and has continuous interaction with and had a dependency upon and deviates in certain socially normative patterns from a more dominant group. The marginality is a group, which is culturally and socially situated on the periphery of and is defined by outside groups, especially the dominant groups.

In this regard, Everest II, Stonequist has defined the following four type of marginal man: the migrant foreigner, the second generation immigrant, the Jew emancipated from the ghetto and the man of mixed blood. In *The Marginal Man*, Stonequist says, “The marginal man is the one who leaves one’s social group and culture. He is unable to fully adjust to new group or culture. He always remains on the margins of both and considers himself of not belonging to either of the culture” (18). Cultural marginality is one of the wide areas of study and discussion. He emphasizes on the behavioral patterns, beliefs, customs and organizations of the marginal groups as distinguished front cultural patterns of the dominant group. The minority groups are found which sustain various patterns of social behavior that can be isolated, identified, and observed, Paige in *Education for Intercultural Experience*, further, writes:

Cultural marginality describes an experience; one typical of global nomads and others who have been molded by exposure who have been molded by exposure to two or more cultural traditions. Such people do

not tend to fit it perfectly into any one of the cultures to which they have been exposed but many fit comfortably or the edge in die marginality is in and of itself neither bad nor good although the experience has the potential to be both. It is characterized by the potential for, on the one hand, feeling at home nowhere and. on the other hand, feeling at home everywhere. (1)

In fact, marginality is concerned with the structural or the interrelationship that exists between them; it includes such interaction processes like conflict, cooperation, competition, accommodation, and assimilation etc.

By adopting the theoretical concepts cultural hybridity diasporic location and multiculturalism, the researcher seems to explore the element of hybridity in the text named *The Three Mistakes of My Life*.

III. Textual Analysis

The Three Mistakes of My Life depicts the proliferation of the effect of cultural hybridity in the life of protagonist. Govind is the center character of the novel. He is born in India in Gujarati family. As being a Gujarati, his family's living style is not like Hindu. His father has abandoned him and his mother. He is a son of Hindu family, he learns English in school rather than Sanskrit language. He is much attracted to Mathematics in his school life and becomes the topper of Maths in the school of Ahmedabad in western India. He is influenced by the Western language and culture in this novel. Govind expresses that "India's score a ball ago was 256-2 after forty-five overs" (1). The above quoted line shows the language of cricket. General Indian people do not understand that language because cricket is not national game of India. The youngsters like Govind influence very much by cricket, as Being a member of an ordinary family, his ambition is to become a successful businessman. He does not get financial support from his family because his family is run by mother who sales home-made food items. To support her financially, he takes mathematics tuitions. In such condition, how can he meet his ambition? But, Govind continuously dream to get success in his aim. Govind further says "She would sell on credit and buy on cash - the first mistake a small business can make" (9). The above quoted line suggests the ambition of the protagonist, of *The Three Mistakes of My Life*. The situation of his family and his ambition are completely contrasted. His mother has understood the reality of life but Govind does not understand. He is still in the world of imagination. So, here is the contrast between reality and imagination that is other example of hybridity in the text.

After the completion, his school life, he chooses the field of business, and opens a cricket shop with his friends. As a good student of mathematics, he chooses the field of business as his career is a contrast. Business and maths/science cannot go with parallel way. To have the interest to the topper of maths student is not a usual matter. As a topper of maths, he should select the field of doctor, engineer and professor, but he selects the field of business which is the example of cultural hybridity in the character of Govind in Bhagat's novel *The Three Mistakes of My Life*.

Similarly, he is a teacher as well as brother of Vidya. As a teacher of Hindu community, he develops the love affair with his student. In course of the development of their love Vidya says:

Excuse me? It is an important day for maths lovers. We never make it public though. You can say you love literature, you can say you love music but you can't say you feel the same way for maths.

Why not ?

People label you a geek.

That you are, ...

Can you help me oil my hair? I can't reach the back. (101)

The above mentioned lines are not showing any relation between teacher and student. They clearly speak about the romantic situation of two lovers. A student cannot speak in this way with teacher. She offers to apply oil on her hair is not the right of student, and to accept such offer of student is not the duty of teacher.

In the Hindu culture the relationship between teacher and student is pure and holy. Teachers are the incarnation of 'God' and worshipped them. And teachers also think that students are the sons and daughters of them. But in Bhagat's novel *The Three Mistakes of My Life* does not have above mentioned situation. In this novel,

Govind does not fulfill the duty of 'Guru' as Biswomitra, being a teacher of Vidya. He plays the role of lover and later he commits a great mistake in his life. That mistake is to make sexual relation with Vidya, who is student in one hand, and sister is another hand because Vidya is sister of his best friend Ishaan. After having the sexual relationship, Govind goes to visit for Australia but Vidya feels loneliness in India. Govind also cannot enjoy with his friends in Australia because he continuously remembers his beloved and calls her. As Govind speaks in telephone:

Wow. I have never seen a real beach in my life. How is it? Does the water never end ? Can you keep looking until forever? Yeah, and the sky is endless too.

Where are Ish and Omi ?

They in the water. I am in a booth.

So, how come you called ?

Oh nothing. How is the preparation going ? Integration is quite important you know.

You called about integration ? (169)

In short, Govind becomes victim of situation. He falls in love, and cannot come out from it. He tries to forget it but the glimps of romantic situation dance in his eyes. So, their relation is becoming strong day by day.

Against the norms and values of Hindu culture, Govind and Vidya develop their love and sexual relation. To keep such relation between a teacher and a student is not possible in the Hindu culture, and Indian society and community. As well as, before marriage to have sexual relationship is not accepted in Hindu culture and Indian society. So, Bhagat's protagonist, Govind Patel and his beloved invite the

Western culture in the novel *The Three Mistakes of My Life*. That is the good and strong example of cultural hybridity.

Similarly, cultural hybridity is found in the characteristic of other characters in Bhagat's novel *The Three Mistakes of My Life*. Ishaan is one of them. He is a brother of Vidya and friend of Govind. As being a citizen of India, he is a cricket crazy man. For cricket, he becomes ready to leave study, and carrier. He tries to search his future in the cricket game. Not only he devotees to cricket, he also inspires other friends to play cricket. As being an Indian citizen, to search the future in cricket is one example of cultural hybridity. The cricket game is not a national game of Indian and government of India does not become ready to invest large amount of budget in order to build carrier of any youths in the cricket field. No one of Indian youths become ready to devotee the whole life in sports like cricket but Ishaan accepts the sport as his profession and carrier building sector which is against the desire of his family, society and the culture too. Here also finds the cultural hybridity because his culture demands one thing but he does the opposite of it.

Ishaan is quite different character from others characters in this novel. They hardly open a cricket shop of hard and struggle. Instead to sells goods of shop, he starts to watch TV and entertains by the world cup of cricket. As a businessman, one should invest maximum time for his business, but Ishaan does not do so and for him business is not greater than the world-cup. As a businessman, Ishaan does not fulfill his duty; therefore here is also cultural hybridity because businessman always thinks to promote his business and earn large amount of money. By investing maximum time he becomes ready to coach cricket to Ali and wants to look as a good batsman to Ali in near future. To develop the good relation between Hindu and Muslim in the name of cricket is also example of cultural hybridity:

Ishaan believes too much to his sister, which is the culture of Hindu society but against of Hindu culture, he is deceived by his own sister Vidya and intimate friend Govind. He thinks that Vidya is an innocent Hindu girl, who is still small and does not go any rules and regulation of Hindu society. In the other hand, Govind is his best friend and does not create any problem. But at last he gets unexpected result from his sister and friend. (248)

That is the completely against of his expectation and against to Hindu Culture. But in the last of the novel, Ishaan forgives to Govind and visits to the hospital in order to meet him. Although, Govind deceives to Ishaan, he thinks that it is his duty to meet in the hospital that is also hybridity culture between the thoughts of two friends.

Omi is another important character of this novel. As being a pure Hindu and Priest's son, Omi convinces his father to open a cricket shop in the temple area. According to the Hindu religion, there is no permission to open any shop in the temple area but Omi is able to do so for the shake of his friends. As being a son of priest of temple to recommend to open cricket shop in the temple area is one good example of cultural hybridity. As a son of priest, he should go to temple for the religions function and help to his father but he chooses the profession with his business partner, Govind and Ishaan. That is also cultural hybridity.

As being a famous priests' son of 'Belrampur', Omi often visits his Muslim friend Ali's house and has some dry food and fruits given by Muslim. Ali's father said:

Omi, you didn't eat anything. At least have some fruit, offering him some bananas. Omi took one, examined it, and gobbled it in three bites. Why are you keen to teach Ali cricket ? The question was

enough to light up Ish face. He spoke animatedly. Ali has a gift. You see how he blossoms with my training. (241)

As a son of Hindu priest, Omi eats the fruits given by Muslim is another example of cultural hybridity. In other hand, Ali's father, as a Muslim religions man welcomes to the Hindu boys in his home. That is the mixture system of two cultures, which reflex the cultural hybridity.

At last he gives up his life in order to save the life of his Muslim friend. Omi said:

I didn't do anything wrong, I'll let them in anyway and he released the bolt. You want to kill me ? Mama, go on, kill me. Why wait and he opened the door. Don't Mama, Ali is child for my sake, don't kill him. Mama lifted the 'Trishul' high to strike. 'Mama no, Omi screamed in his loudest voice. (241)

Omi pushed the man blocking Ali and ran between mama and him, and mama hit the 'trishul' on the chest of Omi, instead of Ali. Bitoo mama is going to kill a Muslim son, Ali but by mistake, he kills his own son Omi. That is also another cultural hybridity, in the war between Hindu and Muslim; a Hindu kills his own son.

Ali is one of the protagonists of this novel. Bhagat present him as a representative of Muslim culture. As being a Muslim son, he has more Hindu friends than Muslim. As a Muslim religious boy, he has spirited relation with Hindu boys, it is another evidence of cultural hybridity. Ali's presents do not give any promotion to take any training on cricket from Ishaan but he disobeys them and comes to Hindu community to learn cricket, it is also example of cultural hybridity. Being a son of Muslim, he often visits the temple of Hindu. He gives more emphasis to his friends than the religion. In fact a Muslim son does not care any norms and rules of Muslim.

For him friends and their community are greater than his parent's advice and his religion. That's the good example of cultural hybridity.

Single and center lady character of Bhagat's novel *The Three Mistakes of My Life* is Vidya. Vidya has identity crisis. It means has many identities, which are depended upon the situation but she does not have any fixed identity thought the whole story. Sometimes she presents as a Hindu lady, who goes for studies and obeys parents. Here she becomes a student of Govind and after sometime, she becomes a beloved. The same lady is presented with different identification is an example of cultural hybridity.

Later on, Vidya does not behave as a teacher to Govind and they start to share their feelings as boyfriend and girlfriend. Vidya said:

I don't want to study this. as your teacher my role is ... after listening the answer of Vidya the hero of this novel gazes towards the beautiful lady of young girl and keeps continue the emotional conversation.

Well, I am not your teacher. I am your tutor, your maths tutor. And as far as I know, there are no dream tutors. Are you not my friend? (102)

All the above conversation cannot be possible between a teacher and student. They are talking as a lover and beloved, who fall in love in the initial stage. But love between teacher and a student is not possible in Hindu religion, so it is good example of cultural hybridity.

In course of development of plot of the novel, the two lovers also develop their love maximally. And they reach to submit of love and do great mistake by keeping sexual relation. It is the first mistake of Bhagat's novel, *The Three Mistakes of My Life*. After making the physical relation, Govind goes to visit Australia but Vidya starts to feel alone and unsecure by their wrong activities while Govind

remains far from her, Vidya sends such SMS, “hey stay safe tonight. By the way, just got my period!! Yippee!! Relieved no? C U soon my hot teacher. Love -me.” (237)

The above message suggests that the period, which is after their physical relation. Up to now Vidya feels unsecure and she has doubt about the pregnancy, which occurs by their illegal relation. So, to have such illegal relation between teachers and try to hide the crime: and re-establish in the same society is another hybridity in Hindu culture. At the last, as she born and develops in Hindu society, she does not have any lady friends in her life. If she has to go outside from her house, she takes the company to Govind. To visit a young girl and young boy frequently is not usual activities in the eyes of Hindu community. That’s also represents a cultural hybridity because they are walking freely as western lady and boy without caring society, family and other people.

As being a minor character, Bitoo mama plays important role in ‘chapter twenty’ of Bhagat’s novel. In the beginning of the novel, *The Three Mistakes of My Life*, Bitoo mama has minor role but in chapter twenty he plays a great role to kill his own son, Omi. Actually, he wants to revenge with Muslim leader by killing his son, Ali, but the situation does not favors him and commits a great crime by killing own son, Omi with trishul. Here is great irony, as a priest of popular temple of Belrampur, mama involves the activity of crime. That is the completely against the Hindu religion and culture. In other hand, religion and culture in other hand mama as being popular priest, kills his own son which is another unforgivable sin in the Hindu culture. That depicts the best example of cultural hybridity. Before that, there is an activity of mama, which is not acceptable in the Hindu culture that is he gives the permission to open a cricket shop in the area of Hindu temple. As a priest to give permission to open

such sport shop having different leather goods is against the norms and values of Hindu culture. So, that is also the cultural hybridity.

As being a minor character, Parekh-ji is able to handle to the whole characters. Parekh-ji has small whole characters. Parekh-ji has small role up to end of the novel. He is a 'Hindu party's' leader. He uses Bitoo mama in order to make his union strength. In this novel he politicizes the religion and badly uses the secular person, Bitoo mama. It is also an example of hybridity in culture because the Hindu religion was never guided by any politics in history.

In this way, Chetan Bhagat shows full of hybrid culture in his novel because his all characters are hybridized. So, his text can be read in the prospective of cultural hybridity. The novel *The Three Mistakes of My Life* opens with the cricket match, India Vs South Africa. The story recounts the life of three youths, Omi, Ishaan, and Govind specially. Given Govind's business acumen and Ishaan's love for cricket the youngsters decide to open a shop that sells cricket goods. Omi's family helps them to get a rented place outside a temple, and soon the place is hit with the locals. One specific quality of Bhagat is that the entrance of different religious people inside the Hindu's temple's compound and let to sell the leather made goods through the cricket shop, which is mentioned in the novel. Bitoo mama accepts to open a new cricket shop, which sells many goods which is made by leather. To sell such leather goods inside the compound of Hindu's temple is another cultural hybridity. The Hindu religion has one assumption that any one should inter the temple surrounding without leather's goods. But it can be found that shop of cricket-inside the temple's compound. Similarly, being a son of priest Omi develops a friendship with the son of Muslim leader's son Ali. In the field of religion Omi and Ali are completely opposite

but they develop a good relationship of friend. They walk together, play together, and they visit each-other's house, which is reflexion of cultural hybridity.

The following paragraph cited from the text exemplifies the above mentioned point:

Identity is in crisis in *The Three Mistakes of My Life* because the protagonist Govind Patel is assumed to be fixed success and establish in the field of business in India, but he is displaced by his own character uncertainty and immature activities. So, it is ensuring that identity which he wants to make in his future in question right now. He often does not care the notion of identity crisis until it is questioned i.e. as a good teacher of mathematics, he could establish himself in the market of Ahmadabad. Identity as a desire of recognition, quest for visibility, the sense of being acknowledged: a deep desire of association (15), critic Cornel West. Therefore, identity is associated with desire-desire for reorganization, association, and protection over time and in space. The known identity, which stabilized the social world for so long, is in ebb, producing new identity and fragmenting the modern individual's subjectivity. (26)

Hence, the crisis in identity, or identity crisis is assumed and felt in the process of changing identity which may be dislocating the central structural in the social world. As Hall further writes "moderns identified are being 'de-centered' that is dislocated or fragmented" (274). Hall, further quotes Kobena Mercer and express that "identity only becomes an issue when it is in a crisis, when something assumed to be fixed, coherent and stable, is displaced by the experience of doubt and uncertainty" (275). Therefore identity is constructed under certain circumstances which are not chosen

deliberately and is questioned when it is in crisis. Thus, identity crisis evokes the sense of belongingness to a specific culture in a certain time and place.

The identity crisis is realized when cultures are cut across and intersect the natural frontiers, and when people have been dispersed temporarily or permanently from their homelands or known location. They adopt the dominant culture but seek the traces of the specific culture, tradition, language, etc in which they were enclosed. Stuart Hall calls such emerging culture as “culture of hybridity” (274). Similarly Rushdie presents his view that the bearers feel culturally translated on “borne across” (17). This is why identities are forever questioned and actual “crisis” remains in their ambiguous structure. Most of the contemporary writer’s (especially V.S. Naipaul) express nostalgia for stable cultural identity. They think themselves as ‘culture exiled’ and try to rejoin with their root culture their riot culture, which can be noticed conspicuously in their writing and texts.

“*The Three Mistakes of My Life* the protagonist Govind is pathetic in his loneliness with him himself and is unable get company by his beloved and his friends” (249). The fictional autobiography of Govind present himself clearly that he is in crisis of his identity. During his student life, he was talented in mathematics. He selects the business field as him career building. According to his talent of mathematics, he should select the field of engineering or doctor but he can’t do so because of his economic problem. Once he loses his identity in the field of engineer or doctor. Although, he selects the business field as his career he can’t get success in this field. As a topper of maths, he is demanded as a tutor of mathematic but he cannot establish as a good tutor in front of her because he starts to look as a beloved to his student. Second time, he loses his identity as a teacher.

The novel *The Three Mistakes of My Life* depicts the alienated condition of the protagonist, Govind Patel who is dilemma. “Neither has he got success in business field nor he becomes a good teacher of mathematics” (125). His position is that of “ambivalence” in the words of Homi K. Bhabha. In *The Three Mistakes of My Life* the landscapes are almost entirely psychological and idological, and are much better to get lost in. this novel tries to render social and physical scenes like the segregation in India. It looks like a mirror, which presents a child gradual maturation into self. At the same time, it also sketches how the protagonist Govind Patel is lost from his familiar way to ‘obscurity’, from known culture to new culture etc. therefore, ‘ambivalence’, ‘dilemma’ and ‘obscurity’ cause the resulting allegation. Some time one is/will be alienated psychologically living in the same place or known culture.

The hybrid identity formed from the mixing of two cultures. This mixture represented by Govind, a teacher born in Hindu society and acts the system of westerner. In Hindu culture, the relation between teacher and students is a relation between father and daughter/son. But in this novel, Govind and Vidya do not have such holy relation; rather they are behaving as friends in the beginning of novel and at last start to behave as lover and beloved more than a teacher and student’s relation.

In this novel none of the protagonist is wealthy, but must have greater aspirations for themselves and their own country or family. This focus on family and “we Indians” hits home when the young Ali snubs an offer from Australian official, who have kindly offered to help both him and his impoverished family to resettle in Australia on a sporting scholarship, whereby the young prodigy would have a much better chance to grow in the athletic potential and stardom he was born on demonstrate. “Ali, his coach, and older friends instead return to their poverty and struggles in Gujarat, situated on the cusp of horrible racial, religious and ethnic

violence” (178). This violence would not only cripple this star athlete but would lead to the death of one of the partners of the cricket-shop along with the deaths of other members of their families. Albeit a short novel, *The Three Mistakes of My Life* hits home with many young struggle through and inhabit the nation of their fore father’s making. There is pride and hope for India’s future revealed in the story, but in the representations of the main characters, youth of India are portrayed as disconcerted individuals who have to pick up the pieces of messes that others have made. Young people question the historical solutions to date. These solutions have been to join cadres of political parties or cadres of thugs who benefit from social division and strife in India- while not allowing society to develop in a much more positive manner.

The main three protagonists are average, ordinary, and ambitious, well at least two of them are ambitious. The sole female leading character, Vidya is well like all of Bhagat’s leading ladies, a stereotype made of cardboard, who fails to live and breathe throughout the novel and painfully so in the Last chapter. The reader appreciates Bhagat’s portrayal of the typical pseudo-religious Indian politician though Ali’s abba seems a little too wise to be true at times. The devastation of Gujarat earthquakes in 2001, followed next year by communal riots are effortlessly and impressively woven into the plot. Overall, this novel digs deeper into the “Indianness” of the characters, including the ever-loyal Ali, and the evolving and maturing Omi. Ishaan remains a peter plan till the end of the story, sulking and refusing to accept Govind’s help even if that refusal meant delaying it not destroying Ali’s future.

The end is rather ridiculous, with a larger than life Bhagat stepping in and putting things to right with a few more phone calls. The suicidal Govind recovers, and there are happy endings galore, with Ishaan and Govind reconciling, Vidya skipping back to Govind’s life, and Ali recovering completely from his injury. Being a

'Hindustani' girl, Vidya wants to live free life. She searches the freedom of western lady, and becomes to have sexual relationship with her 'Guru,' which is not accepted by Hindu culture and society. She is rupturing the 'Hindus' Norms, and values. Because of her new step after rupturing the 'Hindus' norms, she is alienated from family, friends, and whole Hindu community. Vidya becomes a single lady who easily accepts her teacher, as her husband. In take the place of a husband. So, Vidya commits a eyes of 'Hindu.'

Chetan Bagat's third book- *The Three Mistakes of My Life* is a sheer example of how success leads to complacency and thus leads to a basement of previous works. *The Three Mistakes of My Life* starts off excellently with the author delving into the mind of young Gujrati who yearns to be successful businessman but the honeymoon ends there as the story takes a U-turn and refuses to interest the reader. The book revolves around three friends who start a cricket business thanks to the 'nerdy' central character. Govind and their life post this 'setup'. The book seems to lose track in the middle which includes a trip to Australia, the author mathematical inferences on the menstrual cycle and new definition to teacher student relationship. Bhagat seems to have squeezed everything he knew about cricket politics and Gujarat in one book giving reader no breathing space. There Laxman's double century against Australia, the Bhuj earthquake, and the Godhra riots-all cramped into a small 250 page book.

Ever heard the saying- "Too many cooks spoil the broth" (71) *The Three Mistakes of My Life* is the best example. The climax could beat even the dirtiest endings of Rajnikant movies or even Bollywood movies. This is too much of unnecessary emotions unrealistic action and unnecessary sex. What is irritating about the book and more specifically Chetan Bhagat is the fact that he seems to be riding the five points some wave even years after its success. The plot's pretty much the same

no change in the writing style and nothing unexpected. Chetan need to break out of this and try new, something different. This book tries to enter the new culture by mixing two different cultures. So, the story of this novel belongs to the hybrid of Muslim and Hindu culture.

IV Conclusion

The Three mistakes of life make a dramatic projection of cultural hybridity to which major characters are victim. Cultural hybridity is a terms mostly employed and debated in postcolonial studies. Hybridity refers to the creation of new transcultural forms within the contact zone produced by colonization. Hybridization depicts various forms such as cultural , political, social, racial, linguistic etc. it incorporates with many issues including alienation, Diaspora, dislocation, migration, globalization, marginality, ethnicity, identity crisis etc. Among of them, the rhetoric of identity crisis and alienation has been a powerful expression produced by cultural hybridity in Chetan Bhagat's novel *The Three Mistakes of My Life*. Identity is inevitably bound of with culture.

The Three Mistakes of My Life projects the flaunting identity following the effect of hybridization. Identity is fluctuating because of the activity of modern people, mass media and other elements notably globalization; hybrid subject is facing identity crisis. The cultural values and identity, therefore, have been transferred to other cultural groups and the cultural loss appears to be a major question among people. And people who have identity crisis and have been alienated which always haunts them. They realize their identity, which becomes more significant. The cultural mixing gives rise to new hybrid identity that distracts modern subjects. Therefore, the hybrid subjects fall on the crisis of identity. At same time, a sense of nostalgia always haunts them as they feel a difference between the past and present time. Likely, the feeling of alienation comes out whenever people find themselves detached from their culture. In the global context, people do not belong to one culture and identity only. They are defined by multiple and unstable identities. Globalization gives rise to cultural hybridity which refers to the movement and transference of

people. Hybrid subject creates a transcultural form after doing new activities and following new profession and culture. They try to preserve their own to fit into new and uncommon culture. In this way, the process of assimilation is not perfectly successful that they have lost something valuable and attempts to gain something.

In *The Three Mistakes of My Life*, the protagonist, Govind Patel and his activities, like to make love with student, to start business of cricket, as a student of math are hybrid subjects. As a good student of mathematics, Govind should continue his study in science, but he chooses the field of business as a student of management. It is a transculture in the field of study. Due to the change of profession, his identity becomes in crisis because he cannot get success in the field of business. In the journey of his life, he follows another profession of teacher in order to support his business, but here also he failed in the co- profession. Neither he can establish himself as a good teacher in front of his student ,Vidya because he attracts towards the beauty and blooming age of her nor confesses as a lover of her in the society. So, he loses his identity as a teacher and also as a lover. From today, no parents of young girl believe to him as a teacher and in other hand any-one of young girl accept as boy-friend or life partner. So, Govind Patel becomes alienated from the community parents, friends and young girls.

The Hindu society does not accept to make love with a sister of friend and a student. In the Hindu religion brothers are conceived 'Tika' from their sisters; it also thinks that sister of friend is also sister of own. So, Govind commits a great mistake in the eyes of 'Hindu Culture', which is not forgivable. The protagonist of this novel commits another mistake by delaying to protect Omi's life. It is the third mistake of him. If he wants he could save the life of Omi from the 'Trishul' of Bitoo mama. His

friend, Omi loses the life in front of him but he cannot do anything. As being the son of Hindu priest, Omi gives up his life for the sake of his muslim friend, Ali but one hindu cannot save the life of other Hindu. It is also an example of cultural hybridity.

In this way, *The Three Mistakes of My Life* is a story of Govind's progress from the labyrinth of cultural hybridity to the assimilation into the main stream of Indian culture. The novel has portrayed a landscape of Govind's identity crisis and alienated existence in the face of mixed cultural confrontation. Chetn Bhagat has skillfully and with mastery applied flashback and stream of consciousness technique whereby he explain Govind Patel's memories of his childhood in Ahmadabaad, Indian and other past events at different time as well as split present in India.

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