

Tribhuvan University

Hybridity: A Cultural Option in Hosseini's *The Kite Runner*

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By

Hari Bahadur Thapa

March, 2009

TRIBHUVAN UNIVERSITY
Faculty of Humanities and Social Sciences
Central Department of English

Letter of Recommendation

Hari Bahadur Thapa has completed his thesis entitled **Hybridity: A Cultural Option in Hosseini's *The Kite Runner*** under my supervision. He carried out his research from April 2008 to March 2009. I hereby recommend her thesis be submitted for viva voce.

Dr. Anita Dhungel

Supervisor

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Approval Letter

This thesis submitted to the Central Department of English, Tribhuvan University by Mr. Hari Bahadur Thapa entitled **Hybridity: A Cultural Option in Hosseini's *The Kite Runner*** has been accepted by under signed members of the thesis committee.

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Abstract

Khalad Hosseini's *The Kite Runner* refers to creation of new transcultural form within contact zone, which brings the brotherhood, social justice, peace and harmony in this world.

Through focusing on relationships between friends, on the backdrops of Afghan history, Afghan society, and Terrorist attack on Twin Tower, Hosseini presents cultural hybridity as a viable cultural option, where no culture remains virgin in this global world, to create a space, get social justice, harmony, and self satisfaction in this world.

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I. Basic Assumption of *The Kite Runner*

Hosseini's *The Kite Runner* refers to creation of new transcultural form with in a contact zone which is produced by not only colonization and immigration, but also by new cultural consciousness in the post modern world. The creation of the transcultural form refers to the term 'hybridity'. In this global world cultural hybridity become a viable cultural option. The term cultural hybridity refers to the mix of a culture of origin with other cultures, a simple amalgamation of more than two cultures. In other words cultural hybridity is a culture which becomes affected, influences or is influenced by another culture. It becomes inevitable owing to the globalization; the entire world becomes a tiny village, by means of mass media and transportation, immigration and new cultural consciousness.

Generally, 'Culture' is vague and vast which includes knowledge, belief, art, morals, law, customs, behavior, other capabilities and habits acquired by man as a member of society. So culture encompasses almost everything and it is in continuous interaction in the present world. With the rise of colonization, immigration and globalization different cultures have come across with each other. As such, one culture influences the other and gets influenced as well. So, no culture can remain intact and pure. In the novel, *The Kite Runner*, Hosseini implicitly infuses Pashtun and Hazzara with in Muslim culture and transfuses them with western culture and presents the hybridity as the cultural option in the post-modern flux.

In term of culture stance, there is found mainly three 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 other culture and adopting

only native culture. It is very good to revive own cultural originality and it may seem to be possible, but very difficult to maintain it in the age of globalization.

Assimilation is mimicking or adopting everything from other culture especially from the west with complete disregard for the cultural practices of one's own. 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.

So, regarding this assimilation and resistance, hybridity becomes a viable cultural option in this post modern world. In hybridity one can adopt some of good and useful things from other culture and eschew bad things from origin culture. At the same time one can preserve the uniqueness of own practices and culture. In this way, one can neither feel of alienation nor difficulty in cultural practices.

In *The Kite Runner*, action moves around two friends or brothers who belong to different communities: Amir, Sunni, a Pashtun and Hassan, Shi'a, a Hazara. Main character Amir born in Afghanistan, spends most of his childhood there but later migrates to America with his father. The novel begins with the peeling down of Amir's memory on an ally looking for Hassan who is kite running for him in Kabul. Amir betrays his friend, Hassan just because of belonging to a different community. He flees from Afghanistan and later he lives in America with the Afghan/Muslim community and despite being a Muslim is slowly influenced by Christianity. Amir realized he did wrong to Hassan, and confesses and adopts Hassan's son Sohrab and attempts to get salvation from his childhood sin. The novel ends with Amir's kite running for Hassan's son Sohrab, begins a new life with Amir in America.

Through focusing on relationships between friends, different circumstances, places, nation, lifestyle, consciousness etc. Hosseini presents cultural hybridity as a

viable cultural option to create a space get social justice, harmony and self satisfaction in post modern world. No culture remains virgin in this global world.

Contextual Background of *The Kite Runner*

Afghanistan is one of the most impoverished nations of the world. It is one of the most war-torn, most ravaged, and most beleaguered of nations. It is a nation that has been beset by invasion, external pressure and internal upheaval since before the time of Alexander the Great.

Afghanistan has historically been the link between Central Asia the Middle East and the Indian sub-continent. It is therefore a nation made up many different nationalities- the result of innumerable invasion and migrations.

Within its current borders there are at least a dozen major ethnic group- Baluch, Chahar Aimak, Turlmen, Hazara, Pashtun, Tajik, Uzbek, Nuristani, Arab, Kirghiz, Pashai and Perrian. Pashtun nationally has been most dominant. The Royal families of the country were Pashtun and today the Pashtun represent about 50% of the total population. Tajiks come in second with 25% and rest make considerably smaller percentages.

With in country there are tiny Hindu, Sikh and Jewish communities but the vast majority of this people are Muslims. There are many ethnic groups defining their ethnic identity within Muslim.

Islam was brought to Afghanistan during the eight and ninth century by Arabs. Previously, the nation had been ruled by various Persian, Greek, Sassanian and Central Asian empires. During the Mongolia invasion in the 1200s- conquerors who were to remain in control of part or all of the country until 1500s, despite much resistance and internal strife. From this time it was the Mughals of northern India and the Safavids of Iran that fought over the mountains and valleys of Afghanistan.

Armies marched to and divesting land and murdering the people, laying siege to city after city, and destroying whatever had been left by the invading army that preceded it.

The beginning of the modern Afghanistan roughly dated 1747, when the Nadir Shah's army returns home after his death. Their leader, Ahmad Khan Abdali, enters Kandahar and is elected King of the Afghan. Ahmad Shah wins from his people the title Baba. The throne in Afghanistan remains with Ahmad Shah's tribe; though much dispute between his descendents, until they are ousted from Kabul in 1818.

Beginning in the 1800s Afghanistan's internal affair becomes dramatically aggravated by the increasing intervention by two new imperialist powers- British Empire and Gzarist Russia. The British Empire were expanding and consolidating their colonial holdings on the Indian Sub-continent. The Russian, for their part, were expanding south and east in Central Asia. Two great powers essentially engaged for the Afghanistan which is known as "The Great Game". By the presence of Russian diplomats in Kabul, Anglo-Afghan war took place two times in 1838 and 1878. Afghanistan would remain a British protectorate until 1919.

After the decaying the power of Amanullah through the outbreak of an uprising and civil war in 1929, Muhammad Nadir Shah took power. Muhammad Zahir Shah was last king of Afghanistan who ruled for 40 years as the king before him, was a total autocratic power.

In 1973, the king was overthrown and republic was declared. King had simply been overthrown by his own family, Daoud, who decided him President instead of King. In 1978, Daoud's government is overthrown by left-wing with in the army. When the coup is complete, the officer hands over control to the nation's two leftist political parties- Khala, People's Party and Parcham the Banner Party. Since 1978

Soviet Presence has been gradually increasing in Afghanistan. In December 1979, Soviet troops moved in to Kabul. Finally Afghanistan was under control of Moscow.

The tussle begins between Russia and Taliban after the active presence of Moscow. Eventually 2 million refugees flee in to Pakistan and 1.8 million in Iran and other countries. In 1989, Soviet troops withdraw their active presence from Afghanistan. In 1992, Mujahadeen fighters were able to capture Afghanistan. Mujahadeen ruled Kabul from 1992 until his ouster in 1996. During his reign over 60,000 people were murdered and thousands of women were raped.

In 1994, most significant groups were emerge in a single group known as Taliban, meaning 'student' – Sunni students of Qur'an. In 1995 Taliban achieve the ultimate success by taking Jalalabad. Taliban control about two thirds of the country including Kabul. But beyond the mountains north of the city there remains a strong opposing force calling itself the Northern Alliance. The Taliban areas are largely the home of Pathan tribes (known more as Pashton and); where as the Northern Alliance is made up of Uzbeks, Turkmen and others.

In 1997 Taliban prisoners are killed in their thousands by the Northern Alliance. When the Taliban briefly capture Mazar-e-Sharif in 1998, they similarly massacre thousands of Shi'a Muslims in the city.

In March 1999, Taliban representatives and those of Northern Alliance agree to take the first steps toward forming the joint government. Taliban seems to become ever more extreme in their imposition of what they consider pure Islamic society. The change may be due to increasing contact with Al-Qa'ida fundamentalists. Because of Al-Qa'ida's events of September 2001 in USA spell the end for

Taliban. By getting the support of US government, the Northern Alliance takes power over Afghanistan.

The novel, *The Kite Runner* was written in the backdrop of Afghan history and culture, deals with foreign invasion, immigration, cultural conflict, terrorist attack on USA, etc. follows the complicated story of Amir and Hassan in the back-drop of Afghan history and culture.

The novel *The Kite Runner* explores the nature of friendship, forgiveness and redemption through the complicated relationship between two characters Amir and Hassan. Amir, the son of a rich merchant of Kabul, Baba, a Sunni Muslim, and a Pashtun privileged majority. Hassan, the son of Amir's father's servant, Ali, is a Shi'a Muslim, a Hazara, an oppressed class in Afghanistan. Both Amir and Hassan are motherless. They spend almost all their time together, playing games and sharing stories in their favorite pomegranate tree. Kite fighting is the popular game in Afghanistan. After the cut the opponent's kite string during the fight kite runner run after kites. The runner gets to keep the kite but the grand prize is the last cut kite. Amir is the kite fighter and Hassan is the great kite runner for Amir. An encounter with Assef, the local bully, Amir came to know that Hassan is from different ethnic community. As the consciousness of ethnicity grows more and more in Amir's mind led him to betray his most loyal and close friend Hassan. "Never mind any of those things. Because history isn't easy to overcome. Neither is religion. In the end, I was a Pashtun and he was a Hazara, I was Sunni and he was Shi'a, and nothing was ever going to change that. Nothing" (22).

With the Russian invasion in Afghanistan, Amir and Baba flee to Pakistan then to America where Baba's old life of influence and power at an end. They make a new life for themselves embracing the San Francisco Afghan Community. He got a

married with Sorya, got a success in life as a novelist. But he remained haunted by his misdeed and his failure to protect Hassan makes unable to enjoy though he got a success in his life.

Amir realizes that he had made a mistake to Hassan. "Come. There is a way to be a good again, Rahim Khan said on the phone just before hanging up [. . .]. A way to be good again" (168). Amir is rescued by a phone call from the Baba's old friend, Rahim Khan, who offers him the chance of redemption. In Peshawar, where Rahim Khan is dying, Amir learn that Hassan was his step-brother and he have to revive Hasson's lost son Sohrab. Amir, later, adopts Sohrab as a son, and flees to America from Kabul. At the party thrown by American Afghan Community, Amir buys a kite for Sohrab, fight together and they win. Just as he and Hassan had done years earlier. For the first time Shorab smiles to Amir. Now, Amir is Sohrab's kite runner and they begin a new life in America with the bright hope.

In the novel, *The Kite Runner*, kite plays the vital role. Frequently appearance of kite symbolizes culture, fragility of friendship and a hope in the new world, as well as the hybrid culture:

You have to play in a boxed area stand at a right angle to the wind," Hindi Kid said proudly [. . .]. The hindi kid would soon learn what the British learn earlier, and what the rusian would eventually learn by the late 1980s: that the Afghan are an independent people. Afghan cherish custom but abhor rules. (Hosseini, 45)

By taking the kite flying style, here, Hosseini going to show that we have to learn from other what is right and what is wrong. It is no matter whether culture or else. Implicitly he encourages mixing origin of culture to other culture if it would be better.

Hossini's first novel, written in English by an Afghan, *The Kite Runner* published in 2003 has received numerous criticisms, interpreted and analyzed by various critics, scholars and writer from different perspective. They stress on different issues like Afghan Diasporas, migration, family relationship, betrayal in friendship, Afghan cultural history, national identity etc.

Focusing on the national identity, culture and history in the novel *Kite Runner*, Loyal Miles has written:

The tensions in this relationship mirror Afghanistan's struggle in the 1970s to maintain a traditional sense of national identity in the face of government's instability and eventual invasion by foreign power. Broader elements of Afghan society, such as ethnic and class divisions, also make it impossible for Amir to consider Hassan, his closest childhood companion family servant boy, a friend. The gradual unraveling of both relationships between and Amir's eventual attempts to reconcile with his father and with Hassan provide a structure through which Hosseini compellingly examines Afghanistan's recent cultural and national history. (207)

Miles stressed on the Afghan history, socio- cultural and economic hierarchy. She also agrees with the betrayal in friendship owing to the broader element of Afghan society, ethnic and class division. In the same way as Miles has emphasized, Lev Grossman's focal point is "middle eastern culture and the national history of Afghanistan". Grossman writes:

Hosseini is almost certainly the most famous Afghan in the world. Even though *The Kite Running* is about a complex Middle Eastern culture, in which Americans are supposed to be uninterested. [. . .] But

there is an irony to Hosseini's success: he became famous as the face and voice of country he hadn't seen since he was a kid, and whose sufferings under the Taliban he completely escaped. (68)

On the other hand Edward Hower hyphens on betrayal in friends rather than the history. By the reason of ethnic consciousness Amir betrays his loyal friend Hassan. He describes: "In *the Kite Runner* Khaled Hosseini gives us a vivid and engaging story that reminds us how long his people have been struggling of the violence-forces that continue to threaten them even today (4). However recapitulates Afghan history and its long effect on civilian. However, he agrees that the novel depicts the betrayal of friendship. He more describes:

Political event even as dramatic as the ones that are presented in *The Kite Runner*, are only the part of this story. A more personal plot, arising from Amir's close friendship with Hassan, the son of his father's servant, turn out to be the thread that ties the book together. The fragility of this relationship symbolized by the kites the boys fly together, is tested as they watch their old way of life disappear. (4)

Rebecca Stuhr pictures the novel through the relationship between two friends Amir and Hassan. She wrote "This novel relates the demise of friendship and the precipitous decline of Afghanistan at the end of 20th century" (122). Similar theme with Rebecca Stuhr, Stella Anglo Baksh portrays *The Kite Runner* as a hunting and quite extraordinary first novel by Khaled Hosseini an Afghan medical doctor now residing in United Nation. Stella further describes, "The novel lunches readers in the reality of Afghan society, using the political events of Afghanistan from 1970s to 2001 to foreground a touching and memorable story of the friendship between two boys of differing social class and ethnic background" (143). The novel presents the

Afghan history at the same time the conflict between two friends by the cause of different community. Obviously, Hosseini mirrors Afghanistan's political, social and religious tensions and complexities. The novel transcends time, place, with the personal struggles pertaining to the family, love, betrayal, guilt, fear, and redemption. It foregrounds the complexity and difficult of the achievement of the personal salvation and the recognition of self. In sum up, it is better to analyze the text through the Post-colonial or Cultural Studies eye. Baksh wrote, "*The Kite Runner* is a remarkable novel well worth the attention of a general readership and it certainly a rewarding addition to reading in Post-colonial or Cultural Studies courses at the University level" (143).

Ronney Noor observes novel as the record of odyssey of Amir on the other hand a novel of sin and redemption. She describes "The Kite Runner recounts the odyssey of Amir Life from Kabul to San Francisco via Peshwar, Pakistan. He lives a reatively happy life until the Soviet tanks roll in Afghanistan. Then he and his father flee to Pakistan and end up in America. In US, his father becomes a gas-station manager, selling junk on weekends with his son at the San Jose flea market. Amir meets Soraya, the daughter of former Afghan general, and soon ties the knot with her" (148). On the next side Ronny sees the novel as a novel of sin and redemption, a son trying to redeem his father's sin. As far as the Afghan conflict is concerned, get a selective, simplistic even simple minded picture. (143)

With respecting to all criticism selected from different sources, it has become clear that critics of Hosseini has taken note of Hybridity but have not treated it comprehensively with in the cross-cultural framework in post-modern world. Therefore it is essential to bring the spotlight how Hisseini makes transcultural form within contact zone through the postcolonial eye.

To detect how Hosseini exploits hybridity as a cultural option is the foremost methodology. To stress the effectiveness of the theoretical tool an intensive analysis of the text will be the core point of this research. As the methodology of the research hybridity and its affiliation in the postcolonial context will be adopted. Hybridity will be developed at the backdrop of postcolonial theory.

II. Postcolonial Theoretical Discourse

Introduction

After the decolonization Postcolonial theory comes with the new energetic zeal to solve the problem constructed by colonialism. Post colonial theory is an attempt to understand the problem created by European colonization. Postcolonial studies have focused especially on the "third world" country in Africa, Asia, the Caribbean Island and South America. The term Third World constructed for the political category, come to designate those state distinct from the West and the Soviet block. Postcolonial theory sometimes encompass the aspect of the British literature in the eighteenth and nineteenth century, reveals the extent to which social and economic life represented in literature by colonial exploitation.

Postcolonial theory is the out come of the disagreement with the western theory. It is the rejection of the master narrative of western imperialism in which colonial other is not only subordinated and, marginalized but deleted the cultural norms and values. Postcolonial study is the study of the subaltern.

M.H. Abrams writes, "A major element in postcolonial agenda is to disestablish Euro-centric norms of literary and artistic values and to expand the literary *canon* to include colonial and postcolonial writers" (237).

In short Postcolonial theory adverse the grand narrative of West. It is based in the historical facts of the European colonialism and diverse material effects to which this phenomenon give rise. However, European imperialism took various forms in different time and places which brought tussle between imperial culture and the complex of indigenous cultural practice. As a result Postcolonial literatures come into the literary scenario. There is not exact time frame about the postcolonial theory. Bill Ashcroft, Gareth Griffiths and Helen Tiffin write:

Post colonial theory has existed for a lone time before that the particular name was used to describe it. Once colonized peoples had cause to reflect on and express the tension that ensured from this problematic and contested, eventually vibrant and powerful mixture of imperial language and local experience, postcolonial theory came in to being. (1)

Postcolonial culture is the historical phenomena of colonialism, with its ranges of material practices and effects, such as transportation, slavery, displacement, emigration and racial and cultural discrimination. These issues are the core point of the postcolonial theory. This theory has often been used to cover such a wide territories that includes multiplicity of identities and subject positing.

In other words, it includes multicultural perspectives all together and represents a multiplicity of experiences as described by Bill Ashcroft, et al. write:

Postcolonial Theory involves discussion about experience of various kinds: migration, slavery, suppression, resistance, representation, difference, race, gender, place and responses to the influential master discourses of imperial European such as history, philosophy and linguistic and the fundamental experiences of speaking and writing by which all these come in to the being. (2)

It is clear that postcolonial theory is not a single index of linguistics, philosophy, literature and culture but it is rather, a mixed identity of these items altogether.

It is the Orientalism, the book by Edward Said become the foundation for the postcolonial studies. Said made scholar to re-think the relationships between Occident and Orient in the Western academics through the book Orientalism. Said's notion based on the Foucaultion premises of power and knowledge.

Obviously, postcolonial critics and theorists attacked the claims made for Eurocentric art and literature as having universal validity and relegating non western cultural form to margins. They try to dismiss the binary constructed by colonizers. The binaries made by colonizer regard the orient as inferior, other, indigenous, uncivilized, female, and patient and which place westerners as superior, universal, male, doctor, civilizes and so on.

Orientalist created the discourse about the orient to rule and dominate. Said writes:

Orientalism is a certain will of intention to understand, in some cases to control, manipulate, even to incorporate, what is manifestly different world, it is , above all, a discourse that is by no means in direct, corresponding relationship with political power in the raw, but rather is produced and exists in an uneven exchange with various kind of power shaped to a degree by the exchange with power political, power intellectual, power culture and such as has less to do with the orient than it does with our world. (27)

Said shows the gap between the orient, the way it actually is, and the orient that is represented through novels, paintings, travel narrations and so on. By portraying the orient by westerner shows their superiority. They use this instrument just to control and dominate the orient.

Postcolonial critics hit on the head of those writers who had colonialist-mentality. Achebe and Said were the prominent figure in the literary criticism. Achebe makes a counter attack on the western criticism by rejecting of universalism, represented by critical statement that generalizes the particularity out of African literature. To the colonialist mind it was always of the almost importance to be able to

say: "I know my natives". Achebe writes; a claim which implied two things at once; (a) the native was really quite simple and (b) understanding him and controlling him went hand in hand being a precondition of control and control constituting adequate proof of understanding.(Chinua Achebe; Colonialism Criticism)

Achebe attack on the lingering colonialism in the criticism of African literature mainly but not entirely by non-African. As the same way said also valorize that, criticism should always be offered from a position of marginality that he describes "secular and skeptical" (1211). It must avoid complicity with the ruling voice of the culture; it is always situated.

Post colonial theory documentated the ambivalence relationship between colonizers and colonized. After the Orientalism, the relationships between Occident and Orient have been the subject of inquiry. Gayatri Spivak makes a space for the subaltern voice. She questions whether or not the possibility exists for recovery of subaltern voice that is not a kind of essentialist fiction. She expresses considerable sympathy for the project undertaken in contemporary historiography to give a voice the subaltern who had been written out of the record by the conventional historical accounts but raises grave doubts about the theoretical legitimacy. For her, one can not construct a category of the subaltern that has an effective voice clearly and unproblematically audible above the persistent and multiple choices of its inevitable heterogeneity. "The true" subaltern group, whose identity is its difference; there is no subaltern subject that can know and speak itself. Thus the intellectual must avoid reconstructing the subaltern as merely another problematic field of knowing.

Post colonialist writer Homi Bhabha emphasis on the importance of the written texts an instrument of control and of deep ambivalence. Through the

discourses colonizer controls the imagination and the aspirations of the colonized because the text assume a greater authority than the experience of the colonized people themselves. But such authority renders the colonial presence ambivalent. The colonial space is agonistic space owing to the clash between two opposite society. Assumptions of social value come in trap. Colonized people nor mimic everything of colonizer nor can completely reject. The resulting hybrid modalities also challenge the assumption of pure and authentic concept upon which the resistance to imperialism often stands. "Hybridity displays the necessary deformation and displacement of all sites of discrimination and domination" (42).

Bhabha further writes, "Hybridity is the sign of productivity of colonial power, its shifting forces and fixities; it is the name of strategic reversal of the process of domination through disavowal" (42). Thus hybridity is the legacy of colonialism. It is revaluation of the assumption and belief of colonial identity in which there may be repetition of dominant identity.

In sum up, post colonial theory is the rejection of the master narrative of western imperialism and interrogates the ambivalence relationship between occident and orient. The post colonial theory seeks for balance between two binary west and east.

Hybridity

Hybridity, the term mostly used in postcolonial theory, refers to creation of new transculture forms within contact zone produced by not only colonialism but also by immigration and new cultural consciousness. In this global world hybridity become a viable cultural option. Hybridity means to mix the culture of origin with other cultures. In other words cultural hybridity is a culture, which becomes affected or influenced by another culture. It becomes inevitable owing to the globalization, the

entire world becomes a tiny village by the means of mass media and transportation and sciences.

Hybridization does not take only the culture form but many forms; linguistic, racial, social, political etc. It is the linguist and cultural theorist Mikhail Bakhtin, who used hybridity to suggest the disruptive and transfiguring power of multivocal language situation and by extension of multivocal narrative. The idea of polyphony of voices in society is implied also in Bakhtin's idea of carnivalesque. Hybridity frequently use in postcolonial discourse to depict the transcultural form. It is cross-cultural exchange.

Hybridization is understood as the process by which colonized peoples mimic the colonizer's language, borrow the western ideas and practices and reject their own socio-cultural structure. On the issue of hybridity, Ashcroft, et al. write:

Hybridity in the postcolonial societies both as a result of conscious moment of cultural suppression, as when the colonial power invades to consolidate political and economic control, or when settler-invaders dispossess indigenous peoples and force them to 'assimilate' to new social pattern. (137)

Therefore, hybridity concern various problems in which people are dislocated and displace from their familiar social environment and indigenous culture when they are compelled to assimilate to a new social pattern.

The term hybridity has been most recently associated with the work of Homi K. Bhabha, whose analysis of colonizer/colonize relation stress their interdependence and mutual construction of their subjectivities. Bhabha writes:

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)

So, Bhabha want 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. Bhabha further describes:

If the effect of the colonial power is seen to be the production of hybridization rather the noisy command of colonialist authority or the silent repression of native traditions, than an important change of perspective occurs. It reveal the ambivalence at the source of the traditional discourses on authority and enables a form of subversion, founded on that uncertainty that turns the discursive conditions of dominations in to the grounds of intervention. (43)

Thus hybridity is the legacy of colonialism, presupposes the power relation between the subjugated culture and dominant one. So far, hybridity occur producing new kind of sharing the ideas and belief of both culture, but more under the pressure or the infuntial culture.

Hybridization is making one of two distinct things, so that it becomes impossible for the eye to detect the hybridity. Robert Young present the hybridization as the following ways:

Hybridization can also consist of the forcing of a single entity in to two or more parts, a serving of a single object in two, turning sameness in to difference, [. . .]. Hybridity thus makes difference in to sameness, and sameness in to difference, but in a way that makes the same no longer the same, the difference no longer simply difference. (158)

Hybridity simply means the cross-cultural exchange. It stress on the mutilation of cultures in the colonial and postcolonial process in the expression of transculturation. Hybridity associated with in-between spaces that carry the burden and meaning of culture; therefore, postcolonial situation is not monolithic one way follows from the west to east. Thus, the mutual culture follow between the west and the east develop the situation of cultural hybridity. Robert Young thinks that there is no clear cut idea about hybridity. He writes up; there is no single or correct concept of hybridity; it is changes as it repeats but it also repeats as it change. It shows that we are still locked into parts of the ideological network of the culture that we think surpassed (159). So the culture has no fixity. While talking about the Fanon vision of revolutionary culture and political changes, Homi K. Bhabha in his essay:

Cultural Diversity and Cultural Difference' says that the meaning and symbol of culture have no primordial unity and fixity; that even the same sign can be appropriated, translated, re-historicized and read new. (157)

Thus, Culture is always changeable and it has been fluctuating where is no fixity. It is dynamic and creates a third space that is the place of intermingled subjects. Bhabha writes:

[Hybridity] is the inner the cutting edge of translation and negotiation, the in-between, the space of the enter that Derrida has opened up in writing itself that carries the budern of the nationalist, histories of the people. It is in this space that we find those words with which we can speak of ourselves and others. And by exploring this hybridity, this third space, we may elude the other of ourselves. (127)

Bhabha hyphen that hybridity is a place where cutting edge if translation and negotiation that creates 'third space'. There is no subjective. It will be the case of other then us. The term 'negotiation' according to him is the cross-cultural exchange.

To describe the Hybridity, Bhabha use the term 'ambivalence' in to the postcolonial discourse theory. Bill Ashcroft define it "it describe the complex mix of attraction and repulsion that characterizes the relationship would be ambivalent that is why the colonized subject is never simply and completely opposed to the colonizer' (12).

Colonialism creates an ambivalence situation where the monolithic power would be disrupted. Thus, anti-colonialism is the political struggle of colonized people that gets flared up against the specific ideology and colonial practice. It is fact that anti-colonialism oppose as a resistance to the operant of colonial in different level for instance; political, economical and cultural institution. Bhabha in his 'Location of Culture' tries to clarify about the mimicry and ambivalence that function with in colonial discourse. It has come to describe the ambivalent relationship between colonizer and colonized when colonialism discourses encourage the colonize subject to mimic the colonizer by adopting the colonizer's cultural habits, assumption, institutions and values. Mimicry, therefore locates a crack in the certainly of colonial dominance on uncertainty in its control of the behavior of the colonizer. Colonized mimic the colonizer by adopting ruler's languages cultures and values as Bhabha says; 'almost same but not quite'. (140)The mimic men never become pure white men and what they mimic appears also mockery. The colonized wants to acquire the superior position of the colonizer through mimicry. However they are able to represent the colonizer as express by Bhabha:

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)

Bhabha uses the mimicry to define the colonized as a mimic man is not a same person as the colonizer by wearing mask to imitate the colonizer. Thus, mimicry of the colonizer places the colonizer is an ambivalent, hybrid space or in-between ness.

Postcolonial critics have been influence by different issues; like hybridity, globalization and other. In the post colonial society, there are found manly three cultural option- 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 is very good for revive own cultural originality and it may seems to be possible, but very difficult to maintain it in the age of globalization, age of science and technology and age of mass media. Assimilation is mimicking or adopting everything from other culture especially from the west with complete disregard for the cultural practices of one's own. 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.

So, regarding this assimilation and resistance, hybridity become viable cultural option in this post modern world. In hybridity one can adopt some of good and useful things from other culture and eschew bad things from origin culture. At the same time one can preserve the uniqueness of own practices and culture. In this way, one neither feeling of alienation nor difficulty in cultural practices.

World become a global village. Globalization has, basically, economic roots and political consequences, but it has brought in to the light of power of culture. Globalization does not only encourage of flourish national culture belief and certain political boundaries but it uplifts global culture and broad area in the glob. Thus it does not limit in a restriction of single culture.

Generally, 'Culture' is vague and vast which includes knowledge, belief, art, morals, law, customs, behavior, other capabilities and habits acquired by man as a member of society. Culture is not static; it grows out of a systematically encouraged reverence for selected customs and habits. Cultures also change with the time being. With the rise of colonization, immigration and globalization different cultures have come across with each other. As such, one culture influences the other and gets influenced as well. So, no culture can remain intact and pure. Salman Rushdie, in his essay 'Imagery Homelands' writes:

We are Hindus who have crossed the black water; we are Muslims who eat pork. And as a result-as my use of the Christian notion of the fall indicates-we are now partly of the West. Our identity is at once plural and partial. Sometimes we feel that we straddle two cultures; at other times that we fall between two stools. (15)

There is no static and pure culture in this postcolonial society as Salman Rushdie describes. Different cultures have come across with each others owing to globalization, immigration and colonialism. So, in this age of globalization no culture can remain unvarying and pure.

Similarly, Simon Gikandi explains:

Globalization appeals to advocates of hybridity as divers Homi Bhabha and Pieters because it seems to harmonize the universal and the

particular and, in the process, it seems to open up to multiplicity of cultural relationships unheard of in the age of empire: for Bhabha the globalization of social spaces reflects a state of 'unsatisfaction' that, nevertheless, enables the articulation and enunciation of a global or transnational imaginary and it's 'cosmopolitan subjectivist'; for Pieters, it is through hybridity that globalization works against homogenization standardization, cultural imperialism westernization Americanization.

(474)

So, it is clear that hybridity is only one the viable cultural option in this postmodern world where one can get social justice harmony. And there is no bias, no hierarchy, and no inequality between the cultures. All cultures get full fledged uniformly.

Diaspora

"Diaspora" is derived Greek Word meaning is "to disperse". Diaspora, originally applied to describe the condition of the Jewish people living outside the Palestine. Diasporas, the voluntary or forcible movement of peoples from their home lands in to new regions, is a central fact of colonization, colonization it self a radically diasporas movement involving the temporary or permanent dispersion and settlement of million Europeans over the entire world. The most extreme consequences of empirical dominance can be seen in the radical displacement of peoples through slavery, indenture and settlement.

Diaspora doesn't simply refer to this movement but also to the vexed question of identity, memory and home that such movement produces. Diasporic writer address the complex issues of identity, subjectivity and exile. This issue is not only one of cultural engagement but also the cultural circulation. There is a new old word 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.

Diaspora distinguishes itself from terms such as 'immigration' and 'immigrant' or migration and migrant. These words focus on movement, disruption and displacement rather than the perpetuation of complex patterns of symbolic and cultural connection that come to characterize the discipline society. Ashcroft, et al. opine:

Diaspora highlights the global trend of creating, constructing and reconstructing identity not by identifying with some ancestral place, but through traveling itself. While the diasporic subject travels; so does culture. A traveling culture means a culture that changes, develops and transforms itself according to the various influences it encounters in different places. (427)

So the Diaspora doesn't concern single and static culture, but more and dynamic characteristic nature of the culture.

'Diaspora' refers to disperse, diffuse and heterogeneity, migration movement and scattering, the very terms many enhance and scattering, the very terms many enhance monolithic notions of culture, identity. Ashcroft, Griffith and Tiffin write,

Yet the dispersal of large groups of people throughout the world generates hybrid and heterogeneous that problematize very notions of unity, racial dominance and 'civilization' on which empires are built. The settlement, indenture or enslavement of various ethnic and cultural groups to support tropical plantation industries and other mercantile adventures of European capitalism, led to a profound change in the ethnic character of the world. (426)

Diaspora is the image of a journey. Yet not every journey can be understood as diaspora. Avtuh Brath views:

Diasporas are clearly not the same as casual travel. Nor do they normatively refer to temporary sojourns. Paradoxically, diasporic journeys are essentially about setting down about putting roots elsewhere. These journeys must be historicized if the concept of diaspora is to serve as a useful heuristic device. (443)

Diasporas, in the sense of distinctive historical experiences, are often composite formations made up of many journeys to different parts of globe, each with its own history, its own particularities, Brath further opines each such diaspora is an interweaving of multiple traveling, a text of many distinctive and, perhaps even disparate narratives. This is true among others, of the African and South Asian diasporas.

Diaspora was concerned narrowly to the migration or exile of the people. But new concept of diaspora insists the idea that it explains the complexity, diversity and fixity of the cultural studies. It takes world as global village.

Clifford writes; Diaspora consciousness is produced positively through the identification with world historical culture / political forces, such as "African" or "China". The process may not be as much about being African or Chinese as about being American or British or wherever one has settled differently it is also about "felling of global" (154).

It is clear that Diaspora is post colonial cultural studies where one culture travels and transfuses with other cultures favors global culture where all cultures come together in this glob.

III. Hybridity: A Cultural Option in *The Kite Runner*

The novel *The Kite Runner* was written in the background of Afghan history and culture, deals with foreign invasion, immigration, culture conflict, and terrorist attack on USA etc. follows by the complicated story of Amir and Hassan. It deals with global culture. Novel starts in Afghanistan with presenting the political and cultural conflict with in and with foreign country, and ends with new hope of cultural harmony in America by infusing Muslim culture and transfusing them with western culture in global world.

The novel *The Kite Runner* is first person narrative, narrated by the main character Amir. Amir, the son of a rich merchant of Kabul, Baba, a Sunni Muslim, and a Pashtun privileged majority. Hassan, friend and illegal brother of Amir, the son of Amir's father's servant Ali, is a Shi'a Muslim, a Hazara, and oppressed class in Afghanistan both Amir and Hassan are mother less, "Never mind any of those things. Because history is not easy to over come. Neither is religion. In the end, I was Pashtun and he was a Hazara, I was Sunni and he was Shi'a [. . .]" (22).

Though they are difference from ethnic group they spend almost there time together, playing games and sharing stories in there favorite pomegranate tree. Kite fighting is most popular game in Afghanistan, Amir describes;

Every winter, districts in Kabul held a kite-fighting tournament. And if you were a boy living in Kabul, the day of the tournament was undeniably the highlight of the cold season. I never slept the night before the tournament. I'd roll from side to side, make shadow animals on the wall, even sit on the balcony in the dark, a blanket wrapped around me. I felt like a soldier trying to sleep in the trenches the night

before a major battle. And that wasn't so far off. In Kabul, fighting kites was a little like going war. (43)

Kite fighting is popular game in Kabul; it is a kind of culture, every Afghan boy play with it, especially in winter season. Kite fighting is no less than going to fight on war. Every Afghani boys have strong exercise, well preparation for Kite fighting in Kabul. After the cut the opponent's kite string, the kite runner run after the cutting kite. The runner gets to keep the kite but the grand prize is goes to last cut kite. Amir is the kite fighter and Hasan is the great kite runner for Amir. It is a culture of Afghani boy to play with kite. They cut the opponent's kite and won the grand prize. After the cutting the kite string during the fight, kite runner run after the cut kite. The runner gets to keep the kite as a trophy.

An encounter with Assef, the local bully, Amir came to know that Hasan is from different ethnic community. Assef tells Hassan that his not really Amirs friend, but his servant. Assef and there friends start to beat Hassan as Amir crouches behind a wall, watching because Amir is too afraid to step in.

A loyal Hazzara. Loyal as a dog, "Assef said. [. . .] but before you sacrifice your self for him, think about this: would he do the same for you ? [. . .] I will tell you why, Hazzara. Because to him, you are nothing but an ugly pet. Something he can play with when he 's bored, something he can kick when he's angry. (64)

Amir realizes that he can not live with Hassan anymore because Hassan is a Hazzara, a Shai'a Muslim. Amir betrayed Hassan, lies and tells Baba that Hassan stole his birthday money and watch. As the consciousness of ethnicity downs more and more in Amirs mind led him to betray his most loyal and close friend Hassan. Amir starts to ignore and maintaining a distance with Hassan, "I want you to stop harassing me. I

want you to go away," I snapped [. . .]. But he did not do anything like that, and when I opened the door minutes later, he was not there" (77).

After Russian invasion in Afghanistan in 1981, Amir and Baba flee to Pakistan then to America where Baba's old life of influence and power at an end. They make a new life for themselves embracing the San Francisco Afghan community. Baba does not fit in and is not happy working at gas station. He says he came to America for Amir. Amir says; "For me America was a place to bury my memories. For, Baba, a place to mourn his" (112) Amir lives in California his latter part of life with transculture form. Amir loves America rather than his birth place Afghanistan:

America was different. America was a river, roaring alone, unmindful of the past. I could wade in to this river, let my sins down to bottom, and let the waters carry me someplace far. Some place with no ghosts, no memories and no sins. If for nothing else, for that, I embraced America. (199)

Amir passed High School in 1983 at the age of 20 and joined college, take English as a major subject. Amir meets Sorya get daughter of Baba's old friend General Taheri. Baba is not well. Baba is diagnosed with inoperable lung cancer, he refuses treatment. Days later, Baba arranges Amir's engagement to Soraya. Soraya worried that her past. She run away with a man and lived with him for a month – will cause Amir do not want to marry with her. Anyway, Amir and Sorya get married. Soraya moves with Amir and Baba because Baba is so sick. She takes responsibility for Baba's care. Baba dies one month later in his sleep. "I realized how much of who I was, what I was I had been defined by Baba and the marks he had left on people's lives. My whole life, I had

been "Baba's son". Now he was gone. Baba couldn't show me the way anymore; I had have to find it on my own" (125).

Amir finished his first novel 1988. Amir got success as a writer but he was not happy with this. He regrets his misdeed with Hassan and hunted by his failure to protect Hassan, "I opened my mouth and almost told her how I'd betrayed Hassan, lied, driven, driven him out and destroyed a forty-year relationship between Baba and Ali" (144).

The novel takes a turn when Rahim Khan makes a call to Amir and offers him the chance of redemption. "Come there is a way to be good again, Rahim Khan said on the phone just before hanging up [. . .] A way to be good again" (168).

Amir returns to Pakistan. He meets an ill Rahim Khan, who tells Amir about unbearable life of Afghanistan under Taliban rule. Rahim Khan was happy at first when the Taliban defeated the Russian soldiers because he thought life in Kabul would improve, most people felt this way because they thought that the fighting would be stopped. But it is not. It is Rahim Khan who told that Hassan was Amir's half-brother. He also said that Ali was sterile, had been killed by a land mine. Khan asks Amir to go to Kabul and bring ten year olds Sohrab, son of Hassan to him. Afghanistan is under the control of Taliban and Taliban banned the kite fighting. Afghanistan faces many conflicts between different ethnic group and many children loose their parents. Hassan clearly wishes to see his friend Amir, Amir knows it from his letter and he also know about the Taliban rule in Afghanistan. Hassan was killed by Taliban. Taliban officers came to take the house but Hassan refused to leave house. So, Hassan and his wife were gunned down by Taliban. Not only Hassan, but many of Hazzaras were killed by Taliban just because, Hazara belongs to different and lower community. "A few weeks later, the Taliban banned kite fighting. And two years

later, in 1998, they massacred the Hazaras in Mazar-i-Sharif" (187). Many Hazzra were killed by Taliban which is not justifiable.

Amir visits at orphanage where Soharab, son of Hassan, had been living. But director regretfully informs that a Talib Official had come to the orphanage and bought Sohrab. By facing many difficulties Amir is able to meet Soharab. Sohrab is dressed almost like a court jester, wearing makeup, and forced to dance whatever music is played.

Amir realizes the official is actually Assef. Amir and Assef started to fight and the fight end between Assef and Amir, when Sohrab, points his slingshot at Assef, who lunges at Sohrab. Sohrab is ashamed of what Assef misbehave to him. Amir has to be moved soon from Afghanistan because the Taliban are looking for him. Amir wants to take Sohrab with him to America. But it is very difficult due to the death certificates of Soharab's parents and the Islamic law. "It still may not permit this adoption. In fact, even more moderate Muslim nations are hesitant with adoptions because in many of those countries, Islamic law, *Shari'a*, doesn't recognize adoption" (294).

By getting the help of immigration layer Amir able to get Soharab. They are able to reach America. Soharab is not happy. At the party thrown by Afghan-American community, Amir buys a kite for Soharab. Two of them fight kite together and win, just as he and Hassan had done year earlier. "Do you want me to run that kite for you? [...]'For you, a thouasnd times over," I heard myself say. Then I turned and run" (324). For the first time Soharab speks with Amir and now, Amir is very happy getting Soharab as a son. Amir is the kite runner of Soharab. It is the first time, Sohrab smiles for Amir. They live happy life in America with transcultural form.

Fictionalization the relationship between Amir and Hassan, Hosseini account the history of modern Afghanistan since 1970s to 2001 A.D. On another hand, he shows the conflict between different ethnics and indigenous group in Afghanistan. Hosseini is in the favor of multi-culture for the shake of humanization in this cosmic world. There is no boundary between nether religions or geographical boundary. All human being have come to across with each other; have to live with sense of brotherhood and equality. Culture is not static but it is dynamic, every individual have to change with the change of time being. Everyone have to update with it in this post modern world. Every body has to accept all cultures are equal and live with cultural harmony in this post modern global world by rupturing the cultural hierarchy.

In the novel *The Kite Runner* Hosseini visualizes the war and effect of war in minute details like this:

Long before the *Roussi* army marched in to the Afghanistan, long before village were burned and schools were destroyed, long before, mines were planted like seeds of death and children buried in rock-piled graves, Kabul had become a city of ghost for me, A city of harelipped ghost. Soon after the attacks, America bombed Afghanistan, the Northern Alliance moved in, and the Taliban scurried like rats in to the caves. (316)

Because of the war the Kabul, city of man changes in to the city of ghost. It becomes a terrific city and a most war – turn city. Because of Al-Qa'ida's terrorist attacked on Twin Tower in September 11, brought anarchy on the world and spell the end for Taliban rule in Afghanistan. By getting the support of US Government the Northern Alliance take the power over Afghanistan.

Hosseini, beautifully crafted the reality of Afghan society and draws the history of modern Afghanistan since 1970s to 2001 A.D. Kabul become a war place from very beginning, when the British Empire were expanding and consolidating there colonial holdings on the Indian sub continent and the Russian, for there part, were expanding south and east in central Asia. The two great powers essentially engaged for the Afghanistan which is known as "The Great Game". He also talks about the global political scenario. In March 1991 Taliban representative and those Northern Alliance agree the joint government. Taliban seems to becoming every more extreme in there imposition of what they consider pure Islamic society. Because of Al-Qa'ida's fundamentalist and terrorist attack in September 11, 2001 on winter brings the anarchy in world, and it become cause of decay of Taliban rule in Afghanistan.

It is clear that, Hosseini gives the reality of Afghan society and draw the modern history of Afghanistan. And he also talks about world political scenarios. He clearly visualizes the attack of Al-Qa'ida's terrorist attacked on Twin Tower in September 11, spell the end for Taliban. "One Tuesday morning last September, the Twin- Towers came crumbling down and, over night, the world change. The American flag suddenly appeared everywhere, on the antennae of yellow cabs weaving around traffic, on labs of pedestrians walking the side walks in a steady stream, even on the grimy caps of San Francisco's panhandlers sitting breathe the awnings of small arts galleries and open fronted shops." (316)

Hosseini want to convey that the Al-Qa'ida's terrorist attacked on Twin Tower in September 11, and Amir's betrayal to Hassan is the cause of hate between human being created by binaries of religion, race, cast etc. So, to bring harmony, happiness, peace in the cosmic world, we have to break the hierarchy between race, cast, and

religion as Amir does in his later part of life where he get happiness, peace and the sense of brotherhood, in the text *The Kite Runner*.

The Kite Runner is written in the form of diary writing. Hosseini accounts every activity in minute details. As a diary writing he writes the date in beginning of the chapters as, "December 2001", "March 1981", "Fremont, California. 1980s" like this. And more he gives every detail as diary writing, "I rubbed my eyes and turned on the bedside lamp. It was a little past, 10: 30 P.M.; I had sleeping for almost 3 hour. I pick up the phone. Hello? Call from America Mr. Fayyaz's bored voice (298).

No doubt, *The Kite Runner* is Hosseini's autobiographical novel. Amir, the main character is Hosseini himself. Hosseini was born in Kabul, in well-educated family, in 1965. He is the eldest of five children. His father was a diplomat with the Afghan Foreign Ministry and his mother taught Farsi and History at high school in Kabul. In 1976 Hosseini's family moved to Paris when his father was assigned to diplomatic post. They were ready to return to Kabul in 1980, but by then Afghanistan had already witnessed communist coup and the invasion of Soviet army. The family received political asylum from U.S. government. In September of 1980 they moved to San Jose, California. He is a medical doctor and become a success full writer in America, as his character Amir.

Meanings of Kite

The Kite gives different meanings in the novel *The Kite Runner*. Frequently appearance of kite symbolizes many things such as culture, freedom, a hope in new world so on.

Kite fighting is one popular game in Afghanistan. It is a culture of Afghani boy to play with kite. They cut the opponent's kite during the kite fighting and the grand prize goes to the last cut kite. After the cutting the kite string during the fight,

kite runner run after the cut kite. The runner gets to keep the kite as a trophy. Amir describes the kite fighting is as a great war:

Every winter, districts in Kabul held a kite-fighting tournament. And if you were a boy living in Kabul, the day of the tournament was undeniably the highlight of the cold season. I never slept the night before the tournament. I'd roll from side to side, make shadow animals on the wall, even sit on the balcony in the dark, a blanket wrapped around me. I felt like a soldier trying to sleep in the trenches the night before a major battle. And that wasn't so far off. In Kabul, fighting kites was a little like going war. (43)

Kite fighting is popular game in Kabul. It is a kind of culture, every Afghan boy play with it, especially in winter season. Kite fighting is no less than going to fight on war. Every Afghani boys have strong exercise, well preparation for Kite fighting in Kabul. The fragility of friendship shows by the cut kite. As the kite disappears after the cutting, the friendship between Amir and Hassan never come to appear again together after their separation. In March 1981, Amir and Baba flew to America via Pakistan after the communist coup in Afghanistan. From this time Amir and Hassan never meet each other.

The flying Kite also indicate the life of Hazara. With the stopped of flying Kite in the sky indicate the stopped the life of Hazara in Mazar-i-Sharif. The flying of kite also connotes the freedom." A few weeks later, the Taliban banned kite fighting. And two years later, in 1998, they massacred the Hazaras in Mazar-i-Sharif" (187). After getting the power Taliban become so tyrant even they do not get the permission to fly kites. The flying of kite, here, is the symbol of freedom. The freedom is taken

away in Afghanistan after the Taliban defeated the Russian army and took the power and banned the kite flying.

Kite also points up the hope and happiness in new world with new energetic zeal. At the end of the novel, Amir buys a kite to Soharab and they fly the kite together, as Hassan and Amir flew, in the party thrown by Afghan community in America. The kite here is the symbol of freedom, hope and happiness. It is clear that kite has different role and different meaning in the text.

Amir makes kin studies about the kite and its use. He knows different use of kite in many countries, such as China, Malaysia. The use of kite has different purposes in different place. Amir describes:

I read once that, in Malaysia, they use kites to catch fish, "I said. I'll bet you don't you know that. They tie a fishing line to it and fly it and beyond the shallow waters, so it doesn't cast a shadow and scare the fish. And in ancient china, generals used to fly kits over the battlefields to send message to their man. It's true. I'm not slipping you a trick. I shod him my bloody thumb. Nothing wrong with the *tar* either. (320)

The Kite use to catch the fish in Malaysia and the Chinese people use to fly kite over the battlefields to send message to their man. So, single kite has so many purposes.

More than that, the style of kite fighting in different country also present different way of life whether it is culture or else. One should accept from other culture to native culture if it would be better:

Hindi kid whose family had recently moved in to the neighborhood told us that in his home town, kite fighting had strict rules and regulation. "You should have play in boxed area and you have to stand at right angle to the wind" he said proudly. "And you can't use

aluminum to make your glass string." [. . .] the Hindi kid would soon learn what the British learned earlier in the country, and what the Russian would eventually learn by learn the late 1980s; that Afghan are independent people. Afghans cherish custom but abhor rules. (45)

The way of kite fighting in India or in Russia is different from Afghanistan. Hosseini implicitly encourage fusing one culture with other culture. Here, Hosseini is in the favor of learning from other is good whether it is culture or else. One can adopt from other culture if it would be better than the native culture.

The title of the novel *The Kite Runner* derives its name from an ancient Afghan hobby of dueling with kites. Title refers to a traditional tournament for Afghan children in which kite flyers complete by slicing through the string of there opponents with there own razor – sharp, grass-encrusted strings. To be the child who wins the tournament by downing all the other kites and to be the runner who chases down the last losing kite as it flutters to the earth – is the greatest honor of all. Thus the title kite runner is symbolically present by writer, Hosseini in text.

Hybridity: A Cultural Option in *The Kite Runner*

Owing to the many causes such as, industrialization development in the field of transportation and communication, the world has become a tinny village. In such global world no culture can remain unaffected; one culture which becomes affected, influences or is influenced by other culture. It is transcultural form which refers by the term Hybridity. It is legacy of colonization, immigration, globalization, diasporic movement and also the new cultural consciousness which creates hybridity in this post modern flux.

Generally, 'Culture' is vague and vast which includes knowledge, belief, art, morals, law, customs, behavior, other capabilities and habits acquired by man as a

member of society. So culture encompasses almost everything and it is in continuous interaction in the present world. With the rise of colonization, immigration and globalization different cultures have come across with each other. As such, one culture influences the other and gets influenced as well. So, no culture can remain intact and pure. And Hybridity became a cultural option in this present world.

In term of culture stance, there is found mainly three 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 other culture and adopting only native culture. It is very good to revive own cultural originality and it may seems to be possible, but very difficult to maintain it in the age of globalization.

Assimilation is mimicking or adopting everything from other culture especially from the west with complete disregard for the cultural practices of one's own. 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.

So, regarding this assimilation and resistance, hybridity becomes viable cultural option in this post modern world. In hybridity one can adopt some of good and useful things from other culture and eschew bad things from origin culture. At the same time one can preserve the uniqueness of own practices and culture. In this way, one can neither feel of alienation nor difficulty in cultural practices.

Amir, the main character, born in Kabul, in Sunni Muslim family, belongs to Pashtun son of rich and popular merchant, Baba. Hassan, Shi'a Muslim belongs to Hazzra, son of Ali. Both, Amir and Hassan are mother less. They spend almost all their time by playing games and sharing stories in their favorite pomegranate tree.

After the Russian coup in Afghanistan and the conflict between different ethnic group, Amir and Baba flee to America via Pakistan. And Amir lives with transculture form in California with Soraya and Soharab, son of Hassan. He gets social justice, harmony and self satisfaction, creates his own heavenly world in USA.

Afghanistan is one of the most impoverished nations of the world. It is one of the most war-torn, most ravaged, and most beleaguered of nations. It is a nation that has been beset by invasion, external pressure and internal upheaval since before the time of Alexander the Great. It is a nation made up many different nationalities the result of innumerable invasion and migrations.

Within its current borders there are at least a dozen major ethnic group- Baluch, Chahar Aimak, Turlmen, Hazara, Pashtun, Tajik, Uzbek, Nuristani, Arab, Kirghiz, Pashai and Perrian. Pashtun nationally has been most dominant. The Royal families of the country were Pashtun. Within country there are tiny Hindu, Sikh and Jewish communities but the vast majority of this people are Muslims. There are many ethnic groups defining their ethnic identity within Muslim.

Beginning in the 1800s Afghanistan's internal affair becomes dramatically aggravated by the increasing intervention by two new imperialist powers- British Empire and Gzarist Russia. The British Empire were expanding and consolidating their colonial holdings on the Indian Sub-continent. The Russian, for their part, were expanding south and east in Central Asia. Two great powers essentially engaged for the Afghanistan which is known as "The Great Game". By the presence of Russian diplomats in Kabul, Anglo-Afghan war took place two times in 1838 and 1878. Afghanistan would remain a British protectorate until 1919.

In 1973, the King Zahir Shah was overthrown and republic was declared. Daoud, who, decided him President instead of king. In 1978, Daoud's government is

overthrown by left-wing with in the army. When the coup is complete, the officer handover control to the nation's two leftist political parties- Khala, People's Party and Parcham the Banner Party. Since 1978 Soviet Presence has been gradually increasing in Afghanistan. In December 1979, Soviet troop moved in to the Kabul. Finally Afghanistan was under control of Moscow.

The tussle begins between Russia and Taliban after the active presence of Moscow. Eventually 2 million refugees flee in to Pakistan and 1.8 million in Iran and other country. In 1989, Soviet withdraws their active presence from Afghanistan. In 1992, Mujahadeen fighters were able to capture the Afghanistan. Mujahadeen ruled Kabul from 1992 until his ouster in 1996. During his reign over 60000 people were murdered and thousand of women were raped.

The novel, *The Kite Runner* was written in the backdrop of Afghan history and culture, deals with foreign invasion, immigration, cultural conflict, terrorist attack on USA, etc. follows by the complicated story of Amir and Hassan.

Many Afghanis face the many difficulties in Afghanistan, as Amir, Baba, Hassan and Ali face because, on the one hand, Russian army patrolling in Afghanistan and on the other hand, there is a conflict between Sunni and Shi'a with in country. Pashtun think, they are superior and others are inferior. "Afghanistan is the land of Pashtuns. It always has been, always will be. We are the true Afghans, the pure Afghans, not this Flat-Nose here. His people pollute our homeland, our *waten*. They dirty our blood". (35) Pastuns want to rule over other so the conflict comes with Pashtun and Hazzra as well as with other ethnic groups.

Because of the rivalry between Sunni and Shi'a and an encounter with Assef, Amir started to hate Hassan and maintain a distance with him. "I want you to stop harassing me. I want you to go away," I snapped. [. . .] But he did not do

anything like that, and when I opened the door minutes later, he was not there (77).

Amir knows that Hassan is from a different community. An encounter with Assef, the local bully, Amir, starts to hate Hassan because Hassan is not from his community.

"A loyal Hazzara. Loyal as a dog," Assef said. [. . .] but before you sacrifice your self for him, think about this: would he do the same for you? [. . .]. I will tell you why, Hazzara. Because to him, you are nothing but an ugly pet. Something he can play with when he 's bored, something he can kick when he's angry. (64)

As the consciousness of ethnicity grows more and more in Amir's mind led him to betray his most loyal and close friend Hassan. Amir starts to ignore and maintain a distance with Hassan.

By accusing Hassan as a clock thief, who loves Amir more than himself, Amir misbehaves to Hassan, just because Hassan belongs to a different ethnic group. Later, Amir regrets his misdeed with Hassan and wants to release from that sin. He realized he had made a crime by lying with his father and betraying Hassan. "I'd betrayed Hassan, lied, driven him out, and destroyed a forty-year relationship between Baba and Ali" (144).

Because of belonging from a different community, Amir betrayed Hassan which is not good, Amir realizes in his later part of life. Amir is always hunted by his sin betraying Hassan and lying with his father that Hassan stole his birthday money and gift:

Baba came out and asked. Did you steal that money; did you steal watch, Hassan?

Hassan's reply was a single word, delivered in a thin, raspy voice:
"Yes." I flinched, like I'd been slapped. My heart sank and I almost blurted out the truth. Then I understood: This was Hassan's final sacrifice for me. If he'd said no, Baba would have believed him because we all knew Hassan never lied. And if Baba believed him, than I had be the accused [...]. Baba would never, ever forgive me. And that led to another understanding: Hassan knew. He knew I had betrayed him and yet he was rescuing me once again, may be for the last time. (91)

Later part of Amir's life, he realized he made an injustice with Hassan because he thinks that Hassan is from different community and belongs to lower caste, which is not justifiable. Amir regrets with his mistakes and want to rescue from his sin. Amir now far from Afghanistan and his friend Hassan but he always hunted by the memory of Hassan. Hassan is no more thieves; neither had he stolen Amir's money nor birth day gift, watch. Amir accuse as a thief but Hassan easily accept that because Hassan love Amir very much. Hassan has the love of brother hood. Hassan knows that every human being have to live with brotherhood together creating love, peace and happy life in this world. It does not matter whether he or she belongs to. It is not good to make a hierarchy between human being on the basis of caste, group, ethnicity, religion etc.

In the very beginning line of the novel *The Kite Runner*, the narrator Amir takes back to the past, giving description setting, "I became what I am today at the age of twelve, on a frigid overcast day in winter of 1975" (1). Amir just recalling his past that he is very happy with Hassan in his childhood. There was no sense of "other" between them. But it is Afghanistan where is most war-torn on the basis of different

ethnic groups, made Amir conscious about his ethnicity leads to betray Hassan.

Hassan is a Hazara, a Shi'a Muslim and Amir is a Pashtun, a Sunni Muslim. It is not good to make a bias on the basis on ethnic group, Amir know it later part of his life, while he is living in America.

Hassan is dominated from every where and every body just because he is a Shi'a Muslim and a Hazara. Is it his mistake to be born as a son of Hazara? Is it his fault to be a Shi'a? As a boy who even does not know what it would be to be Shi'a or to be a Hazara, he has faced the insult and betrayed everywhere:

You! The Hazara! Look at me when I'm talking to you! The soldier barked. He handed his cigarette to the guy next to him, made a circle with the thumb and index finger of one hand. Poked the middle finger of his other hand through the circle. Poked it in and out. I know your mother, did you know that? I knew her real good. I took her from behind by that creek over there. (6)

Hassan's father Ali also faces same problems everywhere with out any reaction, "They chased him on the street, and mocked him when he hobbled by some had taken calling him *Babalu*".or Boogeyman. Hey Babalu, who did you do today? They barked to a chorus of laughter. Who did you do it, you flat nosed Babalu?" (8).

Pashtuns had persecuted and oppressed the Hazara, who had tried to rise against the Pashtuns in nineteenth century, but the Pashtuns had "quelled unspeakable violence". They had killed the Hazaras, driven them from their lands, burned their homes, and sold their women. The reason Pashtuns had oppressed Hazaras was Pashtuns were sunni Muslims, while Hazaras were Shi'a.

All human beings are created equal in this world. And all should live with brotherhood, peace and happiness, it does not matter he or she belongs to any religion,

caste, ethnic group. To be a more fundamentalist bring only conflict, war and tragedy in our life, in our society, in our nation, in our world. By making Hassan "other" Amir betrayed him. In his later life, Amir regrets with his guilt, he had ruined happy ness of his childhood. At last, Amir came to know that every human being have live with brotherhood by making love between each other as Hassan lived. Amir knew that it is possible to live with brotherhood in this global world with transcultural form, where no cultures get prejudice. This is the era of the globalization, every individual come across with each other; it does not matter whether s/he belongs to. Amir born Afghanistan, a Pashtun, and a Sunni Muslim have come to across with Hassan, who is a Hazzara, a Shi'a Muslim. He was as happy as long as he gets Hassan as a friend. Amir betrayed not Hassan but himself, on the basis of cast which is a great sin, and brings the tragedy, disaster, misfortune in his life, he realizes that in his later part of life. Amir gets better life and opportunities in America rather than Afghanistan. He gets a social justices to live with brotherhood and adopt Soharab as a son and live with Sorya with transcultural form in America, brings him happiness, peace, harmony and hope in his new life.

This is the Russian invasion in Afghanistan in 1981, Amir and Baba flee to Pakistan then to America where Baba's old life of influence and power at an end. They make a new life for themselves embracing the San Francisco Afghan community. Baba does not fit in and is not happy working at gas station. He says he came to America for Amir. Amir says; "For me America was a place to bury my memories. For Baba a place to mourn his" (112) Amir passed High School in 1983 at the age of 20 and joined college, take English as major subject. Amir meet Sorya get daughter of Baba's old friend General Taheri. Amir and Sorya get married. Amir finished his first novel 1988, and got success as a writer. Amir lives in California his

life with transculture form. He loves America and he is happy with America rather than his birth place Afghanistan, he said:

America was different. America was a river, roaring alone, unmindful of the past. I could wade in to this river, let my sins down to bottom, let the waters carry me someplace far. Some place with no ghosts, no memories and no sins. If for nothing else, for that, I embraced America. (199)

Amir love America very much, he has a good future there. It does not mean that Amir adopt everything from America and forget his own culture. He equally loves both American and Afghan culture. He does not want to be more fundamentalist. He follows the Muslim culture with the western way.

Soraya, daughter of General Taheri lives in California. Their family lives with in transculture form. They are happy to come across with each other whether they are Afghan or American. They do not have the sense of other. "One Soraya's uncles from Virginia, [. . .]. Soraya had told me that he had live in US. For more than twenty years. He worked for the INS and had an American wife" (148). There is no boundary between nether religion nor geographical. They accept inter-religion marriage easily and get life very happy. There is no hierarchy between cast, religion class in America. This is the case that Amir loves America, where is no hierarchy between the human being on the basis on religion, caste and so on.

Though Amir gets success in his life as a novelist, he is not happy; because he had a guilt of betraying Hassan, and on the other hand, they could not get child from their married life. Due to the Islamic rule, they could not adopt child too. It will be easy if they were American, to adopt child, but they are Afghani. "Now, if you were American, It would not matter [. . .]. They adopt that way too, as long as the baby is

healthy, everyone is happy. But we are Afghan, *bachem*" (164). Amir and Sorya could not adopt son because Islam does not permit to adopt the child, they are Islam by birth. "It still may not permit this adoption. In fact, even more moderate Muslim nations are hesitant with adoptions because in many of those countries, Islamic law, *Shari'a*, doesn't recognize adoption." (294) So, Amir and Soraya get problems in adoption because neither they were American nor Christian.

Amir is fascinated by the Christianity and America gradually, and he does not like to return back in Kabul. "I have a wife in America, a home, a career, and a family. Kabul is a dangerous place, you know that, and you'd have me risk everything for...". (194). Though Amir is Afghani, he loves America. For him, America is lovely place and he had better future rather than Afghanistan. Amir is Islam by birth but he respects to Christianity. "They are Christians and they run a small charity organization that they manage with private donations. Mostly they house and feed Afghan children who have lost their parents" (193). Amir founds humanity so he loves Christianity, especially from the pair who helps the street-children. Amir gets epiphany that is Rahim Khan's Call; "there is a way to be a good again" (198). Because of the call Amir wants to help orphan Soharab, son of Hassan.

Though, Islam takes adoption as a crime, "It still may not permit this adoption. In fact, even the more moderate Muslim nation are hesitant with adoptions because" (294), Amir is going to adopt Shorab for the sake of humanism, and brotherhood. "I reminded myself that I was on American soil now. [. . .]. I want to adopt this boy, take him back to States with me" (286).

By adopting Soharab Amir wants to take him to America. Amir brought Shorab, to America where Shorab can live better life than Afghanistan. "I brought Hassan's son from Afghanistan to America, lifting him from the certainty of turmoil

and dropping him in turmoil of uncertainty" (331) Amir is sure that Soharib get better opportunity in States rather than Kabul so he takes Soharab to States.

Now, Shorab is in America with better and happy life rather than Afghanistan with transcultural form. "Shorab was wearing the plain white T-short and denims I had bought him in Islamabad [. . .] he looked at the plates of boiled rice the hospital orderly placed before him" (313). Soharab life is better in America than Afghanistan. This is the era of the globalization, every individual come across with each other; it does not matter whether s/he belongs . Amir born in Afghanistan, a Pashtun, and a Sunni Muslim has come to across with Hassan, who is a Hazzara, a Shi'a Muslim. He was as happy as long as he gets Hassan as a friend. Amir betrayed not Hassan but himself, on the basis of cast which is a great sin, and brings the tragedy, disaster, misfortune in his life, he realizes in his later part of life. Amir gets better opportunities in America rather than Afghanistan, though he is a diasporic figure. He gets a social justices to live with brotherhood and adopt Soharab as a son and live with Sorya with transcultural form in America, brings him happiness and peace and hope in his new life. It is true that cultural hybridity is inevitable stance in the global world, Amir, Soraya and Shorab and other Muslim family in America lived with hybrid culture where they get social justice, harmony and happy life in this postmodern world.

Diaspora in *The Kite Runner*

Diaspora originally applied to describe the condition of the Jewish people living outside the Palestine. Diasporas, the voluntary or forcible movement of peoples from their home lands in to new regions, is a central fact of colonization, colonization it self a radically diasporas movement involving the temporary or permanent dispersion and settlement of million Europeans over the entire world. The

most extreme consequences of empirical dominance can be seen in the radical displacement of peoples through slavery, indenture and settlement.

Diaspora doesn't simply refer to this movement but also to the vexed question of identity, memory and home that such movement produces. Diasporic writer address the complex issues of identity, subjectivity and exile. This issue is not only one of cultural engagement but also the cultural circulation. There is a new old word 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. In the text, *The Kite Runner*, Amir and Baba leave their own country Afghanistan, and settled in California, USA.

Afghanistan is one of the most war-torn, most ravaged, and most beleaguered of nations. Within its current borders there are at least a dozen major ethnic groups- Baluch, Chahar Aimak, Turkmens, Hazara, Pashtuns, Tajik, Uzbek, Nuristani, Arab, Kirghiz, Pashai and Perrian. There are tiny Hindu, Sikh and Jewish communities but the vast majority of this people are Muslims. There are many ethnic groups defining their ethnic identity within Muslim.

With the beginning of tussle between Russia and Taliban, after the active presence of Moscow in Kabul, eventually, 2 million refugees flee in to Pakistan and 1.8 million in Iran and other country. In 1989, Soviet withdraws their active presence from Afghanistan. In 1992, Mujahadeen fighters were able to capture the Afghanistan. Mujahadeen ruled Kabul from 1992 until his ouster in 1996. During his reign over 60000 people were murdered and thousand of women were raped.

The novel *The Kite Runner* is written on the backdrop of Russian present in Kabul and internal conflict between different ethnic groups; many Afghan were running away from their homeland. "I remember turning my face up to the sky, squinting, and breathing like the world was running out of air. I lay on the side of the

direct road next to a rocky trench, looked up to the gray morning sky [. . .] we are in Pakistan, Baba said. He was standing over me. Karin says he will call for a bus to take us to Peshawar” (107). Amir Baba and Rhamin Khan represented many of the Afghan-people who were obliged to driven away from their home land in to the world.

In 1981, Amir and Baba flee to Pakistan then to America where Baba's old life of influence and power at an end. They make a new life for themselves embracing the San Francisco Afghan community. Baba does not fit in and is not happy working at gas station. He says he came to America for Amir. Amir says; "For me America was a place to bury my memories. For Baba a place to mourn his" (112). After living the Afghanistan Baba have some difficult in America and he had told that he had come for Amir. Amir is very happy with America, thought it is new land for him. Amir is happy lives in California;

America was different. America was a river, roaring alone, unmindful of the past. I could wade in to this river, let my sins down to bottom, let the waters carry me someplace far. Someplace with no ghosts, no memories and no sins. If for nothing else, for that, I embraced America. (199)

Though Amir is happy with America, he had some felling of alienation after his father dead. He fells alone in the world. "It is done, then. I'm eighteen and alone. I have no one left in the world. Baba's dead and now I have to bury him. Where do I bury him? Where do I go after that?" (101). Amir has some feelings of alienation. Anyway, Amir lives America with happy life by creating his own place in writing. "In the summer of 1988, about six month before the Soviets with-drew from Afghanistan, I finished my first novel" (159). Amir becomes a successful writer in US and lives there with

Afghan/American community. Amir is fascinated by the Christianity and America and he does not like to return back in Kabul. He said; "I have a wife in America, a home, a career, and a family. Kabul is a dangerous place, you know that, and you'd have me risk everything for..." (194) though, he is an Islam by birth he respects to Christianity. "They are Christians and they run a small charity organization that they manage with private donations. Mostly they house and feed Afghan children who have lost their parents" (193). He is so much attracted by American pair, because of their humanity. They fed and take care that are orphans and help them.

This is the era of the globalization, geographical division do not function at all, every individual come across with each other; it does not matter whether s/he belongs. In the text, *The Kite Runner*, Amir born in Afghanistan, a Pashtun, and a Sunni Muslim has come to across with Hassan, who is a Hazzara, a Shi'a Muslim. He was as happy as long as he gets Hassan as a friend. Amir flees to America from Afghanistan via Pakistan, he gets better opportunities in America rather than Afghanistan, though he is a diasporic figure. He gets a social justices to live with brotherhood, in transcultural form, it does not care about caste, religion, nation and so on. Amir adopts Soharab as a son and live with Sorya with transcultural form in America, brings him happiness and peace and hope in his new life, in new world.

IV. Conclusion

Hosseini in *The Kite Runner* employs the theme of cultural hybridity quite carefully and meticulously. It is better to live in the post modern world by mixing the native culture with foreign culture where both culture comes uniformly. Amir, Afghan-born and Soyra, born in America, live together by adopting Soharab as a son, with new transcultural form in America. They get happiness and harmony living with it.

Afghanistan is one of the most impoverished nations of the world. It is one of the most war-torn, most ravaged, and most beleaguered of nations. It is a nation that has been beset by invasion, external pressure and internal upheaval since before the time of Alexander the Great. It has historically been the link between Central Asia the Middle East and the Indian sub-continent. It is therefore a nation made up many different nationalities- the result of innumerable invasion and migrations. This is the case Amir, Hassan, Ali, Baba and many other Afghans were in and this turmoil is presented in the text by Hosseini.

In Afghanistan, there are at least a dozen major ethnic groups; Baluch, Chahar, Aimak, Turkmen, Hazara, Pashtun, Tajik, Uzbek, Arabs, Pashi, Persian etc. and minor as well, such as ; Hindu, Sikh and Jewish. Because of this orthodox concept between ethnic groups, Afghanistan faces many conflict within and without. Amir is a Pashtun, a Sunni and Hassan, Amir's friend is a Hazara, a Shi'a. They are friends as long as they are not conscious of their ethnic background. So, Hosseini, here, presents that all ethnic groups have to live with transcultural form which brings sense of brotherhood might stop the conflict between ethnic groups and brings the harmony.

Amir and Hassan are very close friends. They loved each other, lived together. They spend almost all their childhood together, playing games and sharing stories. This was their favorite past time; to tell the stories under pomegranate tree. Amir and Hassan belong to different community. Amir is a Pashtun, a Sunni Muslim, he is from elite class. After the encounter with Assef, Amir starts to become arrogant, choses to stay with the ruler group and begins to make the distance himself from Hassan. Hassan is a Hazara, a Shi'a Muslim an oppressed group and faces many discrimination. Question comes is it justifiable to make a different on the basis on religion caste or ethnic group? Obviously not, Amir realizes later which Hassan knows already. It is better to live together with love between each other, as Amir live with Shorab, it does not matter he is from different ethnic group in America.

Because of the sense of "other", between the different group, Afghani faces many chaos, anarchy, turmoil etc. So, Hosseini present that all ethnic groups have to live with hybrid culture which spread love between humans which might bring peace in nations as well as in the global world.

Amir betrayed Hassan because Hassan comes from different community. Even the terrorist attack on Twin Tower also cause Al-Qa'ida fundamentalist concept. Because of Al-Qa'ida's the events of September 2001 in USA, brings the chaos, in the world. So to be fundamentalist as Amir and Al-Qa'ida is not good, which brings the disaster, calamity, misfortune in life, in nation as well as in world. So, human beings have to live with brotherhood for the sake of humanism to make the world peace, calm and harmony, which is presented by Hosseini in his text.

Soraya, daughter of, General Taheri also lives in California, with in transculture form. One Soraya's uncles from Virginia had live in US. for more than twenty years. He worked for the INS and had an American wife. There is no boundary

between either religions or geographical boundary. They make inter-religion marriage. So, to all human being have come to across with each other, have to live with sense of brotherhood and equality. Culture is not static but it is dynamic, we have to change with the change of time being. We have to update with it in this post modern world.

This is the era of the globalization, every individual come across with each other. It does not matter whether s/he belongs to it or rest. In the text, *The Kite Runner*, Amir and Hassan were happy as long as they do not know the difference between themselves. Amir betrayed not Hassan but himself, on the basis of caste which is a great sin, and brings the tragedy, disaster, misfortune in his life which he realizes later part of life. Amir gets better opportunities in America rather than Afghanistan. He gets a social justices to live with brotherhood and adopt Soharab as a son and live with Sorya with transcultural form in America, brings him happiness and peace and hope in his new life.

In the global context, people do not belong to one culture and single identity. They are defined by multiple unstable identities. Globalization gives rise to cultural hybridity, which refers to the movement and transference of people. Hybrid subject creates a transculture form after going to new place. They try to preserve their own to fit into new and unknown culture. In this way one can live successfully in hybrid culture. By the case of many conflict in Afghanistan, Amir obliged to leave his own country and is thrown in to the world. He is able to survive in America, being neither a Pashtun, nor Afghani but as a human. In the text, Hosseini hyphen on the theme of humanity through hybridity.

Human beings is not the single entity of any particular race, cast, religion and nationality but the entity of cosmic the world. Amir belongs to the world not the particular race and cast of Afghanistan.

Thus, the novel *The Kite Runner* through hybridity brings brotherhood, peace, happiness and harmony in this world.

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