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Cultural Hybridity in Pawal Cowan's *An Orphan in History*

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Letter of Recommendation

Mr. Ramesh Kumar Chaudhary has completed his thesis entitled “Cultural Hybridity in Paul Cowan’s *An Orphan in History*” under my supervision. He carried out his research from 2070/12/25 B.S. to 2072/10/25 B.S. I hereby recommend his thesis be submitted for viva voce.

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Letter of Approval

This thesis entitled “Cultural Hybridity in Paul Cowan’s *An Orphan In History*” submitted to the Central Department of English, Tribhuvan University, by Mr. Ramesh Kumar Chaudhary has been approved by the undersigned members of the Research Committee.

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Abstract

The novel *An Orphan in History* by Paul Cowan deals with the cultural hybridity of the characters. Migration, mimicry, acculturation, transculturation, diaspora, in-betweenness are responsible for cultural hybridity. It presents the long history of European Jews; who had migrated to America when Nazis had persecuted them and its cultural effects till now.

The scattered Jews over the USA have accepted multicultural aspects. When they followed American culture they lost their original native culture. The long living in the foreign land and distract from the native land and contact with other culture resulted in cultural loss. The compulsion for adjustment and contact with foreign brings loss of pure native culture. When they feel identity crisis, they try to retrieve the native culture. But the American Jews do not ready to accept single Jewish culture. They want be a Jewish and an American at the same time.

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I. Theme of Identity in Paul Cowan's *An Orphan In History*

The present research focuses on the issue of cultural hybridity based on Paul Cowan's novel *An Orphan in History* published in 1982. It tries to sketch the historical events of Jew's holocaust and its effects on Jews culture in America. Persecuted by Hitler in Europe, Jews had escaped from Europe to America, lived indiasporic and pathetic condition in the USA. Displacement, mimicry, assimilation, transculturation, science and technology, cultural admixture, cultural diversity etc. play the role for loss of cultural root. Identitiless, rootlessness, diaspora, feeling of loneliness etc. make search for cultural root in the book. This novel presents the journey of Jews from Europe to America and the revival of forgotten Jews culture. The questions arise like; why they come to America? Why one migrant is unable to remain in pure cultural root?

Paul Cowan's ancestors were from Israel. They migrated to Poland, German and many countries of Europe. His ancestors and many Jews came to America from Poland and German to save them from the persecution of Hitler. Leaving of native land and migrated to foreign land made Jews' original culture lost in the generation of Paul Cowan.

An Orphan in History is the story of an American Jew, Paul Cowan and whole American Jews. He spent retrieving the religious and cultural legacy which had evaporated, in his family under the pressure of assimilation. Paul Cowan travelled or seek to recapture their past by the use of new tools of genealogical research. His journalistic luck and father's guidance make him quest for cultural root. Like most seekers, he has had to find his own way into faith. It is a voyage that never seems to end. He has some vague details of ritual observance which seems to grow more important to him. This is an account of his effort to recover his ancestral legacy

through journalism and politics, by uncovering the details of his family's past and becoming involved with religion he inherited, and accepting the emotionally difficult realization that life defiles reason: life unfolds unpredictably.

This research based on the cultural root and hybridity focuses on the historical event. Cowan's father and forefather moved to the USA while Hitler had been reigning in Europe. Jews were persecuted by Nazis. His father's grandfather Moses started business of cement. Grandfather Jack Cohen did television program. His television program was criticized. Both of them did not give time for their culture, Judaism. Moses, Jack and Lau centred on business; they forgot Judaism but remained some cultural practice only. Travelling from Israel-Europe to America Jews lost their original homeland and cultures. They lived different places in America losing the cultural identity. Without the original cultural identity Jews became orphan in the history of America being Americanized.

Paul Cowan in-between two cultures face the identity crisis. The overcome of American culture on Judaism makes loss of original Judaism. Paul has vague memory of ancestors' cultural practice but not in himself. Americanization made them loss of family's cultural identity. His great-grandfather Jacob Cohen was rabbi in Lithuania. But Paul has only memory of his cultural past. Neither he can do not leave his origin culture nor forget totally but celebrates both. He retrieves Jews culture in the USA but cannot accept and practice it purely.

The novel presents the identity crisis of the Jews in America. Paul Cowan is rootless in the USA. His ancestors were rabbi in past but he is unknown about his root culture. His father and grandfather did not follow the job of rabbi. In USA they started business; they followed the money making way. They left spirituality continued to follow American physicality world culture. They earn a lot of money,

stay in higher level position in society. But culturally, they were getting poor. All over America, Jews were Americanized. Jews were being rootless. Their identity was multicultural. The different culture and physical desire of Cowan's grandfathers' Judaism culture was lost. Feeling of rootless Cowan run for search for cultural root different places where Jews' habitation in USA to retrieve Judaism.

Being rootless, Cowan lives in diaspora. He feels himself always an orphan. He remembers his past going to bar-mitzvah, Sabbath. He knows about Judaism and his ancestors' hidden history. Cowan loathes to wear American new identity. He always removes it from him. Being American, he cannot forget Jews culture. Living in the USA in foreign culture, he always demands for native culture.

Intact between American culture and Judaism produces new culture. They neither are fully American nor Jew but hybrid. New appeared identity is always ambivalent. Cowan and American Jews neither identify with American nor Judaism but hybrid one. They cannot forget Jews root. Dual identity appears in them. This generates new culture, Americanculture, causes thelost of Jews culture and the search of lost culture. The loss of the own native culture in others' culture identity connects with others identity which makes them own pure identity less. Cowan and Jews' pure identity is lost. Therefore, he searches for cultural root.

Jews were feared of loss of culture during the holocaust moving to foreign land. Transculturation of the foreign culture during the 4th generation of Cowan and his grand-fathers lost their self identity. To get success in business they changed their family name. Living in the USA they continued business not cultural practises. Therefore, they lost the original self, Judaism. They ate pork, celebrate Christmas and open culture. Jews has been forbidden to eat pork and celebrate Christmas and

prostitution. Whatever is forbidden them, they have done opposition of torah or Judaism. They have lost their original commandments according to Jews law.

Israeli origin Jews' displacement first, in Europe and later in the USA brings the loss of pure culture root. Cowan's forefather had left Israel to Europe and America. In America, they cannot live beyond its effect. To adjust in the USA, cultural adoption became compulsory. In the long period they forgot the Hebrew language. They could practice Judaism culture in Israel and Europe but being beyond the native place they learn others' culture. Many reason for forgetting the Judaism they are beyond the practice place. They could not see regular native cultural practices in foreign but practiced what was in practice. They celebrated native and foreign culture together.

Nazi suppressed and persecuted Jews politically. Jews escaped to the USA to save themselves. They were migrated voluntarily or forcefully. At the time America was not a powerful country. For Jews, it was a new place. They went there being refugee. They had pain of leaving native country, culture, properties and death of many Jews. Tyranny colonial rule of Nazi's forcefully they were compelled to escape. It was unbearable. Genocide of Jews from Nazis' created hopeless of life. They gave up whatever they had in Europe. They thought only about to be alive. America seemed safe place to be saved. They travelled to the USA. Being away from native land they became away from cultural root. So they got cultural hybrid.

Migration plays the main role to change an attitude and culture. Voluntarily or forcefully, Jews have been migrated. The influence of death penalty, suffering, persecution and make them to migrate foreign land. Migration can be an enriching experience that introduces new ideas and concepts into a person's worldview and communal identities, opening up horizons and extending the borders of knowledge. At

the same time it can lead to confrontation with others because of ethnic, cultural, and religious differences. It can also lead to a rethinking of ethnicity and therefore an interest in preserving this difference that creates boundaries and defines "otherness." Migration creates more-complex societies in which many people are not part of the nation in which they live. Thus, otherness makes to Paul Cowan to search for cultural root.

The novel was published in 1982. It has contributed immensely to establish her as an important author. Since the publication in 1982, the novel has been analysed, studied and interpreted from different perspectives. It has received great critical approval and many responses from many places from numerous critics and commentators. Fred Bernstein reviews *An Orphan in History* in magazine, *People*: Now, a quarter of a century after he first began pondering the disquieting ambiguity of his Jewish heritage and WASP-like existence, Cowan has written a book about his quest. *An Orphan in History* is a moving account of his search for his Jewish roots and his eventual embracing of Judaism. Neither Cowan nor his publisher, Double-day, had any illusions that the book would be a blockbuster. Yet *An Orphan in History* is now in its third printing, and many readers, judging from Cowan's mail, appear to be non-Jews. "It's an American, not just a Jewish, story," he says. "It's the story of millions of immigrant families...of Jews, Italians, Irish, Greeks and Hispanics who sacrificed an enormously important treasure, their history, to become part of a melting pot.

Above given review of Bernstein, America is a melting pot of culture and people. Whoever are in America from different countries have lost their cultural identity. They become part of culture's pot. Assimilation, acculturation, transculturation between them, they lose the pure culture and become hybrid cultured.

Paul Cowan is searching the root culture which is lost in America. His heritage and Jewsness is in vague condition. The story is about the Jews immigrants who lose their identity in foreign land.

He died at age 48 of leukaemia in 1988, but surely few who read his pieces or his autobiography, *An Orphan in History* — about rediscovering his Jewish roots — ever forgot his voice. A collection of Cowan's finest reportage from *The Village Voice* has just been reissued. Although the pieces in *The Tribes of America* are from the 1970s, the early culture-war tensions they chronicle are still with us. As historian Rick Perlstein says in his new introduction, "Cowan was a journalist who threw himself into situations that might just change his mind, and how many of us dare to do that?"

It is an autobiographical novel of Cowan about the search for lost cultural root in America. It is real history of the Jews and Paul Cowan. He sketches the real histories of tribes of America and its lost and hybrid culture. Being a Journalist, he begins his work of lose and its' revival of lost culture. Ruth R. Wisse reviews in *Commentary* as:

Such individual acts of reappraisal, whatever their limitations, are a step or two beyond the cultic masquerade of the recent past when so many young American Jews adopted new identities in spectacular acts of conversion. That process may occasionally have seen the metamorphosis of a West Coast surfer into a yeshivah student, but on the whole, for those seeking an alternative to this deceitful world, the Moonies proved far more alluring than the Hasidim. The current religious revival, also among Jews, is part of a soberer America, and

involves some thoughtful reviews of home, family life, community, and country.

The comment of Wisse says that the novel is a reappraisal of the transformation of the Jews. Young new generation has changed their identity forgetting the past. The adoption of the American culture negotiates the native culture. It is not abruptly but it goes on procedure changing the identity. It is not only particular are but it is generally whole the tribes of America. Feeling of the identity crisis, rootlessness, diaspora, nationalism, Cowan reappraisals individually retrieving the lost culture. Richard F. Shepard reviews the novel in *New York Time*:

The sudden death of his parents in a fire added urgency to his search. He set out to learn all he could about his family, which resulted in an interesting introduction to immigrant ingenuity and adaptation since the 1840's. As the research seemed to lead inexorably to Jewish origins, the pursuit of family data necessarily became combined with a self-education in Jewish history. In telling his story, Cowan shows how closely the two strands became intertwined.

Judaism was already isolated in the time of Jack Cohen and Lou Cowan. Lou Cowan had given him some issues of his root culture. After parents death Paul cannot follow the Judaism because he did not know about Judaism. The adoption of the American culture and dream of American, Jews are beyond the native culture. He researches his family root genealogically in the novel. After getting family root he cannot only follow the Jews identity. He has American dream and its effect. So he and American Jews have double strands of identity together mingled.

After growing up as a fully assimilated Jew, Paul Cowan embarked in his mid-thirties upon a journey to discover and appreciate his true identity and heritage. This

“An Orphan in history” relates his search for these roots, detailing the path he took from his Park Avenue home to nineteenth-century Lithuania to a contemporary Israeli kibbutz, leading to remarkable personal discoveries that will move everyone who has yearned to know more about their past.(n.p.)

Above mentioned lines say that Paul Cowan has lost the cultural root identity. He is neither American nor American but hybrid one. Assimilation of American culture, Jews has forgotten their native culture in foreign land. For a long time being identityless, Paul Cowan calls himself an orphan in history. Lee MeyerhoffHendler's novel *The Year Mom God Religion: One Woman's Midlife Journey into Judaism*, reviews, “The rest of us have caught up with Cowan. More than ever we need his provocative story of the tension between the desire to be an American and the compulsion to be a Jew” (5).

An Orphan in History is a classically beautiful, inspiring story of how one man evolved from describing himself as “an American Jew” to “an American and a Jew.” The proposed study employs the concept of hybridity and identity based on dislocation, displacement, mimicry, acculturation, assimilation, globalization, arrival of science and technology, migration etc as used by HomiK.Bhabha, Bill Ashcroft and other postcolonial critics.

The term ‘hybridity’ has been most recently associated with the work of Homi K. Bhabha, whose analysis of colonizer/colonized relations stresses their interdependence and the mutual construction of their subjectivities. Bhabha contends that all cultural statements and systems are constructed in a space that he calls the ‘Third Space of enunciation’. For him, the recognition of this ambivalent space of cultural identity may help us to overcome the exoticism of cultural diversity in favour

of the recognition of an empowering hybridity within which cultural difference may operate.

Influence of colonizing culture during the colonial period had a great impact on both the colonized and the colonizing cultures. In the work *Post-Colonial Studies: The Key Concepts* the authors distinguish various types of hybridity when they write: “Hybridization takes many forms: linguistic, cultural, political, racial, etc.” (Ashcroft et al. 118). For the purpose of this thesis I will be mainly concerned with the idea of cultural hybridity. One of the major theorists to work with the term hybridity is Homi K. Bhabha.

Bhabha believes that, hybridity is the process by which the colonial governing authority undertakes to translate the identity of the colonised (the other) within a singular universal framework, but then fails producing something familiar but new. Bhabha contends that a new hybrid identity or subject-position emerges from the interweaving of elements of the colonizer and colonized challenging the validity and authenticity of any essentialist cultural identity “all forms of culture are continually in a process of hybridity” (Rutherford 211).

Bhabha addresses the issue of relationship between the colonizers and colonized and finds a solution in discovering the “in-between” space where he believes the variations of the different cultures can find a common ground. The idea of the “in-between” space opposes to the earlier theory of exoticism which stresses differences between cultures. Bhabha, on the other hand, perceives exoticism negatively as he believes that people should try to find similarities rather than differences. For that reason he sees the space which lies between two different cultures as a ground for possible understanding. Bhabha’s view is further confirmed when he says: 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 (157).

The Inheritance of Loss is showing not only the reality of the mutual influences of both the Eastern and the Western cultures but pictures also the very different ways of perception of the Eastern culture in the West and the Western culture in the East. These differences in perception of Westerners in the East and Easterners in the West had an impact on the self-perception of the characters in Paul Cowan's novel. The greatest influence is shown on the characters of the judge who after encountering the Western culture despises himself as an Indian, and in a search for a new identity clings to his former habits, and strangely adopted cruelty.

For me the importance of hybridity is not to be able to trace two original moments from which the third emerges, rather hybridity to me is the 'Third Space', which enables other positions to emerge (Rutherford 211). According to Bhabha, this hybrid third space is an ambivalent site where cultural meaning and representation have no 'primordial unity or fixity' (Bhabha 94). The concept of the third space is submitted as useful for analyzing the enunciation, transgression and subversion of dualistic categories going beyond the realm of colonial binary thinking and oppositional positioning. Despite the exposure of the third space to contradictions and ambiguities, it provides a spatial politics of inclusion rather than exclusion that "initiates new signs of identity and innovative sites of collaboration and contestation" (Bhabha 1). Similarly, Leela Gandhi posits "between victors and colonized victims not replaced by reorganization community and interface between these old antagonists. Inevitable, such a move as challenge to discredit the pure identities to both" (Gandhi 137).

In fact the concept of hybridity occupies a central place in postcolonial discourse. It is “celebrated and privileged as a kind of superior cultural intelligence owing to the advantage of in-betweenness, the straddling of two cultures and the consequent ability to negotiate the difference” (Hoogvelt 158). This is particularly so in Bhabha’s discussion of cultural hybridity. Despite this loaded historical past, Papastergiadis reminds us of the emancipative potential of negative terms. In colonial discourse, hybridity is a term of abuse for those who are products of miscegenation, mixed-breeds. He poses the question “should we use only words with a pure and inoffensive history, or should we challenge essentialist models of identity by taking on and then subverting their own vocabulary” (Papastergiadis 258).

Identity is a very interesting concept since it can refer to so many areas of the scientific knowledge. One can talk about social identity, which in its turn can be divided into ethnic identity, cultural identity, symbolic identity, sexual identity etc. In the course of this paper I specifically will focus mainly on the ethnic type of social collective identity.

Social identity theory claims that each individual not only has his or her individual identity but also develops the social one. Social identity thus can be defined as “that part of an individual’s self-concept, which derives from his knowledge of his membership of a social group (or groups) together with the value and emotional significance, attached to that membership. This social identity comes together with the specific “group beliefs” which are certain convictions which members of the group possess and believe to be the defining factors of their groupness.

The definition of identity by Weinreich is: "Identity" may be defined as the distinctive characteristic belonging to any given individual, or shared by all members of a particular social category or group. However, the formation of one’s identity occurs

through one's identifications with significant others (primarily with parents and other individuals during one's biographical experiences, and also with 'groups' as they are perceived. These others may be benign such that one aspires to their characteristics, values and beliefs (a process of idealistic-identification), or malign when one wishes to dissociate from their characteristics (a process of defensive contra-identification) (54).

Hall talks mainly about the cultural identity of a group of people without any distinction of their social position, class, gender, race or sex. He sees this type of cultural identity as something continuous throughout history (435).

For this to impart and prove the hypothesis of this research, I have divided this thesis into different chapters with different purposes to be achieved. As such, I attempt to find, what it means to be displacement, mimicry, cultural admixture, assimilation, transculturation which create cultural hybridity, and loss of cultural identity and roots from the cultural perspectives. The first chapter, 'introduction' deals with introducing what the research is, what is the main argument of this project and how is hybrid identity projected in this novel *An Orphan in History*, and it further crystallizes how the researcher has taken help of culture studies, cultural identity, cultural root, diaspora vision, identity crisis, dislocation, mimicry and postcolonial theory to strengthen the claim of this research. Reviews and comments of different critics on the text are included in this part of the research to show how the field of this research splits from their approach to the novel. Chapter second is textual analysis that makes research strong, sustainable with the evidences from the novel in the line of cultural theory and identity. Finally, the third chapter on the basis of the chapter one and two summarizes the idea of new development of identity of Jews in America. Ambivalent and in-between the native culture and foreign culture their identity is

different than other. Mix of Jews and American cultures appears third new culture identity.

II. Hybrid Cultural Identity in Paul Cowan's *an Orphan in History*

Hybridity is a term to describe the culture composed of people retaining links with the territories of their forbears, but coming to terms with the culture they inhabit. In this sense hybridization refers to forms separated from existing practices and recombine with new forms in new practices. However, the most important point is that it is not an amalgamation or mixture, it is a dialectical articulation. In other words, hybridity does not cause anti-essentialism or anti-integrationism, the hybrid culture or identity itself becomes the essence of their loyalty.

Cultural hybridity is one of the most used terms in postcolonial studies. It commonly refers to the creation of new cultural identity from the mix of different cultural aspects. Jews were persecuted in Europe from Nazi. The domination make compelled to Jews escape to the USA. Holocaust was a very pathetic for Jews. They had pain for loss the native culture but living alive became more important for them. So, they moved to foreign land.

When they came to America, they cannot stay untouched from foreign culture. They had fear of loss of culture. The period of long time, open easy culture, freedom and lack of continuation make them accept the foreign culture. "We are German Jewish family had come to America in 1848, was haunted by the Holocaust" (5). Migration is forceful or voluntary. This is not a natural process, but one in which great efforts need to be made – sometimes in an effort to maintain one's own culture, but also with regard to the host society. In other words, these migrants differ in their

cultural and religious backgrounds, in the causes and durations of their migrations, and the extent to which they adapt to local societies.

The processes of globalization include massive migrations and relocations, thus challenges the traditional concept of nation-state and opening up borders and boundaries. Bill Ashcroft, Gareth Griffiths, and Helen Tiffin view in *The Post-Colonial Studies Reader* that the transnational movement of goods, information, and bodies, we need to reconsider the effects of relocation, displacement, and the transition between cultures and how these things affect the construction of identity (239).

Ashcroft believes that the issue of place started to be important after the experience of the colonial invasion:

A major feature of post-colonial literatures is the concern with place and displacement. It is here that the special post-colonial crisis of identity comes into being; the concern with the development or recovery of an effective identifying relationship between self and place. [...] A valid and active sense of self may have been eroded by dislocation, resulting from migration, the experience of enslavement, transportation, or voluntary removal for indentured labour. (8)

Ashcroft's view is that identity concerns with the place. Displacement brings identity crisis. Mutual connection of the both cultures, Jews are ambivalent. Both cultures are basically different but mutual connection between them it seems one contradictory but comfortable. Paul Cowan narrates the history in the novel:

Now I realize that Christmas wasn't his holiday any more than pork as his food, though he loved the day as a chance to shower gifts on his wife and children. How could Jake Cohen's son have felt completely comfortable on Christmas Eve? The expression on his face must have

reflected the sense that, on such occasions, there was a hidden but unbridgeable cultural gulf between him and the Jewish-WASP family he adored. (10)

Above mentioned lines show that Cowan family has mutual connection to others' culture. Eating pork and celebration of Christmas is against the Judaism law. Paul Cowan knows that crossing the boundaries of *Torah* is against the Judaism. But living in American culture he accepts the multicultural aspects. He knows that eating pork is against the Judaism. Practically, avoiding the cultural practice is impossible. This new mutation replaces the established pattern with a "mutual and mutable" (Bhabha 274). Jews are not ready to forsake the American culture but they are mutable with American culture. The mutual connection of the various ethnic groups, Jewishness is changed. Cowan likes his dual identity because he has American dream and love of Jewsness. Cowan's grandfather had already arrived to America. They had problem to adjust in new place. Israeli root, born in German and migration to the USA, Cowan's family in early period get very hard to adjust. Migration, displacement and dislocation play the role of learning different kind of culture. So, assimilation, acculturation, mimic of different cultures and celebration of native culture together goes on hybridity. On the one hand, it is the opportunity to adopt higher culture. On the other hand, it is the possibility of loss of native culture.

Mimicry plays the role of cultural hybridity and loss of culture. Paul Cowan's grandfather and father changed their first name and family name. They Americanize themselves as American. There is compulsory to adjust with various ethnic groups from different countries. They spent their life as Americans. They have dreams of America to be rich, intelligent, transcendental and rational. They don't believe on

superstitious belief on God and religion. When they feel of identity crisis and diaspora they try to retrieve their native culture.

In 1931, when Louis Cohen was twenty-one, he changed his name to Louis G. Cowan. In part, he did it so that he would seem more American, less obviously Jewish, something that was particularly important to a public relation man named Cohen whose largest accounts included his ethnic background. (45)

Cowan's father and Grandfather Louis Cowan and Jack Cohen tried to be famous in his business being American. He could not get success with the all American people introducing himself a pure Jew because there were various kinds of people. A businessman could not introduce with particular religion or tribe. To be popular he hides his Jewish name and family name. So many American people knew him as an American not a Jew. Introducing himself with particular area, he could not make relation with other tribal people. So he mimics the American culture to be successful. They are more known as American than Jews identity. Homi K. Bhabha argues that "the ambivalence of mimicry— almost but not quite suggests that the fetish zed colonial culture is potentially and strategically an insurgent counter-appeal" (91).

Though they Americanized themselves in order to do business with the gentiles, they continued to take their Jewish life very seriously. In the 1850, before there were enough Jews to form a synagogue in Ligonier, they went to Auburn or Fort Wayne for the High Holy Days. By 1868, once ten Jewish families had come to town, the Strauses helped form Ahavos Shalom, a congregation that met in their homes until they found a larger building to house services. They were completely unapologetic about their faith. (246)

Their business was compulsory because they had lost all the property in Europe. They had main problem of survival. They worked for survival and succeeded in business. They had their own faith. In the beginning period, they continued to their faith. Slowly, they forget the native culture because they learnt the American culture. American culture is the melting pot because of different people from different ethnic group from various countries. When Jews follow the American culture, they lost the native culture. Hybridity is positioned as antidote to essentialism or “the belief in invariable and fixed properties which define the ‘Whatness’ of a given entity (Fuss, xi). Bhabha contends that a new hybrid identity or subject-position emerges from the interweaving of elements of the coloniser and colonised challenging the validity and authenticity of any essentialist cultural identity.

That was why they decided to take a chance that there was true commitment beneath our confusion. They insisted that the parents participate in shaping the curriculum-and in teaching. Like us, they wanted the school to be part of a community, not just a place where adults dropped off young American so that they could be processed into Jews. And they hoped that working with secularized people like us would help them re-examine their faith. (176)

Above mentioned lines are showing the hope of Jews toward the Jewish faith. Science and different cultural ideas have displaced the Jews' faith in the USA in the life of Jews. They are not ready to accept religious assumption. Paul Cowan writes “I’m proud to be a Jew”(243). They want to re-examine the lost faith. He is in dilemma. The Jews cannot discard the science because it is accepted by the whole and fact. And they cannot abandon their cultural identity. Faith is on science but root is Judaism.

The acceptance of the scientific views and thinking the native culture as superstitious cultural ideas come from the scientific conscience. In America, to be enlightened, Jews forsake the native cultural aspects. Mumby, critics writes “Over the past century, social sciences believed that knowledge and truth equated with scientific method. With modernist propensity, they argue that people’s behaviours are predictable, controllable, and certain(1977). Bhabha notes in introduction to *The*

Location of Culture:

It is in the emergence of the interstices--the overlap and displacement of domains of difference--that the inter-subjective and collective experiences of nationness, community interest, or cultural value are negotiated. How are subjects formed 'in-between', or in excess of, the sum of the 'parts' of difference (usually intoned as race/class/gender, etc.)? How do strategies of representation or empowerment come to be formulated in the competing claims of communities where, despite etc.)? How do strategies of representation or empowerment come to be formulated in the competing claims of communities where, despite shared histories of deprivation and discrimination, the exchange of values, meanings and priorities may not always be collaborative and dialogical, but may be profoundly antagonistic, conflictual and even incommensurable? (2)

With his emphasis that the negotiation of identity in post-colonial societies is framed within difficulty and may well produce conflict and antagonism, Bhabha questions the Habermasian logic that suggests that identity construction in democratic societies is fundamentally a matter of reasoned discourse, compromise and consensus. By implication, he also asks us to interrogate curriculum that retain this perspective. Jews

faith in the USA is contradicting with foreign culture. Their faith is deprived with new cultural ideas. They accept the foreign culture. But they cannot forget the native culture too. Even they believe Judaism is based on superstitious, they try to revive its cultural faith. Now they are able to choose their social environment even their own version of their life histories without the encumbrances of parents, relatives, or old friend. The free wiling of the Jews and its off-springs takes mode of cultural hybridity.

Cowan writes “Indeed, if one took it seriously, one had to question the whole idea that America was a melting pot and see the country as a pressure cooker of distinct ethnic groups, as a nation of tribes; one had to rethink the fundamental premise of our history” (136). America becomes the pot of different ethnic group from different countries and national tribes. Paul uses the word ‘pressure cooker’ in that sense the salad of the pot gets mingled with its taste which cannot be separated after use of pressure cooker. Jews and other ethnic groups have no single taste but various within one ethnic group. The admixture and intermingle between the different ethnic group Jews’ Jewsness is in crisis. Cowan says “My Jewishness confused me all the time. It made me feel like a very marginal person. I knew I was different from the other kids in Kenilworth. But I had no idea of what Jews were” (74). On the one hand, they have lost their culture on the other hand they are in diasporic condition; they cannot forget or forsake root culture. Paul Cowan writes:

When I fell in love with Paul seventeen years ago, I began to identify with the Jewish people. Over time, I have felt that identification broaden from him to his parents, Polly and Lau; to my friends here tonight and the larger Jewish community; and to the country Israel. It has become increasingly important to me not just to identify with

Judaism, but to be Jew. I have always been proud to be a Yankee from New England. Now I'm proud to be a Jew. (243)

Paul Cowan born is American but his ancestors are from Europe. His Jews root belongs to Israel. He belongs both places. His identity is connected to Jews. In America, his tribe has forgotten the native culture. In the beginning of the novel, *An Orphan in History*, Paul wrote, "Until 1976, when I was thirty-six, I had always identified myself as an American Jew always identified myself as an American Jew" (269). Cowan is in in-between the two cultures. He cannot forsake the American culture accepting the native culture. He has dual identity; "I liked the dual identity" (197). Cowan and Jews in America are in-between the space. The feature of in-between is hybridity. The American culture and Jews culture are not similar but both cultures have mixed together. The adoption of the American culture, Jews culture goes on lose but new culture goes on.

An image that Bhabha frequently employs to represent hybrid spaces as Stairwell, which connects two supposed opposites of upstairs and downstairs, and, by extension, other potential opposites of class and race. And, as Ramone suggests, "where they are connected necessitates that they are made a part of each other. Thus the notions of 'purity' in any context are rendered untenable by hybridity" (114). In *The Location of Culture*. Bhabha explains how hybridity has an impact both on the subjects of formerly colonized societies and most visibly when these subjects migrate towards the metropolitan centre. Once migrants settle into the new diaspora, a different kind of challenge to authority emerges. Bhabha explains:

The migrant culture of the 'in-between', the minority position, dramatizes the activity of culture's appropriation beyond the assimilationist's dream, or the racist's nightmare...and towards an

encounter with the ambivalent process of splitting and hybridity that marks the identification with culture's difference. (321)

Jews in America were in minority. Their culture was subdued. One of the Jews, Paul Cowan is in ambivalent situation because American culture was dominating the other culture. He was born in America. But being identity less he could not live in diaspora. So he tries to retrieve Judaism and follows the American culture too. In the ambivalent situation he stays in in-between the space. He is neither a Jew nor an American but in in-between. Cowan cannot avoid American culture because he gets there superior culture and some in Jews culture. Acceptance of the superior cultures from many cultures makes person, people, and tribes' in-between. In fact the concept of hybridity occupies a central place in postcolonial discourse. It is "celebrated and privileged as a kind of superior cultural intelligence owing to the advantage of in-betweens, the straddling of two cultures and the consequent ability to negotiate the difference." (Hoogvelt158) This is particularly so in Bhabha's discussion of cultural hybridity.

He forbade people to wear yarmulkes in his synagogue, arguing that the skullcaps were. He forbade people to wear yarmulkes in his synagogue, arguing that the skullcaps were a remnant from the oriental world- and imitation of the fez-that only served to emphasize Jewish particularize. He appealed to higher scientific evidence to refute the belief that there had ever been a covenant between God and Abraham. Then, citing his own ideas of personal hygiene, he urged his congregants to ignore the sign of the covenant-he told them to refuse to circumcise their sons. (114)

Above mentioned lines reveal that American Jews had been changing their views and attitude. They are starting believing on science. Many ritual cultural aspects are thought superstitious. In Judaism, circumcise is compulsory. It was covenant between

God and men but it is broken in American Jews. According to *Torah*, on seventh day God took rest; and people should take rest on Saturday but Jews following the others' culture Jews disobey God's rule. The Jews think themselves chosen people from God but disobey God's rule. The cause of the changing cultural view and attitude was a connection to the science. Jews become educated of science; and they keep themselves in the place of God. And they decide what are acceptable, changeable, suitable and avoidable. Forgetting and changing native culture and acceptance of foreign cultures brings cultural hybridity. On the other hand, Jews has hope of native culture. They try to retrieve with their off-springs.

I was loath to relinquish my new identity. I always removed it, though, always emerged bareheaded. Uptown, I was still Paul Cowan, still an assimilated journalist. After all, I wasn't an orthodox Jew. I didn't obey any of their rigorous laws. All I knew was that was still in flux, still launched on a journey whose destination was far from clear. (198)

From above lines, we know that he is in-between the American and Jews cultures. He is neither American nor a Jews but 'American Jew.' His identity is new; neither first one Jews native identity, nor second accepted American culture but third mix of both emerged culture. Bhabha says it "the third space." In considering how Bhabha's notions of hybridity connect to his use of the term "the third space," we can see how Bhabha himself, in a 1990 interview with Jonathan Rutherford makes these connections explicit:

hybridity to me is the third space that enables other positions to emerge. This thirdspace displaces the histories that constitute it and sets up new structures of authority, new political initiatives. I try to talk about hybridity through a psychoanalytic analogy. It bears the traces of

those feelings and practices which inform it, just like a translation, so that hybridity puts together the traces of certain other meanings or discourse. The process of cultural hybridity gives rise to something different, something new and unrecognizable, a new area of negotiation of meaning and representation. (211)

So, for Bhabha, this is an ambivalent space that opens up a cultural space of tension for the negotiation of incommensurable differences. "Third" is used to denote the place where negotiation takes place, where identity in all its ambiguities is constructed and reconstructed. For Rutherford the importance of hybridity is not to be able to trace two original moments from which the third emerges, rather hybridity to me is the 'Third Space', which enables other positions to emerge (211). For Law, the concept of the third space is submitted as useful for analysing the enunciation, transgression and subversion of dualistic categories going beyond the realm of colonial binary thinking and oppositional positioning. Similarly Gandhi gives his view on third space.

The grim polarities of the colonial encounter, he maintains, are necessarily bridged by a third-space of communication, negotiation and, by implication, translation. It is in this indeterminate zone, or 'place of hybridity', where anti-colonial politics first begins to articulate its agenda and where, in his words, the construction of a political object that is new, neither the one nor the other, properly alienates our political expectations, and changes, as it must, the very forms of our recognition of the moment of politics (130-31).

Jews forget the Hebrew language; many of them go to the tuition class. In America their language is English. They celebrate Christmas, Easter Sunday, Sunday holiday, and Jews festival too. Many Jews wear American clothes and some wear the

native clothes like yarmulkes. As Ashcroft et al. mention in *Post-Colonial Studies: The Key Concepts*, "hybridization takes many forms: linguistic, cultural, political, racial, etc" (118). Jews have multiple identities in the USA. They have new identity. They like to extend their American Jews identity.

Bhabha has developed his concept of hybridity from literary and cultural theory to describe the construction of culture and identity within conditions of colonial antagonism and inequity (Bhabha 269). For Bhabha, hybridity is the process by which the colonial governing authority undertakes to translate the identity of the colonised (the other) within a singular universal framework, but then fails producing something familiar but new (Papastergiadis 258). Bhabha contends that a new hybrid identity or subject-position emerges from the interweaving of elements of the coloniser and colonised challenging the validity and authenticity of any essentialist cultural identity.

Hybridity is positioned as antidote to essentialism or "the belief in invariable and fixed properties which define the 'whatness' of a given entity (Fuss xi). In postcolonial discourse, the notion that any culture or identity is pure or essential is disputable. Bhabha himself is aware of the dangers of fixity and fetishism of identities within binary colonial thinking arguing that "all forms of culture are continually in a process of hybridity" (211). Jay states that "all cultural forms are hybrid" (186). Ball says "We are all already contaminated by each other (11).

Thus the evidences of Paul Cowan and American Jews demonstrate cultural hybridity as given by various theorists. Displacement, mimicry, acculturation, transculturation, diaspora, rootlessness, identity crisis, assimilation, nationalism etc, plays the role of hybridity. The characters of the novel are cultural hybrid.

The novel, *An Orphan in History* sketches the American Jews' history in America. It is about the history of displaced Jews who lost their native culture, and gets hybrid culture mixing with American culture. Assimilation, transculturation, mimicry, dislocation, science and technology, globalization plays the role of loss of their culture. And lastly, diapora, rootlessness, conscience of root culture, otherness, and identity crisis plays the role of retrieving the Jews culture. Jews try to retrieve culture but they cannot retrieve it purely. They celebrate American culture and Jews culture both. It is neither American nor Jews but new one, Hybrid culture. It shows that the immigrants of the past and the present have different circumstances but their condition of identity crisis is the same.

Emigrants Jews, in America, live with different kinds of people; they cannot live in specific tribal group as in Israel and Europe. They have to make relationship with different people to be survived. Beyond from the root culture location they cannot continue the native culture. On the other hand, they cannot live forgetting the native culture. They learn other culture because they see and practice foreign culture. Adoption of the foreign culture and remaining of the native culture; their culture is different. So their identity is changed.

Many Eastern European families, there had been a silent, secret war between *bubbe* and *zayde* (grandfather and grandmother) and Mom and Pop. The rifts began as soon and the immigrants left Ellis Island. No one was to blame for them. Yet, their consequences were shattering. They left many of the grandchildren, my contemporaries, orphans in history. (170)

When Jews come to America, their descendants have been changed than earlier generation because of the effect of foreign culture. Paul Cowan's grandfathers have rifted their culture. They assimilated themselves into American culture.

Whatever, faith and culture was of early generation in the time of Cowan that is forgotten. He says “Even before their move, my grandparents had lost their sense of ethnic nuance and in their desire to achieve status to appear American, they did things the gentile world found ludicrous” (66). In America, different kind of culture attracted them; they seem themselves superstitious continuing the native culture based on religion. They want show themselves superior, familiar, popular, congenial, hospitable, genial etc. They accept American views and assumptions. Jews forget whatever, was their cultural root faith. So their Jews cultural identity is in crisis. One hand they lose the root culture on the other hand they achieve the new identity. Jukrigl J. Breidenbach gives his views

For more and more people, such as migrants, businessman, young people scientist, artist, or internet user fixed geographical space are losing their importance as key point of reference with respect to identity and everyday life giving way to de-territorialized communities linked by common social professional, and private interests (142)

Especially, Jews had wanted to expand their business all over the America. So, they follow the American path. First migrants were very poor because they were escaped from Europe to be saved. They followed the way of business. The arrival of the science and technology they produced Christian Science, in which they believed. So their identity was different from native Jews and American.

In a way, Rabbi Singer’s reminiscences helped me the uncountable loveliness, the aimlessness, I sometimes felt in myself and even in my most ambitious friend. Of course, most people everywhere are aimless and depressed for some period of their lives. But these emotions had a distinctly American flavour. I was convinced that families like mine, whose ignorance of its specific history resembled the ignorance of

most American Jews-of shocks when their in this distant, open country caused them to be severed from their rooted pasts. No one has measured the effect those shocks have had on our collective psyche. But I believe it is immense. (200)

In the USA, Jews are very far away from the root culture. Their native culture of the past and their culture of the present are very different. But they don't know how far they are from root culture. In foreign land they cannot continue the native culture. They have lost the Jewishness. They earn name, fame but lost the identity, what was the fear of loss. Many kinds of cultural practices in America, they lose the native culture. Whatever they get achievement but lose of identity they get sometime depressed because of the loss of identity, memory of homeland. Ashcroft says "Identity, memory, and home which such displacement produces" (218). The loss of the Jewishness and adoption of the new culture plays the role of displacement from native place. Behdad views that the mobility of bodies challenges the limits of identities. He posits his views political and academic debates on the issues of transnationalism, global disjuncture:

He rarely went to synagogue; he usually worked on the Sabbath. Still, the store had a definite Jewish flavour. For Yiddish expression like *emes*(truth), *mispoche*, *Ganif* (thief). It was not just a way of fooling gentile customers the family sometimes explains. It helped the German Jews who worked in the store to maintain a sense of ease. They were still stranger in a strange land—their language furnished them a small island of familiarity. Why else would they call a bookkeeper "Megillah Willie" simply because he needed a large roll of paper to do his job?...those Yiddish expressions, which my grandfather boomed out at the dinner table long after he'd moved Kenilworth and adopted

Christian Science, helped preserve a patina of Jewishness long after the details of Moses Spiegel's faith were forgotten. (60)

Even they are in the foreign land they cannot forget the native culture completely.

Above mentioned line tells that they are not regular to the synagogue; and they work in Sabbath. According to the rule of Judaism they should attend on Saturday but they go on Sunday but rarely. They cannot forget the native culture completely; on the other hand they have flavour of American culture. The adoption and inspiration of foreign culture and existence of root culture get mixture. In strange land; they are stranger. They speak English in Yiddish expression. They are using even Yiddish language in the USA. They are in the between of both culture. They get new identity.

Hall notes that:

Identities are about questions of using the resources of history, language and culture in the process of becoming rather than being: not 'who we are' or 'where we came from,' so much as what we might become, how we have been represented and how that bears on how we might represent ourselves. (4)

In the view of Hall, identity is a process of becoming rather than being. In which language, history, culture goes on process of becoming. Jews follow the business lives. They have English language. Cowan family changes their name and surname into American. To be American his grandfather changes last name 'Cohen into Cowan'. Adoption of science they like to be educated, civilized. Further Cowan writes:

Joel price, my long time friend, had introduced me as Paul Cowan. But Rabbi Singer asked me for my Jewish name (most Jews are given one when they are born), and I said I had been called Saul Cohen in Israel. From then on, I was Sha'ul to him. He intoned my Hebrew name in

such a fond, natural way that I never felt as if he was criticizing my old identity. He didn't treat Paul Cowan as an ignoramus or a heretic, the attitudes I'd feared most. Instead, he helped me enrich my American identity with a special Jewish one. (194)

Paul Cowan has own identity of native root culture. But he has another identity in the USA. In the USA, he does not ignore the root identity but he like to enrich it. He does not like to accept Jews root only but both. 'Who we are' or 'where we came from,' is not main concern but how to be present him is very important for Cowan. Cowan says "Now I am an American and a Jew (269)" American is based on science and technology and rational but Judaism is based on spiritual. Cowan's identity is process of becoming new. In Judaism, Jews posits everything on God's law. But Paul Cowan does not believe on rigorous of orthodoxy law.

Cowan assimilates the foreign faith and continues the Jews faith. But he is not ready to accept rigorous laws because he has different kinds of knowledge. Science and technology, rational views, different kinds of perspective different cultural views in America affects his thinking on cultural faith and belief. As Hall, Brewer described social identity as a reconciliation of conflicting needs for assimilation and differentiation. In a similar view, Rovik noted that Comparison is a central process in relation to developing an identity. Identity is created by comparing oneself with—and by being compared with—other entities. Identity is there- for a relational phenomenon. It is always defined in relation to someone or something (13).

American culture and Judaism are contradictory. American culture is based on rationality but Judaism is based on spirituality. But Cowan and many Jews assimilate the American culture even there are difference. Cowan likes to join his identity with

both culture, he cannot leave one and accept another only. He prefers both. He identifies himself 'American Jew'. Accepting the foreign culture, Jews have fear of rootlessness but they have not forgotten it completely.

All of us acknowledged that we wanted to blend into America with no difficulty at all. As we discussed that feeling, some of the parents discovered that they identified all signs of being Jewish—from wearing yarmulkes to lighting Shabbos candles—with the slightly shamed sense of being different from the people whose world they longed to enter. Those consciousness-raising sessions had a therapeutic effect on most of the parents in the school. For as each of us in turn confronted the fears and resentments we'd grown up with, we came away with the proud certainty that we had inherited something worth exploring and passing on. (179)

All American Jews are going to be blended in America. But some parents have their sign of native culture. They have slightly same sense of being different. The situation creates the feeling of nationalism. Feeling of rootlessness, lack of identity, Jews are compelled to search for cultural root. They have sign of culture yet. They seem American but Jews too. They have dual identity. The dual identity they lose the Jews identity. In America, they were Yarmulke of native dress belongs to Israel. Given such, the creation of the essentialized identity paradigm is closely intersected with belongingness and nationality operating within "the realm of primordial being" (Gilroy 310). Through identity, individuals understand the interplay between cultural and historical contexts and our subjective experiences (103).

Identity mainly involves belongingness through which people share fixed and collective categories with others, such as kinship, homeland, biological, or cultural heritage; sameness and difference are crucial to the formation of identity. The fixed notion of identity provides comfort for certain individuals because they act upon

given roles accordingly; it also functions as political solidarity to mobilize nationalism. But the reduction of identity to a simple sameness, in a postcolonial and transnational context, functions as a result of colonialism. Cowan and American Jews' identity is shaped. Cowan plays the role of retrieving the Jews cultural identity in the USA.

The emotion—the joy one feels when one retrieves a shard of one's buried past—was, I realized, more American than any public sight one witnesses on Thanksgiving Day or the Fourth of July. For we are not a single people, but a nation of many nations. Most of us—Jews and Italians, Irish and Greeks, blacks and Hispanics have sacrificed an enormously important treasure, our history, to become part of a melting pot that doesn't really exist. we have all amputated our histories; surrendered the memories that are intertwined with tradition—bright pebbles ob a very familiar beach, thins you love because you them well. (221)

This extract shows the loss of native identity and achievement of American identity. America is melting pot of cultures because of immigrants from various countries. Not only Jews have lost the culture but many. Different cultures have mixed with each other. America's culture becomes salad of different types of variety. Whoever, in America, does not live stay away from its cultural effect being pure? Cowan, Jews and other tribal people have same problem. America becomes bowl of salad of different types of people from the world. The cultural conflict and exchange makes changes their cultural identity or appears new cultural identity.

Gilroy writes “An ongoing process of self-making and social interaction” (103). Identity has become a crucial element in conflicts over ethnic, cultural, religious, and national differences. The particularities people choose to identify and connect with passionately and collectively function as political solidarity. Sovereign-

state and the distinctive model of national belonging are formed and accentuated. People learn many things from different society and phenomena. It is always goes on exchange process. Cultural identity gets changes processing. Identity is never static. Cowan and Jews' identity goes on process changing gradually. The changing process makes Paul Cowan unknown about Jews culture.

Of course, I was still a stranger to religious Judaism, peering into it through the peephole of collateral reading and discreet questioning. Still that TishaB'Av, I felt an unexpected sense of pride as I sat in a shul where I was completely anonymous, watching the old men, my kinsmen, keeping our imperilled history alive. (164)

In the generation of Paul Cowan, the cultural identity of the Jews is forgotten. He is stranger about Jews culture. Some of the old men have alive history of the past. But the cultural assimilation and discontinue; Jews loses their cultural in the present. The present generation have no sense of past culture or nuance of root culture. Further Paul Cowan writes: "I wanted to understand my roots, Jewish roots—to pursue the feelings that had awakened when I was in Israel that slumbered during the years when the movement seemed like my spiritual home" (155). He is unknown about Judaism and his history. Rootlessness, identity less condition makes him feel of search and retrieving the cultural root. Many of the American Jews are same in situation forgetting the cultural identity.

Feeling of love for ancestors and cultural root he wants his Judaism. He likes to convey his pride among the people. Cowan does like to follow Judaism culture retrieving it but wants to intermingle with other. "There is no liberation without the memory of liberation, or the memory of oppression. The old men in their murky downtown shuls were remembering. That precious feature of their religion—my

religion---was entirely absent from the politics that had been my faith for nearly a decade” (164).

The memory of the native land he bends toward the root culture.
 That day, I saw my remote ancestor as in a mirror for my won aspirations, for I wanted my Judaism, like his, to enhance my appreciation, for my country—to deepen the love for diversity I’d tried to convey when I wrote about Lawrence—to form a bond with non-Jews, like those who lived in Harrisburg or Ligonier, by letting my pride in my faith intermingles with their pride in theirs. Frederick Straus’s history intensified my own conviction for that the religion my father had belated transmitted to me, that my friendship with Rabbi Singer had intend. (102)

Cowan and many Jews have vague memory told by ancestors. Cowan’s grandparents missed the Jews culture accepting the American culture. His father Lou has given him advice to retrieve the lost culture. He is himself unknown about the native culture. But one brother, Rabbi Singer has been encouraging the retrieve native culture. He gets inspiration to revive old identity. He revives the old identity and follows the American identity too. Revival of the old identity and continuation of new identity his/their identity get mingle together which makes a new identity of the Jews in America.

Once I had lived in Israel, though, there was a clear limitation on that fantasy. For I wanted to retain the Jewish self I had found – to investigate religious tradition that attracted me—to fight for Israel if need be. In other words at the hidden level of the mind where the search for mate has less to do with romance than with a carefully unconsciously calculated plan for one’s future, I was looking for a woman who would help me achieve my American dream and explore my Judaism. Ever since I had

returned to America, I'd been toying with the idea of retaining name Saul Cohen, since I thought that act would allow me to feel the same clear sense of my own identity as I had in Israel. (122)

On one hand, he loves for his cultural root but on the other hand he is not ready to abandon the American dream. He does go to Israel to search and understand for cultural root. Nationalism comes in his heart. While he returns to America, he likes his identity not Paul Cowan but Saul Cohen; Israeli identity. American born, living in America he has dreamt of America. Both dream of America and love of root culture; nationalism makes his identity ambivalent. The growth of nationalism and other absolutist religious and ethnic identities, the accentuation of regional and local divisions, and the changing relationship between supranational and sub-national networks of economy, politics, and information have all endowed contemporary appeals to identity with extra significance.

That interest was part of my heritage, too, perhaps because of my experiences at Choate, perhaps because of my position in the family. And when my father and I discovered that we had each, independently, developed an unexpected desire to know more about Judaism, it became increasingly clear that the rift between Jake Cohen and Louis Cowan couldn't break the mysteriously strong chain that linked him and me to Moses Cohen in Chicago and Rabbi Jacob Cohen in Lidvinova-and, by extension, to the five thousand years of our people's history. (48)

To be an American, Cowan's grandparents and he rifted their identities. The act of rifting plays the main role to lose the native culture. Moses Cohen grandparent was Rabbi in synagogue. But the Americanization of the second third generation they changes their identity. Jack and Louis erased their Jews identity to be American. In

the situation of identity crisis Jews come to together for retrieving the lost cultural identity. Jews are in minority group call for meeting. Paul Cowan writes further: In June, 1980, about a dozen Jews in the neighbourhood called for a meeting in the synagogue's chapel to discuss its future. After a tumultuous discussion, everyone agreed that the place should become both a community center and a new sort of pluralistic religious institution, a display case of faith, where each kind of group, from *havurabminyanim* to some Orthodox women who wanted to *daven* together, to the synagogue's traditional congregation, whose average age was about sixty, would pray in its own way. (235)

Above mentioned lines say that they are not ready to follow only Jews cultural root based on *Torah*; they want to mingle new and old cultural practices and faith. Both communities are ready to be merged together. It creates pluralistic religious institution. Their identity is not pure Judaism but hybrid one. They have both cultural aspects; believe in both cultures. Theorist, Bobby, as a British subject in *In a Free State*, is entangled in this ambivalence, for self-identification, which is reminiscent of hybridity. Similarly, San Juan's term "the cult of ethnicity and the fetish of pluralism" (31). The American Jews celebrate both culture; they are happy in the hybrid cultural identity.

Occasionally, I had fantasies of living on the Lower east side and becoming orthodox. But I never felt the slightest realistic desire to abandon my world and enter Rabbi Singer's as thousands of newly religious Jews in my generation were doing. I didn't want to cease being Paul Cowan—to renounce what my parents had given me and what I had become. I was too proud of those things. (213)

These contributions are primarily theoretical and conceptual. Empirical illustrations are provided by Porac, Thomas, Wilson, and Kanfer in their study of the

Scottish knitwear industry and by Lant and Baum identified a socially constructed industry model, which is composed of general types where members define themselves and their positions as unique in relation to a reference group of rivals. Lant and Baum identified different strategic groups in the Manhattan hotel industry, showing how managerial cognition, shared beliefs, and isomorphic practices contribute to the emergence of groups with distinct identities.

Process of globalization, big numbers of people migrate to foreign land and learn many things from other it changes the identity. Jews were migrated the foreign land and other people are in America from many parts of the world; they add and subtract in culture. Ashcroft, Griffiths, & Tiffin, Gilroy, Sahoo, have views that the processes of globalization include massive migrations and relocations, thus challenging the traditional concept of nation-state and opening up borders and boundaries. Given the transnational movement of goods, information, and bodies, we need to reconsider the effects of relocation, displacement, and the transition between cultures and how these things affect the construction of identity.

Their ceremonies must comprise one of the most durable underground religions in human history, since they blend open Christianity with rituals that hark back to the Judaism that was denied to their ancestors. For example, many of them are married in two ceremonies: in church and, later that same day, in the cellars of their own homes, where an old woman binds the hands of the bride and groom and weds them: according to laws of Moses” (184)

They have dual identity; “I liked the dual identity” (197). They follow Judaism and Christianity and other cultural practices, whatever in America. They ate pork and celebrate Christmas and marriage in church and home. Whatever rules have been

given them by ancestors, are disobeyed. They follow science and technology not religion.

The feeling of nationalism, rootlessness, diaspora, identity loss, rootlessness compels them to retrieve the native culture. They begin to celebrate their root culture. Paul Cowan says, "Rachel and I had tried to fortify their sense of identity would seem like successes." The meeting of the Jews becomes Jewish consciousness-raising sessions. They begin retrieving the cultural root but their decision is pluralistic; "ours prepares them (children) to live in a pluralistic country like America (236).

Jews practice the foreign cultures. The practices of foreign cultures effect on native identity. The development of the foreign culture and native culture goes together mutually. Jennifer Daryl Slack when she wrote: "The context is not something out there, within which practices occur of which influence the development of practices. Rather, identities, practices, and effects generally, constitute the very context with which they are practices, identities, or effects" (125). An intercontextual theory of hybridity emphasizes how processes of creating consent and coordinating interests in a moving equilibrium underscore manifestations and deployments of hybridity. In the context of international and intercultural communication, an intercontextual theory of hybridity focuses on the mutually constitutive interplay and overlap of cultural, economic, and political forces in international communication processes.

Helen Cixous says: the between, the entre, is neither one or [sic] the other. I am not of the neither one nor the other. I am rather on the side of with; in spite of all the difficulties and confusions this may bring about" (8). The repetition of the phrase neither one nor the other resonates with Bhabha's definition of the concept of

hybridity mentioned in the introduction to *The Commitment to Theory*. Jews have free willing to choose without hindrance from parents. Paul writes:

Now they are able to choose their social milieu, their home, their work, their children's schools, even their own version of their life histories without the encumbrances of parents, relatives, or old friends. They were new York-based Cowan's now, not a Cohen and a Spiegel from two separate strata of Chicago's Jewish milieu. To all outward appearances they had transcended their pasts. And, for years, these two very different people portrayed themselves as an indissoluble, interchangeable unit. (81)

From above mentioned lines they have different types of cultural signs. They are different from the past transcending themselves. Israeli Jews born and living in America, culture becomes hybrid and their identity is neither American nor Jews but both. The volume edited by Joseph converges on the idea of "new hybrid identities," understood as a political gesture, as opposed to "the historical conditions of plurality, travel, miscegenation, nomadism, displacement, conquest, and exile that have informed ideas of hybridization globally" (2). According to Joseph, hybridity is "a democratic expression of multiple affiliations of cultural citizenship in the United States" (2), which is always in a state of tension with transnational and national political economy.

The definition of identity by Weinreich is: "Identity" may be defined as the distinctive characteristic belonging to any given individual, or shared by all members of a particular social category or group. However, the formation of one's identity occurs through one's identifications with significant others (primarily with parents

and other individuals during one's biographical experiences, and also with 'groups' as they are perceived.

Hall's opposes of the idea of identity with Weinreich's view on 'identity' writes in his essay *Cultural Identity and Diaspora*; where he distinguishes two different types of identity. He defines the first one as one, shared culture, a sort of collective one true self, hiding inside the many other, more superficial or artificially imposed selves, which people with a shared history and ancestry hold in common. Within the term of this definition, our cultural identities reflect the common historical experiences and shared cultural codes.

III. Development of New Identity

Paul Cowan's novel *An Orphan in History* deals with the issue of immigration, displacement, acculturation, assimilation, mimicry, effect of science and technology, mutual relationship, cultural admixture and in-between space on the one hand. And on the other hand it deals the issues of diaspora, identity crisis, nationalism, rootlessness etc. It is the history of the American Jews who migrate to America when there was holocaust in Europe. Emigrant Jews have their native culture which mingles with different types of American culture. Getting admixture with American culture Jews lose their pure native culture. But they cannot forget completely. Bend toward the both cultures they are in-between. Existences of both cultures appear a third new culture which is called hybrid culture.

The hybrid characters in the novel, Cowan and the American Jews have lost the native identity. The context of the migration in foreign land, a minority group cannot continue purely. On the one hand, they have adopted foreign culture and they have their own native cultures and practicing the both culture together. On the way, Paul Cowan is in ambivalent situation. So, American and Jews cultural identities are accepted by him. Cowan says, "I had always identified myself an American Jew". Cowan's identity is connected to both culture. In-between the both culture appears new identity which is called third space. It is result of cross-cultural exchange of multicultural identity. Existence of multiple cultural identities is hybrid cultural identity.

Post-colonial thinkers; Homi K. Bhabah, Bill Ashroft, Gareth Griffiths, Helen Tiffin, Gilroy, Hoogvelt etc. take the theme is concerned with hybridity; the theoretical introduces terms like "Third Space" or "in-between space", which he describes as a space between two cultures, a kind of compromise between them; a

space which does not belong to either of the cultures but can be seen as a common ground for understanding between cultures. Bhabha's theory is, however, confirmed in Cowan's novel. The character Paul Cowan, his grandparents and Jews in America have multiple identities; they are neither seemed Jews nor American but American Jews. "American Jews" is third identity, whom is in-between the American and Jews culture.

The book deals the history of holocaust. At the time, Jews were escaping to the USA to be saved from persecution. Nazi's were dominating, killing, persecuting cruelly. This research gives information how happens adoption, forgetting, mingling, assimilation, acculturation, hybridity of cultures. Paul Cowan forgets his culture because of cultural discontinuation, mimicry, displacement, science and technology in America. Whatever, his/their identity was in native land it negotiate the difference other culture. His/their identity becomes hybrid.

The place and displacement explores terms like "lack of fit" which explains the discrepancy between places and culture used to describe the place. Another view on the connection between place and displacement is connected with dislocation of people. Both these theories explored in Cowan's novel and are in accordance with the theoreticians who believe in close connection between place and identity. While the connection between place and language is related to share culture, the relationship between place and displacement is associated with personal and group identity. In native land, their identity was 'Jew' but in America their identity is 'American Jews'

Jews try to jumping toward modern world based on science and technology. Their unbelief on religion and give priority to only cultural signs of American Jews they are transforming themselves into modern era. Whatever culture, even against the Judaism, they assimilate it. The assimilation and transformation make their identity

different from earlier. Existence of different cultural signs and follow it as their own culture is hybrid culture. Hybrid culture is new product culture; it is neither native nor foreign but third one, which is in-between the space.

Most of these studies have approached hybridity as a by-product of the transcultural dynamics between tradition and modernity sometimes conceptualized as the local and the global.

Displacement, mimicry, assimilation, acculturation, arrival of science and technology, globalization etc are the factors play the role of loses root culture. Diaspora, identity crisis, rootlessness, nationalism plays the role of retrieving the root culture. Existence of the both cultures, their identity is hybrid. Hybrid identity is neither foreign nor native but producing something familiar but new identity.

Cowan, by challenging the contemporary theories on postcolonial writing presents to the readers the issues of everyday realities faced by many people from postcolonial countries. Cowan and American Jews cannot be understood as stereotypes which are followed by all people in the same situation but should be understood as an attempt to bring understanding for people who are challenged by the influences of various cultures.

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