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Rootless Identity in Jamil Ahmad's *The Wandering Falcon*

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Letter of Recommendation

Padam Raj Khanal has completed his thesis entitled “Rootless Identity in Jamil Ahmad’s *The Wandering Falcon*” under my supervision. He carried out his research from 10th December, 2015 to 2nd April 2016 A.D. I hereby recommend his thesis be submitted for viva voce.

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Letter of Approval

This thesis entitled “Rootless Identity in Jamil Ahmad’s *The Wandering Falcon*” has been submitted to the Central Department, Tribhuvan University. It has been approved by the undersigned members of the Research Committee.

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Abstract

The research discusses hybrid identity in Ahmad's *The Wandering Falcon*, as a cultural option when a person meets dual cultural standards. Due to the sense of adjustment in new cultural location, person is influenced by new culture. Having both cultural influence, a person redefines own identity as a hybrid one. The novel projects the pivotal character Tor Baz as a displaced person who adopts Mullah tribal culture to adjust in new situation. As Bhabha's notion about hybrid identity shows the modern cultural locations are being formed where a person influence from different cultural patterns. A person adopts new cultural pattern while being in new location. Having dual cultural locations, Tor Baz redefines his hybrid identity and accepts it as his new identity.

Rootless Identity in Jamil Ahmad's *The Wandering Falcon*

This research discusses shifting cultural location renders a hybrid identification in Ahmad's *The Wandering Falcon*. In the process of having readjustment in new location a person imitates way of living which ultimately redefines one's identity. A person is forced to adopt cultural pattern alien location due to which one stands in between more than one cultural juncture. It becomes an optional choice except having hybrid identity. Culture remains inseparable factor in human being and every being belongs with a particular cultural identification. While shifting cultural locations, a person has to change way of living in which the person faces dilemmatic as well as physical and psychological crisis. A person acts being closer with destination culture in order to find better adjustment. Along with shifting from one culture to another can be essential for changing cultural patterns as well. As a matter fact, a person needs to be adaptable in new place. Likewise, Tor Baz, the protagonist of the novel, experiences cultural changes in his life when he shifts into another place. The process of changing pattern in his life brings physical difficulty and psychological torture.

Tor Baz grows up in a typical Parsee culture where he spent his early childhood. As the Parsee's cultural practices, he attributes all cultural patterns like life pattern, religion, language and each conduct of everyday behaviours. The entire factors define his cultural identity which is different and unique. As such socio-cultural values overally define human identity. But, a person can be influenced when one comes into contact with a different cultural society.

The protagonist of the novel is Tor Baz begets in a Parsee cultural community. The community is a small tribal one which has a different cultural practice. The community undergoes natural disaster which influences their

settlements. Having survival crisis Tor Baz and his parents move toward border side of Afghanistan where they encounter a different tribal community. In the new location they find a different cultural practice from which Tor Baz influences. Coming contact with different cultures, he cannot find a unified identity.

Tor Baz finds a peculiar experience while he adopts a distinct and contrasting cultural pattern. It makes more difficult for him to modify his way of living. All living patterns are incompatible with his source cultures. However, Tor Baz endeavors to accommodate himself there. But, Tor Baz undergoes both physical and mental sufferings. This cultural shifting renders tearing his unified cultural self. As the matter of fact, neither does he continue his original self nor change him completely in new tribal culture. Simultaneously, he maintains both cultural traits in which he acts like nowhere man.

The novel identifies a cultural dilemma when a person encounters more than single cultural standard. A person has forceful situation as such location where one should act with multicultural identity. Every human being is identified by a particular culture which has been identity of any person. This source culture always determines a person's life and life patterns. A composite cultural life is divided along with shifting new cultural zone. The Parsee culture defines Tor Baz's identity as a member of the community which is no longer intact when he moves into another cultural location. It justifies that how a man feels when he is away from own culture.

Tor Baz experience is bitter with new settlement where he cannot communicate with them, understand their lifestyles and assimilate all norms and values. He realizes cultural gap between own culture and new culture there by which his life is painful and disappointed. It is dual cultural standard where Tor Baz acts like hybrid man having both cultural traits. Having felt cultural loss, he feels cultural

ambiguity and confusion.

The novel *The Wandering Falcon* projects the Tor Baz as an experiencer of hybrid character who accumulates more than a cultural practice. He faces a kind of persistent journey on which he endeavors to exist. A new tribal community, Mullah as a typical cultural group, receives him; but, Tor Baz does not easily adjust him there. Being within Mullah Community, he harmonizes him as much as possible; but it is impossible for him to accustom all cultural conducts due to being a member of a different community.

The novel simply introduces an orphan boy story as the story begins from the Pakistan. A small Parsee tribal community undergoes physical suffering along with natural disaster. Among the group a Tor Baz's family also leaves the place and set for new one. In search of better life and place, they reached at boarder between Pakistan and Afghanistan. Tor Baz, including his parents struggle for making life easier; however, Tor Baz loses his parents there due to the tribal conflict there. When he loses his parents and then he continues his journey without destination. In course of moving diverse cultural location, his identity is also changed as a hybrid man. As a hybrid man he embodies several cultural patterns, he accepts his hybrid identity. Though, he feels pain and suffering as being a hybrid man, he cannot reconstruct his cultural identity. Finally, he gets married with a Afghan woman and settle down there.

In course of finding his life better, he does not concern about cultural matters. He was a small boy at the time of his parents death. He thinks the world from existential adjustment for he just wants to suit into a particular place. With his parents, he lives in Mullah community when his age was young; but, his parents died within few time after they reached at. It made him alone in the world and then he struggles with his life having all kinds of challenges and suffering. It was his duty to

adopt all kinds of imposition in Mullah community and the community wanted to train him as this community's norms and values. The society is also a particular tribal one which does not change as the world wanted to be.

The novel has been looked from many perspectives. We can find so many interpretation and critical looks upon this novel; however my research will be completely new dimension of analysis. Researcher analyzes this novel using cultural hybridity which has not manipulated yet in the novel. It revivifies the textual interpretation and extensive interpretation. In course of reading the novel, Alan Cheuse analyzes it from a different standpoint:

We read of lovers fleeing the deadly punishment of their tribal group, of women desperate for affection, buried under customs and habits millenniums old, of men of honor living lives of crime, of tribal members returning from exile who must carefully navigate each clan and sub-clan in order to stay honorable and sometimes to stay alive. (5)

As his claim, cultures are being encroached by mainstream culture. In this modern society, human beings are engulfed by mainstream or popular cultures. Similarly, the novel digs out how cultures are being clashed against mainstream cultures.

Historically, it is condition of post-colonial period, where almost local tribes and local cultures have been critical regarding their existence.

In contrast Rowan Kaiser develops a new insight while reading the novel. As he reproduces existential meaning in the novel, it can be a new critical outlook while interpreting the novel:

The Wandering Falcon is an elegy for a disappearing way of life in the mountains of Afghanistan and Pakistan. But where most stories of that sort explain the loss of a culture by saying that the march of progress

cannot be stopped, there's no progress in *The Wandering Falcon*. There's simply the slow increase of the power of the state in the middle of the 20th century, ending one harsh way of life without replacing the conditions that made it so harsh. (243)

This critic deals with existential problems of tribal community due to the globalization and influence of mainstream cultures. Having regular influence of different cultures tribal people are being challenged by surviving problems. The tribal communities struggle for existence; but, such minorities have critical situation for fighting against majority.

In the contrary, Glen Jennings relates the novel with author's creative imagination. The author creates an imaginative world in which his narrative lines flows. Furthermore, he puts his words:

It would be a failure of imagination not to make the connections between Jamil Ahmad's fictionalized history and what is happening today in Afghanistan and his homeland of Pakistan. The mountains, deserts and broken hills of *The Wandering Falcon* are the same ones that CIA drones fly over. The suspicion of outsiders, the shifting sands of tribal allegiances and the cycles of vengeance are familiar. (180)

He emphasizes on fictional representation of the novel, Ahmad manipulates his imaginative power through which he overstates to the reality. This novel entails author's imaginative power to represent the world. While representing the world, Ahmad heavily exploits his artistic power in the novel.

Furthermore, Mariana Baabar argues on political conflict during globalization period. It shows how a smaller group from different tribe resists for surviving. As a result, the novel also addresses similar point of view here:

He says the turmoil in the tribal areas of Pakistan and Baluchistan - the reign of terror, the drone attacks, the relentless blood-letting deeply saddens him. "The anger in Baluchistan has been building up for 60 years. He isn't willing to indulge in a blame game, confining himself to saying the mayhem there is the handiwork of actors. Traditionally, there was a mullah uprising in every generation. (21)

It explains about modern cultural situation in which multicultural societies are being formed. Due to the contact of different race, culture and community, new cultural locations are being formed in which human identities cannot remain uninfluenced by other cultures.

This novel has been studied from several perspectives and all the critics claim their meaning and interpretation. Till now, an innovative critical insight has not been used; therefore, the research forwards cultural hybrid as a critical tool to eye the novel. This research mainly takes Homi. K. Bhabha's concept of cultural location after post colonial world where new cultural locations are being established. And equally Stuart Hall's idea about human identity is used.

Regarding concept of hybrid identity Bhabha argues that hybridity is a post colonial phenomenon; nevertheless, it had been existed as a concept. Historically, it has been connected with political period because hybridity has associated with post colonial project when the world came contact each other. The liberalism and globalization promoted this concept of hybridity by creating open world policy. Along with new socio-political world, everything has been redefined and reframed. One of the most dominant ideas after post colonial world is shifting identity and hybrid experience. Previously, cultural identity was a common issue when all cultures were intact. But, it became dominant question for human beings when multicultural

world turned up. It is also experience of multicultural world where more cultural presence influences human identity. Bhabha develops a concept of cultural location which means as he elaborates:

The familiar space of the other develops a graphic historical and cultural specificity in the splitting of the post colonial or migrant subject. In place of that I institutionalized in the visionary authorial ideologies or the notion of experience in the empiricist accounts of slave history. There emerges the challenges to see what is invisible the look that cannot see me, a certain problems of the object of the gaze that constitutes a problematic referent. (47)

Along with socio-cultural shifting, even social concepts have been changed. It also speeds up human movements from place to place. This kind of new scenario also introduces a different environment regarding human identity. Cultural Identity belongs to a particular ethnic group and how that influence one's feeling, perception, and behavior. Kenny says, "Cultural identity is that part of a person's self concept that comes from the knowledge and feelings about belonging to a particular cultural group" (22). From the definitions, it can be concluded that cultural identity is one's feeling belongs to particular ethnic group. This matter also explains that sense of belonging is an important factor in forming identity. Likewise, Stuart Hall defines, "cultural identity in terms of one, shared culture, a sort of collective one true self, hiding inside the many other, more superficial or artificial imposed selves, who people with a shared history and ancestry hold in common. It is called as identity as being offers a sense of unity and commonality" (32). Cultural identity is a concept which defines a person from his socio- cultural background.

We belong in a particular culture where our identity is formed. But, Bhabha

redefines as such cultural identity in relation to the post colonial world where new social condition is formed. The study shows the multiculturalism after globalization in which human culture came into contact due to increase of people's movement around the world. Before the globalization period, human cultures were limited within national boundaries. But globalization let it free from national boundaries and people move from one place to another. The changing situation creates chances to develop all culture together therefore as many cultures are developed by giving and taking process. Bhabha claims;" all forms of culture are continually in a process of hybridity" (211). Furthermore, Hoogvelt discusses on; "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" (158).

Bhabha's definition of hybridity as; "doubling up of the sign, a splitting which is less than one and double, is that the same object or custom placed in a different context acquires quite new meanings, while echoing old ones" (136). Cultural identities are constantly produced and reproduced by regular shifting. It means that when an individual lives a new location who copies new cultural habits and conducts for adjustment there. Regarding the concept of cultural identity Homi K. Bhaba writes:

It forces us to engage with culture as an uneven, incomplete production of meaning and value, often composed of incommensurable demands and practices, production in the act of social survival. Culture reaches out to create a symbolic textuality to give the alienating everyday an aura of selfhood, a promise of pleasure. (35)

Bhabha reinforces his idea of cultural location which means not a new place but a place where new cultures are found and encountered. When different cultures are met together in which a new culture is formed after much exchanges among different cultures at the same time. The same kind of cultural location, Bhabha introduces in his idea. Hybridity creates a situation in which different cultures are interacted among them. A person who accommodates as such cultural location certainly forms a hybrid identity.

The research introduces a bit different situation in which the protagonist forms his identity. Tor Baz belongs to the particular Parsee culture; but he leaves own cultural location and shifts into another community where he practices new culture. This is also a post colonial situation when human beings changed their locations, encounter dual cultural standard. Tor Baz is an experience of colonial hybrid identity when he travels one after another cultural locations.

The research raises a hybrid identity as a post colonial experience and it also shows reformulation of human identity along with shifting cultural zone in Jamil Ahmad's *The Wandering Falcon*. The principal character, Tor Baz represents a hybrid character of post colonial period which shows how human beings are impinged by multicultural world. Tor Baz experiences hybrid identity when he rearranges his shifting into different community. He has been victim of the new society where he cannot find his way of life.

The major character Tor Baz faces a new cultural phenomenon when he shifts into a Mullah community. Tor Baz belongs to a Parsee cultural origination. It is a traditional and typical cultural group which follows conventional practices in society. It is a small cultural group from Pakistan where they hardly sustain their lives. The cultural group has basic problems who are unable to fulfill basic needs. The tribal

community has to struggle against all kinds of natural disaster without having material resource with them. Due to such reasons, Tor Baz leaves his home with his parents. Though, being a small cultural group, it has a different identification in society.

The pivotal character Tor Baz experiences a hybrid cultural identity after he leaves his own community. As the protagonist Tor Baz is not tied within a particular locality. No socio-cultural aspects hook him therefore; he lives a lonely life outside from his society. It means the particular society forms and imparts an identity with specific norms, values and ideologies by which human identities are defined. But, along with detachment of own culture Tor Baz loses his identification of his particular society.

Tor Baz experiences more than a single culture which influences his cultural personality. As being a wanderer, Tor Baz encounters different cultural patterns in different community. Regarding his cultural living, he practices diverse cultural practices when he leaves his home. As soon as he involves in another culture, his feeling seems problematic. As soon as they leave own society, they are influenced by different cultures and locations.

The novel projects a cultural hybridity as a modern cultural option when a person lives in another culture. Living in another culture a person is influenced by different culture. A person is guided by own cultural patterns and all kinds of attitudes and behaviors. Culture defines personal attributes and attitudes as Tor Baz represents a typical character from Parsee culture; but it can be influenced by another culture when he shifts into Mullah Community.

At the beginning of the novel, Tor Baz and his parents move from own community and take shelter a different community. At first, Subedar does not accept them because they belong a different cultural background. As his parents appeal him,

yet he hesitates them. Due to the cultural difference, Subedar does not ease him to adopt in their society. The following conversation clarifies:

A struggle seemed to be going on within the man and after a while, very reluctantly, he looked back at the subedar. Yes I wish for refuge for the two of us. We are Siahapads from Killa Kurd on the run from her people. We have traveled for three days in the storm and any further travel will surely. Refuge interpreted the subedar brusquely, I cannot offer. I know your laws well and neither I nor any man of mine shall come between a man and the law of his tribe. (5)

As Subedar asks with Tor Baz's parents about their a different cultural origination, he refuses to take them. But, Tor Baz's parents make humble request with him because they have already left their house and community. He clarifies cultural difference as Tor Baz's family is from Parsee culture which is different from his own culture. Therefore, as such cultural difference makes more difficult to adjust in new community. Due to the cultural difference Subedar feels uncomfortable and then refuses them.

Being from a different community, they hardly get refuge in Sudedar's community. Ultimately, he swears them to have their way of livings and let them stay there. All of them commit to follow Subedar's cultural pattern. It becomes compulsion for them because having alien land, they should face all kinds of dominations and imposition. The following extract elaborates about cultural exchange when they promise to have his way of living:

He had compromised his honor by offering to live as a hamsaya, in the shadow of another human being. He turned as if to move, but realized that he had no choice but to humble himself further. He once again

faced the subedar. I accept the reply he said; I shall not seek refuge of you. Can I have food and shelter for a few days? (5)

This chunk explains how Subedar imposes his cultural patterns to them. As long as they stay there, they should adopt their way of living. Due to the existential problems, Tor Baz and his parents follow their living practices. It becomes secondary thing to mimic culture because they have undergone with daily problems. Even for adjusting in new culture, a person should accept all kinds of cultural livings.

A person has to change own way of living while the person shifts cultural location. It cannot be choice; but it is optional life. Without being closer with destination culture, a person cannot exist in new location. Similarly, Tor Baz undergoes with compulsion because he does not have any option for living life. Therefore, he accepts his new way of living for adjusting and existing his life. His parents also assimilate as such commitment. For them, living life is the most important rather than adopting new culture. It is a third space where Tor Baz and his parents live and it is compulsion for them to follow what the Subedar teaches them. Regarding as such cultural shifting, Bhabha explains; " this hybrid third space is an ambivalent site where cultural meaning and representation have no 'primordial unity or fixity" (67). Similarly, Tor Baz, even being a small boy, feels influence of another cultural domination. Even though, he does not like Subedar's culture, he should follow for adjusting there. As living between two cultural standards, he accumulates both cultural traits. Bhabha argues regarding this idea:

The third space is a mode of articulation, a way of describing a productive, and not merely reflective, space that engenders new possibility. It is an 'interruptive, interrogative, and denunciative' space of new forms of cultural meaning and production blurring the

limitations of existing boundaries and calling into question established categorizations of culture and identity. (68)

Cultural identity is bounded by certain norms and values. As it is defined in terms of territory, culture and tradition; but losing a particular location a person does possess these specific values. In the same way, Tor Baz is detached from own socio-economic factors.

The new community has a unique sort of cultural patterns who would be quite wild life. This tribal group has a traditional pattern of living as they tame horse and camel there. At the beginning Sudedar forces them to practice it and they feel really uncomfortable; but they do not have option and they gradually follow their way of living. As the Subedar gets them practiced:

After a few days of inactivity, the man of his own volition, started fetching water for the troops on his camel. He would load up the animal with water skins and visit the springs twice a day. Once he brought to the fort, as a few baskets, which the girl had woven out of date palm leaves. And this is the pattern life followed as time rolled by.

Days turned to weeks and weeks to months. (6)

Tor Baz does not find homely environment and feels difficulty because the society has different cultural patterns. Multiple cultures create a multiple cultural positions. Tor Baz explains; "I have always lived with a little trouble of one kind or another" (83). It discusses his difficulties with cultural difference, social practices, and discrimination in which he has ambivalent moments. As Bhaba insists:

It forces us to engage with culture as an uneven, incomplete production of meaning and value, often composed of incommensurable demands and practices, production in the act of social survival. Culture reaches

out to create a symbolic sexuality to give the alienating everyday an aura of selfhood, a promise of pleasure. (43)

Identity becomes an issue when something previously assumed to be fixed and stable, is displaced by shifting. A sense of belonging with source culture is dominant which frequently haunts to the person; however, present situation modifies the person's life. As such situation creates self-torture and self-actualization in the world of cultural confusion. Regarding the post modern human identities, Robert Young opines:

Today's society as globalization requires employees from different cultures to collaborate with one another. This has led to the concern towards remediating intergroup conflict. For example, previous research has found that teams were more likely to consider and use the knowledge of a previous out-group member when contextual conditions highlighted the salience of the super ordinate group rather than the subgroups. (643)

Culture remains important part of human being. It is determined through location, relation, language, particular cultural pattern. All society develops own cultural patterns of society. Culture is part of human being which is not separable with any individual. It means an individual is defined on the basis of culture. The cultural identity posits the human recognition in relation with any specific culture.

Tor Baz's cultural identity is redefined along with shifting in new location. It is Mullah Community which practices a complete different pattern. Mostly, the cultural group has a peculiar life pattern who loves having forest lives. According their notions of life, Tor Baz's family should live. His parents feel a kind of physical and mental pressure while being there. Once, they decide to live the place; but, they think more difficult life again. It is actual pain of people who live in alien land. Being

from another culture, a person ever experiences both mental and physical pressure.

The same case goes on with Tor Baz's family:

With each change even the most minor- the couple appeared to withdraw into themselves for a while. They hardly ventured outside, and none of the shutters would open. Then, after some time, they would cautiously emerge and slowly adjust to the change. In this state, they reminded the soldiers of small, frightened desert lizards which rush frantically into their burrows at the slightest sign of danger. (7)

Tor Baz's family realizes a cultural gap between their and new communal practices. This situation frustrates them; hence, parents think for fleeing from there. The unique cultural practices complicate their life there. To practices a new culture is difficult for each human being. A person feels easier in own cultural location which has been digested by born. But, a sudden change into living makes complexity. An identity is a reflection of the social surroundings in which it is formed. An individual identity is result of social product of his/her surrounding. It is formed within cultural spaces. Tor Baz's identity is fragmented when he participates in Mullah Community. Therefore, he continues both cultural livings because of the continual shifting. As Tor Baz finds difficult life outside of own culture:

The decision is not an easy one but decide we must as we have overstayed our welcome in this town and the grass is giving out. We have to move, whether it is forward or backward. If we move back towards Afghanistan we will be wandering aimlessly until the winter is over and the snow melts in our highlands. These winter months will be bitter for us our herds. (56)

Tor Baz is dislocated from his culture and has to live outside from social peripheries.

The present condition is miserable who suffers divided mentality due to having dual cultural practices.

Tor Baz realizes severe existence while practicing dual cultures. Tor Baz unwillingly adopts their cultural patterns. As his cultural origination, he regards his Parsee culture, and he practices Mullah social practices for his adjustment:

The man made no attempt to run as the party approached him. He remained sitting calmly on the rock. There was a glaze of madness in his eyes and he continued running his fingers through his beard and smiled although dozens of voices were shouting questions at him.

After a while it was clear that the man whoever he was had lost his sanity and no longer saw or heard anything. (67)

In fact, he does not find sense of belongingness in Mullah culture; nevertheless he practices it for adjustment. While living in another cultural life how he suffers from sense of loneliness and cultural indifference. It explains: "To both sides, survival is the ultimate virtue. Neither community is any stigma attached to a hired assassin, a thief, a kidnapper or an informer" (15). Living outside from society, Tor Baz does not feel comfortable in his life. Despite having bare harshness and difficulty, he tries to adjust there. The term hybridity closely familiar with idea of Bhabha, analyzes of hybrid relation and mutual construction of their subjectivities:

Hybridity is the revaluation of the assumption of colonial identity through the repetition of discriminatory identity effects. It displays the necessary deformation and displacement of all sites of discrimination and domination. (42)

Bhabha wants to produce the equality between cultures through the hybridization. It is hybridization, where cultures get balance and rupture the cultural hierarchy. There is

no discrimination, no prejudice and no bias between cultures. Dislocation is phenomenon in which a person lives in alien land. Ashcroft explains: "dislocation as a socio-cultural phenomenon is the result of transportation from one country to another by slavery or imprisonment, by invasion or settlement, a consequence of willing or unwilling movement from a known to unknown location (73). Dislocation is a structure which is characterized by never ending process. Withstanding the instability of the identities, the dislocation and the displacement can be created with the social structure.

Tor Baz and his parents settle down in new community where all of them do what the head of community bid them. It is their way of living which is difficult; nonetheless they attempt to adjust there. Living in another culture, Tor Baz's family does not have any alternatives. Tor Baz maintains double cultural standards as he practices a Parsee culture and outside his home, he acts as a Mullah. It gives him sense of importance in living cultural life.

For this reason, all of them try to adjust there as much as possible. Therefore, Tor Baz thinks; "the terrible struggle for life makes it impossible for too much time to be wasted over thoughts for the dead" (34). He realizes hybrid and dramatic life there. Tor Baz acts two way of livings. One hand, he practices own Parsee culture in his home. On the other hand, he also accepts Mullah culture.

Tor Baz realizes his changing life along with daily practices. Subedar always want to change him into his religion and culture. One hand, Subedar renames his cultural name; but, he does not accept him. He encounters with numerous problems; however, he cannot resist from his part because it is difficult to fight with any obstacles. Therefore he says:

They would continue to talk of the rights of the individual, the dignity

of man, the exploitation of the poor. But they would not expose the wrong being done outside their front door. No bureaucrat risked dismissal. He would continue to flatter his conscience through the power he could display over his inconsequential subjects. (34)

Nevertheless, Tor Baz's identity is reshaped as a hybrid man when both Parsee and Mullah cultural forms. It imparts him dual cultural identification in society.

Tor Baz's life becomes alone when his parents are killed in tribal war. He feels suffering when the human self is divided as he shows his feelings:

Variety of problems- property disputes, problems, thefts, suspicion of witchcraft, murders or tribal disputes. Every evening and we learnt that he was widely travelled man and had lived with most of the border tribes a onetime another. Before we finally moved camp, he told us that he would be leaving that community after few days. We were not overly surprised because, from all he had told us about himself we gathered he was a wandered and needed a change now and then. (75)

Tor Baz undergoes with mental and physical suffering due to double standard of life. His cultural origination is lost. He realizes both kinds of metal suffering, as he moves ahead having sense of better life.

Tor Baz changes his cultural identity when he shows both cultural patterns. As the Mullah trains him to be a member of his culture, he gradually influences from the new culture. Mullah even tries to rename his from his own culture. This is process of melting and tilting from one culture to another. Tor Baz also loses his own cultural originality along with new settlement and new context. Ashcroft, Griffiths and Helen discuss about cultural influence in new location:

Place in post colonial societies is a complex interaction of language,

history and environment. It is characterized firstly by sense of displacement in those who have moved to the colonies or the more widespread sense of displacement from imported language, of a gap between the 'experienced' environment and descriptions the language provides, and secondly by a sense of immense investment of culture in the construction of place. (391)

It is complex experience in another culture because a person has a sense of own cultural identity; however, the person cannot remain intact with it. But, new context interprets life which is reality and own culture exist in mind. He further says; "One set of values, one way of life had to die. In this clash, the state, as always, proved stronger than the individual. The new way of life is triumphed over the old" (25). It makes realization in his mind that how new and old life should be balance there.

Because of mixed cultural identity, Tor Baz becomes a victim of both tribal cultural traits. When Tor Baz becomes closer with Mullah culture after long practices with Sudedar. His company with Sudedar influences very much. Sudedar also wanted to change his cultural identity as a member of Mullah. The new cultural orientation changes him to some extent. It is explained here:

The boy started to follow the Mullah, but the turned around and looked back at Ghuncha Gul. As their eyes met, he gave a brave smile. Good bye sudedar, he said. May you have all the good fortune in your village? God protect you, responded Ghuncha gul and noticed that the boy did not address him as father as he had always done. (63)

Tor Baz becomes a nowhere man. He understands his present situation where he has done for existence. He has sense of own cultural origination and ever decides to return own culture after all. In course of finding better lives even his parents left the own

places, as a reason his struggles for existence changes his self defined world.

Tor Baz gradually knows value of cultural identity when he suffers from cultural imposition. Mullah community always forces him to learn their language and religion. Having dual cultural standards, he hardly maintains his own life. Later on, Tor Baz leaves Subedar and joins with Barrerai who also forces him to be a member of their community. Barrerai and Mustad both of them force him to move from there. Both of them are soldiers who want to take him in their office. At first Tor Baz denies their proposal but he is convinced by them. It is his third shifting form one place to another. Tor Baz explains:

Tor Baz was, however, a new comer in the field. He entered the room after taking off his shoes as a mark of respect for the officer, moved towards the lone electric heater which provided the only warmth in the chilly room, sat down next to it and started warming his hands. (90)

Tor Baz shifts a more location where he learns a difficult philosophy and life as well. He is taken to soldier's house where he should change his all living patterns. Along with shifting one after another place complicate his life. His life is much easier there; however, he does not mental peace. He realizes sense of attachment with his culture which frequently attacks him. As for reason, he decides to find out his own cultural home.

Tor Baz decides to seek his own cultural home. While adjusting in new places, he feels dominated and detached from own cultural world. In this way, his life is guided by his desire of having his cultural belonging. He does not end searching cultural identity. He realizes his life outside from cultural boundaries. Though, he has freedom, he does not find easier life wherever he goes. Tor Baz also undergoes all kinds of suffering while travelling different places. Along with his journey he

encounters new experience, new culture and new life. The following line explains his journey:

Then a few miles outside the town they wheeled back towards the route leading to the plains in Pakistan. The maneuver seemed to work because they were not pursued. After two days of travelling, while still short of the first military fort, they found a line of soldiers drawn up in front of them blocking their path. (58)

Tor Baz has been split from social life and separated by cultural values. He does not have any permanency of their culture. His identity is being changed along with his shifting location.

He claims over relationship of man with location and culture. Hall believes that cultural identity exists only in the representation. So, on this concept, he argues:

It is not as transparent or unproblematic as we think, perhaps instead of thinking of identity as an already accomplished fact, which the cultural practices then represent, we should think identity as a ‘production’ which is never complete, always in process, and always constituted within, not outside representation. This view problematizes the very authority and authentically to which the terms.’ Cultural identity lays claims. (110)

Hall gives emphasis to the dynamics of cultural identity. His idea that cultural identity is “always constructed through memory, fantasy, narrative and myth” can be taken as his great contribution to the thinking that there is the relation existing between cultural identity and expression. This is the case, by narrating the stories of their self torture and self actualization in the world of cultural confusion; many post colonial writers have been trying to create themselves to establish their identity through

varying ways of expressions.

Tor Baz does not content with his life wherever he moves. In fact, he seeks his cultural life. But, he cannot find it and it is not possible for him, who changes different way of living patterns in different tribal community. As he describes his painful condition:

Yes, I am off on my wanderings again. I have stayed long enough at this place. Do not worry about this boy. His fortune will provide for him what is writ. You can go back to your village unburned with an adopted son. He turned to the boy a placed a hand on his shoulder comes with me. Pack you things we leave in a few hours. (63)

As Tor Baz visits the different regions but does not settle at any place. The society constructs different norms and values by which human identity is constructed. Tor Baz cannot escape from his present situation. It means he experiences mix cultural patterns in new society.

Eventually, Tor Baz accepts his hybrid identity as a new destination of life from which he cannot escape. He adopts different ways of living because he comes into contact several tribal cultural patterns where he was trained. However, he does not forget his own culture. At times he tries to return his own cultural world where he can enjoy with own cultural life. But, it becomes impossible, when he entangles with different cultural traits. Then, he moves toward Afghanistan where he marries with a girl and settle down there. The exclusion from society makes him a wanderer and a man without particular culture.

The research has projected hybrid identity is an option in multicultural world. A single culture defines a person's cultural identity; but it no longer remains when a person involves into dual cultural standard. It is not easier to adopt another culture

because it becomes a unique for ones. Furthermore, it is practical difficult for second cultural group to adjust in new one. But, it does not have optional choice except accepting hybrid identity. Hybridity is mixed cultural identity who imitates destination culture. It is not choice of having dual cultural identity; but situation allow them to redefine own cultural identity. Mainly, Bhabha discusses about how cultures are melted in post colonial period and further focuses on concept of nowhere man. It shows a person living another culture creates hybrid identity who loses own cultural identity after having both cultural patterns.

Ahmad has explored post colonial situation in which displaced people around the world acts dual cultural identity. Due to the human movement from into several cultural zone, they lose own cultural identity and form new identity as a hybrid. When a person practises more cultures the person assimilates both cultural patterns. As Tor Baz, changes his cultural location from Parsee culture to Mullah and Muslim culture then he loses his own cultural identity. Having all these cultural patterns, his identity is defined as a hybrid identity. At this present globalization people disperse all over the world. Ahmad experiments modern human identities who are not limit within one culture and cultural locations are being melted due to the influence of other cultural existence. Even he has experienced such experience during staying abroad then he has shared through fiction.

Similarly, this novel introduces presence of more than one culture. As a major character, Tor Baz a different cultural originality. As a reason, he is brought up and shaped in own culture. Tor Baz is taken to Mullah, Muslim and tribal culture where he finds in betweenness among different cultures. As a result, he gradually adopts other languages, life pattern and way of life. Therefore, Bhabha represent and expresses; "The menace of mimicry in its double vision which disclosing the ambivalence of

colonial discourses also disrupts its authority. And it is a double vision that is a result of what I've described as the partial representation/recognition of the colonial object" (88). Postcolonial critics have been influenced by different issues; like hybridity, globalization and other. In the post colonial society, there are found mainly three cultural options- assimilation, resistance and hybridity. Among them, hybridity is said to be the best viable cultural option in this post modern flux. The rest cultures are myopic in nature as they tend to cultural seclusion. Resistance is rejecting everything from alien culture and adopting only native culture. It may be satisfactory for some time to those who mimic, but ultimately encounter with the cultural alienation, dislocation, hollowness, emptiness etc. because the adopted culture is not a root.

There is a new old world order of mobility, of rootless histories, and the paradox of global culture is that it is at home with this motion rather than in a particular place. It shows the real problem of people who do not have cultural roots. Mainly immigrant people have similar destiny. Being born into a particular culture, it seems as if they do not have any particular culture. They have been victimized from multiculturalism. They come into contact with several cultures.

Rather than necessarily representing an individual's interaction within a certain group, cultural identity may be defined by the social network of people imitating and following the social norms as presented by the media. Accordingly, instead of learning behavior and knowledge from cultural and religious groups, individuals may be learning these social norms from the media to build on their cultural identity. A range of cultural complexities structure the way individuals operate with the cultural realities in their lives. Nation is a large factor of the cultural complexity as it constructs the foundation for individual's identity but it may contrast with one's cultural reality. Cultural identities are influenced by several different factors such as

one's religion, ancestry, skin color, language, class, education, profession, skill, family and political attitudes. These factors contribute to the development of one's identity.

It is also noted that an individual's cultural arena, or a place where one lives in, impacts the culture that someone wants to abide by. The surroundings, the environment, the people in these places play a factor in how one feels about the culture that they wish to adopt. Many immigrants find the need to change their culture in order to fit into the culture of most citizens in the country.

Hybrid cultural identification is one of the optional cases when a person lives in another culture who cannot go beyond from other cultural influence. It is matter of adjustment where a person cannot exist without having cultural pattern. It influences person who adopts some cultural pattern; however, he totally cannot change into new situation. Both cultural patterns are reflected in the person's behaviour or every day life. Similarly, Tor Baz experiences a hybrid identity along with his shifting from own cultural world. First of all, he totally belongs own Parsee culture which is his cultural identity; when he shifts into Mullah culture where a tribal leader gets him practised all this tribal cultural patterns. However, he cannot forget his own culture as well. At the same time he lives in between. Having dual cultural standards, he finds both physical and psychological distance from his own cultural practices. However, it is matter of adjustment in new situation. Tor Baz finds his personal identity lost. He always feels lack between his own culture and adopted culture. Finally, he neither becomes totally Parsian and nor Mullah or Muslim. Having a hybrid identity is option for him; so, he accepts it and settles down in Afghanistan.

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