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Hybridity in Prajwal Parajuly's *The Gurkha's Daughter*

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By

Surendra Shah

Symbol No: 280439

T.U Registration No: 6-2-0756-0123-2013

Central Department of English

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Central Department of English

Kirtipur, Kathmandu

Letter of Approval

This thesis entitled “Hybridity in Prajwal Parajuly’s *The Gurkha’s Daughter*” submitted to Central Department of English, Tribhuvan University, by Mr. Surendra Shah has been approved by the undersigned members of the research committee.

Members of the research committee:

Internal Examiner

External Examiner

Head

Central Department of English

Date _____

Tribhuvan University
Central Department of English

Letter of Recommendation

Surendra Shah has completed his thesis entitled “Hybridity in Prajwal Parajuly’s *The Gurkha’s Daughter*” under my supervision. He carried out this research from September 2019 to March 2020. I hereby recommend his thesis be submitted for viva voce.

Dr. KomalPhuyal

Supervisor

Date:

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Abstract

In the short stories, The Gurkha's Daughter (2012), Prajwal Parajuly reveals characters survival through cultural practices between Nepali and English convention as hybridity in a host country. The characters of these stories immigrate to the host country with some purpose where they develop hybrid cultural space. They face difficulty in coping with the host culture and the country because of which they negotiate and adapt new language, behavior, religion, lifestyle and relationship etc. In order to show the presence of hybrid cultural space, this study points out different hybrid elements from these stories. The critic Homi K. Bhabha has developed the term hybridity which refers to new and unidentifiable cultural identity that has negotiation of meaning and representation. Hybridity came out of adaptation and negotiation by immigrants in a host country for their acceptance in the host community for their survival.

Keywords: Community, culture, immigrants, hybridity, negotiation, adaptation, survival, host country

Prajwal Parajuly's collection of short stories in *The Gurkha's Daughter* critiques hybridity in the host country resulting in survival strategy that springs through acceptance between Nepali cultural institution and English cultural conventions. *The Gurkha's Daughter* by Prajwal Parajuli has eight short stories from different geographical region. These short stories focus up on different issues such as quest for identity, diaspora, ethnicity, psychological turmoil and despair of those Nepalese who have been dispersed from Nepal to India, Bhutan and U.S. However, this paper focuses mainly on three stories: "The Cleft", "Missed Blessing" and "The Immigrants" presenting the issues related to hybrid cultural practice. This paper explores hybrid cultural practice as survival strategy in the host country through acceptance and negotiation of the norms, values, language, behavior and life style in the selected stories. In the stories, the characters face difficulties in coping with the surroundings of the host community or country because of which the characters learn and adopt the local languages, behaviors, lifestyle, norms and values through which they make their survival easy in unfamiliar surroundings.

The selected text and the issues produced by Prajwal Parajuly has attracted interest because the author have brought many issues related to the immigrant's life like cultural acceptance, negotiation and their survival in the host country. Among many issues, hybridity seems to be the evoked reason for the survival or the reason to maintain their living in the host community which is completely unfamiliar to the immigrants as presented in these stories. It seems like Prajwal Parajuly as being Indian-Nepali author, being himself as hybrid born with multiple cultural information has reflected that quality in these stories.

This paper aims to reveal the rationale for the practice of negotiation and accepting the norms, values, behavior, language, religion and lifestyle between Nepali and English characters who produces hybridity in a host country. Many critics and scholars have given their own kind of interpretation and understanding about this text yet hybridity has not been explored by any writer or critics on this text. So, the concept about hybridity by theorist

Homi K. Bhabha has been invoked in order to interpret the hybridity in this text and to find the rationale behind hybrid cultural practice by analyzing the characters who are deliberately set out to practice hybrid culture or lifestyle.

Prajwal Parajuly, a son of Indian father and Nepali mother is an author of two books. He was born in Gangtok, the Sikkim region of north-eastern India on 24 October 1984. He spent his childhood in Gangtok but he was educated at Truman State University in Kirksville, Missouri, and the University of Oxford. He is one of the youngest Indian-Nepali authors who wrote books in between the diverse culture of two different countries. He started his career as an advertising executive at *The Village Voice* and later became the writer. He published his first book in 2012, *The Gurkha's Daughter* a short story collection. In this collection of stories, he has narrated the experience of Nepali people and their diaspora. Similarly, his second book *Land Where I Flee*, a novel published in 2013, was shortlisted for the Dylan Thomas Prize. Prajwal Parajuly has successfully established himself as a distinctive author in the world through his finely crafted writing.

Prajwal Parajuly's books were published in the present time as contemporary literature. According to literary time period, since 1945 or after world war II till present every literary writing were considered as contemporary writing. Since, his collection of stories, *The Gurkha's Daughter* is written in the present time they fall under the contemporary literature. The contemporary writings were mainly reality-based stories with strong characters and true story. His collection of stories incorporates these qualities and features of contemporary literature. His stories are based on the real and true events of the human life where characters try to find a suitable way of living their life. Contemporary period of literature reflects upon the current political, social and personal issues of the society. Short stories collection *The Gurkha's Daughter* as a contemporary literature reveals the current unstable political condition, social problems and personal issues of the society. Contemporary literatures are often character driven and these short stories collection is based upon characters behavior,

attitude and personality. Parajuly's *The Gurkha's Daughter* is a piece of contemporary literature in which he has depicted many themes with different political, socio-economic and individual issues that have variation over time. These stories collection reveals different features of contemporary literature that are incorporated in these stories.

The Gurkha's Daughter is a collection of eight insightful short stories from different Nepali speaking society and geographical region. This book was published in 2012 by Quercus USA in America. The collection brings the story of Nepali people and diaspora, identity, ethnicities and despair. Parajuly has brought the larger group of people from different territorial identity into a single circle through those stories in this book. Each of the story has different issues but they are linguistically, ethnically and geographically related to each other. The story "The Cleft" is first story about the disfigured servant girl who wants to run away from Nepal. The story "Let Sleeping Dogs Lie" is about a shopkeeper from Bihar in Kalimpong who faces an illusions and problems in his life. The story "A Father's Journey" is a father's reflection upon his relationship with his daughter. The story "Missed Blessing" is about Hindus religious festival in Darjeeling that brings a sacrifice with it. Another story "No Land is Her Land" is the fifth story and it is about a Nepali Bhutanese refugee who hopes to migrate to west. The story "The Gurkha's Daughter" is about a Gurkha's daughter who tries to comprehend her father's complaints. The story "Passing Fancy" is about a retired woman who contemplates an affair. And finally, the eighth story "The Immigrants" is about two young Nepali Speaking immigrants who meets in Manhattan of U.S. This story collection has brought the present issues of the society that exist in our contemporary society.

This study has used three selected stories from the collection of eight stories: "The Cleft", "Missed Blessing", and "The Immigrants". "The Cleft" is the first short story among eight stories of the book *The Gurkha's Daughter*. The story begins with Sabitri's phone call to a parvati which is received by Kaali. Parvati is a widow and Sarita is Parvati's sister in law. She becomes happy after the phone call and calls her servant Kaali to massage her scalp and

temples. Kaali is a 13-year-old servant girl who is kept by her mistress Parvati. Kaali belongs from poor family because of which her mother leaves her at parvati's house. She is named Kaali and often mistreated by her mistress parvati because of her black skin color and her cleft lip. Sarita also treats her as servant. Sarita has called parvati to go Birtamod with her for the funeral of her mother. Parvati thinks her mother in law has treated her badly. But her mother in law died because of which her sister in law came to do the funeral at Birtamod. Saritadreams to stay abroad and comes with one Australian woman whose name is Erin. Sarita calls mother to Erin and she likes to be called mother. Sarita brings Erin with her at every place wherever she goes. Erin is a paying guest in Sarita's house and has learned all the Sanskrit Shlokas which she uses it for her comfortability at the temple. Once, she was not allowed to enter in the Pashupatinath Temple when she went with Sarita. Then Erin recited those Shlokas to the priest at temple and entered in the temple. She likes Nepali foods and Nepali lifestyle so she goes with them to see funeral rites too. While travelling to Birtamod in Van they have conversation about their past life and the present which changes over time. They travel in van whole night and at morning they reach to their home. While everyone enters the room Kaali runs away from there.

“Missed Blessing” is the fourth story that reveals about a young graduate Rajiv who is not interested to join the job far from his hometown and ignores to accept the religion conversion. This story begins with his family's description who have been passed away. He has graduated his engineering and searching for job but he does not want to leave his grandma alone. Everyday Rajiv begins his day by looking his family's photos and thinking about them. His younger brother Sandeep is at home for his Dashain vacation from boarding school. This is a festival time so he has to attend many guests and share his room even knowing that he cannot afford but he tries his best. Meanwhile since few weeks a middle-aged American couple has been seen at Rajiv's place at six almost every morning. They have lived in Darjeeling for a year and helped poor people to know Christ. They come to Rajiv's

home to visit Rajiv in order to help him to understand about life through Bible. They have adopted Nepali life style and language which have made them to live a comfortable life in Darjeeling. Their name is Michael and Christa but Rajiv call them Mr. and Ms. Scott. They use to have a good and civilized debate with each other and spend hours of time with him.

It is Sunday when his family members come to his home and he has been awakened by Tikam's Greeting, informing about arrangement of the space for everyone who are coming for Dashian. Rajiv wanted to question about the work to his mama which his grandma cannot do as she is old and her health is not good. But he drops the idea and try to do his best to satisfy everyone. While he was doing his best, he finds that even though he does fully by his heart it is not going to satisfy them and that makes him disappoint. He often takes out his anger at Tikam who is a small boy working in his home. Rajiv was questioned by Michael and Christa on beating Tikam for no reason. They convinced him on his mistake which his did to Tikam and he realized his mistake. On the other side, Michael and Christa tries to convince Rajiv towards religion conversion which makes him angry and he disrespect them. He asked them why they convert people but it brought big debate among them which ended up leaving the room by both Michael and Christa with bitter experience.

"The immigrants" is the eighth story of the collection in which two immigrants meet in Manhattan. In the restaurant of Manhattan, Amit waits for food while he saw one woman waiting for a taxi on the street holding umbrella with one hand and waving with one hand. He thought to help her and asked her to wait in the restaurant until the rain stops. Her name is Anne and she has one Nepali maid Sabitri who used to come to her house. She tells Amit about her excellent works and she offers him to hire her for his work. Amit lives in his own apartment which he has owned but yet has not get permanent work visa for which he is struggling. Anne takes his phone number and assured him that Sabitri will call him for work. The next day Sabitri calls him while he is in meeting and ignores it. Later, he calls and talk to her about the work for him in his home.

Sabitri is a Nepali girl who comes from village of Nepal and have green card through lottery system and works as servant. She is weak in speaking English and she decides on learning proper English with Amit and in return she will work for him. Later she starts staying at his apartment and servers him as a friend. While working he gets to know that his visa cannot be extended further so he gets disappointed. He is a man of pride of his success so he tries to hide the problem from Sabitri but she keeps on asking him the cause of his disappointment. He tells her the problem, after knowing the situation Sabitri gives him one offer to solve the problem but he disregards her opinion and moves on with his own idea.

Various critics have viewed Prajwal Parajuly's *The Gurkha's Daughter* in different lights. They have their own perception towards those stories which explores the spectrum of ideas and themes. These collection of stories reveals the theme of diaspora, identity crisis, ethnicity, despair and other ideas. John Garthwrites, "Crisp, inventive and insightful, *The Gurkha's Daughter* paints an almost irreducibly plural picture, but exodus to the west is a shaping theme" (1). This line expresses that the stories are highly innovative and gives deep understanding of the life. However, he mentioned that the stories incorporate the diasporic vision or theme that shows the lifestyle of Nepali people. The life of Nepali people is not satisfactory because of which they are immigrated in search of good and satisfactory life towards west. He also expresses that the stories potential theme is about the Nepalese who were exiled from Bhutan but the writer has focused towards the characters with their domestic incidents. Garth has his own unique point of view and was able to explore his deeper understanding about the inventive quality, multiple pictures with unique stories, painful experience of Nepali people and their compulsion to immigrate.

Parajuly has been successfully able to persuade the readers with his realistic views in the stories. These short stories are the reality-based stories as mentioned by Shayasta Tuladhar in her review article of this book. As she writes, "Parajuly's stories are hauntingly true, and very relatable to Nepalis" (166). This sentence reveals that the stories are not mere

imagination rather it is representation of social, political and economic reality of the Nepalese life so the readers experience the events as real in the stories. The language used and the attitudes of the characters are almost exactly to our daily life experience. The stories reveal the need of transformation in the society where transformation takes place later in other stories. Shayasta Tuladhar also brings the reality about the Nepalese living in different geographical region bounded within single fold that is incorporated by Parajuly in his book.

Similar to Shayasta Tuladhar, Colin Cooper writes, “*The Gurkha’s Daughter* uses straightforward storytelling and nuanced characterization to convey social realities, regional quirks and multicultural misunderstandings” (1). This shows the explorations of author’s emotional side in his stories. The author has felt the tragedy of people and explored those life experiences of people from different geographical region in an unnatural way in his stories. Cooper’s opinion heads towards the oddity of religion that comes in contact with other religion in an uncanny way and creates cultural synchronization and misunderstanding among characters. In his review, he mentions that Parajuly has used convincing dialogue and he has allowed personal experience rather than qualitative research for the narrative. He has talked about the pictorial depiction of map before every story is actually a direction to the overseas readers who might be not familiar to its various settings. Overall his ideas mainly give a look to his way of expressing and conveying the social realities, regional quarks and multicultural misunderstandings.

Eve Lucas points out that, “people have to define themselves as they deal with change” (1). This review is focused towards the identity crisis which is expressed in the stories of Prajwal Parajuly. It expresses the view that to understand the culture of the person from which they came have to keep their identity even though they are immigrants in foreign country. Showing small habits and practices of old tradition of their culture can provide comfort during the time of confusion and helps to get integrated. This review shows that however we are close to our place of origin we have to define ourselves to keep our

originality and also to let others to know about our culture among different group of people. Keeping originality in foreign nation is not so easy but to get connected with own people and culture we have to stick to our identity and show our tradition, culture and behaviors. Doing so will also help to understand different cultures that persist in the society. Parajuly has nicely expressed such ideas in his story “The Immigrants”.

Joy Benevento focuses upon the class differences of Nepali people who are managing to survive outside Nepal. As he mentions, “the stories’ frequent treatment of class differences, most particularly those involving the caste system, make its themes familiar to anyone versed in Indian culture and religion” (169). His writing shows that the cruelty and prejudiced form of life by upper-caste people reveals how those lower-class people are living under the limitation of their life. His review brings the theme of social class culture struggle and exploitation of lower-class people. It shows that Parajuly has brought this issue in his story to reveal that the class struggle is inevitable in every society either it is middle class, lower class or upper class.

However, these all interpretations and reviews have been developed on the basis of their own readings and understanding regarding the social and political context, time and issues. These writers have depicted different themes such as diaspora, disparity, displacement, identity crisis, social realities, multicultural misunderstanding etc. As we can see there are many critics who have talked about the issues brought in the stories but along with those issues, I saw that the stories imbedded developed cross-cultural identity or hybrid culture among these characters which has not been focused yet. So, this paper highlights the concept of hybridity of Bhabha as it can be seen through cultural practices by the characters because they neither stick to their originality nor they can adopt the new culture completely and remain in-between making it their survival strategy.

This study uses the concept of hybridity to interpret ‘Hybridity’ in Prajwal Parajuly’s *The Gurkha’s Daughter*. Bhabha’s concept of hybridity is developed from the literary and

cultural theory by which he identifies that, “the governing bodies (colonizer) translate the identity of the colonized (the other) with the essential beliefs” (Bhabha). Homi k. Bhabha is a leading figure of the term ‘Hybridity’. Since the time of Bhabha’s writing *The Location of Culture* (1994), the concept of “Hybridity” has become somewhat controversial and has been subjected to critique within the field of postcolonial theory. Bhabha claims that the difference in cultural practices within different group, however rational a person tries to be, is actually very difficult and even impossible and counterproductive, to try and fit together different forms of culture and to pretend that they can easily coexist. From the above, it can be understood that the adaptation and negotiation of culture is not so easy for an unfamiliar individual because they find new things in other culture which are not in practice by them. As above mentioned, the colonizers were those Britishers who used to colonize in the captured nations and established their cultural values, identity among the indigenous or native people. The colonized were compelled by the colonizers to internalize new values and beliefs which created new kind of culture that is hybridity. Such colonization became the reason of hybridity for the native people in the colonized nations.

Bhabha believes that the process of cultural hybridity gives rise to new and unidentifiable cultural identity which has negotiation of meaning and representation. For him controversies are inevitable and unavoidable in a multicultural society. The concept of hybridity according to Bhabha is an appropriate theory to use in these stories of *The Gurkha’s Daughter*. Different ideas of Bhabha will be used in order to interpret hybridity in *The Gurkha’s Daughter*. In these three stories the theorist Bhabha’s concept will be used as qualitative research method to find the reason behind these characters development of hybrid culture in the host country.

This thesis uses delimitation which is set out within hybridity, multicultural practices, language, living style imitation and religious practices. This study brings the issue of hybridity that is developed in the stories of Prajwal Parajuly’s *The Gurkha’s Daughter*. The

characters in the stories of *The Gurkha's Daughter* tend to follow the other culture and partially adopt them. Some characters learn language and the living style of other culture and some try to teach the Christian religion to other religious people. In these stories hybridity is developed by the characters but it is a catalyst which is to be investigated in order to find the reason behind their hybridity of culture. It unfolds why people develops hybridity in the host country. This paper does not contain any sorts of database analysis. It involves research-based theory of hybridity to show the reason behind the development of hybrid cultural practice.

This study helps to give the vision behind adopting others living style, language, norms and values, religion and culture. Adopting others culture while staying in the host country is natural but deliberately learning others culture and insisting others to adopt non-native religion is not natural. The reason behind adopting other culture and religion are explored. This research gives a space to an interested individual in the field of critique of hybridity in Prajwal Parajuly's *The Gurkha's Daughter*. This study benefits libraries, intellectuals, scholars and researchers in the field of critique of hybridity and reason behind deliberate adaptation of culture, language, living style and religion in the host country. Why does the writer bring the cultural hybridity in his stories that seems deliberately practiced and have significant in the host country? The characters of his stories speak Sanskrit Slokas of Sanskrit language which is difficult in learning, loves Nepali food, live like Nepali, worship in temples and follow Nepali life style. In one story Rajiv is insisted to convert into Christian by two Scottish which he rejects. This kind of revelation in stories have some kind of significance which are hidden within the character.

Prajwal Parajuly's *The Gurkha's Daughter* presents survival strategy derived from the hybrid cultural space as result of acceptance between Nepali cultural practices and English ways of life in both host countries: Nepal and the U.S. Hybridity occurs when two distinct cultural practices share and adopts each other's norms, values, languages and living style

within host country. The characters negotiate and adopt others culture in order to make their survival easy which can be seen as survival strategy derived from hybrid cultural space. For justification, Erin an Australian woman practices Nepali life style and languages in “The Cleft”. She uses Sanskrit slokas to enter into the temple when she was not allowed to enter. Similarly, Rajiv in “Missed Blessing” shows his rejection when he is insisted by two missionaries Michael and Christa to convert himself into Christian while both of them adopts Nepali way of life in Nepal. In another story “The Immigrants” two Nepali immigrants start practicing living together in order to help each other in the U.S. In these stories these characters develop new and unidentifiable cultural identity as Bhabha mentioned it to be hybridity. In his concept, hybridity has negotiation of meaning and representation that is developed throughout the colonization period when colonizers translated the identity of colonized with essential belief. In these stories, the characters are not forced or influenced by external force rather they find themselves difficulty to maintain their living so they deliberately choose to learn and adopt other culture and essential belief in the host countries. It becomes their compulsion to adopt other culture because they find themselves difficult to survive with their native culture in the host country. They make their survival easy in host country by learning and adopting other culture. This study has presented hybrid space produced from Nepali and English culture, the rationale for such space and negotiations between two cultures.

In the stories *The Gurkha's Daughter*, Prajwal Parajuly shows hybridity as survival strategy in the host country through accepting and negotiating the norms and values, reciting Shlokas, behaviors and practices between Nepali and English characters. According to a Philosopher, Homi K. Bhabha, hybridity has negotiation of meaning and representation, that is developed throughout the colonization period when colonizers translated the identity of colonized with essential belief. Hybridity commonly refers to the creation of new transcultural forms within the contact zone produced by colonization. Hybridity is a term that

give rise to new cultural identity which integrates two different cultural practices into one. In this process two individual encounters each other's culture where the individual finds him/herself into different space which makes him/her to adopt or negotiate with other culture and familiarize him/herself in that culture. In this way an individual develops a kind of environment where he/she finds the thing easy for survival in another cultural arena.

Hybridity can take place in many spaces: linguistic, cultural, political, racial, dress code, etc. Hybridity can be observed when two distinct spaces come together at the same time showing newness in it. In cultural space, merging of social values and norms, lifestyle, behavior and internalizing of religious scripts refers to hybridity.

The author Prajwal Parajuly has evocated hybridity among the characters relationship, behavior, religious belief, language and their lifestyle. In one of the stories titled "The Cleft", Erin an Australian woman stays as guest in Sarita's home where she practices Nepali life style and Shlokas to make herself easy to cope with the situation she faces. Erin uses Shlokas to enter into the Pashupatinath Temple. The communication between Sarita and Parvati reveals the practice, "Yes, she does. You know, they wouldn't allow her entry into the Pashupatinath temple; they said only Hindus allowed. She then recited the Hanuman Chalisa in front of the priests. You should have seen the look on those priests' faces" (13). She does not only recite Shlokas but in this story her relationship with Sarita changes to mother and daughter relationship. She follows to Sarita in her mother's funeral to see the Nepali funeral. Erin is an Australian woman but she is Hindu as Sarita mentions this to Parvati while travelling to Birtamod. Erin likes Sarita calling her Aamaa after she heard about her mother's death. "She's a paying guest. She's been with me for a month. After the news of Aamaa's death today, she told me she'd be my mother from now on. I call her Aamaa, and she likes it. She wanted to see a proper Nepali funeral, so I told her to come along" (11). After the death of Sarita's mother Erin suggests her to call her mother. This is another adaptation of the cultural practice which both Sarita and Erin likes. Sarita uses Nepali word Aamaa to

represent Erin as her mother and Erin likes to be called Aamaa. Erin becomes her non-biological mother making herself comfortable and bound within the relationship with Nepali woman. The practices of Hindus Slokas, liking foods, liking to be called Aama, expecting to see Nepali funeral and developing close relationship make Erin's survival easy from every perspective. In this story "The Cleft" hybrid cultural space has taken place among the characters by adopting and sharing the religious belief, values, norms, relationship and life style.

In this context, Bhabha has explored the term hybridity during the period of colonization. His idea reveals that hybridity give rise to new cultural space where two different cultural spaces negotiate and adopt some of the values and principles from both cultures and combine to become one new form. "It is the emergence of the interstices- the overlap and displacement of domains of difference- that the intersubjective and collective experiences of nationness, community interest or cultural value are negotiated" (2). The above-mentioned concept of hybridity in *The Gurkha's Daughter* by Prajwal Parajuly reveals that there is a conscious negotiation in the activities and behaviors of Erin and Sarita. Sarita and Erin consciously changes their relationship to mother and daughter even though they are Nepali and English. Erin changes herself into Hindu and tries to adopt the Hindu cultures which can be seen by her interest to see a proper Nepali funeral of Sarita's mother. Erin's behavior of reciting Hanuman Chalisa also represent hybridity in this story. As Bhabha says, negotiations can occur by conscious overlap or displacement between different collective experiences, community interest or cultural values. In the story 'The Cleft', Sarita and Erin shares their collective experiences and interest bending towards closer relationship and comfortable livelihood for both of them. In one hand Sarita dreams to live happy life in Australia with the help of Erin and in other hand Erin takes help of Sarita by showing sympathy and increasing closeness to her. Their negotiation and adaptation of each other's behaviors and relationship shows development of hybrid cultural space in this story.

Rajiv is a central character who faces many issues in his life and tries to address them but he fails to do so in “Missed Blessing”. It is another story of the same collection where we can find elements of hybridity. At the very first it shows hybridity in his family through his father. They are Hindu but Rajiv’s father was “convinced characterized missionaries” (86). His father has adopted Christians values and norms. His family members have passed away and he lives with his grandmother. He is engineering graduate but he does not search job because of his grandmother as she is old now. There are two Scotts missionaries who help the poor people to live a better life by letting them know the Christ. They find themselves comfortable and follow the ways and lifestyle of Nepali and speaks Nepali fluently. “Michael and Christa- had been around only for a year because they conversed in fluent Nepali and seemed extremely comfortable in their unfamiliar surroundings” (86). This act of speaking fluent Nepali and living Nepali life style by Scotts reflects hybridity in this story. Linguistically they speak English but since they are living in Darjeeling, they learn to speak fluent Nepali. “They sat cross-legged on the floor and drank boiled water, unlike those foreign tourists who wouldn’t touch any liquid that didn’t come in sealed bottles” (86). They are there with Rajiv and convincing him at his mistake but he is not ready to accept for his mistake which he did with Tikam. In such troublesome place and with people Michael and Christa has to co-operate in-order to make them understand about the Christ for which they have integrated themselves with lifestyle and language. Michael and Christa negotiate with the lifestyle and language of Nepali people in Darjeeling.

As mentioned by Shayasta Tuladhar “Parajuly’s stories are hauntingly true, and very relatable to Nepalis” (166). In this story the issues with Rajiv and other Nepali people seems relevant till today. The poor socio-economic and political situation of Nepal has led the lifestyle of many Nepali people to depend upon external forces to make their life satisfactory as a result people like Michael and Christa approaches to help them to make their life peaceful along with preaching Bible. They are acknowledged in Nepali society even though

they are not Nepali. Hybridity is a form where “The recognition that tradition bestows is a partial form of identification” (2). They develop closeness and oneness with strange people because of the adaptation of the culture and language of the host country or society. The minor group with common language and behavior is easily acceptable by the majority of the group in their tradition. Those two Scotts make themselves to be accepted by the majority revealing a way of survival with new identity in such unfamiliar surroundings.

Hybridization takes many forms as in “The Immigrants” by Prajwal Parajuly. This story takes place in the U.S where two Nepali immigrants meet with each other. In this story Amit and Sabitri meets in a place which is new for both of them. They are both from same land and have same kind of culture, language and religion which makes them to get closer. In this story their identity and living style depicts hybridity which results to be a survival strategy. Sabitri is a U.S citizen having Green card which shows hybridity in her identity. Amit teaches her to speak English properly and she helps him to cook and clean the house. As the story moves in pace, she come to stay with him in his house because she finds herself uncomfortable with her room mates. “Sabitri moved in two days later. She repeatedly told me that she chose to live with me not so she could help me with the mortgage payments but because her male roommates were drunk every night, making her and her female friends uncomfortable” (213). In Hindu culture living-together is not in practice either legally or socially and that is not the culture of Hindu that unmarried male and female live together in one room as it can be seen in this story. “This trend has been remarkably recognized in Europe especially” (1). Living-together in western culture is common practice by western people socially as well as legally. Both the characters have their own issue and problem with their living because of which they adopt this western culture of living together. They create a survival environment in an unfamiliar land. In order to avoid the problems and issues in their life they accepted a form of hybridity in western land.

In these all stories Prajwal Parajuly has depicted almost the real events of the characters. Their lifestyle and their experiences are all relevant to the evoked issue of hybridity. The above-mentioned characters develop a hybridity as they face cultural crisis because of which they have difficulty in survival in a host country. Erin from English cultural space lack the host culture and language to cope with people of host country Nepal because of which she faces problems in different places such as in Temple. In order to cope with such situations, she learns Shlokas and other Hindu cultural aspects developing hybridity. Similarly, Michael and Christa develop hybrid space by learning Nepali language and adopting Nepali life style in order to preach about Bible in unfamiliar surroundings. Likely to above stories, Amit and Sabitri have enhanced hybridity by adopting western culture of living together in the U.S. The characters of these stories are in such a condition or situation that they cannot survive or make their living without adopting the cultural space of the host country. In order to make their survival in a host country they are meant to develop hybridity in a host country in different forms such as lifestyle, behavior, language, religion, relationship etc. as seen in the stories. These characters have negotiated with the cultural space of the host country and they have developed new kind of identity of their own. According Bhabha when there is a negotiation or translation of culture than there is newness in it. Hybridity means new things in life that is internalize by the individual in a different cultural space.

This 'in-between' space or hybridity provides the way for elaborating the survival strategy as presented in Prajwal Parajuly's *The Gurkha's Daughter* that involves hybridity in different activities of characters such as learning Nepali language, adapting lifestyle of Nepali people, behavior, religion, relationship etc.

Prajwal Parajuly's *The Gurkha's Daughter* highlights hybridity as a survival strategy through the characters acceptance of culture practices between Nepali and English cultural space. The hybrid space is a constant result of negotiation between differences. Cultural hybridity is not a minor process which happens in a short duration of time but it is a process

which has a historical transformation to come into practice by the minority group of people. Hybrid space is “in-between” space that fills the gap of two cultural differences. Hybridity holds the reason for differences and negotiations. Hybridity is a complex and on-going negotiation of differences in society. It emerges in historical moments when there occurs difference among the culture of minority perspective. According to Bhabha hybridity is a consequence of on-going negotiation between the differences of cultural space. In the short stories of Prajwal Parajuly’s *The Gurkha’s Daughter*, many events and setting represents the reason for hybrid space. In the selected stories of Parajuly, the characters go through different negotiations such as living style, language, relationship and religion in the host country. This negotiation is the consequences of their lack to co-operate with different culture through their own culture in the host country. In order to make their survival the characters go through negotiation with Nepali culture and English culture. They make their living easy by negotiating language, religion, relationship, values and living style with the other culture of the host country. These stories reveal the main reason behind the evocation of hybrid cultural space among the characters and the society where they maintain their living.

Erin an Australian woman being a guest in Sarita’s home, tries to live the life of Nepali people by adopting some of the cultural values of Hindu religion and practicing them in her life among Nepali community. She has her own native cultural values and norms to live the life but her cultural values are strange to the majority of Nepali culture. In such majority culture of Nepali community, her culture becomes useless to cope with them as they have their own culture and it is not a compulsion to them whereas to Erin it becomes compulsion to adopt and learn Nepali cultural values and norms to cope with them and make her survival easy in strange land. In this story Erin tries to enter the Pashupatinath Temple, “Yes, she does. You know, they wouldn’t allow her entry into the Pashupatinath Temple; they say only Hindus allowed” (13). Her appearance does not reflect as Hindus so she is not allowed to enter in the temple but when she recites the Shlokas then she is allowed. This

reveals that her cultural values and norms are useless in Nepali cultural space because of which she learns Nepali cultural values and identify herself as Hindu to get herself comfortable with such unfamiliar cultural space. In order to make her living easy in such unfamiliar cultural space she adopts other cultural values and norms which evokes hybridity in this story. To adopt Nepali cultural space for Erin is not a choice but it is a compulsion as she finds herself difficult to cope with other people and society in the host country Nepal. She represents herself as Hindu in the Nepali cultural space in order to get adopted by Nepali cultural space.

As shown in the story, Erin adopts the lifestyle and religion of Hindu in a host country to make her existence. Her cultural space is not adoptable by Hindu cultural space because of which she adopts Hindu culture to be adopted herself in the Nepali community. Theorist Bhabha writes the process of identification, “To exist is to be called into being in relation to an otherness, its look or locus” (44). This statement claims that one has to be in relation with other in order to exist with identity. Here relation refers to negotiation with other culture or people and otherness means to those non-native people or community where an individual’s try to survive or exist with new identity. According to him, hybridity theory connects two distinct cultures and bring together to create one new form of identity in the society. This idea implies in this story “The Cleft”, in which Erin creates her new kind of identity and survival or existence by bringing herself in relation with other through negotiations. She adapts Hindus religious values and norms and creates daughter and mother relationship and also internalize Hindus Religious Shlokas to maintain her relations with unfamiliar surroundings.

The characters learn and live the life of Nepali culture in “Missed Blessing”. Michael and Christa negotiate with Nepali language and culture to make themselves comfortable with Nepali community. Story reveals their mission of preaching Bible and converting people into Christian for peaceful and happy life in Nepali community as a reason evokes hybridity. They are Scotts but they adopt Nepali life style and learn Nepali language to make their survival

easy in such unfamiliar surroundings. They have their own living style and language but they are in such place where their language is not understandable by Nepali people. In order to make people understand they learn Nepali language and culture. People easily accept and create sense of ownness when they find similarity with them in any person, “He always finds that after spending time with the couple, more with Michael, he feels calmer, like their cheer rubbed off him” (86). Rajiv often spends hours talking with them in different issues and he is convinced with their ideas. He feels good to see them and talk because he is educated and young with lots of curiosity and enthusiasm. Besides that, he does not like when he is confronted with his personal matter by others. “I don’t know, Mr. Scott, it was a long day, and when I beat him, I felt less like victim. The more he screamed in pain the less my pain became the less I felt like I was suffering” (95). In this part, it reveals difficulty for Michael while convincing Rajiv for his mistake. Michael and Christa are not native to Nepali people and it is not so easy for them to convince people having different cultural space. They learn and negotiate the language and culture to become familiar with non-native cultural people in order to cope with their problem and life. Michael and Christa evoke hybrid space for their mission with poor and sad people.

In this story the characters negotiate with other unfamiliar cultural space. They learn Nepali language and living style of Hindu. They are there for helping poor people which is possible by being close to Nepali people. It is not always easy to be accepted in a host community with different culture and appearance. To be accepted in non-native space one has to change themselves according to the need of the community. To complete their mission of preaching and spreading Christianity they negotiate with Nepali language and culture by developing hybridity. Speaking non-native language with native tone is a quality of hybridity which is called heteroglossia. An arts scholar, Sabine Milz writes in her paper, “For the immigrant or diasporic person, learning the official language of the country of immigration means learning new ways of cultural thinking and practice; it signals a modification of the

whole personality” (136). This expression reveals that learning new language is a new way of cultural thinking and modification of the whole personality for those who are new to the community or land. Above statement is represented in the story by these two characters who speak fluent Nepali language and modify their personality and behavior as a reason of hybridity.

In “The Immigrants”, the story hunt for survival through economic balance and peaceful life in foreign land as a reason of hybridity. Amit and Sabitri are two Nepali immigrants in Manhattan of U.S. They meet in order to help each other with their work. They are not familiar with the surrounding but they work there to make their living. Both characters are from similar cultural space which binds them emotionally and culturally together. In this story it reveals their lifestyle of living together practice which is not common in Hindu culture. They can even manage to live alone but they chose the western culture living together style of life to avoid difficulties in their life. They negotiate with western culture of living together and starts living together in one room. The reason behind such negotiation is their situation which makes them to change their way of living. Sabitri is uncomfortable with her roommates and Amit is losing the permit to stay in U.S. To address the problem Sabitri stays with Amit and help him doing his work and she learns to speak proper English with Amit. Both the characters seem helping each other in order to make their survival in U.S.

Sabitri herself is Nepali American citizen which shows her hybrid identity. “No, I am a citizen now,” (200). She is Nepali but she becomes permanent American citizen. Sabitri’s pure single identity as Nepali changes because of having American green card that let her to be permanent citizen in U.S through DV Lottery. This type of mix identity represents new kind of identity that is hybrid identity. Sabitri is not good in speaking English and not well educated because of her poor family background. Sabitri works as servant because of her weak English-speaking after she gets DV lotteryin U.S. The character has many

transformation or modification that can be the result of hybrid cultural space. In one article, scholar Marwan M. Kraidy writes, “Hybridity captures the spirit of the times with its obligatory celebration of cultural difference and fusion, and it resonates with the globalization mantra of unfettered economic exchanges and the supposedly inevitable transformation of all cultures” (1). This reflects that difference and the negotiations between the distinct cultures seem to produce free economic exchange and unavoidable transformation between all cultural space. Hybrid space creates transformation in the cultural behavior as these characters has adopted western way of living style which is new in Hindu culture.

In the above selected stories of Parajuly, the characters go through different negotiations such as behavior, norms, values, living style, language, relationship and religion in the host country. These negotiations are the consequences of their lack to cope with new culture as they cannot integrate with their own culture in the host country. In order to make their survival and comfortable environment in a host community the characters go through negotiation with Nepali culture and English culture. They make their living easy by negotiating language, religion, relationship, values and living style with the new culture of the host country. These stories reveal the main reason behind the evocation of hybrid cultural space among the characters and the host community where they maintain their living.

The short stories in *The Gurkha's Daughter* by Prajwal Parajuly convey acceptance between Nepali cultural conventions and English cultural conventions giving rise to hybridity that resultant into survival strategy as a way of life. Hybridity is a state where two distinct cultural space stands together in a single space by sharing and negotiating their values, norms, language and culture. In any sorts of hybridity two individual always have negotiation of their cultural values and norms or language to create mutual understand among them. According to Martin Beer, negotiation is a key form of interaction that enables groups of agents to arrive at a mutual agreement regarding some belief, goal or plan. Negotiation is a kind of interaction about mutual agreement. There must be a group of agents to have a

negotiation among them. The agents do not refer to any person rather it refers to those individuals who can influence others to convince their act in a certain way for which one gets ready to interact and agree on their views or ideas. The process of negotiation may be of different forms such as cultural and social, political, business, contract, auction and based on interaction. In these stories' negotiation depends upon cultural space where two distinct cultural spaces create hybrid cultural space by the negotiation. The characters adopt and negotiate with other cultural space which is non-native to them. These stories reveal cultural interaction and mutuality in a form of reciting Shlokas, adopting religions norms and values, learning language and living together as negotiation.

Erin finds herself difficult to cope with the non-native culture in “The Cleft”. Her linguistic and cultural differences make her survival tough in such unfamiliar environment due to which she starts negotiating with Nepali cultural space. As a result, she learns and adapts Nepali culture and proves herself as Hindu in-order to make her survival in Nepali land and community which is new to her. She interacts with the local cultural values and norms as it can be seen when she says to Parvati, “Maybe I should recite the shlokas for her” (13). She negotiates with social surroundings such as in Temple and the tradition of Hindu for which she asks Sarita to show her proper funeral of Nepali. She has changed herself into Hindu as sarita says, “Hey, Erin, my sister-in-law doesn't believe me when I tell her you're Hindu” (12). Beside these all, Erin likes to be called Aamaa by Sarita which she uses every time and it can be reflect while she talks with Parvati, “I can't believe you call her Aamaa” (13). These negotiations are a kind of interaction with the surrounding which makes her to adapt the local behavior and practices in order to make her survival easy in that surrounding and people.

As researcher Leigh L. Thompson writes, “negotiators must make assumptions and draw inferences about the other party, the situation, and themselves” (17). According to the above statement it represents that Erin as a negotiator has made her assumption and drawn

interferences about other party, the situation and themselves when she came to Nepal. She has made those assumption of learning and adapting non-native values and culture because it is common that when we lack some similarity to the host community or culture then it is difficult to exist in such environment. So, to make our life easy or comfortable in such host country or community we tend to imitate or learn host community culture and their languages which determine us one among them. Similarly, Erin does the same thing, negotiates with Nepali culture, religion, relationship and Hindu Shlokas to be a part of the non-native cultural space in order to make her survival easy.

Michael and Christa are Scottish citizen and the Hindu cultural space is unfamiliar to them and they may be unsuccessful to achieve their goal in non- native culture in “Missed Blessing”. In order to achieve their goal, they have to be one among them or familiar to them. To become familiar, they learn and adopt language and culture. Michael and Christa negotiate with language and their living style in order to be familiar and get adopted by the Nepali people and community. That acceptance and negotiation with language and Nepali culture in such unfamiliar surrounding is difficult though they make it because they are in a mission to help poor people and to spread Christianity in host community. They negotiate with Nepali language and the culture as mentioned in the story, “they conversed in fluent Nepali” (86). It reveals their need of language from which they can communicate with the people of community. They also follow the host culture, “They sat cross-legged on the floor and drank boiled water” (86). This kind of behavior reveals socio-cultural adjustment by the characters where they make themselves familiar and comfortable with non-native community.

Such type of adjustment in the society happens only by non-native people, who are either immigrants or the migrated having different social and cultural background. Michael and Christa are two Scottish missionaries’ immigrants in Nepal who are in a mission to help poor people to get peace and make them understand the Christ through Bible. In order to

make people understand about the Christ and provide them with help, they have to adapt themselves into new cultural context which they did as shown in the story. According to Guido “immigrant’s integration may indicate cultural aspects: adaptation of the immigrant’s overt superficial behavior, learning the new language, readings, newspapers, religious practice, use of free time” (127). There occur different negotiations when an immigrant come in contact to new cultural space and adjusts with the new culture as mentioned above. Similarly, Michael and Christa, presents negotiation of the language and socio-cultural behavior of Nepali people in non-native community which reflects to be a reason for hybridity.

Amit and Sabitri, faces socio-economic problem as they are immigrated in U.S. Mainly, Sabitri who is living in U.S since long ago has social problems with her mates. Sabitri’s identity reflect her as hybrid character when she tells to Amit, “No, I am a citizen now” (200), She is Nepali but she became U.S citizen through D.V which created her hybrid identity as NRN. Amit goes to U.S to make his economic status good through work in U.S where he meets Sabitri and faces visa problem. Both of them help each other for their work but later Sabitri comes to stay with Amit, “ she repeatedly told me that she chose to live with me not so she could help me with the mortgage payments but because her male roommates were drunk every night, making her and her female friends uncomfortable” (213), and he agrees with her. As above mentioned, Sabitri feels uncomfortable with her roommates and feels comfortable with Amit and he is very polite to her because of which she though to live a better life with Amit rather than with her roommates.

This process of living is western tradition which is embraced by both characters to solve their own social, economic and personal problem. As David Sam and John Berry writes, “Closely linked to acculturation is adaptation, which is used in this article to refer to individual psychological well-being and how individuals manage sociocultural” (1). As above stated, the idea of adaptation is acculturation which also refer negotiation and that is

practiced for the individual psychological well-being as it is reflected in this story through Sabitri's behavior because of which she chooses to live with Amit at his house. Similarly, in order to maintain their sociocultural well-being, they negotiate with their identity, living style and western culture. Their western cultural practice towards the way of life and the identity in host country has developed hybridity.

Prajwal Parajuly's 2012 short stories *The Gurkha's Daughter* reveals adaptation and negotiation between Nepali and English culture among the characters of Nepali and English where hybridity develops as survival strategy in the host country. Author depicts the characters deliberately negotiating and accepting to their unfamiliar surroundings in order to cope with them. Negotiation is a form of interaction that enables different group of agents to arrive at a mutual agreement regarding some belief, goal or plan and it is also referred as acculturation or adaptation. It may involve acceptance or rejection of few or some of the cultural values, norms, behaviors, languages, lifestyle, religion or relationship. These all negotiations in life are mostly focused or practiced for having a comfortable space for survival in host community or host county. This paper used three stories from *The Gurkha's Daughter* by Prajwal Parajuly in order to analyze the above-mentioned elements of hybridity. These stories use acceptance and negotiation of new culture and behavior in the host country. This practice of negotiation has been reflected in Prajwal Parajuly's *The Gurkha's Daughter* through reciting Shlokas, adopting religions norms and values, learning language and adopting western culture living together way of life by different characters resulting into hybrid cultural space as theorist Homi K. Bhabha's concept implemented in this research. These characters managed to live in such unfamiliar surrounding by developing hybridity in the host country. Such adjustment and adaptation of new cultural behavior in a society by immigrants is a compulsion for their survival in order to achieve their purpose of the life.

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