**Hybridity and hybridization** refers principally to the creation of dynamic mixed cultures. Sociologists and anthropologists, who use the expression 'syncretism' to refer to such phenomena, have long observed the evolution of commingled cultures from two or more parent cultures. Using the literature and other cultural expressions of colonial peoples, Bhabha (1986) introduced a new twist to the idea. He saw hybridity as a transgressive act challenging the colonizers' authority, values and representations and thereby constituting an act of self-empowerment and defiance. [Cohen, R. and Kennedy, P. 2000, *Global Sociology*, MacMillan, London, p. 377.]

**Hybridity**

Hybridity is the condition of a mixed, ambivalent cultural identity which results from the culture clash of the colonial encounter. Hybridization is the process by which the colonalized mimic the colonalizing group's language (sometimes in order to subvert the colonizer), borrow Western ideas and practices, and reject their own socio-cultural structures in exchange for Western structures. Hybrid identities are in a constant state of flux, depending on the interaction with the colonalizing group.

**Travelling Cultures:**

**Anthropological "culture" is not what it used to be**. And once the representational challenge is seen to be the portrayal and understanding of local global historical encounters, co-productions, dominations, and resistances, **then one needs to focus on** hybrid, cosmopolitan experiences as much as on rooted, native ones. In my current problematic,the goal is not to replace the cultural figure "native" with the intercultural figure "traveler."

**Culture as travel.** …. So far, I have been **talking about the ways people** leave home and return, enacting differently centered worlds, interconnected cosmopolitanisms. **I should add:** cultures as sites traversed-by tourists, by oil pipelines, by Western commodities, by radio and television signals… The project of comparison would have to grapple with the evident **fact that travelers move about under strong cultural, political, and economic compulsions and that certain travelers are materially privileged, others oppressed.** These different circumstances are crucial determinations of the travel at issue-movements in specific colonial, neo-colonial, and postcolonial circuits, different diasporas, borderlands, exiles, detours and returns. **Travel, in this view, denotes a range of** material, spatial practices that produce knowledges, stories, traditions, comportments, musics, books, diaries, and other cultural expressions.