

## **I. Into Thin Air and Globalization a Short Introduction**

*Into Thin Air*, a personal account of the Mount Everest disaster by Jon Krakauer, is a travelogue short listed for the Boardman Tasker Prize for Mountain Literature. The book is about the journey to Mount Everest by a group of people from the different parts of the world mainly led by the two expedition groups; Adventure Consultants Guided Expedition and Mountain Madness Guided Expedition which include the Nepali Sherpas and other people from the west. The writer was also joining one of the expedition groups of 1996 to summit Mount Everest. Though Jon Krakauer was in the expedition group as the journalist to report to *Outside* magazine, he was delighted to join the team and stand his feet on the top of the world.

In this research “Global and Local: Cultural Encounter in Krakauer’s *Into Thin Air*”, the Sherpa people living in the high land of the Himalayas of Nepal of the Everest Region and the high land of the Himalayan region have been considered as the local forces whereas the travelers, mountaineer or the foreigners who come to Nepal to summit Mount Everest have been taken as the global forces along with the culture, religion, language and the economy that represents the west. This is to say that the cultural conflict that arouses between these said forces: local and has been dealt within the thesis.

Though the text is a non-fiction and autobiographical in nature it not only describes the journey and the incident of the journey but also carries the cultural tensions along with the economic, geographical and social tension between the global and the local forces in the event of the journey. We can find the tension in terms of positive and negative images prevailed in the text. The tensions are found in the different level. We can find the tensions in terms of culture, economy,

environment, technologies and so on which are describes in the proposed thesis as the cultural, economical, environmental technological tensions. Beside the tension prevailed in the text, it takes in consideration the positive as well as negative impacts to the local force which is said as the cultural tension in the proposed thesis. The main cause of the tension is the culture however the thesis takes in consideration the other elements as well.

This thesis describes the cultural tensions between the local and the global forces in the course of mountaineering. Though we are talking on the tensions the thesis equally counts the positive impacts to the global and local forces in a positive way as well. A lot of positive changes can be seen and analyze in the text which takes places in the course of the journey to summit Mount Everest.

The primary goal of this research entitled “Global and the Local: A study of the Cultural Tensions in Jon Krakauer’s *Into Thin Air* is to reveal the cultural tensions along with the social, economic, geographical tensions between these two forces in terms of the clash, conflict, imposition and resistance. It tries to depict the true picture of the global and local culture, language, economy, and environment and among other factors where the characters are torn differently. Though the title of the research is the Cultural tension between the global and the local forces, it depicts the said tension in terms of the positive as well as negative impacts brought about by globalization in the society, people and the environment in the selected text. The Sherpas living in the high land of Himalayas and involved in the various jobs of mountaineering are considered as the local forces whereas the mountaineers or the foreigners who come from the different continents of the countries as a traveler or a mountaineer are taken as global force along with the culture, religion, language and economy that represents the west.

Though the Sherpa characters in the text *Into Thin Air* are often relegated to the margin of the text, they are vitally important as they are the path finder's being well acquainted to reach the summit. Sherry B. Ortner explores this relegation of the Sherpas are presented in the text *Into Thin Air* in a positive way. He explores the bravery and the effort of the Sherpas in climbing the mountains.

Ortner in his book, "*Life and Death on Mount Everest, Sherpa and Himalayan Mountaineering*" highlights Sherpas position and bravery. He explores:

The Sherpa began to be singled out by western (mostly British) climbers as "excellent men, "excellent porter material "and "splendid fellows" in the first decade of the twentieth century. This excellence has been central to the condition of Sherpas employment and to sahib-Sherpa relation throughout the twentieth century; and I beg this with an overview of the various dimensions of good Sherpas character that the sahibs have consistently remarked on and appreciate across time. (58)

Ortner, in his book *Life and Death on Everest* argues that Sherpas have been given the credit to the Sherpas for their effort helping the summiteers summit Mount Everest. In this presence, we can say that without the combined effort of Sherpas, to summit Mount Everest is like a dream. Thus, Ortner in his book, "*Life and Death on Everest, Sherpa and Himalayan Mountaineering* has given justice to the (Sherpa) considered as the local force in the proposed thesis.

Subjugation and commodification of Sherpas draw the attention of many critics who try to unveil the politics behind the negative presentation. It is the Sherpa who lost their life in the Everest. The Sherpas are low paid in the job of porter but are made to work more than that of the porter. Though the Sherpas are good enough

to guide the expedition groups, they are obliged to be porter and are less paid than that of the guide in the expeditions. Thus, the traveler or the climber who paid for the mountaineering pays the money and people along with Mount Everest is counted on the money matter. This is the cause of the commodification of Everest. The commodification of Everest is further elaborated by borrowing the words of Tim Mcgrik in the following part of the chapter. Different view from Ortner, Michael A. Roberto and Gina M. Carrioggia explores the compensation and the social status that come with participation in the different expedition. They further reveal the loosing of the life of the local force that is the Sherpas in Mount Everest.

In this regard Michael A Roberto and Gina M. Carrioggia while exploring the negative representation of such characters opines:

Accustomed to living and working at high altitude, Sherpa often assisted those who embarrassed on climbing expedition in the Himalayas. Many group hire Sherpas accompanies expedition to the summit, securing rope along the climbing route. Sherpa enjoyed the compensation and social status that come with participation in these expeditions, but many lost their lives over the years. By 1996 53 Sherpas have died in the mountains, more than one third of the Everest fatalities. (2)

Different from views of Ortner and Michael A Roberto and Gina M. Carrioggia, Tim Mcgrik talks about the commodification of Mount Everest. Using Mount Everest as a way of earning money and satisfying ones thirst, it is commodified.

Commodification of Everest arise the cultural tension between the local and global forces. To make it clearer we can borrow the words of Tim Mcgrik published in the article *Sydney Morning Herald* where he states:

“- - - it may be the world’s tallest mountain at 8848 meters, but MT has diminished over the past few years. It has been shrunk by familiarity; to many people... Usually rich men who can afford the us\$ 65000... to participate in an ascent- are using Everest as the taste of their Himalayan- sited egos”. (2)

Since Sherpas are considered to be the experts in mountaineering they are said to be “Mountain Specialists” (156). Moreover they are believed to be “genetically situated to such works” (156). While treating the Sherpas, other mountaineer and the so called civilized and moneyed people become guided by stereotypical images which let them feel the superiority complex. Indeed, this research blurs such hierarchy and tries to prove that the so called marginalized people are not born as such; rather they are made so by associating negatively to their characters and life as a whole.

We can find the Cultural tension along with the social, economic, geographical between the global and the local forces in reference to the opinion of the above mentioned critics on the Everest Expedition of 1996 on which the selected text of my research *Into Thin Air* has been written. The way other critics have analyzed, interpreted and viewed the text *Into Thin Air* differs from the way I have tried. My study in this research is from the globalized perspective in which the characters are heavily disturbed by the merging factors of resistance and adaptation.

The theoretical modality used in the thesis is Globalization where the relation between Global and Local is counted. It borrows the words from Rob Wilson and Wimal Dissanayake in their book *Global/Local* where they state the relationship between these two groups. This helps to extend the meaning of the text in different ways that connects the problems/ tension as well as the relation of the characters and narrator. How the characters are distorted severely that results out the cultural

tension. As we discuss about the situation of the tension, that highlights the binary relation of global and the local forces. This comes to be the general as well as specific part of the study on the issue of the cultural and economic, geographical and social tension between the global and the local forces in Jon Krakauer's work *Into Thin Air*.

Global and local forces simply stands as the social construction under which the concept and the symbolic meaning of the local and global, the city and the country, core and margin and this kind of civilization or processes change from one phase of the social change into others. David Haney says that "The production of [every day] space, that was binding together the global and the local, the city and country, the centre and periphery, in a new and unique unfamiliar ways" (19). In this way, whatever the production of the space, the global and the local relation creates that blend together and form new and unique kind of social construction in unfamiliar way. This is to say that it shapes the coinage which comes out of the tension between the two said forces global and the local in the captioned text, *Into Thin Air*.

Simon Gikandi also remarks the idea of Pieterse. According to him, "globalization brings universal and local together in a movement of conceptual renewal and momentum of newness" (472). Thus the temporary or permanent renewal and newness give shape of the positive clash between the two component factors; global and local. In the present context, the interdependence have caused by the rapid progress in the field of the technologies which have created the space between the global and the local.

Globalization is a process of becoming the single space that embodies breaking the separation and appearing towards the narrowness. It is a comprehensive

term for the emergence of a global society in which economic, political, environmental and the cultural events in one part of the world has the resemblance or the link with the individuals from other part of the world. Globalization is the result of advances in communication, transportation and information technologies. It describes the growing economic, political, technological and cultural linkage that connects the individual, communities, business and governments around the world.

The concept of globalization raises multiple issues such as geographical, political, economical, cultural, technological and biological ones. They are interrelated and they directly or indirectly keep the relation. The characters are also shown in terms of their desire, need and effect on them from which they couldn't escape. There is the creation of the globalised culture and they circle around it. Therefore, the theme of globalization coins the theme of geographical dimensions of the globalization, technological dimensions of globalization, political dimensions of globalization, economical dimension of globalization and cultural dimensions of globalization.

Cultural dimension is the vital part that results out globalization in mountaineering. Although globalization has linked the world into a small room and make the bipolar people together in a couple of hours, however the culture of the world cannot be the same. The culture of one place may resemble the culture of another but there are the differences as well. This is to say that there are difference within the similarities within, to be more clear, there might be the similarity in the culture of the global and local but the way of meaning and the way of understanding is definitely different of that of the another culture. This is the factor that arouses the cultural tension. When there is the tension between the two groups, resistance comes side by side which can be clearly seen in the text *Into Thin Air*. In the text we can

see the living together of the unmarried couple in the single tent. In the course of the journey to summit Everest living together with the couple and spending the night is the similarity between the both said forces. However, there is the difference within the same culture. The local people consider the living together of the unmarried couple as the disobedience against God whereas the living together of the globalised culture within the single tent is a normal issue. This is the cultural factor that arouses the tension between the two forces.

Local people worship to god and they consider the act of unmarried couple spending night in a single tent as disrespect to god. The global people who had spend night in a single tent with an unmarried lady falls sick and local people thought this act of falling sick is the curse of the god to disrespect him.

There is the mutual benefit to the local and the global force due to the act of globalization. The commercialization of Mount Everest is due to globalization. This has created the great ups and downs in economy which play great role in the economical dimension of globalization. Nepal as the local force had earned a huge amount of money from the climbing of Mount Everest. This is the positive aspect to the local economy. However there is also the dark side beside this. The Sherpa climbers who even thought that they have the skills in guiding the group to the Mount Everest are obliged to the job of porter and earn economically the fewer amount than that of the global. It is mentioned in the text that the Sherpas are the mountain people who have the deep relation to the mountains. However economically they are always low paid in comparison to the global people. They are always made to work as the porters, pathfinders, rope fixers and so on. This is the negative economic impact due to the act of globalization to the local people.

Contemporary associate analyst, critics and interpreters describe the growing trend of the debate of the globalization in relation to the environmental aspect of the participant. Environment is one of the influencing factors of the concept of globalization through which different people want to communicate by using the recent means of global sources.

Globalization plays the great role to arouse the cultural tension in terms of environment aspect. People from different parts of the world come to conquer Mount Everest. There is the intermingling of the people from two different places where there are more dissimilarity than that of similarity. Thus, the differences between the two groups result in globalization which too is found here in the text itself. A lot of changes come due to the act of globalization in the environment. These changes occur the positive and negative impacts on the society or the environment. To justify this further we can take the example from the text, the Sherpas who live in the high Himalayas are the mountain people whose main occupation was agriculture. The land of high altitude near the mountain is not suitable for the agriculture like that of the plain land in the hills and Terai. But today the occupation of the people in the mountain region has got a different role. They change their occupation from agriculture to porters and guides. Similarly, there are the different guesthouses and hotels for the mountaineers and climbers. The local people earn the money and also engage themselves as a business man and serve the global people with the food and accommodation. This is the positive change in the environment of the local due to the act of globalization. If Mount Everest was not commodified and globalization had not effected, the people of the high Himalaya would be engaged in the occupation of agriculture which comes to be much more difficult to join their hand and mouth every day. Due to the act of globalization and

the opening of the guest houses, restaurants and hotels, changes the economic status of the local people.

The Sherpas are called as the pioneer in the job of porter, climber and path finder. A lot of cultural and environmental exchanges are found to be occurred on such places and acts. This also comes to be the opportunity to exchange the environmental relation between the global and local people said as the global and local forces in the proposed thesis.

Beside the positive aspect of globalization in the environment, there is also the dark side. There are many things which occur due to the exchange of the culture and the meeting of global and local forces. As mentioned in the text a little sherpeni lady is teased in a restaurant run by her by the group of the Americans trekkers using their pidgin language which is a type of misbehave to the environment of the local people. This can be depicted as mentioned in the text:

A small graceful small Sherpeni, she was in the midst of taking an order from a group of American trekkers, we hungry, “ruddy checked announced to her in over loud pidgin, mining the act of eating, “Want to eat po-ta-toes- Yak burger, Co-ca-co-la you have?

“Would you like to see menu? “. The sherpeni replied in clear, sparkling English that carried a hint of a Canadian accent.” Our selection is actually quite large. And I believe that there is still some freshly baked apple pie available, if that interests you for desert.”(43)

Here the Sherpeni lady is regarded as the romantic scrim by the foreigners. This is the negative impact of globalization in the local culture. The American tourist in the proposed text wants to employ their comical pidgin language to the sherpeni lady. However, the lady stays quiet only by saying them to see the menu. These kinds of

factors are the cause to arouse the cultural tension between the global and the local forces.

The global term and the localizing factors appear in the same direction increasingly. They create the problematic situation in the respective forces; local and global where the tension arouses. Localization on the other hand embodies the study of the particular communities in which they give importance to their local things, belongings and communities voices. This concept appears in the defense position of the globalization that fails to state the real problem of the people. It is implied in the text of Jon Krakauer's *Into Thin Air* to show how the characters remain in the trap. Thus the concept of localization posits to defend the local identities and search the location of the communities.

The global term and the localizing factors appear in the same direction increasingly. They create the problematic situation in which the respective forces; global and local get different tensions. Similarly, the cause of that kind of movement keep characters in the torn condition in Jon Krakauer's *Into Thin Air* that is through the concept of globalization and the localization as the binary forces which created the tension and destabilize to the characters. Therefore we can say that the frequent interaction between the two forces; global and local can also be described as glocalization in which the characters are intertwined.

The primary goal of this paper is to dig out the cultural along with the social, economic and geographical tension between the global and the local forces in Jon Krakauer's *Into Thin Air*. There are several characters from the respective groups (global and local) on which the globalization become the key factor to arouse the said tension. There are positive cum negative impacts to the respective groups. Though the tension may exist between the global and the global as well as the local

and the local forces in the text, this has not been counted or observed in the proposed thesis.

The thesis makes use of the theory of globalization from the text by Rob Wilson and Wimal Dissanayake along with the other related critics and the writers from the selected area of study. Though the thesis makes use of the theory of globalization, localization is also equally given importance in the proposed thesis. This is to say that, the thesis mentions the binary relation between the global and the local forces mentioning the theory of globalization and localization as well.

The title of my research carries the vague meaning however, based on the particularity of my research, it tries to show the tension (positive as well as negative) between the local (Nepali climber and especially the Sherpas of high Himalayas) and the global (mountaineers and trekkers who come from different parts of the world to summit Mount Everest). It depicts the negative and positive impacts brought about by Sherpa communities in particular and the acceptance as well as disregard for particular culture, economy and lifestyle exhibited by each of these forces in general.

The thesis has been divided into three chapters. The first chapter is the general introduction. It introduces the research summarizing the text, showing the cultural tension/ conflict between the global and the local forces. In other words, it tries to observe analyze and present the shape of the thesis work including the literature review of different critics. The second chapter further develops the methodology regarding the conflict between the global and the local forces with reference to the text *Into Thin Air* depicting the examples from the text with supporting ideas from the theory of globalization. The third chapter of the research paper concludes the thesis on the basis of the textual analysis of Jon Krakauer's

work *Into Thin Air* in chapter three based on the theoretical modality of chapter one and two. It in fact comes to the conclusion as the sum ups of the observation, exploration and arguments as presented in the previous chapters that prove Jon Krakauer's *Into Thin Air* as the representation of the tension between the global and the local forces.

## II. Cultural Encounter between the Global and the Local Forces in

### *Into Thin Air*

Jon Krakauer's *Into Thin Air*: a personal account of Mount Everest disaster is a travelogue shortlisted for the mountain literature written in 1996 after his successful attempt of conquering Mount Everest when the writer lost most of his teammates. The text is about the calamity and the general commercialization of Mount Everest which later turns out to be the New York Times best seller and the book was later published on 24 different languages and also won the numbers of literature awards. It was honored as Book of the year by *Times Magazine* and was among the final three books considered for the general non-fiction Pulitzer Prize in 1988. The American Academy of Arts and Letters gave Krakauer an Academy Award in Literature in 1999 for his work and commented that Krakauer combines farcity and courage of the finest tradition of investigative journalism with the stylish subtlety and profound insight of the born writer.

Though the text was the bestseller of the *New York Times*, tensions still prevail between the global and the local forces, where climbers from different Continents or different parts of the earth who come to Nepal to summit Everest are taken as the global force and the local Sherpa people who are assisting the climbers and crediting or assisting the climbers to reach the summit are considered as the local forces. The continuous ups and downs between these two forces are dug out which is the objective of my thesis paper. Though the word tension carries a negative impression it also takes into consideration, the positive aspects caused or aroused between these two forces: global and local. The thesis equally takes into consideration the positive as well as negative tensions between the two said forces.

Today technologies have appeared in a way that really links the world to a small global village. It is possible to visit the whole world in the short span of time and communicate with people from any part of the world because of the evolution in technology. This enables peoples to move into different geographical locations. They are able to share their message with each others. They can easily interact in a manner that allows from knowledge sharing and getting to know each other. This stands as the supportive and the positive aspect of globalization that has a clear linkage with the term localization. So the primary goal of this paper is to dig out the tension between these two forces: global and local.

It is important to understand globalization before digging out the tension in the said text, *Into Thin Air*. Globalization is a comprehensive term for the emergence of the global society in which economic, political, environmental and the cultural factor in one part of the world swiftly comes to have significance for the people in the other part of the world. Globalization is the result of advances in the communication, transportation and information technologies. It describes the growing economic, political and technological and the cultural linkage that connects individual business and the governments from around the world.

According to the *Oxford Dictionary of Philosophy*, the word globalization was first employed in a publication entitled "Towards new Education" (259). An early description of globalization was penned by the founder of the Bible Student Movement, Charles Taze Russel, who coined the term "Corporate Giants" in 1897, although it was widely used by economists and the other social scientists. Since its inception, the definition and the interpretation with antecedents spread across Asia and the Indians ocean from the Fifteen Century onwards.

The concept of globalization has become the interest of the topic of discussion in today's situation, not only as a theory but also to its literal and observable extent. The idea, the means and the achievements that the people share in the modern world really chain people in a closer tie. It helps flourish the relationship with local forces. The global forces transform into the local and the local towards the globe. The beautiful sentence adds "All that was global becomes increasingly globalized; all that is global become increasingly localized" (2). Therefore both the global and local force has the strong tie which also webs the theme of the glocalization force. It is inevitable that it has a strong relation like that of flesh and nail. The local forces appear in the society which couldn't escape from the reorganization of globalized form and vice versa.

This very relation and the impact of globalization is the key factor that ignites the tension between the global and the local forces. The local force gets engaged with the global where the local starts to learn the global culture and vice-versa. Here, in the event of adopting the other culture by the global and the local forces; there are positive cum negative impacts which re-enforces the tension between the global and the local forces. We can find the cultural and traditional impacts prevailed to the local culture in the lines of Pema Gyamtsho:

The impacts of globalization on local tradition and culture are magnified in the case traditional rural societies particularly in countries like Bhutan with no history of colonialism. The exposure to the outside world through travel, literature, visit by tourist, television and internet will have a profound impact on traditional societies. Globalization will challenge traditional values like the joint family system, hospitality habit, kinship, support system, respect for the

elderly and superiors and social behavior and attitudes. These networks and norms also referred to as social capital serve as potent mechanisms for social safety nets, echosion, harmony and collective action (159).

When the people from the two different forces meet each other, there begins the exchanging of the culture. People from distant countries can start learning each other's culture. Here in the course of learning of the other's culture and tradition, there are the differences between them which is the main cause that arouses the tension between them. In the process of the learning other's culture, one cannot easily accept or adopt the whole of the others culture and tradition which later leads to the tension. Technologies have appeared in such a way that people began to travel from one place to another and meet the people, culture and lifestyle of the different geographical locations. In the time of learning of other's culture, they certainly leave some traces of their own culture and tradition as well. Similarly people watch televisions and surf the internet, the literature produces and distributed worldwide are the outcome due to the advance in the technology which occurred only because of the globalization. This outcome of the globalization is the key factor to arouse the tension between the global and local force in the proposed thesis.

In the said text; *Into Thin Air*, we can find the tension between the global and the local forces in the name of culture and tradition as both these forces differ from the other. The local force cannot adopt or digest the global culture easily. Though there are positive aspects in adopting the other's culture and tradition, the negative aspects or the negative impacts are also equally found in terms of the collision between the two forces. This can be seen in the lines of Krakauer where he mentions that:

- - - the enormous assignations that took place in this women's tent were duly noted by other members her team. Especially Sherpas, who sat outside pointing and snickering during the encounter – 'X' and 'Y' are sauce- making, sauce making", they would giggle, miming the sex act by pumping a finger into the open fist of the other hand. But despite the Sherpas laughter, they fundamentally disapproved of sex between unmarried couples on the divine flanks of Sagarmatha. Whenever the weather would turn nasty, one or another Sherpa was apt to point up at the clouds boiling heavenward and earnestly declare. (127)

The culture and tradition of the Sherpa do not allow the unmarried couple to sleep together inside the same tent. For the local people, living together or spending the night together before marriage is a disrespect to the God. In other words, this is to say that the local culture and tradition perceive living together before marriage as the sign of vulgarity. In the text, the act of unmarried couples living together of inside a single tent leads to the tension between the global people and the local Sherpa. Whereas, for the global people the living together of the unmarried couple and spending the night is a normal thing. This shows the difference in the traditional and cultural beliefs and creates tension between the two said forces.

Here, we can easily say that the local people, the Sherpas who are accompanying the global people in expeditions and their community cannot adapt to the culture of the global force. This is to say that the local force cannot accept the act of living together of the unmarried couple inside the single tent and spending the night together. The tension arouses not because of the global unmarried couple spending night together inside the single tent rather the tension arouses due to the

differences of the culture and the tradition and the difference in the belief of the global and the local force. In the course of the journey, there is a huge storm and the local people blame the global people saying that the cause of the storm is due to them disrespecting the God. Here the disrespect is caused due to the act of saucemaking by the global people in the sacred land of the Himalayas, where people are deep rooted to their culture and beliefs. In the line “Somebody has been saucemaking. Make bad luck. Now storm is coming” (127) shows that the main cause of the storm is due to the act of sleeping together of the unmarried global culture inside the single tent in the sacred mountain where the locals pray to the Goddess of the sky.

Globalization is also considered as the major tool in shaping and individuals identity. People identify themselves with the help of the culture, technology, way of living, custom and try to make a new identity of themselves. People travel throughout the world, interact with the people from the different geographical locations and they also leave certain traces of their culture and the way of living. People who travel do not only leave the traces but they also adopt the other culture, tradition, way of life and custom. However, they want to establish an identity of their own. This characteristic plays a crucial role in the identity making process worldwide which is also one of the major factors to trigger the tension between the global and local forces. In this perspective Daniel Mato opines:

A good number of recent cases studies illustrate how cultural identities as other social representations are socially produced and not positively inherited legacies. Representations of identities are continuously produced by individual and collective social actors who constitute and transform themselves through both these very

symbolic practices and their relations (alliance, competition, struggle, negotiation, etc) with other social actors. It may be said that the work of producing symbolic representations is permanent, and that it may include at least in theory, cases ranging from fully unconscious-making do fully intentional constructions- this later sometimes named “inventions.” (258)

The individual longs to shape his/her identity through different representations. The individual wants his/ her identity to exist. This is a general human nature as well, where they want their representations in the culture, environment, society etc which can also be called as invention. Identity then, like language is not just a description of cultural belonging. It is a sort of collective treasure of the local communities. Into this world of manifold, discrete but to various degrees vulnerable, cultural identities there suddenly burst the corrosive power of globalization. Globalization is the construction of the identity. Our world and our lives are being shaped by the conflicting trends of globalization and identity.

In the very beginning of the text, we can find an example of the identifying oneself by the respective forces. In the name of the Everest itself different people from different parts of the globe long to make their name and fame. This is also called as invention. People from various places and walks of life come to conquer Mount Everest to make their new identity and also to gain recognition. The name of the Mount Everest was bestowed by Waugh in the honor of Sir George Everest. Here, Waugh, considered as the global force wanted to have the identity of Sir George as the name of the mountain, which is the reason why he put the name Everest. Similarly, the Tibetans who live in the north of the mountain have their own name for Everest which is Jomolungma and the Nepali who stays in the south of the

mountain speak their own name Sagarmatha. Here the three different names are presented by the people of three different places. All the people long to have their identity in the name of the mountain. Waugh wants to have the identity through the name of the person, which can be called as the personal identity whereas the Tibetans and the Nepali wants to have the cultural identity for the same mountain. The name Jomolungma and the name Sagarmatha represents the goddess mother of the earth and the goddess father of the sky which can be referred to as the cultural identity. The example from the text can be stated:

In 1865 nine years after Sikhadar's computation had been confirmed. Waugh bestowed the name Mount Everest on Peak XV in honor of Sir George Everest, his predecessor as surveyor general. As it happened, Tibetans who lived to the north of the great mountain already had a more mellifluous name for it. Jomolungma, which translates to "goddess mother of world" and Nepali who resided to the south called the peak Sagarmatha, "Goddess of the Sky". But Waugh pointedly chooses to ignore the native appellations (as well as official policy encouraging the retention of local or ancient names) and Everest was the name that stuck. (14)

Showing the cultural identity, Waugh, the Tibetans and the Nepali wants to have their own identity in the naming of the mountain. In showing the identity, the Nepalese and the Tibetans proceed ahead to put their cultural identity whereas, Waugh chooses for the identity of the individual. The Tibetans who worship mountain as the "goddess of the world" wants to have the name Jomolungma which is the symbol of Goddess mother of the world where they pray the mountain as the respect to it. Similarly, the Nepalese or the local force worship mountain as the

goddess of the sky and wants to have the name Sagarmatha which symbolized the same. Beside the self identity making of the Tibetans and the Nepali, Waugh considered as the global force ignored the native appellation and later on Everest was the name put after. This triggers the tension between the global and the local forces in the proposed text. Moreover, we can find that the global culture showing to be superior to that of the local. Here in the text, Sagarmatha could be also named for the same mountain which would be the cultural identity of the local force. But, the global force rejected or ignored the native names and carried on with their own identity. This is also one of the primary reasons to arouse the tension between the global and the local force in the proposed thesis.

Hybridity is another factor or the tool of globalization that initiates tension between global and the local forces. Hybridity is an association of ideas, concept and themes that at once reinforce and contradict each other. The varied and sometimes contradictory nature of its use points to emptiness of employing Hybridity as a universal description of culture. It must be understood historically. Hybridization poses a challenge to empirical research on media reception and to analyze of media text. Hybridity is one of the emblematic notions of our era. It captures the spirit of the times with its obligatory celebration of cultural differences and fusion and it resonates with the globalization mantra of unfettered economic exchanges and the evident transformation of all cultures. Hybridization has become part of an argument in cultural production, with both the global and local forces of the culture industry. Hybridization however, is not merely mixing, blending and synthesizing of different elements that ultimately forms a culturally faceless whole. In this course of hybridization, culture generates new forms and makes new connections with one another. In the words of Jan Nederveen, this can be stated:

The overall tendency towards increasing global density and inter-dependence, or globalization, translates, then, into the pluralization of organizational forms. Structural hybridization and the *mélange* of diverse modes of organization give rise to a pluralization of forms of co-operation. This is the structural corollary to flexible specialization and just in-time capitalism and, on the other hand, to cultural hybridization and multiple identities. (52)

Globalization in a way is also meant as hybridization of the culture. Hybridization is a mingling of two or more than two cultures. Here as stated by Jan Nederveen, the culture of one place is different to that of another. This is to say that the culture of the local is different to that of the global one. When the local people meet the global people there is the intermingling of the two different cultures which is called as the cultural hybridity and this cultural hybridity is the cause of the tension between the two different forces; global and the local. When cultural hybridity occurs, one learns the certain aspect of another's culture, once there is the mixture of the two different cultures, one cannot totally accept or adopt the whole of the culture and there results the tension between the two opposite forces of two different forces. In other words this is to say that when the local learns certain culture of the global culture, neither can he/she totally accept the others culture nor can he/she leave totally one's culture and this results in cultural hybridity. This factor ignites the tension between the global and the local forces.

To make it clearer we can take the example from the text as well. John Krakauer in the text also mentions the cultural hybridity which trigger the tension between the global and the local forces. We can see in the text that the teens of the Namche Bazaar are hanging around the carom parlors and are wearing the western

customs. The custom of the local Sherpas of the high land of Himalayas is Bakhu and other woolen thick clothes. “The teens hanging out in Namche carom parlors are more likely to be wearing jeans and Chicago Bulls T-Shirt than quaint traditional robes (45). Here the local people though wear the custom of the global culture, they totally cannot adopt the global custom and at the mean time they cannot leave their own cultural custom. This too results in the cultural hybridity which is the key factor to trigger the tension between the global and the local forces. Similarly the profession of local people or the Sherpas of the high land of the Himalayas is agriculture and to help in the climbing of the trekkers and climbers. The local forces are not used to spending the evening outside the house which is also seen in the text. This is the impact of the globalization in the lifestyle of the local people. This also is the key factor to ignite the tension between the global and the local forces. This can be further said in the words of Krakauer as “Families are opt to spent their evenings huddled around video players viewing the latest Schwarzenegger opus” (45). This is also the cultural hybriditization which results the tension between the global and the local forces.

Globalization is the key factor to trigger the tension between the global and the local forces. As we have mentioned already, how the tension triggers between the global and the local forces in the text *Into Thin Air* with the examples from the text and different views of theorist and critiques. Moreover, localization is also equally responsible to arouse the tension between the global and the local forces which is the key issue to be dealt with.

Localization implies the total parts of the associations of the local communities that involve the specific description of objects, persons and things remain in the dominant sphere of the shadow scene of the global force. They give

pivotal emphasis towards the local issues. As we know that the issues of the globalization reached in the extreme position which have created several problems and became unsuccessful to find the proper solution. The interest of the commentators has diverted into localism as a specific study of the local communities that draws the attention to know the different dimensions of the society and world such as economic, political, geographical, ecological and cultural aspects that differ from that of the dimensions of globalization studies. However, they have become an interrelated and interconnected debate between and among the scholars, in which localism seems to be a more specific genre of the study to understand the multiple issues, aspects and challenges of the particular space of the world.

Localism interests to observe the local movements and phenomenon that take place in the action, reaction and interaction between and among the local communities. Arif Dirlek also mentions that, “the term ‘local’ appears in consideration of the present and the future of the society globally” (22). To make this concept of localism more clear, he brings the example from the movie called “Local Hero”. This movie appears in the movie theatres in the United States once decade ago. This movie as he finds deals with the problem of the economic nostalgia. It presents the specific description of the particular local communities where the meaning of the local becomes the subject to the debate. He further adds that local presents as an emergence of concern with the site of resistance and liberation where he mentions that, “localism may also serve to disguise oppression and parochialism” (22). In other words localism appears with the strong appeal to deconstruct the standardized concept of the globalize system of multi dimensional aspects. The addresses of the issues of the common voices go along with the concept of pluralism.

In the text *Into Thin Air*, a group of American trekkers were in the restaurants who were teasing a Sherpeni lady using their Pidgin language. This triggers the tension between the global and the local forces in the proposed thesis. According to the culture of the local people, people who come to their place, house or village are the guests and they treat them as the God. However this cannot be found in the culture of the global people. The local culture has the habit of staying in a joint family which can be called as the pluralism concept. They respect the guests as the sisters and brothers or so on like the family members. This doesn't mean that the global people have the disrespect to the local people and their culture however; the global people stay in the nuclear families and have the concept of individualism. They are used to live individually and in the text, the global people saw the Sherpeni lady whom they should have treated her as a sister but this is not what happens a lot of time in the text. The group of American trekkers teases the sherpeni lady. This shows the romantic nostalgia of the global people towards the local people. This issue raises the tension between the global and the local forces in the text. To take the example from the text, this can be stated:

A small graceful Sherpeni, she was in the midst of taking an order from a group of American trekkers. "we hungry", a ruddy-cheeked man announced to her in overly pidgin, miming the act of eating. "want eat po-ta-to-es. Yak bur-ger. Co-ca Co-la. You have?" "would you like to see the menu?" the shepani replies in clear sparkling English that carried a hind of a Canadian accent. "our selection is actually quite large. And I believe there is still some freshly baked apple pie available, if that interests you, for desert."

The American trekker, unable to comprehend that this brown skinned women of the hills was addressing him in perfectly enunciated King's English, continues to employ his comical Pidgin argot: "Men-U Good, good, Yes, yes, we like see men-u."(127)

Here in the text, the tension arouses when there is the interaction between the people from the global and local force. The American trekker considered as the global people's act of treating the local people i.e. the little Sherpeni lady in a romantic scrim. The tension arouses because of the differences of the culture between the global and the local people. Individualism is the culture of the global people whereas pluralism is the culture of the local people. Here the cause of the tension is due to the collision between the individualism and pluralism in the culture of global and local force respectively.

Resistance means the act of power of resisting, opposing or withstanding. It creates or capacity to resist against opposing forces. Resistance is the tool which awakens the tension between global and the local forces. Global people impose superiority in their mind and they treat locals as the inferior. Resistance is the political struggle of local people against the specific ideology. It emphasizes the need to reject global power and restore the local control. Resistance has been taken in various forms as demanded by different situations; it is sometimes associated with the ideology, sometimes with the cultural and sometimes with political. Arif Dirlik emphasizes the resistance against global people in the following lines. He states that:

I reflect on the "local" as a site of promise and predicament. My primary concern is with the local as a site of promise and the social and ideological changes globally that have dynamited a radical rethinking of the local over the last decade. I am interested especially

in the relationship between the emergence of a global capitalism and the emergence of concern with the local as the site of resistance and liberation. Consideration of this relationship is crucial; it seems to me, in distinguishing a “critical localism” from localism as an ideological articulation of capitalism in its current phase. Throughout however, I try also to remain cognizant of the local as a site of predicament. In its promise of liberation, localism may also serve to disguise oppression and particularism. (22)

Arif Dirlek here wants to show the relation between the global and the local where his concern is with the local force as the site of resistance and liberation. When there is the interaction between the global and the local forces, one cannot adopt every event of the other. This is the day that the local people cannot accept each and every thing of the global where the signs of resistance are aroused. Once there is the voice of resistance from the local people, the interaction between the global and the local forces stimulate this is the main cause that creates the tension between the global and the local forces.

We can clearly view the examples in the text where the local force is resisting with the global. Though the local people remain silent when they come to know the relationship between the unmarried couple in the single tent spending the night, the local people later in the event of the journey shows the sign of resistance or protest. Nagwag, the global trekker, who was with the Sherpas in the course of summiting Mount Everest falls sick, at the time of illness of Nagwag, the local people reveal that the illness was due to the act of spending the night with the lady in the mountains where the local forces worship the mountains and the act of spending the night together is the disrespect to the god for the local people. This is the sign of

resistance shown by the local people. When there is the sign of resistance of the local forces there is the clash between the two forces i.e. the global and the local which results the tension between them. In the text, Lopsang is a Sherpa porter who was accompanying the expedition group. He shows the dissatisfaction of the living together of the unmarried couple. This shows the tension of the culture, belief and superstition between the global and the local people. This can be depicted as:

Mount Everest is God- for me, for everybody, “Lopsang solemnly mused ten weeks after the expedition”. Just husband and wife sleep together, is good. But when (X) and (Y) sleep together, is bad luck for my team... So I tell to Scott: please Scott, you are leader, please tell to (X) not to sleep with boyfriend at Camp Two. Please. But Scott just laughs. The first day (X) and (Y) in tent, just after, Nagwag Topche is sick at camp two. So he is dead now. (147)

The local people who consider Mount Everest as god want global people to respect for God. Here the cultural belief is the key factor to provoke the tension between the global and the local force. Sleeping of X and Y together is against the culture of the local people. Lopsang tells the camp leader about the relationship and also resist with the leader not the let X and Y sleep together but Scott never listens to the local Sherpa. Scott just laughs. When the global people go against the local culture, there arouse the tension between the local and the global force which the example presented above is about.

Globalization has had far- reaching effects on our lifestyle. It has led to faster access to technology improved communication and innovation. Apart from playing an important role in bringing people of different cultures together, it has ushered a new era in the economic prosperity and has opened up vast channels of

development. However, globalization has also created some areas of concern and prominent among these is the impact that it had on the environment. Globalization has featured extensively in the debate on environmentalism and green activities highlighted its far reaching effects. Let us know about the impact of globalization on our environment.

Activists have pointed out that globalization has led to an increase in the consumption of products, which has impacted the ecological cycle. Increased consumption leads to an increase in the production of goods which in turn puts stress on the environment. Globalization has also led to an increase in the transportation of raw materials and food from one place to another. Earlier people used to consume locally grown food, but with globalization, people used to consume products that have been developed in the foreign countries. The amount of fuel that is consumed in transporting these products has led to an increase in the pollution levels in the environment. It has also led to several other environmental concerns such as noise pollution and sources of energy, such as gasoline. The gases that are emitted from the aircraft have led to depletion of the ozone layer apart from increasing the green house effect. The industrial waste that is generated as a result of production has been laden on ships and dumped in oceans. This is the negative impact of the globalization in the environment. This has killed many underwater organisms and has deposited many harmful chemicals in the ocean. The damage caused to the eco-system from the oil that spilled from one of the leaking containers of British Petroleum in 2010 is just one of the examples of the threat globalization poses to the environment.

The above mentioned examples are the major things that have the negative impacts on the environment. Besides these, there are a lot of evidences and examples

in the text that are similar to that of the above mentioned examples. The above mentioned examples are taken as the global examples caused in the environment due to the globalization. In the text we can see the effects of the globalization to the local force i.e. Nepal. To explain it further, this is to say that a lot of negative impacts are seen in the mountain of Nepal due to the act of globalization which stimulates the tension between the global and the local forces.

Pema Gyamthsha explains the impacts of globalization on “*The Impacts of Globalization on Rural Development with Particular Focus on Mountain Areas*”. He explains that due to the cause of globalization, there is the negative impact in the environment as well. His works projects the focus on the effect of the mountain which is the local force in the proposed thesis. The environment of the mountain is polluted and degraded due to the act of globalization. There are several avalanche s that come and take the life of many Sherpa climbers. This is all due to the pollution and the uncaring environment of the mountain by the trekkers or the global people who come to summit the Mount Everest. The trekkers and the climbers left the used things and plastics, tin cans, water bottles and much other garbage which takes the environment polluted and this is the main factor that arouses the tension between the global and the local forces. Pema Gyamthsha further states:

Rural areas are generally have a pristine environment as yet largely undisturbed by the local forces of environmental destruction. This is not to deny that inroads by these forces are already evident on many areas- even in the remotest corners like Mustang in Nepal, Lunang in Linzhi prefecture, the TAR and Laya in Bhutan. Once can see piles of metal cans, plastic bottles and bags broken glasses, paper packets, used batteries and all kinds of “foreign” matters. Globalization

promotes commercialization and commercialization promotes consumerism. Traditional respect for nature and natural beings has been sacrificed on the altar of the individual quest for wealth and for increased consumption of goods and services foreign to the locality. In the process, nature which belongs to everyone and no one in particular, becomes a victim of abuse. Pollutants of all sorts are eating away into the hitherto pristine environment of rural areas.

(163)

Globalization is the key factor to arouse the tension between the global and the local force. According to the above mentioned lines of Pema Gyamthsha, globalization is the key factor which leads to the commercialization. Here the text, due to the impact of globalization, Mount Everest is commercialized at the mean time commercialization leads to the consumerism. After the commercialization of Mount Everest, the consumption of the goods is increasing. This has made the environment a garbage dump. This is to say that, a lot of used materials are left in the mountains by the global people which creates the pollution and later can create the bigger natural disasters. Similar to the view of Pema Gyamthsha, Jon Krakauer also explains in the text the cause of environment pollution due to globalization. Due to the effect of globalization, it is the cause that destroys the environment which is the key factor to provoke the tension between the global and the local forces. Jon Krakauer in the text says that “I had heard many stories about how Everest had been turned into a garbage dumping the ever, increasing, and commercialization expeditions were reputed to be the primary culprits” (60). This is to say that, the main cause of pollution at Everest is due to the cause of globalization. Due to this, Everest has turned into a huge garbage dump. When the global people see Everest as

the huge garbage dump, they have negative attitude towards the local people which results out the tension between the two said forces; global and local.

Domination is the next factor to trigger the tension between the global and the local force. When the global people have a superiority complex and treat Sherpas or the local people as inferior, there is the collision between the global and the local forces. The global people in a way or other think themselves as they are advanced, civilized and modern in their way and treat the local Sherpa as the other , in-advanced, uncivilized or conservative in their culture, tradition and the way of living. When the local people are charged of these inferior qualities, the smooth relation between the global and the local culture gets dismantled. When there is a binary relation as of superior and the other as inferior, both of the groups have the cold relation between themselves which results the clash between them. This is the domination of the global people to the local which results the tension between the two said forces. In this sense, Ferguson says that “globalization has ideological overtones of historical inevitability, and if attendant myth functions as a gospel of the global market” (87). Therefore, it moved from the developed world’s concept with the remarkable ideological hearsay of historical continuity that still searches the central capital power, but it lacks to provide the sufficient benefit and utility among the local communities.

Globalization has helped to shape the human behavior and helps people guide their action. Furthermore, it also gives the individuals their identity. Moreover, the hunger of the culture brings about identity crisis in the lives of individuals as they cannot assimilate to the new culture a global culture. So the global culture seems to be global or superior and the local culture looks as if it is inferior. Thus the superiority of new culture dominates individuals as they feel inferiority of their

cultures in new culture. When someone nurtured in one culture is placed in another they face cultural dislocation and alienation and the resulting reaction may be anger, frustration, fear, curiosity, fascination, hatred or confusion. Here in the superiority of the new culture is referred as the global culture which shows the inferiority to the local culture. So domination of the global people to the local people triggers the tension between the global and the local forces.

The Sherpas are made to work hard by the western people. The Sherpas need to carry heavy loads; they need to make arrangements of luxurious place in the mountain for the global people. One of the examples from the text can be taken as Ang Dorje is seen carrying the huge loads. Though Ang Dorje has many difficulties in carrying the heavy loads, no sign of sympathy is shown to him. This shows how the local people are treated by the global people. This can be presented in the lines of Jon Krakauer as, “he was carrying a huge loads and he had nose bleeds everyday at high altitude. (105) the next example from the text can be taken as:

At 21,000 ft, dizzy from the heat, high came upon a large object wrapped in blue plastic sheeting beside the trail. It took my altitude-impaired grey matter a minute or two to comprehend that the object was a human body. Shocked and disturbed, I stared at it for several minutes. That night when I asked Rob about it he said he wasn't certain, but he thought, the victim was a Sherpa who'd died three years earlier. (106,107)

This example from the text shows that how the local people are treated. The local dead Sherpa is not other than that the helper who was accompanying the expedition group. But though he is dead, there is no arrangement of ritual for him. He was left in the mountain three years ago. This shows the extreme form of domination of the

global people to the local. These kinds of things provoke the tension between the global and the local forces.

In this regard, Donna Haraway further explains and shows the domination of the global people to the local ones. Donna Haraway in *A Manifesto for Cyborgs, Science, Technology and Socialist Feminism in the 1980s* states that:

Likewise for race, ideologies about human diversity have to be formulated in terms of frequencies of parameters, like blood groups or intelligence scores. It is irrational “to invoke concepts like primitive and civilized. For liberals and radicals, the search for integrated social systems gives way to a new practice called “experimental ethnography” in which an organic object dissipate in attention to the play of writing. At the level of ideology, we see translations of racism and colonialism into languages of development underdevelopment, rates and constraints of modernization. Any objects or persons can be reasonably thought of in terms of disassembly and reassembly. (377)

Despite the negative tension of globalization in the society, environment, economy and other factors, there are the positive aspects or the positive tensions prevailed in the text. A lot of changes and the development in different sector of the society is the main cause of globalization. Globalization has supported in the economy, environment, society and cultural of the world as well. This is to say that there are also many positive tensions or the positive aspects of globalization. The positive aspects are both to the global and local forces.

While it is generally assumed that all the innovations happens in the western world, the know-how also comes into developing countries due to globalization.

Without it, the knowledge of new inventions and medicine would remain cooped up in the countries that come up with them and no one else would benefit. The spread of knowhow can also be expanded to include economic and political knowledge, which too has spread far and wide. The most obvious examples of the spread of knowledge is that the western world today is waking up to the benefits of traditional practices of Ayurveda and Yoga whereas the western antibiotics are flooding the Indian markets and improving the quality of life of the people.

Not all good practices were born in one civilization. The world that we live in today is the result of several cultures coming together. People of one culture, if receptive, tend to see the flows in their culture and pick up values that are more correct or in tune with the times. Societies have become larger as they have welcomed people of other civilization and backgrounds and created a whole new culture of their own. Cooking styles, languages and customs have spread all due to the impact of globalization. The same can be said about the movies, musical styles, and other art forms. They too have moved from one country to another leaving an impression on a culture which has adopted them.

One of the most powerful effects of globalization is the spread of education. Today, we can move in search of the best educational facilities in the world without any hindrance. If one is interested, one can even get a specialization in subjects not indigenous to his country and then spread that knowledge to one's country. Knowing the above mentioned advantages of globalization, we can conclude that it definitely has brought the whole world a lot closer in terms of economic co-operation and trade.

Pema Gyamthsha further mentions the benefit of globalization which is the positive aspect with concerning the developing countries like Bhutan. He further states that:

For developing countries, like Bhutan for example, the government has come to recognize that globalization is inevitable and irreversible, and the benefit of economic integration will increasingly be viewed rather as an economic and political necessity than a matter of choice. However, these countries are faced with enormous challenges to meet the cost of conforming to the requirements of a globalized economy.

(161)

Globalization plays a great role for economic development especially in poor countries like that of Nepal, Bhutan and other developing countries. Nepal has earned a huge amount of money from the climbers and the local forces or the Sherpas of the high land of the Himalayas have earned the huge amount of money from the job of the porter, cook and pathfinder for the different expedition groups which were run by the global forces. This is to say that there is the mutual benefit to the global and the local forces due to the act of globalization which has created great ups and downs in the economy of the country as well. Nepal has earned a huge amount of money from the climbers and the expedition groups. Here Nepal and the Sherpas are considered as the local forces. This is to say that, there is the positive impact of globalization to the local forces which is the earning of the local Sherpas and the earning of the country as well. The example of earning of the Sherpas in the text can be listed as:

Despite the hazard there is the stiff competition among Sherpas for the twelve to eighteen staff position on the typical Everest

Expedition. The most sought- after jobs are the half dozen opening for skilled climbing Sherpas, who can expect to earn \$ 1400 to \$ 2500 for two months of hazardous work attractive pay in a nation mired in grinding poverty and with an annual per capita income of around \$ 160. (45)

From the above mentioned example we can infer that there is a benefit to the local force due the act of globalization. Similarly, there is clearly mentioned in the text that there are several organizations in the Himalayan region that are funded by the global people or the global organization. This helps the people of the remote high land of the Himalayas to uplift the life and learn some new things and make aware or the different ideas. The donations programs to the hospitals, schools, children and the other sector programs give the positive impact to the respective groups which are only because of the cause of the globalization.

The examples from the text can be taken as, the Sherpas who are living in the high land of Himalayas are called as the mountain people and their main occupation was agriculture. The land of the high Himalayas near the mountain is not suitable for the occupation of the agriculture like that of the plain land of Terai and Hills. But today due to the act of globalization, the occupation of the people in the mountains is considered as the local forces in the proposed thesis have got a different role. They changed their occupation from agriculture to that of a porter, helper and the rope fixers. There are a lot of hotels and restaurants opened in the high land of the Himalayas which is the main earning to the local people. Here the local force earns the money and at the same time provide the facility to the global people. This can be seen as the mutual benefit of the mutual relationship between the global and the local forces which is all because of the act of globalization.

The most important achievements are contributed by the economic changes that come along with the technological progress; keep the record of the occurrences of the progressive social transformations. The economic transformation continues the relation with the economic production and distribution and organizes the exchange of the commodities reflects the obvious aspect of the great contemporary transformations. The markets have expanded the horizon throughout the world that ties the new linkages among the national and the international economics. It circulates the economic boundaries that are interrelated across globe. Manfred B. Steger mentions that “globalization refers to the intensification and stretching of economic interrelations across globe” (37). In this way he sums up to the economics dimensions of globalization talks about the economic interrelation that connects the global space.

Thus, this is to say that, there are positive cum negative impacts of globalization in the society, environment, people, economy and other aspects of the society. These positive cum negative impacts of the globalization are the main cause that trigger the tension between the global and the local forces in the proposed thesis Tension between global and local forces in Jon Krakauer’s *Into Thin Air* which are traced with the examples from the text in the proposed thesis.

### **III. Study of Cultural Tensions in Jon Krakauer's *Into Thin Air*: A Conclusion**

This thesis, "Global and Local: A Study of Cultural Tensions in Jon Krakauer's *Into Thin Air*", a personal account of the Everest disaster, depicts the tension between the global and the local forces where the characters are heavily distorted, disturbed, dismantled, torned and trapped because of the trouble, tension or the rift between the intermingling of the two opposite forces; global and local. Mountaineers and climbers from the different parts of the world who come to summit Mount Everest have been taken as the global forces and the local people of the Himalayas of the Everest Region or the Sherpa as the helping hand for the climbers have been taken as the local forces. The text, *Into Thin Air* is a travelogue which depicts the contemporary Everest disaster of 1996 where many climbers from the globe as well as the local Sherpas and climbers who are presented as the helping hand for the climber, lost their lives. The thesis raises the issues of globalization to show the tension between the two forces where the positive as well as negative aspects of globalization are equally counted as the tension using the Theory of Globalization by Rob Wilson and Wimal Dissanayake and other critics and theories of the period.

Krakauer's *Into Thin Air*, describing the journey to Everest shows many images to arouse the cultural tension between the global and the local forces through the characters of the global as well as the local. When People travel from one place to another, there is the intermingling of the culture, tradition, way of life, economy and effect many other aspects of the society and environment. These are the factors to arouse the tension between the global and the local forces. The global as well as the local characters in the text are presented to analyze the text through the lens of globalization to hollow out the tension between them. Along with the characters, the

stereotypical images prevailed in the text are the strong evidence to show the tension between the global and the local forces which comes as the finding of the thesis. Resistance and adaptation by the respective forces is shown throughout the research to present the tension between the global and the local forces.

Thus, the argument, Cultural Tension between the global and local forces based on Jon Krakauer's *Into Thin Air, a personal account of the Everest disaster*, depicts the cultural dithering between the two said forces where the culture, tradition, way of life, economy, environment and society are the major aspects in which the global as well as the local forces shows the resistance and adaptation to create their own identity. The resistance and the adaptation is due to the factor of the globalization which is the main cause to arouse the tension between the global and the local forces.

## Works Cited

- Blackburn, Simon. *The Oxford Dictionary of Philosophy*. Oxford: Oxford University Press, 2008.
- D, Harvey. *The Condition of Postmodernity: An Enquiry into the Conditions of Cultural Change*. Oxford: Blackwell, 1989.
- Dirlek, Arif. "The Global in Local." *Globalization*. Eds. Bill, Ashcroft, Gareth Griffiths, Helen Tiffin. USA: Duke University Press, 1996. 21-45.
- Gyamtsho, Peema. "The impact of Globalization on Rural Development with a Particular Focus on Mountain Area." *Sustainable Rural Development in Mountain Regions with a Focus on Agriculture in the Tibet Autonomous Region*. Germany: InWEm gmbH, 2005. 155- 171.
- Haraway, Donna J. "A manifesto for Cyborgs: Science, Technology, and Socialist Feminism in the 1980s." *Identities: Race, Class, Gender, and Nationality*. Eds. Linda Martin Alcoff and Eduardo Mendieta. United Kingdom: Blackwell Publishing, 2003. 367-391.
- Heidegger, Martin. "The Thing." *Poetry. Language, Thought*. New York: Harper and Row Press, 1971.
- Krakauer, Jon. *Into Thin Air: A personal account of Mount Everest Disaster*. New Delhi: Random House LLC, 1997.
- Mato, Daniel. "On the Making of Transnational Identities in the Ages of Globalization: The US Latina/O- "Latin" American Case." *Identities: Race, Class, Gender, and Nationality*, Eds. Linda Martin Alcoff and Eduardo Mendieta. United Kingdom: Blackwell, 2003. 281-294.
- Mc Girk, Tim. "Himalayan Egos Diminish Everest's Majesty." *Sydney Morning Herald*, Friday May 17, 1996. 12.

- Ortner, Sherry B. *Life and Death on Mt. Everest: Sherpa and the Himalayan Mountaineering*. New Delhi: Oxford University Press, 2000.
- Pitserse, Jan Nederveen. "Globalization as Hybridization." *In Global Modernities*. Eds. Mike Featherson, Scott Lash and Roland Robertson. London: Sage Publication, 1995. 45-68.
- Roberto Michael A, and Gina M. Carrioggia. "Mount Everest-1996." *Harvard Business Review*. January 6, 2003. 1-22
- Steger, Manfred B. "Globalization: a contested Concept." *Globalization: A Short Introduction*. Oxford: Oxford University Press, 2003. 15-40.
- - -. "The Cultural Dimension of Globalization." *Globalization: A short Introduction*. Oxford: Oxford University Press, 2003. 69-91.
- Wilson, Rob and Wimal Dissanayake. "Introduction: Tracking the Global/Local." *Global/ Local*. Durham and London: Duke University Press, 1996.