

**TRANSFER OF GLOBAL CULTURE THROUGH NEPALI  
LANGUAGE: A CASE OF DIASPORIC WRITING**

**A Thesis Submitted to the Department of English Education  
In partial Fulfillment for the Masters of Education English**

**Submitted by  
Bhim Prasad Gautam**

**Faculty of Education,  
Tribhuvan University Kirtipur,  
Kathmandu, Nepal**

**2015**

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## **DECLARATION**

I hereby declare, that to the best of my knowledge, this thesis is original; no part of it was earlier submitted for the candidature of research degree to any university.

Date: April 6, 2015

.....

**Bhim Prasad Gautam**

## RECOMMENDATION FOR ACCEPTANCE

This is to certify that **Bhim Prasad Gautam** has presented the thesis entitled “**Transfer of Global Culture through Nepali Language: A Case of Diasporic Writing**” under my guidance and supervision.

I recommend the thesis for approval and acceptance.

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## RECOMMENDATION FOR EVALUATION

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## **DEDICATION**

*Dedicated to*

*My Respected Parents, Teachers and*

*All my well Wishers*

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**Bhim Prasad Gautam**



## ABSTRACT

This research work entitled **Transfer of Global Culture through Nepali Language: A Case of Diasporic Writing** has been carried out to identify the main field of transfer of global cultural concepts in the language of Nepali diasporic writing *Kyasal Rakaki Apsara*. I used non-random quota sampling procedures to select 100 global cultural concepts of the book *Kyasal Rakaki Apsara*. Observation and questionnaire were the main tools of data collection and the data obtained was analyzed descriptively and interpreted using simple statistical tools. The study showed that many of the global cultural concepts of Nepali diasporic writing *Kyasal Rakaki Apsara* like sleeping bag, dinner, lunch, apartment, shopping complex, seatbelt, birthday, Christmas, valentine's day, band group, remix are most familiar and familiar to the Nepali ELT academic people and easily transferable in the culture of Nepali language and literature. Likewise, there are some global cultural concepts like Banff, Falkland, Lake Dillon, Coastal guard, Taco bell, Tailgating which are unfamiliar and least familiar to the Nepali ELT academic people and cannot be easily transferred in the culture of Nepali language and literature. Among the 10 selected working fields of global cultural concepts, 2 fields: i) related to home ii) related to religion and culture are identified as the main fields of transfer of global cultural concepts in the language of Nepali diasporic writing *Kyasal Rakaki Apsara*. More than 80% global cultural concepts of those fields like sitting room, living room, Christmas, birthday, valentine's day etc. are most familiar and familiar to the Nepali ELT academic people and easily transferable in the culture of Nepali language and literature.

This thesis is divided into five chapters. Every chapter consists of different headings and sub-headings. Chapter one introduces general background, statement of the problem, objectives of the study, research questions, significance of the study, delimitations of the study and operational definitions of the key terms. Chapter two consists of review of related literature and conceptual framework of the research. Chapter three deals with methodology adopted to carry out the research. It consists of data, sampling procedures,

tools, process of data collection. Chapter four consists of results and discussion of the data. Chapter five consists of the summary, conclusion and implications of the study. The final part of the study consists of references and appendices.

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## LIST OF ABBREVIATIONS AND SYMBOLS

ELT	English Language Teaching
NRN	Non Residential Nepali
i.e.	That is
no.	Number
etc.	Etcetera
Dr.	Doctor
CPU	Cambridge University Press
OPU	Oxford University Press
INLS	International Nepalese Literary Society
CT	Culture Teaching
Prof.	Professor
T.U.	Tribhuvan University
p. / pp.	Page / Pages
ed.	edition
M.Ed.	Masters in Education
M.A.	Masters in Arts
Mr.	Mister
Ms.	Miss
Mt.	Mount Everest
USA	United States of America

%	Percentage
+2 Level	Level of Higher Secondary Education

## **CHAPTER I**

### **INTRODUCTION**

The present study entitled ‘Transfer of global culture through Nepali language: a case of Diasporic writing depicts how a culture is transferred through the language because of diasporic writing. The introduction part of the study consists of general background, statement of the problem, objective of the study, research questions, significance of the study and operational definitions of the key terms.

#### **1.1 General Background**

Learning language automatically motivates and compels to learn the culture. Widdowson (1984 cited in Bhatta 2013, p. 15) has defined “Language is a system of arbitrary vocal system which permits all people in a given culture or others who have learned the system of that system to communicate or interact.” Similarly, according to Marcus (2001 p.315) “Culture is marking out the space of systematic reflection about the process by which people through custom, language and history create themselves.” When we analyze these definitions of language and culture, it is clear that language and culture are intertwined and transferring phenomena and it is impossible for one to teach language without teaching culture.

America, Canada, Australia etc. are the native and origin countries of the English language. Because of linguistic imperialism many languages are affected by the English language and English is used as a global language. One of those affected language is Nepali and many English words and phrases are borrowed into Nepali language. Due to the borrowing of the English words and phrases there is also the transferring of English

culture. To adjust in the postmodern world and to learn the global language it is essential to be familiar with global cultural concepts. For example, celebration of birthday, marriage anniversary, honeymoons and concepts of living room, launch, dinner and mountain resort which are transferring all over the world. One of the ways of transferring global culture into Nepali culture is the language of Nepali diasporic writing. Defining diasporas Timalina (2013, p.1) says “people migrated from one country to other and settled in a distinct community are called diasporans; and a society made up of them is diaspora.” An NRN record has shown that Nepali people are distributed over more than 62 countries of the world. Some of the western countries are America, Canada, Australia, Britain. Many Nepali people are permanently settled in those countries for their different purposes. Physically they are in different countries but mentally and emotionally they are in their own motherland that is Nepal, it means they always remember each and every historical, cultural, religious events of their Nepalese life; this is called sense of exile and nostalgic feelings. They want to express such types of feelings and experiences in their literary creation and writing that is called Nepali diasporic writing or literature. To adjust in the in new society they bound to live postmodern or hybrid life which is full of mixed culture and religion and that encompasses different areas of literature. Because of sense of belongingness Nepali Diasporas are interested to express their emotions, thoughts, experiences into Nepali language and literature. They describe the events and experiences, their new cultures and rituals in their writing to share some ideas about those cultures to their Nepali people and to show newness in their writing. When we (Nepali people) study and analyze different Nepali diasporic writings, we get some ideas to be familiar with the different global cultural concepts. Therefore the language of Nepali diasporic writing is a way to transfer the global culture into Nepal. Finding and analyzing those transferring global cultural concepts is the matter of interest of this study.

Language teaching and study of diaspora both are the branches of applied linguistics. And teaching literature is an inherent component of language teaching. Literature is the explanation and description of cultures, customs and rituals of any society in a systematic

language. Therefore, language and culture are interrelated phenomena of teaching. About the relationship between language and culture, Leveridge (2009, p.2) has written “the relationship between language and culture is deeply rooted. Language is used to maintain and convey culture and cultural ties. Different ideas stem from differing language use within one’s culture and the whole intertwining of these relationships start at one’s birth.” To be proficient in any language we have the knowledge of the culture of the native speaker of that language therefore concepts and ideas of the English culture are necessary for English language teaching and learning in the context of Nepal.

To know the Nepali diasporic feelings, emotions, expressions, experiences, cultures, rituals and religions it is necessary to study and analyze the language and literature of Nepali diasporic writings which are sources of English language and culture. Having some concepts, ideas and knowledge about English culture is the building blocks for English language teaching and learning and the study and analysis of Nepali diasporic writing is an opportunity and contribution for that ELT. Therefore the present study is helpful and important for ELT in Nepal.

## **1.2 Statements of the Problem**

Sense of globalization and modernization has some benefits and some drawbacks too. One of the drawbacks is creating linguistic and cultural imperialism of the English language and western culture. Many of the eastern third world countries are losing their own cultures, customs, rituals and religious ceremonies and getting interest to celebrate western cultures like celebration of birthday, marriage anniversary and honeymoon. One of those countries is Nepal. Nowadays most of Nepali people are strongly interested to learn the English language and to follow western or English cultures, customs, religions and rituals. But they are not very serious to think about the Nepali language and cultures. This is all because of transferring of global culture into Nepal. One of the ways of transferring global culture is the Nepali diasporic writing or literature because Diasporas are sharing their cultural concepts and experiences of the new cultures in their writings and we are getting the ideas of those cultures when we study that writing. Many of the

researchers have conducted lots of researches and have written many articles, books and critical analysis about Nepali diasporic writing but there is not any works about the transfer of global cultures through Nepali language in a case of diasporic writing although it is the burning issue and concerning thing for the study. Therefore I have selected this topic to find out and analyze the transferring global cultural concepts through Nepali language and have chosen a Nepali diasporic writing '*Kyasal Rakaki Apsara*' written by Sundar Joshi.

### **1.3 Objectives of the Study**

Following will be the objectives of the study:

1. To identify 100 global cultural concepts in the language of a Nepali diasporic writing '*Kyasal Rakaki Apsara*'.
2. To categorize those cultural concepts on the basis of the field.
3. To identify the main field of transfer of global cultural concepts in the language of Nepali diasporic writing '*Kyasal Rakaki Apsara*.'
4. To suggest some pedagogical implications.

### **1.4 Research Questions**

The study is carried out to address the answer of following questions:

1. What are the global cultural concepts found in *Kyasal Rakaki Apsara*
2. What can be the selected fields of transfer of global cultural concepts in the language of Nepali diasporic writing *Kyasal Rakaki Apsara*?
3. What is the main field of transfer of global cultural concepts in the language of *Kyasal Rakaki Apsara*?

### **1.5 Significance of the Study**

The aim of present study is to find out the transferring global cultural concepts through Nepali language. The findings and conclusion will be significant for linguists, for teachers and students of Nepali and English literature, for researchers of culture and Nepali diasporas.

The linguists who are studying Nepali and English language can get some ideas about the relationship between language and culture and the role of the diasporic writing to transfer cultural concepts from one language to another language. The teachers and students will get chance to study about the global cultural concepts through Nepali language which is the building block for English language teaching and learning in the context of Nepal. The researcher can get the data of transferring global cultural concepts in Nepal. All Nepalese diasporas will know their role to transfer the global culture into Nepali, and that role is important for developing the sense of globalization and brotherhood, the concept of multiculturalism and transnationalism in this modern world.

## **1.6 Delimitations of the Study**

The study will have the following limitations:

1. The study will be based on a Nepali diasporic writing that is '*Kyasal Rakaki Apsara*'
2. Only 100 global cultural concepts will be selected for sample.
3. Non- random sampling will be used as a data collection procedure.
4. Observation and lexical devices will be used as tools for data collection.
5. The findings of the study may not be generalizable in all the contexts and all the time.

## 1.7 Operational Definitions of the Key Terms

**Diaspora:** The society made of people migrated from one country to other for permanent settlement. In this research the term mainly denotes the society of the people who are living in America remembering their homeland (Nepal).

**Diasporic writing:** The literary creations or creative writings namely poetry, drama, fiction and non-fiction composed by those migrated people.

**Identity:** The characteristics, feelings or beliefs that distinguish people from others.

**Sense of Globalization:** The fact different cultures and economic systems around the world are becoming connected and similar to each other because of influence of large multinational companies and of improved communication.

**Multicultural society:** A community of people including of several different races, religions, languages and traditions.

**Exile:** A person who chooses, or is forced to live away from his or her own country.

**Expatriation:** The process of abandoning one's native land or of being exiled.

**Deterritorialization:** The severance (act of ending the connection or relationship) of social, political, or cultural practices from their native places and populations.

**Ethnic:** Relating to a group of people sharing common origin, culture, or language.

## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK**

This chapter consists of review of related literature and related empirical literature, implication of the review for the study and conceptual framework.

#### **2.1 Review of Theoretical Literature**

Review of theoretical literature provides an insight to the researcher related to a number of aspects that have a direct or indirect bearing on the research topic. It serves as basis for developing a theoretical framework which helps to investigate the problem that a researcher wishes to.

##### **2.1.1 General concept of culture**

According to Oxford Advanced Learner's Dictionary (2010), the term 'culture' is derived from the Latin word 'Cultura' a noun which directly relates the process of growing crops that is cultivation. Culture is the fabric of meaning in terms of which human beings interpret their experiences and guide their actions. People and culture are inseparable and considered being the two sides of the same coin. One does not exist without the other. Humans are social beings processing culture, which determines the way of life including general behavior of an individual. Culture resides in a group of human beings called society.

Therefore, what human beings do following the prescribed norms of the society is their culture. According to Husain (1978 p.3) "culture is a sense of ultimate values possessed by a particular society as expressed in its collective institution by its individual members in their disposition, feelings, attitudes and manners as well as in significant forms, which

they give to material objects.” Mentioned definition gives a comprehensive concept including all shades of meaning in which the word ‘culture’ is used.

Likely, Cambridge Encyclopedia (p. 309, cited in Dulal, 2011, p.1) defines culture as:

The way of life of group of people consisting of learned patterns of behaviors and that passed on from one generation to the next. This notion included the groups, beliefs, values, language, political organization and economic activities, as well as its equipment, techniques and, art forms

Similarly some of the scholars have defined culture as follows:

1. Culture is the minister of sweetness and light essential to the perfect character.

(Leous 1969, cited in Basnet 2005)

2. Cultural studies seeks to listen to the marginal voices and perspectives they bring to the debates about power, authority and meaning

(Cambell etal. 1997 p.15)

3. Historical condition affects the concept of culture that is an all inclusive entity, a whole way of life regarding material, intellectual and spiritual. Further the general human culture emerges in specific societies where it is shaped by local and temporary system.

(Sardar etal 1998 p. 29).

After analyzing the above definitions, culture varies from population to population and from society to society according to their distinct history, religion, politics, art, magic etc. The social relationships and actions determine the social structures and culture is the outcome of it which is reflected in the literature.

In this postmodern era, the sense of globalization, migration and technological advancement are questioning about the role of culture within all aspects of human existence. The global issue of culture encompasses many diverse matters of interest which included: cultural identity, cultural integration, acculturation and assimilation. These all concepts and ideologies effect in the education system, value system, socioeconomic and political system of a multiethnic and multi-religious country like Nepal.

### **2.1.2 Relationship between Language and Culture**

The language and culture are not fundamentally inseparable. Without culture, language cannot exist. Language and culture are interconnected that it is difficult to define the parameters of language and culture, and whether language impacts culture or vice versa. According to Zou, (1994 as cited in Dulal 2011 p.10) 'It is generally agreed among trained scholars, though, that culture is a broader umbrella concept, and language is a part of culture.'

It is commonly accepted that language is a part of culture, and that it plays a very important role in it. Some social scientists consider that without language, culture would not be possible. Language simultaneously reflects culture, and is influenced and shaped by it. In the broadest sense, it is also symbolic representation of people, since it comprises their historical and cultural backgrounds, as well as their approach to life and their ways of living and thinking. In the words of Brown (1994, p.165), "a language is a part of a culture and a culture is a part of language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture."

That's why the relationship between language and culture is deeply rooted. Different ideas stem from differing language use within one's culture and the whole intertwining of these relationships start at one's birth.

When an infant is born, it is not unlike any other infant born, in fact, quite similar. It is not until the child is exposed to their surroundings that they become individuals in and of their cultural group. This idea, which describes all people as similar at birth, has been around for thousands of years and was discussed by Confucius as recorded in the book by his followers. From birth, the child's life, opinions, and language are shaped by what it comes in contact with.

Brooks (1986) argues "physically and mentally everyone is the same, while the interactions between persons or groups vary widely from place to place." In his definitions Brook means patterns which emerge from these group behaviors and interactions will be approved of, or disapproved of. Behaviors which are acceptable will vary from location to location thus forming the basis of different cultures. It is from these differences that one's view of the world is formed.

Hantrais (1989) puts forth the idea that "culture is the beliefs and practices governing the life of a society for which a particular language is the vehicle of expression." Therefore, everyone's views are dependent on the culture which has influenced them, as well as being described using the language which has been shaped by that culture. The understanding of a culture and its people can be enhanced by the knowledge of their language. This brings us to an interesting point brought up by Emmitt and Pollock (1997), who argue that even though people are brought up under similar behavioral backgrounds or cultural situations but however speak different languages, their world view may be very different. As Sapir-Whorf argues, different thoughts are brought about by the use of different forms of language. One is limited by the language used to express one's ideas. Different languages will create different limitations, therefore a people who share a culture but speak different languages, will have different world views. Still,

language is rooted in culture and culture is reflected and passed on by language from one generation to the next (Emmitt & Pollock 1997).

From this, one can see that learning a new language involves the learning of a new culture (Allwright & Bailey 1991). Consequently, teachers of a language are also teachers of culture (Byram 1989).

### **2.1.3 Concept of Diaspora**

The term 'Diaspora' is the combination of two Greek words 'dia' and 'speirein' where 'dia' means 'about' or 'cross' and 'speirein' means 'to scatter'. So etymologically the word Diaspora refers to the movement population from its original homeland which is closely related with the meaning of the word migration.

Cohen (2008, p.1) has mentioned the four phases of diaspora studies. They are:

1. The prototypical diaspora: This is the period of 1960s and 1970s. In this phase the diaspora study was mainly confined of the study of the Jewish experience.
2. Extended concept of diaspora: This is the period of 1980s. William Safran had written an article entitled 'Diaspora in Modern society' in a Journal. He notably argued diaspora was deployed as 'a metaphoric designation' to describe different categories of people – 'expatriates, expellees, political refugees, alien residents, immigrants and ethnic and racial minorities tour court'.
3. Social constructionist critiques of diaspora: This is the phase from mid 1990s. In this phase social constructionists started new ways to study diaspora and they influenced by postmodernist readings. And, they took

‘homeland’ and ‘ethnic /religious community’ are two building blocks for delimiting and demarcating the diasporic idea.

4. The consolidation phase: This phase began by the turn of the 19<sup>th</sup> century. In this phase social constructionist critiques of diaspora study were partially accommodated but that was much analytical and descriptive. In the modern era, complexity and deterritorialization of identities are valid phenomena for the diaspora study. And, ideas of home and the stringer inflection of homeland are the powerful elements to create diasporic discourse.

Mentioned phases present historical patterns and the present status of diaspora study.

According to Bhattarai (2012 p.64) ‘the word Diaspora has been re-used to give a new meaning unlike to expelled, expatriate, imprisoned, or banished population of the past since Exodus. The word derived from Greek Deispere, which meant expelled or dispersed, not necessary human; it could be even seeds or something else.’ He further says, from the second half of the twentieth century, this concept became a board subject of study and as an academic discipline this has been developed into Diaspora Studies. This is an emerging and independent discipline in the twenty first century. Its meaning has been extended and refers to a community that has left its homeland and migrated to or settled in a host land. The difference between a homeland and host land characterize this life and all kinds of studies related to ‘diaspora’. Earlier the concept has negative connotation, but in present starting from 1990s, which is also known as third stage of diaspora studies, the term imparts highly positive meanings. Going abroad is natural; it is equated with ‘brain gain’.

The movement and settlement of people from one place to another place is not only interesting and entertaining phenomenon but that can be a compulsion. About

this, Achroft, Giffoth and Tiffin Helen (2003 p. 68-69) argue, “Diaspora, the voluntary or forcible movement of people from their homelands into new regions, is a central historical fact of colonization. Colonization itself was radically diasporic movement, involving the temporary or permanent dispersion and settlements of millions of Europeans over the entire world.” Similarly, in the words of Sunil (2011 p.57) ‘Diaspora can be used to describe a process of migration and dispersal, and also the condition of living in diaspora that is to say a form of consciousness that arises from the experience of migration and exile.’ In his view Amrith focuses on the word migration to define diaspora. Therefore, the history and nature of migration becomes the main subject of diaspora study.

Ashcroft, et al. (2003 p. 427) 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)

Mentioned definition means, diaspora doesn't concern single and static culture, but more and dynamic characteristic nature of the culture.

Clifford (1994 p.154) 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 where ever one has settled differently it is also about feeling of global”

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.

#### **2.1.4 Characteristics of Diaspora**

Based upon the meaning, definitions, history and phases of diaspora many scholars have their own perceptions about the features of diaspora. Some of them are mentioned as follows:

William Safran(1991 as cited in Mauni,2013p.1) has listed six characteristics of contemporary diaspora which are:

1. Dispersal from an original centre to at least two peripheral places.
2. Maintenance of a memory, vision or myth about their original homeland.
3. Belief that they cannot be fully accepted by their host country.
4. Longing to return to the ancestral home when the time is right.
5. Commitment to the maintenance and or restoration of the homeland and
6. Development/construction of a consciousness and solidarity as a group defined largely around the continued relationship with the homeland.

Similarly, Cohen (2008 p.17) has presented following points as the common features of diaspora:

1. Dispersal from an original homeland, often traumatically, to two or more foreign regions;
2. Alternatively or traditionally, the expansion from homeland in search of work, in pursuit of trade or to further colonial ambitions;

3. A collective memory and myth about the homeland, including its location, history, suffering and achievements;
4. An idealization of the real and imagined ancestral home and the collective commitment to its maintenance, restoration, safety and prosperity, even to its creation.
5. The frequent development of a return movement to the homeland that gains collective approbation even if many in group or satisfied with only a vicarious relationship or intermittent visits to the homeland;
6. A strong ethnic group consciousness sustained over a long time and based on a sense of distinctiveness, a common history, the transmission of a common cultural and religious heritage and the belief in a common fate;
7. A troubled relationship with host societies, suggesting a lack of acceptance or the possibility that another calamity might befall the group;
8. A sense of empathy and co-responsibility with co-ethnic members in other countries of settlement even where home has become more vestigial; and
9. The possibility of a distinctive creation, enriching life in host countries with a tolerance for pluralism.

After the analysis of mentioned features or characteristics, diaspora is the condition of dilemma in which peoples' actual identity gets slightly changed in course of scattering from place to place and time to time. Language, culture, memory and religion are main controversial aspects of diaspora. So the diasporic experience is defined not by purity to essence but by the recognition of heterogeneity and diversity. With the change of time and place, people get different kinds of experience. They bear different kinds of

identities. The diasporic consciousness presuppose the predominance of such feeling as an alienation with the origin homelands and the adopted country, identity crisis, remember myths related to the homeland protest against discrimination of all sorts in new land.

### **2.1.5 Types of Diaspora**

About the types of diaspora many scholars present their own views differently. Some of them are as follows:

Cohen (2008, p.15) has presented the following table about the ideal types of diaspora with their examples and notes.

<i>Main types of Diaspora</i>	<i>Main examples mentioned in his book</i>	<i>Also mentioned and notes</i>
VICTIM	Jews, Africans, Armenians	Also discussed: Irish and Palestinians. Many contemporary refugee groups are incipient victim diasporas but time has to pass to see whether they return to their homelands, assimilate in their host lands, creolized or mobilize as a diaspora.
LABOUR	Indentured Indians	Also discussed: Chinese and Japanese; Turks; Italians; North Africans. Many others could be included. Another synonymous expression is 'proletarian diaspora'
IMPERIAL	British	Also discussed: Russians; colonial powers other than Britain. Other synonymous expressions are 'setter' or 'colonial' diasporas.
TRADE	Lebanese, Chinese	Also discussed: Venetians, business and professional Indians, Chinese, Japanese. Note also the auxiliary elements discussed in Chapter 5.
DETERRITORIAL ZED	Caribbean peoples, Sindh, Parsis	Also discussed: Roma, Muslims and other religious diasporas. The expressions 'hybrid', 'cultural' and 'post colonial' also are linked to the idea of deterritorialization without being synonymous.

By using a qualifying adjective - victim, labor, imperial, trade and deterritorialized – he has evolved a simple means of typologizing and classifying various diasporas, not by ignoring what they share in common, but by highlighting their most important characteristics.

Similarly Maria (2013pp.7-9) has designed the following tables about the four types of Diaspora

**Table 1. Four types of Diaspora political mobilization**

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Claims
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Strength	Moderate	Radical
Strong	TYPE 1: US 1989-1998; US 1999-2004; US 2004-2008	TYPE 3: US 1998-1999
Weak	TYPE 2: UK 1989-1998; UK 1999-2004; UK 2004-2008	TYPE 4: UK 1998-1999

**Table 2. Conjunctural explanations for the four types of Diaspora**

Characteristics	Type 1	Type 2	Type 3	Type 4
	Strong	Weak	Strong	Weak
	Moderation	Moderation	Radicalism	Radicalism
Level of Violence in the Homeland	Low	Low	High	High
Linkages of the Main Secessionist Elites with the Diaspora	Strong	Weak	Strong	Weak

The mentioned tables explore the conditions and casual pathways through which conflict generated diasporas become moderate or radical actors when linked to homelands experiencing limited sovereignty. Situated at the nexus of scholarship on diasporas and conflict, ethnic lobbying in foreign policy and transnationalism the scholar develops four types of diaspora political mobilization – radical (strong weak) and moderate (strong weak) - and unpacks the casual pathways that leads to these four types in different political contexts. He argues that dynamics in the original homeland drive the overall trend towards radicalism or moderation of diaspora mobilization in the host land: high levels of violence are associated with radicalism and low levels with moderation. Nevertheless, how diaspora mobilization takes place in the result of conjuncture of the levels of violence with another variable, the linkages of the main secessionist elites with the diaspora. The tables use observation from eight cases of Albanian Diaspora mobilization in the US and the UK from 1989 until the proclamation of Kosovo’s independence in 2008.

### **2.1.6 Meaning and Importance of Diasporic Writing/literature**

Diaspora theory is an account of a physical and psychological journey of an individual or group. A diasporic writer is a visitor of his/her own country and writes about the sense of belonging. What leads him to be a writer is the going away from his family and land. According to Agrawal (2014), there are a few basic differences between Travel writing and diaspora. ‘A travelogue is different in this way because it is an outlook journey, a

memoir. On the other hand writing a novel with diaspora theme is a reflection of inner journey.’ Diaspora is a travel in mind. It is a time travel. It is all about change, going back to the place and observes the change in the process of evolution, perhaps development or decay. Agrawal D. further writes, “Journey and displacement are unifying motif in diaspora writings and travelogue both, but differently treated in thought and experience.”

When an individual or group of people start producing literary production about people or language they may have disinherited but writing in another language that is defined as diasporic literature. Diasporic literature could be examined using several key features. First it is based on the idea of a homeland; a place from where the displacement occurs. Secondly, diasporic literature provides narratives of harsh journeys undertaken for various reasons. Thirdly, diaspora provides accounts of another ‘sense of place’ away from homeland. Fourthly, one could read ‘homeland made’ protagonists behave in far of land either adopting or rejecting new cultural codes of their new ‘sense of place’.

Therefore when reading diasporic literature we can learn why and how some people choose to migrate to another country either voluntarily or due to other reasons, and how they get used to living perhaps, ‘peacefully’ elsewhere, but losing home and homeland. Diasporic literature may also present and delve with concepts such as nostalgia, memory and even lamentation of losing one’s native language, homeland and friends and so on.

To quote Mishra (2007, p.18), ‘Diasporic literature is a path of finding work on this new emerging discipline. It is not only a major study of the literature and other cultural texts of the Indian diaspora, but also an important contribution to diasporic theory in general.’ So that diasporic writings are to some extent about the business of finding new angles to enter to another reality, the distance, geographical and cultural enables new structures of feeling.

About the importance of the diaspora study Cohen (2008 p.17), mentions:

“The new themes in diaspora studies include looking at their changing role in international politics (particularly in the wake of 9/11) and seeing them as a means of facilitating the development of their home areas. Regrettably, I have insufficient space to cover literature, the visual and performing arts and some other areas of the humanities on which diaspora studies have made a dramatic impact in recent years.”

The literature is based upon the language, culture, lifestyle, religions and cultures of any society. Diasporic writing is also a literary genre of postmodernism which reflects the realities of the diasporic society. So to get the knowledge about international migration and geography, history and lifestyle of mixed society it is essential to study the diasporic writing. Some common importance of diasporic writing is listed as follows:

1. Diasporic writing is helpful to foreground the cultural practices of both forcefully exiled and voluntarily migrant peoples.
2. Diasporic writing provides us the renewed awareness of different philosophy like post colonialism, multiculturalism transnationalism and other modern inventions.
3. Diasporic writing is important for better reading and animating the cultural politics of specific racialized collectivities of the modern west.
4. Diasporic writing provides alternatives not only to nation states but also to understand the globalization and to homogenize the differences of world.

Diasporic writing provides us the knowledge of western cultures, traditions, customs, religions, technological developments etc that is an essential part of English learning and teaching in the context of Nepal. Senses of globalization, transnationalism,

multiculturalism are the main features of diasporic writing so that the study of this discipline is an opportunity to know the world differently.

### **2.1.7 Diasporic Feelings and Experiences in Some of the Writing**

Diasporic writings basically focus on issues of migrants people. It is an outcome of their experience; that basically tells us stories of their lives, within their immigrant background. It captures the two variables of their experience; exile and homeland. All the diasporic literature is an attempt to negotiate between these two polarities. Diasporic writing, in fact, is the wordy expression of diasporic subjects' experiences. In terms of diasporic identity

Radhakrishna (1996 p.174) opines: "Diasporas citizen may very likely find economic betterment in the new home, but this very often is allied with a sense of political cultural loss"

He means, the migrant can't be totally detached from his native land because he has taken with him his modes and identity as memory, which does not help him to exist well in the foreign home the present realities of the new land, where he has arrived as a process of migration.

Likely, Bhabha(2004 as cited in Bhatta, 2012 p.51) writes:

The new location creates the feeling of exclusion and inclusion in diasporic people. This leads the diasporic subjects to the feeling that they bear the identities of outsider and insider in the distant geography. The beyond is neither a few horizons nor a leaving behind of the past beginnings and endings may be the sustaining myths of the middle year.

Bhabha opines that when diasporic subjects move to the foreign land it does not become a new horizon for them. They can't relinquish their past life totally and accept new location as the shelter either. Diasporas get the situation between two worlds and cultures. It is necessary them to survive there. When they have these kinds of dual situation, it follows then that they have the deity of dualism. Though they are ambivalently struggling, they always suffer from the compulsive dilemma and endeavor to get rid of it.

We can see the decoration of pain and troubles of being away from motherland in most of the subject matter of Nepali diasporic writing. For example, Bajgai (2010, p.195) writes:

'Though lost in the crowd  
Here in this strange land  
The Nepalese people dream of  
Erecting the Mt. Everest of identity.'

Even cross-cultural sensibility has added the pain and confusion to the Nepalese diasporans. It is reflected through nature images in many poems. One such example is Gobardhan Puja's poem *Zeewana Geeta*. The poet says

'Why can't the top of Rocky Mountain rise up  
To touch Mt. Everest?  
Why doesn't the volume of the ocean decrease?  
To be the Gandaki and the Karnali?  
Why can't maple leaves carrying the music of grief  
Laugh like the *saala* leaves?' (Bajgai 2010 p. 35)

Though *saala* trees and maple trees have similar leaves, the poet remembers *saala* leaves laughing, but those of the maple grief-ridden. The poet in a foreign land is full of pain

and so finds even the leaves grief-ridden. It is even because he is in the trap of Nepalese and diaspora cultures and cannot side with one of them. The poet like other diasporans take such a living as exile and every exile is a punishment.

In total, the feelings and experiences of diasporans in their diasporic writing are interconnections between exile, memory and desire which are the ways of 'belonging' through memory, nostalgia, cultural competency and imagination.

### **2.1.8 Language and Culture in Diasporic Writing**

Language and culture both are essential and interrelated parts of any literature. Diasporic writing talks about ethnos capes, lands capes, multiculturalism, multilingualism, transnationalism etc so that it is an element of postmodernism. About this Bhattarai (2012 p. 66) mentions,

‘The very term diaspora implies the life in postmodern circumstances, though it had a different meaning in the past. Modern diaspora are experiencing a postmodern life where emigrant population lives a hybrid life full of mixture culture and religion, politics and history, and worldview.’

Every diasporic writing encompass the concepts of homeland and other land, feelings of guest and host, experiences of displacement, expressions of expatriation, exile and repatriation. In their book the deportation and migration South Asian Diaspora (2009) Rajesh Rai and Peter Revees have discussed the transnational network and man's shifting relations with the world. Likewise, Nelson's Writers of Indian diaspora (2010) provides the introduction of world famous Indian writers from different diasporas such as Salman Rushdie, V S Naipal, Nirad C Chaudhary, Anita desai, etc. 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. (as cited in Thapa Hari Bdr 2009). It means, when we study

diasporic writings we can get many ideas about the different cultures and languages of mixed societies so that diasporic writings are the international ways to transfer languages and cultures.

### **2.1.9 Diaspora Study in Nepal**

Leaving one's homeland or compelled to live for short period or long in another is as old as history, but every language has defined this journey differently. 'muglane', 'lahure', 'bideshi' 'pradeshi' 'paraai' etc are Nepali terms to define that journey. But none of these gives the original meaning of the word diaspora. So that Nepali critics has decided to use same word 'daayaspura' as a borrowed term in the dictionary of Nepali language. A small portion of diasporic literature is included in the changed syllabus of M A, M Ed and M Phil of Tribhuvan University, Nepal Academy announced a scholarship for carrying out a research on Diasporic Nepali Poetry for the first time in 2011 and in the early of 1990s on the chairmanship of Homnath Subedi the INLS (International Nepalese Literary Society) is developed and that society also held on lots of international conferences. These are some of the initial and inspiring works to pick up the word diaspora in Nepali language and to lead the great success of Nepali diasporic literature.

In the history of Nepali context, Professor Dr. Govinda Raj Bhattarai has written many articles and books and has presented his papers and lectures to develop the concepts of diaspora in Nepali literature. For example, the article 'Nepali diaspora adhyayanma yas ...' written in the journal of International Nepalese Diaspora Academic Studies-2011, the papers 'Diaspora in Literature: A framework for its Theory and Criticism' and 'The Contribution of Nepali Diaspora in the Expansion of (Nepali) Literature' which are presented in the first and second international conferences of Diasporic Nepali Literature as the words of Chief Guest and Guest for the occasion accordingly. It means, Govinda Raj Bhattarai is one of the main initiator to develop history of diasporic concept in the context of Nepali language and literature. According to Bhattarai (2012, p.71) some other remarkable works of diaspora study in Nepali literature are: Samudrapaarka Samalochana

(criticism from Abroad 2007), Smarika (Souvenir 2009), Srasta Ra Digital Vaavrtta (The author and Digital Discourse 2010), Antarrastrya Nepali Dayaspora Pragyk Adhyan (International Nepalese Diaspora Academic Studies 2012), Anek Nepali Diasporaka Kavita (Poems from Different Diasporas). This shows the gradual development of diaspora study in the context of Nepali language and literature through which we are getting knowledge about international cultures, societies, languages, customs, developmental patterns, etc and developing sense of globalization, brotherhood, multiculturalism, transnationalism and so on.

### **2.1.10 An Overview of the Nepali Diasporic Writing *Kyasal Rakaki***

#### ***Apsara***

'*Kyasal Rakaki Apsara*' is a famous Nepali diasporic short story collection written by a great Nepali diasporic figure Mr. Sundar Joshi. He has included 11 stories in this book. He is innovative and versatile genius literary figure. The book published in May 2012 in Nepali language, is a complete representation of those Nepali diasporas who belong to different countries leaving from their native land Nepal. All eleven stories of the book tried to capture the present scenario of diasporic feelings and experiences, multicultural and multilingual reality of the Nepali diasporic people. Some of the stories present terrified and dreadful situation of Nepali Diasporas. In some stories the writer presents real nostalgic feelings of Nepali diasporas. For example, remembrances of Nepali classical musical instruments *Tungna ra Damphu*, especial religious food *Femmar*, Tibetan and Sherpas' jewelry *Jimala* etc.

The writer has expressed the multicultural and multilingual feelings of Nepali diasporic people from the collection of stories. For example, celebration of Birthday and Christmas, concepts of lunch, dinner, apartment etc. Those cultural concepts are being the global cultural concepts of the world so this Nepali diasporic writing *Kysal Rakaki Apsara* is the main way to transfer those global cultural concepts in the culture of Nepali language and literature.

## 2.2 Review of Related Empirical Research

An act of reviewing the related researches carried out is the literature review of any research. Several researches have been carried out in the field of diasporic literature and culture. Those researches helped me to provide the basic concept for my research. Some related research works with this study are reviewed in the following lines:

Dulal (2011) carried out a research on ‘Teachers’ perception on the use of culture in teaching English’. The main objective of his study was to find out perceptions of English Teachers toward the use of culture in teaching the English language. His primary sources of data were fifty secondary level English teachers. He followed purposive non random sampling procedures for selecting sample questionnaire as a tool for data collection. He found various perceptions of teachers on the use of culture in teaching English.

According to his research, 94% teachers viewed that foreign language teaching is foreign culture teaching, 90 % viewed that grammatical structure is avoided in culture teaching, 70% teachers perceive CT is not only teaching to locate and organize information about CT, 80% teachers follow the role of facilitator in culture teaching, more than 65 % teachers are interested in culture teaching and to teach cultural topics of textbook most of the secondary level English teachers used different modern and student centered techniques like discussion, dramatization, role play, explanation, picture, question answer etc.

Mauni (2013) conducted a research on “Diasporic Experiences in Edwidge Danticat’s *Breath, Eyes, Memory*.” In his research he has used methodology of diaspora based on the criticism of R. Radhakrishna, Michael S. Laguerre, Homi K. Bhabha, Garibel Sheffer and Eliezer Ben-Rafael. The research was based on the primary and secondary sources as well as materials available in the library, journals and internet websites. Also the intellectual and philosophical instructions and suggestions from the university lectures and guidelines from the supervisor were incorporated in that thesis. He divided the research into three chapters. The first chapter entitled, ‘Introduction: Concept

of Diaspora and Edwidge Danticat’ contains general introduction of diaspora of and the novel *Breath, Eyes, Memory* from point of diasporic experiences of Martine and Sophie. The second chapter is the textual analysis of the novel and employment of the novel and employment of the novel and employment of diaspora theory entitled ‘Experiences of Martine and Sophie Caco as Diaspora in *Breath, Eye, Memory*. The chapter is conclusion of the thesis.

Lamsal (2013) carried out a research on “Postcolonial Diaspora in Gordimer’s *The Pick Up*”. In the research, researcher attempted to dig out those elements with minute inspection. In addition that research also aimed to show the postcolonial diasporic experience of the immigrants who face lots of difficulties while assimilating in between their two different origins: their homeland and the new land. The researcher attempts to find out the postcolonial elements in the novel by applying postcolonial concepts and theories and has succeeded to operate those constituents in the lives of the characters.

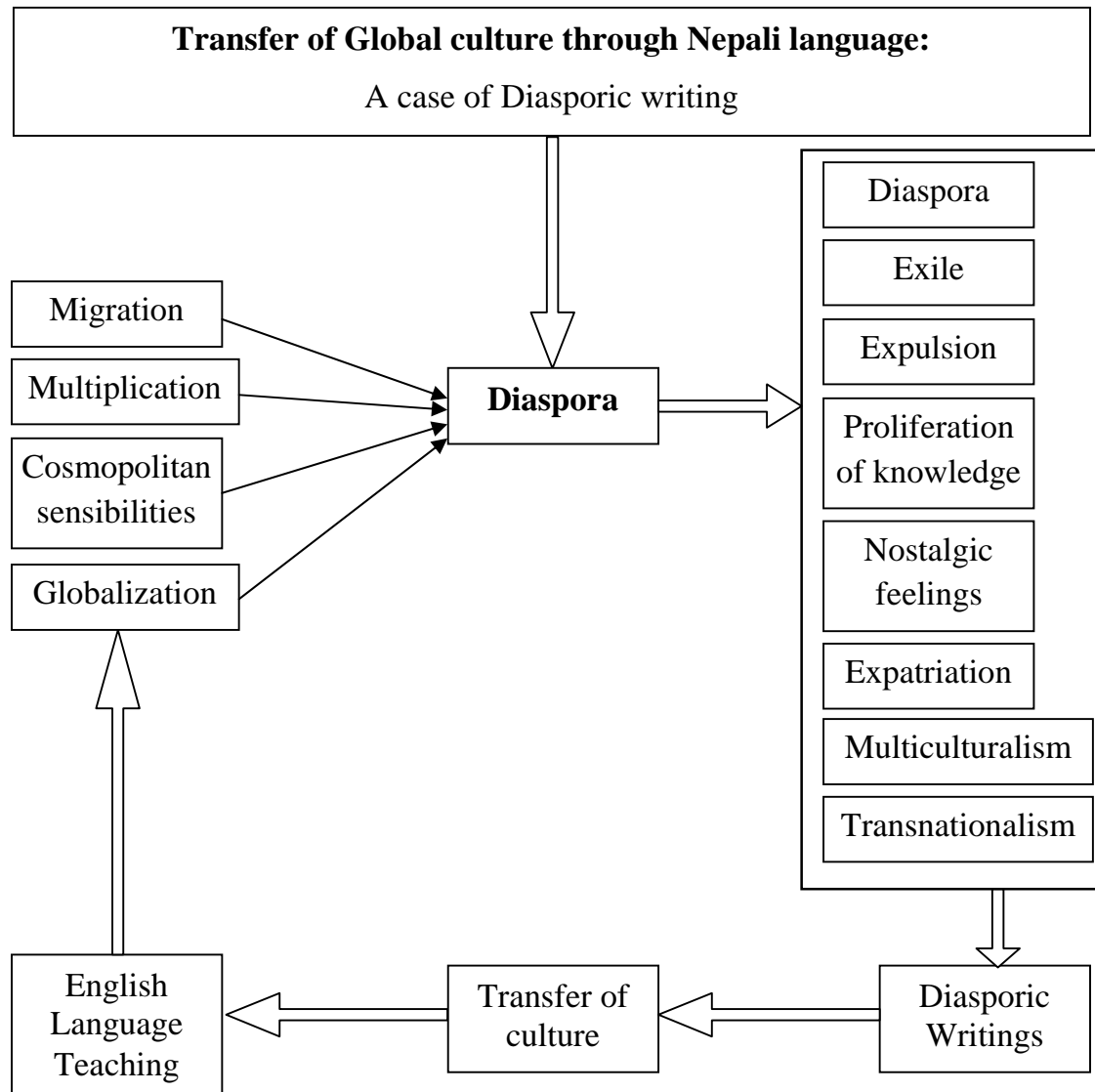
### **2.3 Implication of the Review for the Study**

The literature review is an integrate part of the entire research process which makes a valuable contribution to go almost every operational step. It helps to bring the clarity and focus on research problem, improve methodology and broaden the knowledge base in the research area. According to Kumar (2009, p.30), a literature review has a number of implications:

1. It provides a theoretical background to the study.
2. It helps you to refine the research methodology.
3. Through the literature review, you are able to show how the findings have contributed to the existing body of knowledge in your profession.
4. It enables to contextualize findings.

As a researcher I went through different existing literature, books, articles and empirical researches. Those reviewed literature provided me the guidelines and shaped the methodology to carry out this research. Dulal (2011) has used questionnaire as a research tool and followed purposive non-random sampling procedure for sample. I have also used questionnaire as my research tool and followed purposive non-random sampling procedure for sample. Mauni (2013) used both sources of data: primary and secondary to collect the data and I also used both sources of data for my research. Lamsal (2013) was based on a diasporic writing i.e. *The Pick Up* by Gordimer and my research also based on a diasporic writing.

## 2.4 Conceptual Framework



## **CHAPTER 3**

### **METHOD AND PROCEDURES OF THE STUDY**

Methodology refers to the set of activities to be used while carrying out certain action. This unit consists of design of the study, population and sample of the study, sampling procedure, tools for data collection, data collection procedure and data analysis and interpretation technique.

#### **3.1 Design of the Study**

Design of the study is a procedural plan that is adopted by the researcher to answer validly, objectively, accurately and economically. I will adopt a survey research design to find out the transfer of global cultural concepts in the language of Nepali Diasporic writing. Survey is the most commonly used method of investigation in Educational research which can be carried out either by a group of researchers or by an individual. Data collected only at a single point of time aiming to obtain overview of phenomenon, event, issue or a situation. According to Kerlinger (1978), 'survey research is a kind of which studies large and small population or universe by selecting and studying sample chosen from the population to discover the relative incidence, distribution and interrelationship of social and psychological variables'.

Similarly, Cohen, Manion and Marrison (2007, p.205):

Survey gathers data at a particular point in time with the intention of describing the nature of existing conditions, identifying students against which existing conditions can be compared or determining the relationships that exist between specific event.

In survey research sampling is a must and sample should be the representative of the study population as a whole. The finding of survey is generalizable and applicable to the whole group.

### **Research process**

Survey research in education passes through a series of steps similar to those for other types of educational research. Different researchers have suggested the survey research procedures differently in their own style. Nunan (1992) suggests the following eight procedures of survey research in a more comprehensive way:

Step 1: Define objectives

Step 2: Identifying target population

Step 3: Literature review

Step 4: Determine sample

Step 5: Identify survey instruments

Step 6: Design survey procedures

Step 7: Identify analytical procedures

Step 8: Determine reporting procedure

The researcher used qualitative and descriptive method to carry out the research study. Data could be collected using observation as research tool and described and interpreted using descriptive approach.

### **3.2 Population and Sample of the Study**

All the Nepali diasporic writings were the population of the study and 100 global cultural concepts mentioned in the *Kyasal Rakaki Apsara* and views of 40 Nepali ELT academic people among those global cultural concepts were sample.

### **3.3 Sampling Procedure**

The non- random sampling method was adopted for sampling procedure. I selected *Kyasal Rakaki Apsara* as one of the Nepali diasporic writing using purposive non-random sampling. Then I used quota sampling to select the global cultural concepts that are being transferred in the culture of Nepali language and literature.

### **3.4 Data Collection Tools**

Observation and questionnaire were the main research tools to carry out this research. In the questionnaire, a table was mentioned i.e. likert scale which consists of four familiarity scales (unfamiliar, least familiar, familiar and most familiar) which was used to collect and analyze the data of transfer of global cultural concepts in the language of Nepali diasporic writing.

### **3.5 Data Collection Procedure**

The following procedures for the collection of data were followed:

1. Purposively, I selected a Nepali diasporic writing i.e. *Kyasal Rakaki Apsara* and read it.
2. I underlined the global cultural concepts of that book.
3. I selected 100 transferring global cultural concepts from that book and transcribed them into English.

4. I categorized those global cultural concepts into 10 working fields that are concepts related to Specific location, Tourism, Food, Entertainment, Transportation, Business/ Trade, Religion and culture, Home, Profession and Academia.
5. I prepared the likert scale consisting four familiarity scales (unfamiliar, least familiar, familiar and most familiar) to identify the number of transfer of those global cultural concepts.
6. At last, I gave the questionnaire to 35 Nepali academic people who were directly involved in English language teaching and interested in Nepali language and literature. The tasks in that questionnaire for my respondents were: 1. Tick ( ) in the best columns of the table on the basis of their familiarity with those global cultural concepts. 2. List out any 10 cultural concepts from mentioned table which are easily transferable in the culture of Nepali language and literature. 3. List out any 10 cultural concepts from mentioned table which cannot be transferred in the culture of Nepali language and literature. 4. What will be the result if we transfer the mentioned cultural concepts in the culture of Nepali language and literature? Present your own opinion.

### **3.6 Data Analysis and Interpretation Procedure**

The research study was mixed (qualitative and quantitative) in nature so I used both description and statistical tools to analyze and interpret the data. Global cultural concepts of the discourse were the main data that was analyzed and interpreted to fulfill the

objective of my study. The qualitative data have been analyzed and interpreted through the process of item analysis and content analysis (summarizing and reporting written data, i.e. main content and message of the data). The percentage and figures are used statistically for the interpretation and description of quantitative data.

## CHAPTER 4

### RESULTS AND DISCUSSION

In this chapter, the data collected through the qualitative and quantitative tools have been analyzed and interpreted following descriptive approach. The qualitative and quantitative data collected from the field have been analyzed and interpreted through the process of summarizing and reporting written data, i.e. the main content and message of the data.

#### 4.1 Results

To identify 100 transfer of global cultural concepts in the language of Nepali diasporic writing *Kyasal Rakaki Apsara* using discourse observation I selected the main global cultural concepts like South beach, sleeping bag, launch, dinner, remix, camping, seat belt, shopping complex, Hotel Hyatt, birthday, valentine's day, living room, baby sitting, post doctoral degree etc. and transcribed them into English language. To categorize those cultural concepts on the basis of fields I selected 10 working fields that were: concepts related to Specific location, Tourism, Food, Entertainment, Transportation, Business/Trade, Religion and culture, Home, Profession and Academia. The main objective of my research is to identify the main field of transfer of global cultural concepts in the language of Nepali diasporic writing *Kyasal Rakaki Apsara*. To fulfill this objective I collected the responses of forty Nepali academic people who were directly involved into ELT and deeply interested to study the culture of Nepali language and literature. On the basis of information gained through the likert scale of that consisted four familiarity scales: unfamiliar, least familiar, familiar and most familiar, it was found that most of Nepalese ELT teachers and students were unfamiliar and least familiar with the global cultural concepts related to specific locations for example, way site, Laguna beach, Durango veil, Lake Dillon etc. and they thought that these concepts cannot be transferred in the culture of Nepali language and literature. The global cultural concepts related to the field of food, home, religion and culture like dinner, launch, potato chips, living

room, sitting room, monastery, Christmas, birthday, valentine's day, funeral home etc were familiar and most to most of my respondents and they listed those cultural concepts in the list of easily transferable cultural concepts in the culture of Nepali language and literature. The ELT teachers and Nepali scholars expressed their mixed opinion about the results of transfer of those global cultural concepts in the culture of Nepali language and literature. Some of them said this is the great opportunity to be familiar with globalization, transculturalism and transnationalism and other said that those new concepts might help to leave originality of the culture of Nepali language and literature; it may create the situation of language endangerment and the cultural loss in the culture of Nepali language and literature.

## **4.2 Discussion**

The collected data have been discussed and analyzed under two sub-headings. They are as follows:

### **4.2.1 Holistic Analysis**

The main purpose of this study was to identify the main field of transfer global cultural concepts in the language of Nepali diasporic writing *Kyasal Rock ki Apsara*. I selected 100 global cultural concepts from that text, transcribed them into English language and categorized those cultural concepts into 10 working fields. To identify the main field of transfer of those global cultural in the culture of Nepali language and literature I prepared a questionnaire in the form of likert scale based on the familiarity of those cultural concepts consisting of four options: unfamiliar, least familiar, familiar and most familiar, then I provided that questionnaire to forty Nepali academic people who were directly involved into ELT and also interested in the culture of Nepali language and literature. As the answer of that questionnaire respondents ticked in the best columns of the table on the basis of their familiarity of those global cultural concepts. The holistic analysis of the transfer of global cultural concepts in the language of Nepali diasporic writing *Kyasal Rakaki Apsara* is given the figure below:

**Figure 1. Holistic Analysis**

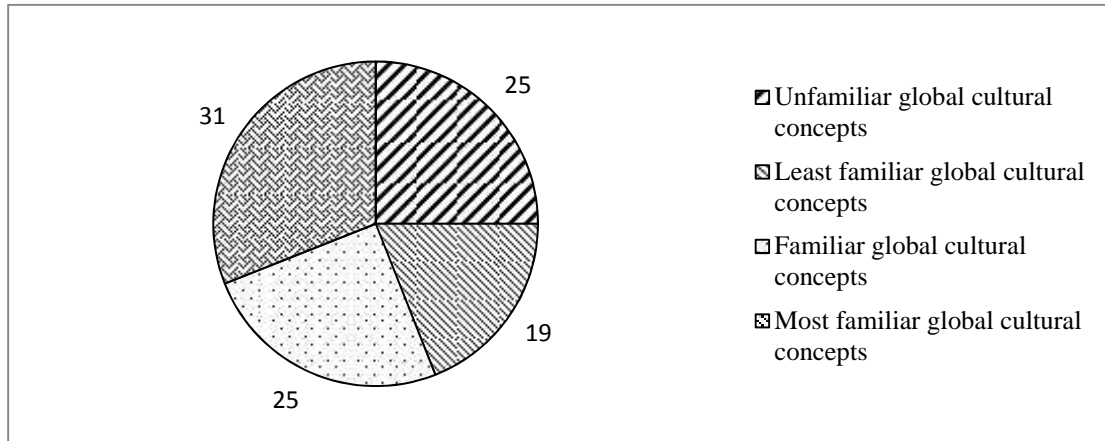


Figure 1 clarifies that the 31% global cultural concepts of Nepali diasporic writing are most familiar to the Nepali academic people, 25%/ 25% global cultural concepts are familiar and unfamiliar to them respectively and 19% global cultural concepts of Nepali diasporic writing are least familiar to the Nepali academic people. It means approximately one third parts of global cultural concepts of Nepali diasporic writing is already transferred in the culture of Nepali language and literature; One fourth parts of global cultural concepts are going to be transferred, next one forth parts cannot be transferred and at last approximately one fifth parts of global cultural concepts of Nepali diasporic writing have least probability to transfer in the culture of Nepali language and literature.

#### **4.2.2 Field-wise analysis**

To identify the main field of transfer of global cultural concepts in the language of Nepali diasporic writing, I classified those 100 global cultural concepts into 10 different working fields. The field- wise data are analyzed and interpreted in the following way

##### **4.2.2.1 Global cultural concepts related to the Specific Location**

I selected 16 global cultural concepts from the Nepali diasporic writing *Kyasal Rakaki Apsara* as the field of Specific Location. I named that field as the specific location because all the global concepts listed in that category are the name of specific location of western part of the earth. For example, Laguna Beach is a famous beach of California; Vancouver is the name of a town of Canada, Pinzola is a village of Italy located in mountain, Falkland is an island of Argentina. The following figure shows the familiarity scale of the Nepali academic people in the global cultural concepts related to the field of specific locations.

**Figure 2. Global cultural concepts related to the Specific Location**

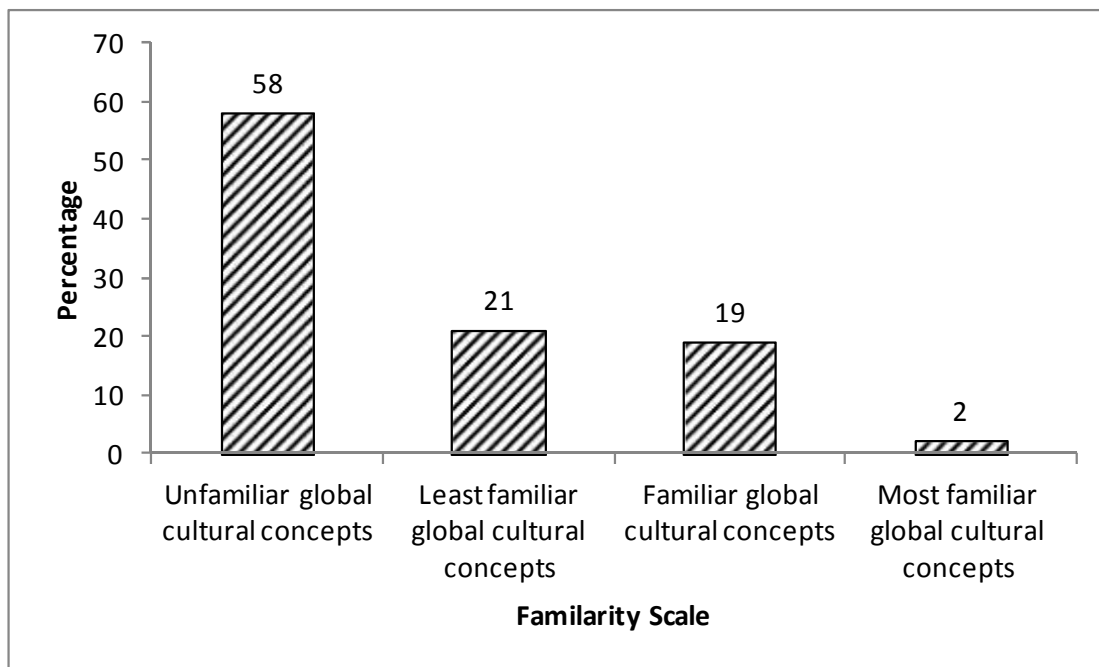
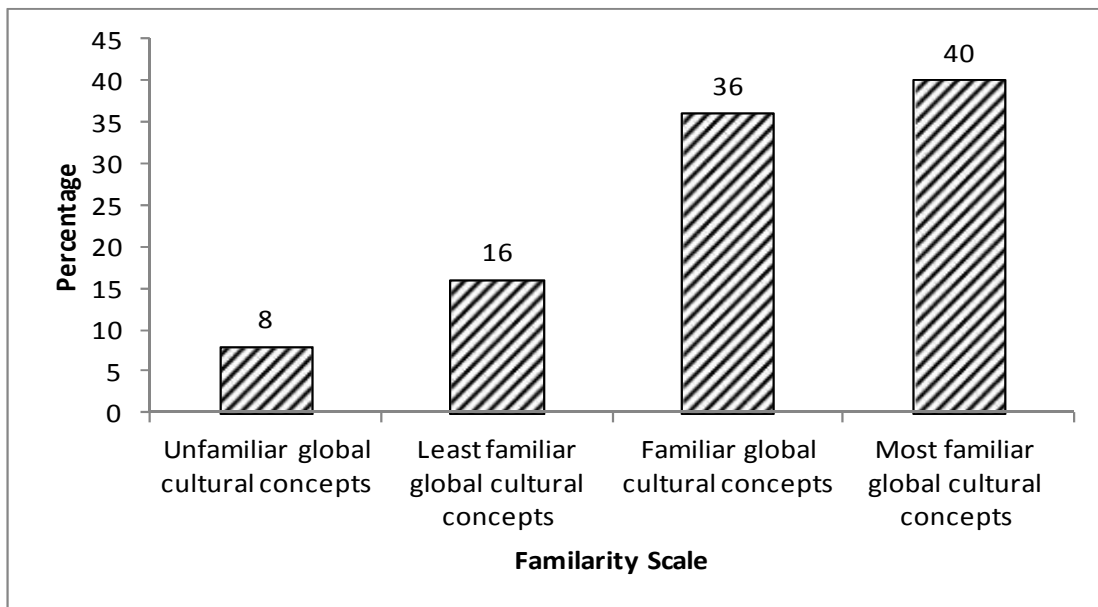


Figure 2 shows that most of the global cultural concepts related to the field of specific location are unfamiliar and least familiar to the Nepali academic people. It means that approximately 80% global cultural concepts related to Specific location, which are found in the Nepali diasporic writing *Kyasal Rakaki Apsara*, cannot be transferred in the culture of Nepali language and literature. Some of the examples of those cultural concepts are South beach, Banff, Pinzolla, Durango Vail, Lake Dillon etc.

#### 4.2.2.2 Global cultural concepts related to the field of Tourism

I listed 5 global cultural concepts from the Nepali diasporic writing *Kyasal Rakaki Apsara* under that category. All the global cultural concepts of that field give the sense of tourism so I named that field as the tourism. For example, mountain resort, mountain equipment, rock climbing etc. The analysis of the familiarity scale of the respondents with the global cultural concepts related to the field of Tourism is mentioned in the following figure.

**Figure 3. Global cultural concepts related to the field of Tourism**



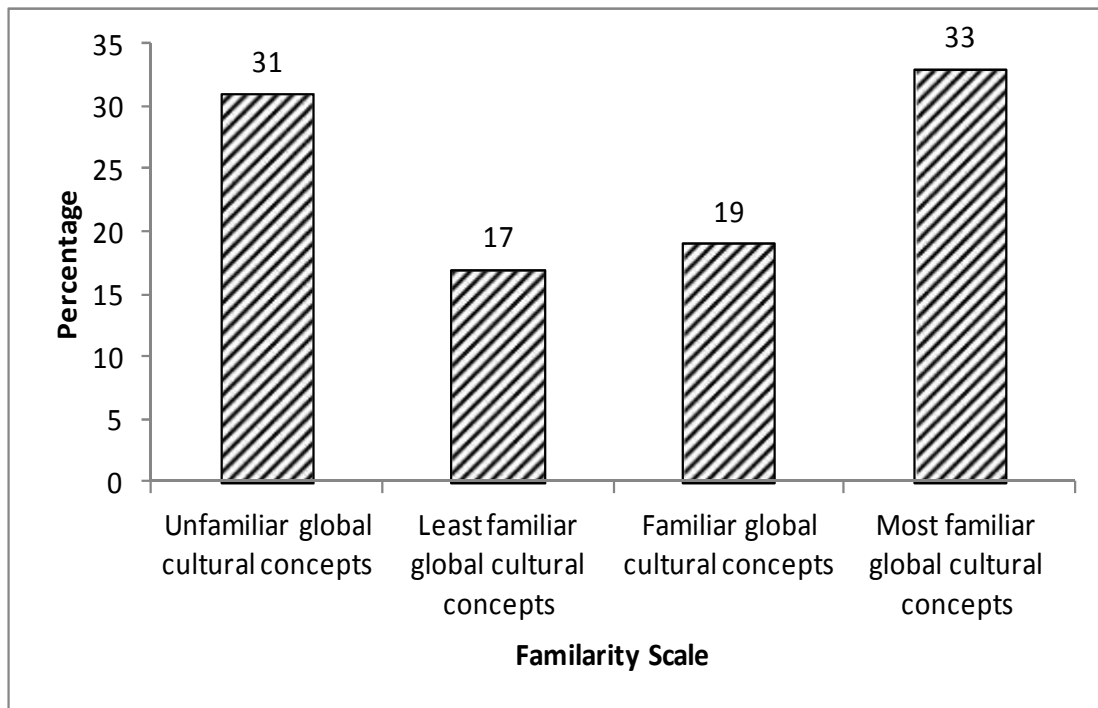
The above figure 3 shows that most of the global cultural concepts related to the field of tourism are most familiar and familiar to the academic people of Nepal. It means, the Nepali academic people who are directly involved in ELT and interested in the culture of Nepali language and literature accept to transfer many global cultural concepts related to the field of tourism of Nepali diasporic writing and those global cultural concepts are sleeping bag, mountain resort, rock climbing etc. The figure also shows that some of the global concepts of tourism are still unfamiliar and least familiar to the Nepali people. The

concept of Inlet is one of the examples of unfamiliar and least familiar concept to the respondents.

#### 4.2.2.3 The global cultural concepts related to the field of Food

I selected the concepts of 21 global food and drinking items from the Nepali diasporic writing *Kyasal Rakaki Apsara* under this category for example, Margarita, star bock coffee, Caramel, Vanilla Shake, Potato chips, Pizza Hut, candy, Muffin etc. The data analysis of the familiarity scale of Nepali academic people with the global cultural concepts related to the field of food of Nepali diasporic writing is shown in the following figure.

**Figure 4. The global cultural concepts related to the field of Food**



The mentioned figure 4 shows that more than 50% global cultural concepts of food items found in Nepali diasporic writing are most familiar and familiar to the respondents of this research. It means that many of the global food cultural concepts of Nepali diasporic writing are transferring in the culture of Nepali language and literature.

#### 4.2.2.4 Global cultural concepts related to the field of Entertainment

Thirteen global cultural concepts of Nepali diasporic writing *Kyasal Rakaki Apsara* that are closely related to provide some sort of entertainment like Salsa, Satellite phone, Ballet dancer, Remix, Band group etc. are listed in this category. The analysis of the collected data from the likert scale of the familiarity of Nepali academic people in those global cultural concepts related to the Entertainment is shown in the following figure.

**Figure 5. Global cultural concepts related to the field of Entertainment**

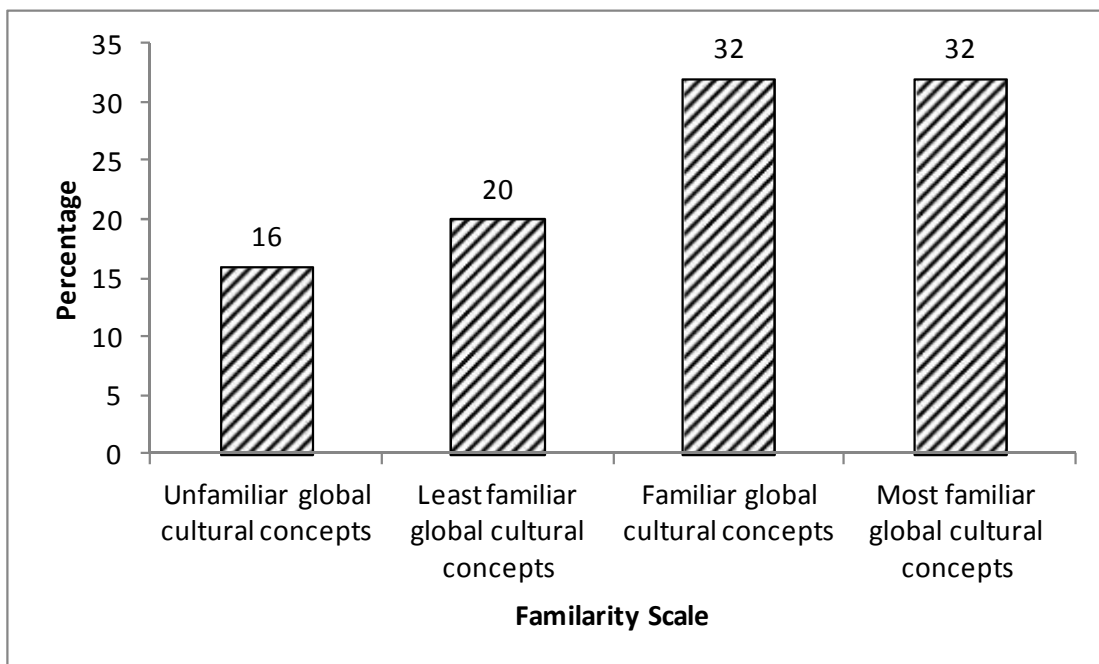


Figure 5 shows that many of the global cultural concepts of Nepali diasporic writing *Kyasal Rakaki apshara* which are closely related with the field of entertainment are familiar and most familiar to the Nepali ELT academic people who are interested in the culture of Nepali language and literature. It means that many of the global cultural concepts found in Nepali diasporic writing related with Entertainment like salsa,

camping, ski, remix, documentary, band group etc. are also acceptable in the culture of Nepali language and literature.

#### 4.2.2.5 Global cultural concepts related to the field of Transportation

In this category, I listed 14 global cultural concepts of Nepali diasporic writing *Kyasal Rockki Apsara* which are directly related with the concept of transportation. Some of the examples are parking lot, ocean drive, truck, seat belt, Tower road, freeway etc. The analysis of the collected data from the likert scale of the familiarity of Nepali academic people in those global cultural concepts related to the Transportation is shown in the following figure.

**Figure 6. Global cultural concepts related to the field of Transportation**

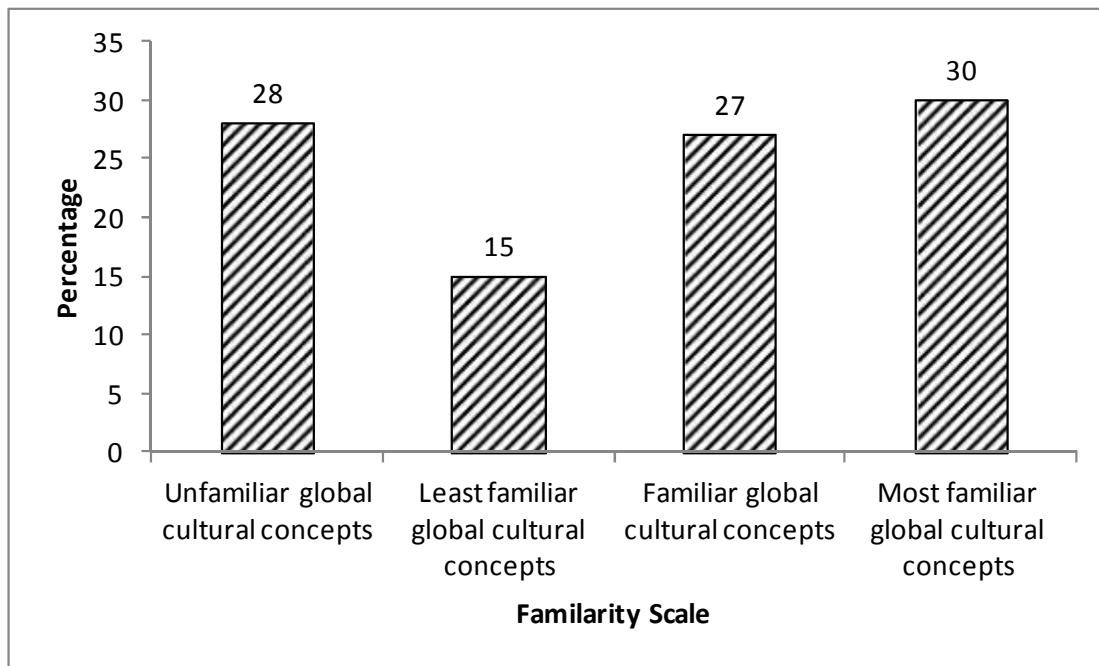


Figure 6 shows that some of the global cultural concepts related to transportation of Nepali diasporic writing like Tower way, I Seven One, Broadway Street and Tailgating etc. are still unfamiliar and least familiar to Nepali ELT academic people and those cultural concepts have least probability to transfer in the culture of Nepali language and literature. In the other hand, many of the global cultural concepts related to transportation of Nepali diasporic writing like land rover, Transit, seat belt, Truck, Terminal etc. are

familiar, most familiar and easily transferable in the culture of Nepali language and literature.

#### 4.2.2.6 Global cultural concepts related to the field of Business/ Trade

I selected 13 global cultural concepts under this category from the Nepali diasporic writing *Kyasal Rakaki Apsara* which were directly and indirectly related with the sense of business or trade. For example; Billboard, shopping complex, salesman, Polo, Hotel Hyatt, Apartment etc. The analysis of the familiarity scale of the respondents with the global cultural concepts related to the field of Business/Trade is mentioned in the following figure.

**Figure 7. Global cultural concepts related to the field of Business/ Trade**

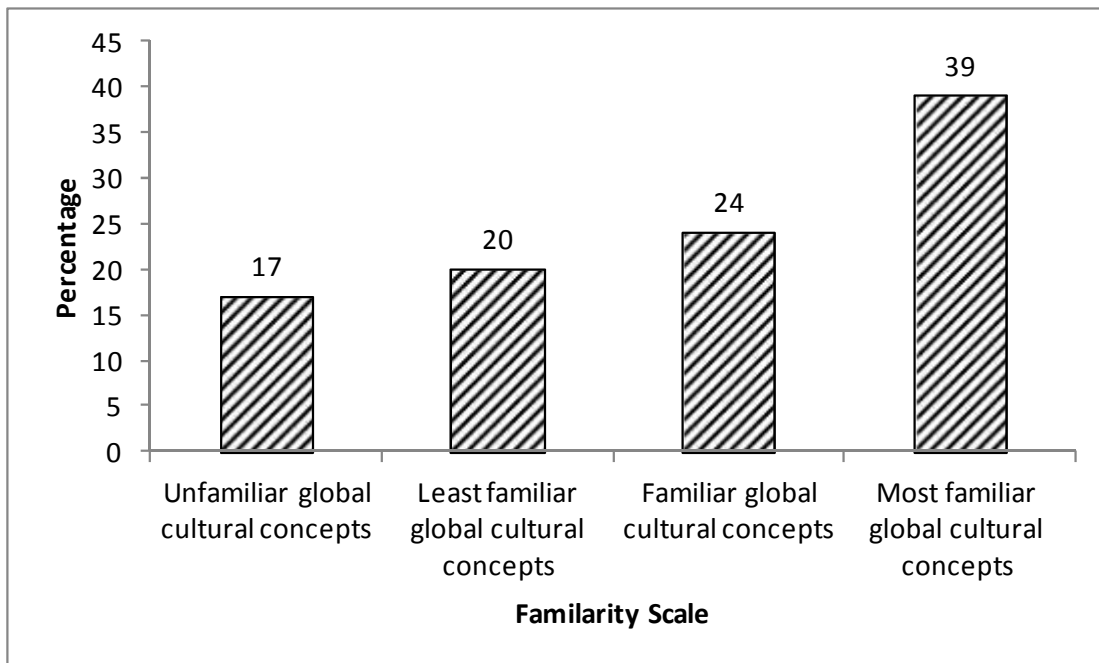


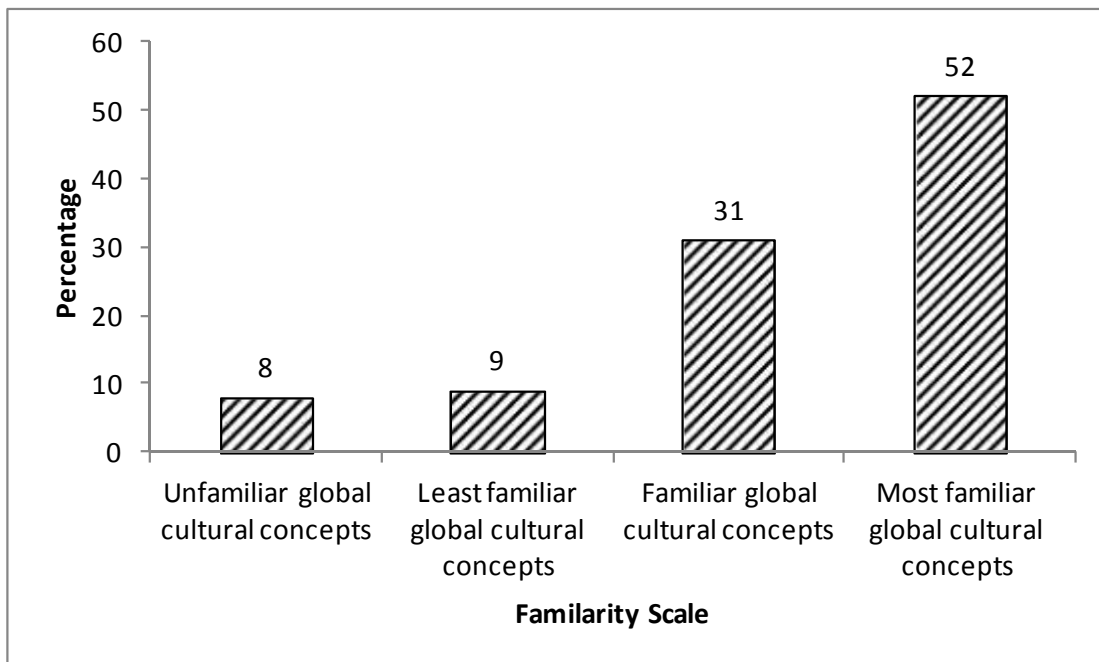
Figure 7 shows that two third parts of the global cultural concepts related to Business or Trade of Nepali diasporic writing like shopping complex, apartment, Visiting card, Hotel Hyatt, Salesman, Tips, Billboard etc. are most familiar and familiar and easily transferable in the culture of Nepali language and literature. And some of those global cultural concepts related to Business or Trade of Nepali diasporic writing like Taco bell,

American eagle, Down Town are still unfamiliar and least familiar and cannot be transfer in the culture of Nepali language and literature.

#### 4.2.2.7 Global cultural concepts related to the field of Religion and Culture

The list of six global cultural concepts like Christmas, Birthday, Funeral home etc. that are closely related with the sense of global religion and culture of Nepali diasporic writing *Kyasal Rakaki Apsara* was selected under this category. The analysis of data about how much the Nepali ELT academic people were familiar with those global cultural concepts of this field is shown in the following figure.

**Figure 8. Global cultural concepts related to the field of Religion and Culture**

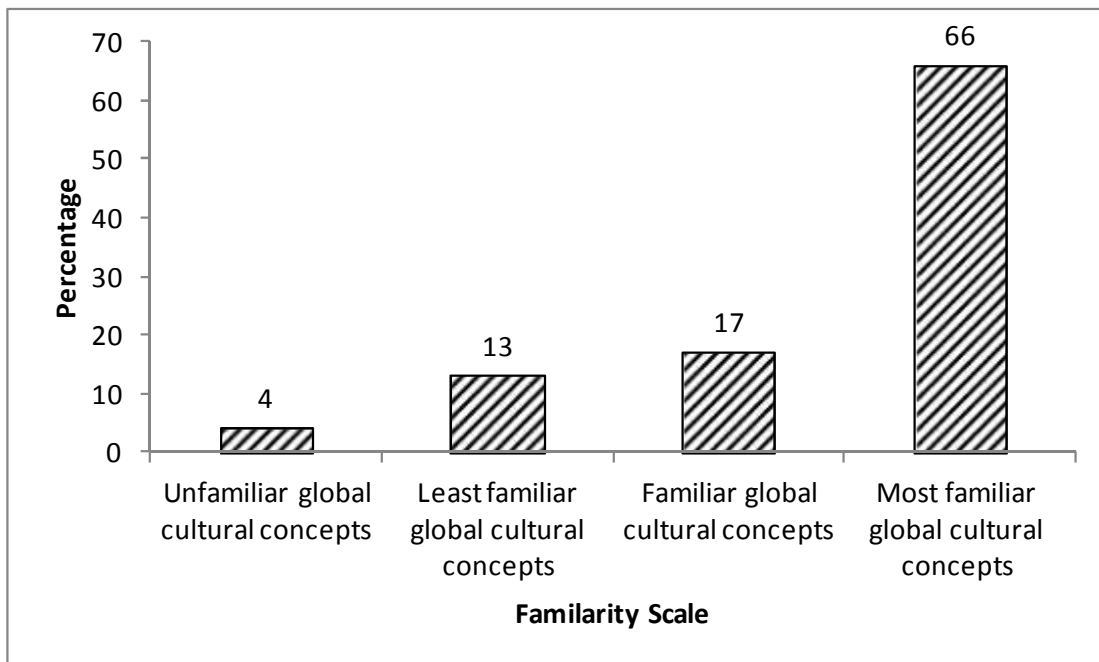


The mentioned figure 8 shows that more than half and approximately one third parts of the global cultural and religious concepts of Nepali diasporic writing are most familiar and familiar to the Nepali ELT academic people respectively. It means that, out of six, five global religious and cultural concepts of Nepali diasporic writing like Christmas, Birth day, Valentines' day etc. are transferred in the culture of Nepali language and literature.

#### 4.2.2.8 Global cultural concepts related to the field of Home

The list of six global cultural concepts like Lobby, Living room, Sitting room, Mobile home etc. that are closely related with the sense of home or parts of home of global culture of Nepali diasporic writing *Kyasal Rakaki Apsara* was selected under this category. The analysis of data about how much the Nepali ELT academic people were familiar with those global cultural concepts of this field is shown in the following figure.

**Figure 9. Global cultural concepts related to the field of Home**

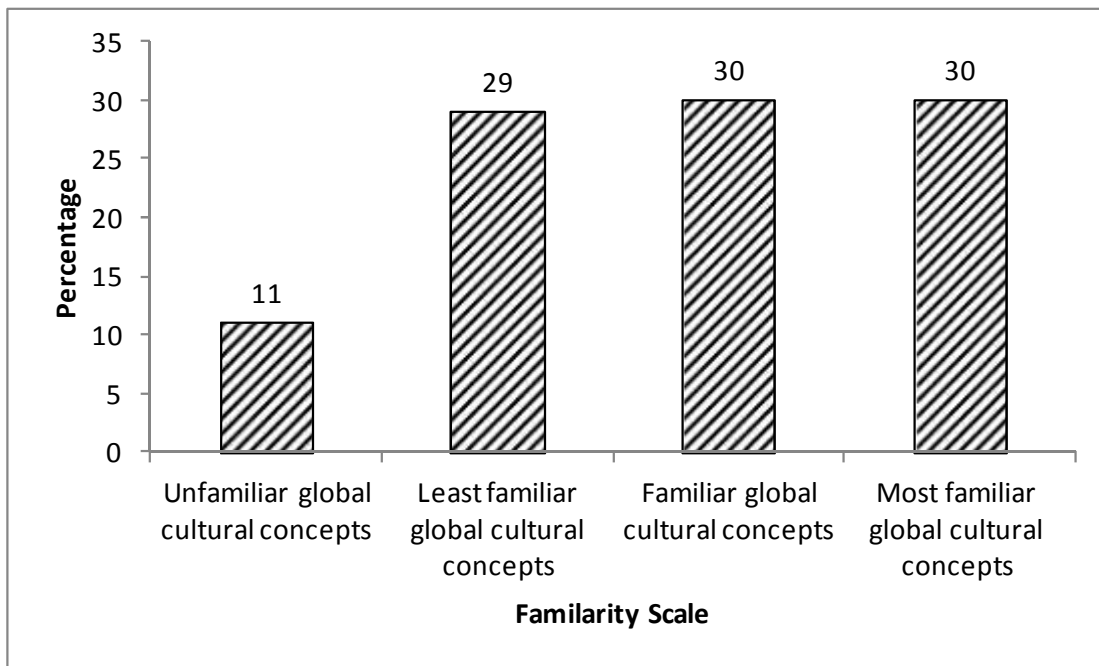


Mentioned figure 9 shows that eighty three percentages of the global home cultural concepts of Nepali diasporic writing is familiar and most familiar to the Nepali ELT academic people, it means many of those global cultural concepts related to the field of home included in the Nepali diasporic writing like lobby, living room, sitting room, shower are also transferred and easily accepted in the culture of Nepali language and literature.

#### 4.2.2.9 Global cultural concepts related to the field of Profession

The concepts of Cowboy, Costal guard and Babysitting were listed under the field of profession of global cultural concepts from the Nepali diasporic writing *Kyasal Rakaki Apsara*. These three concepts provide some sort of profession of the people so I categorized them into the field of profession. The analysis of the familiarity scale of the respondents with the global cultural concepts of this field is mentioned in the following figure.

**Figure 10. Global cultural concepts related to the field of Profession**



The above figure 10 shows that some of the global professional cultural concepts are unfamiliar and least familiar and many of the those concepts are most familiar and familiar to Nepali ELT academic people who are also interested in the culture of Nepali language and literature.

#### 4.2.2.10 Global cultural concepts related to the field of Academia

As the last but not least category I listed three global cultural concepts: writing pad, fame writer and Post doctoral degree as the field of Academia from the Nepali diasporic writing *Kyasal Rakaki Apsara*. The analysis of the collected data from the likert scale of the familiarity of Nepali academic people in those global cultural concepts related to the Academia is shown in the following figure.

**Figure 11. Global cultural concepts related to the field of Academia**

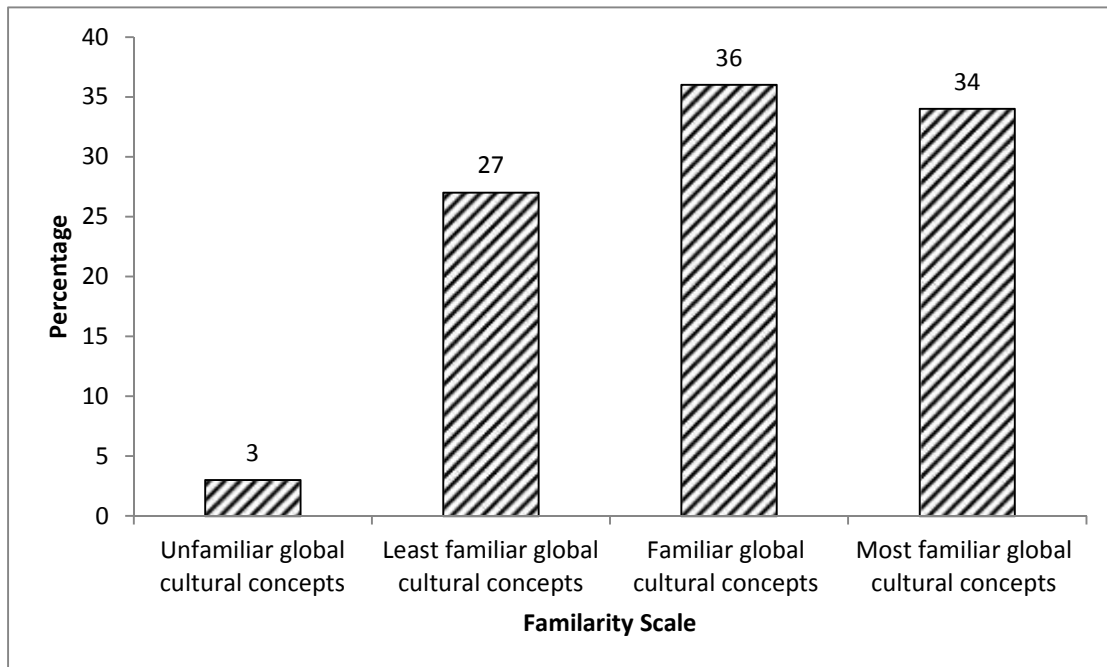


Figure 11 shows that two third parts of the global cultural concepts related to Academia of Nepali diasporic writing are most familiar and familiar and easily transferable in the culture of Nepali language and literature. And some of those global cultural concepts of this field are unfamiliar and least familiar and cannot be transfer in the culture of Nepali language and literature.

## CHAPTER V

### SUMMARY, CONCLUSIONS AND IMPLICATIONS

This chapter consists of summary of the study. This also consists of conclusions and implications which are drawn on the basis of discussion and interpretation of the data.

#### 5.1 Summary

This research entitled “Transfer of global culture through Nepali language: A case of Diasporic Writing” was an attempt to bring out the clear picture of existing practice i.e. transfer of global culture through Nepali language a case of Nepali diasporic writing *Kyasal Rakaki Apsara*. This thesis consisted of five chapters and other many sub-chapters. The first chapter dealt with the general background of the study, statement of the problem, objectives of the study, research questions, significance of the study, delimitation of the study and operational definitions of the key terms. As we know that, the transfer of global culture is the burning issue of globalization, it is important to see what is role of the Nepali diasporic writing to transfer the global culture in the culture of Nepali language and literature. The main purpose of this study was to identify the main field of transfer of global cultural concepts in the language of Nepali diasporic writing *Kyasal Rakaki Apsara*.

The second chapter consisted of review of theoretical literature; general concept of culture, relationship between language and culture, concept of diaspora, features/ characteristics of diaspora, types of diaspora, meaning and importance of diasporic writing/ literature, diasporic feelings and experiences in some of the writing, language and culture in diasporic writing diaspora study in Nepal. This chapter also dealt with

review of different related empirical research, the implication of review for the study and conceptual framework.

Similarly, the third chapter was about the methodology used in the process of this study. It dealt with the design of the study, population and sample of the study, sampling procedure, data collection tools, data collection procedure and data analysis and interpretation. This study was survey research in which 100 global cultural concepts of Nepali diasporic writing *Kyasal Rakaki Apsara* were selected following non random quota sampling procedure. The data was collected through observation of the discourse of the text and with the help of questionnaire and collected data was analyzed statistically and descriptively.

Likewise, the fourth chapter consisted of results and discussion, the analysis and interpretation of collected data. The data have been analyzed through holistic and item-wise approach. In the same way, the fifth chapter presents the summary, conclusions and implications (policy level, practice level and further research) of the study on the basis of the analysis and interpretation of data.

## **5.2 Conclusion**

From the above discussion, interpretation and my direct exposure to this research, it can be concluded that Nepali diasporic writing is one of the ways to transfer the global cultural concepts in Nepal. Holistically, more than half of the global cultural concepts of the Nepali diasporic writing like lunch, dinner, remix, Christmas, birthday celebration, Valentine's Day, potato chips, ski, sleeping bag, apartment etc. are familiar and most familiar and easily transferable to the culture of Nepali language and literature. Likewise, there are some global cultural concepts like Banff, Falkland, Lake Dillon, Coastal guard, Taco bell, Tailgating etc. which are unfamiliar and least familiar to the Nepali ELT academic people and cannot be transfer in the culture of Nepali language and literature.

Among the 10 working fields of global cultural concepts, 2 fields: i) related to home ii) related to religion and culture are identified as the main fields of transfer of global cultural concepts in the in the language of Nepali diasporic writing *Kyasal Rakaki Apsara*. More than 80% global cultural concepts of those fields are most familiar and familiar to the Nepali ELT academic people and easily transferable in the culture of Nepali language and literature.

About the result of transfer of those global cultural concepts in the culture of Nepali language and literature the Nepali ELT academic people expressed their mixed opinions. Most of them viewed this is an opportunity to expand the lexicon of Nepali language and literature, to be familiar in globalization, transnationalism and transculturalism, for developing remix Nepali culture, to encourage mental horizon of perceiving greater culture. Likewise, some of them expressed their different views like those new concepts might help to leave original glory of the culture of Nepali language and literature; it may create the situation of language endangerment and the cultural loss in the culture of Nepali language and literature. As the conclusion, it shows that in this modern era the transfer of global cultural concepts is being essential to all human beings so that the Nepali diasporic writings are playing crucial role to develop this phenomena in the culture of Nepali language and literature.

### **5.3 Implications**

In the light of summary and conclusions obtained from the analysis and interpretation of the collected data, following implications can be pinpointed.

#### **5.3.1 Policy Level**

- ) The government of Nepal can utilize this study to formulate the policies to develop the concepts of globalization, transnationalism and transculturalism.

- ) It can be highly effective to make the policies to expand the lexicons of Nepali language and literature.
- ) It would be helpful to develop the linguistic policies about the role of global culture for Nepali language and literature.
- ) The Nepali Literature Society can utilize the study to formulate policies of Nepali Diasporic Literature.
- ) It would be helpful for the curriculum designers and course developers to make the policies to design the curriculum and develop the course of Diasporic literature.

### **5.3.2 Practice Level**

The research will be applied in day to day practice for teachers, students and methodologists in following way.

- ) The ELT and other language teachers can effectively use this study to teach the global cultural concepts.
- ) For the EFL teachers and students the list global cultural concepts of Nepali language will be helpful to conceptualize the meaning of that global culture.
- ) The teacher and students of Nepali language and literature will get the knowledge of Nepali diasporic literature from this study.
- ) This study will be helpful for all the Nepali diasporas of the world to know their role to transfer the global culture through their writing in Nepali culture and will be encouraged them to create literature.

- ) This study provides the data of transferring global cultural concepts for the linguists, researchers and literary people of Nepali language and literature.
- ) To be specific, all the interested people of diasporic literature in general and teachers, curriculum designers, materials writers and textbook writers in particular, will be benefited from the study.

### **5.3.3 Further Research**

No research can be final and complete in itself. Any research is carried out with certain delimitations. As the time goes and changing, the teaching learning phenomenon also goes on changing. So, the door of research, to search again and again, is always open. As this is the survey research, the findings of this study may not be applicable all the time in every case as the cases may vary from one situation to another, one place to another. Further researchers can be carried out to explore on transfer of global cultural concepts in the language of Nepali diasporic writing as this study has been limited to the book *Kyasal Rakaki Apsara* written by Sundar Joshi. This work can serve as a reference tool, for those who want to carry out further researches on this area.

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## **Appendix-1**

List of 100 global cultural concepts found in Nepali diasporic writing *Kyasal Rakaki Apsara*

1. South beach
2. Way site
3. Laguna beach
4. Blue ridge mountain
5. Banff
6. Vancouver
7. Pinzola
8. Boyantal Beach
9. Falkland
10. Estes park
11. Durango Vail
12. Grand Canyon
13. Loveland Pass
14. Lake Dillon
15. Independence pass
16. Empire State Building
17. Mountain Resort
18. Sleeping bag
19. Rock climbing
20. Mountain equipment
21. Inlet
22. Margarita
23. Electronic lemonade
24. Star bock coffee
25. Caramel
26. Cappuccino
27. Vanilla shake
28. Black berry
29. Cafe launch
30. Dinner
31. Launch
32. Baby back ribs
33. Potato chips
34. Pizza Hut
35. Candy
36. Shrimp
37. Peanuts
38. Fresh baked bread
39. Bagels
40. Muffin
41. Corona
42. Subs
43. Ski
44. Remix
45. Band group
46. Documentary
47. Salsa
48. Tri pad

49. High definition camera
50. Plasma T.V.
51. Satellite phone
52. Chemistry
53. Hummer rent
54. Camping
55. Ballet dancer
56. Parking lot
57. Ocean drive
58. Transit
59. Terminal
60. Land rover
61. Truck
62. Seat belt
63. Broadway street
64. Main terminal
65. Tailgating
66. Freeway
67. Tower road
68. Seventy Six West
69. I seven One
70. Billboard
71. Shopping complex
72. Taco bell
73. Abercrombie
74. American Eagle
75. Polo
76. Salesman
77. Visiting card
78. Custom home builders
79. Tips
80. Apartment
81. Down town
82. Hotel Hyatt
83. Monastery
84. Christmas
85. Prayer wheel
86. Funeral home
87. Valentine's day
88. Birthday
89. Lobby
90. Living room
91. Sitting room
92. Shower
93. Mobile home
94. Fire place
95. Cowboy
96. Costal guard
97. Baby sitting
98. Post doctoral degree
99. Writing pad
100. Fame writer

## Appendix-2

Classification of the 100 global cultural concepts into 10 working fields

SN	
<b>A.</b>	<b>Concepts related to Specific location</b>
1	South beach
2	Way site
3	Laguna beach
4	Blue ridge mountain
5	Banff
6	Vancouver
7	Pinzola
8	Boyantal Beach
9	Falkland
10	Estes park
11	Durango Vail
12	Grand Canyon
13	Loveland Pass
14	Lake Dillon
15	Independence pass
16	Empire State Building
<b>B.</b>	<b>Concepts related to Tourism</b>
1	Mountain Resort
2	Sleeping bag
3	Rock climbing
4	Mountain equipment
5	Inlet
<b>C.</b>	<b>Concepts related to Food</b>
1	Margarita
2	Electronic lemonade
3	Star bock coffee
4	Caramel
5	Cappuccino
6	Vanilla shake
7	Black berry
8	Cafe launch
9	Dinner

10	Launch
11	Baby back ribs
12	Potato chips
13	Pizza Hut
14	Candy
15	Shrimp
16	Peanuts
17	Fresh baked bread
18	Bagels
19	Muffin
20	Corona
22	Subs
<b>D.</b>	<b>Concepts related to Entertainment</b>
1	Salsa
2	Tri pad
3	High definition camera
4	Plasma T.V.
5	Satellite phone
6	Chemistry
7	Hummer rent
8	Camping
9	Ballet dancer
10	Ski
11	Remix
12	Band group
13	Documentary
<b>E.</b>	<b>Concepts related to Transportation</b>
1	Parking lot
2	Ocean drive
3	Transit
4	Terminal
5	Land rover
6	Truck
7	Seat belt
8	Broadway street
9	Main terminal
10	Tailgating
11	Freeway
12	Tower road

13	Seventy Six West
14	I seven One
<b>F.</b>	<b>Concepts related to Business/ Trade</b>
1	Billboard
2	Shopping complex
3	Taco bell
4	Abercrombie
5	American Eagle
6	Polo
7	Salesman
8	Visiting card
9	Custom home builders
10	Tips
11	Apartment
12	Down town
13	Hotel Hyatt
<b>G.</b>	<b>Concepts related to Religion and Culture</b>
1	Monastery
2	Christmas
3	Prayer wheel
4	Funeral home
5	Valentine's day
6	Birthday
<b>H</b>	<b>Concepts related to Home</b>
1	Lobby
2	Living room
3	Sitting room
4	Shower
5	Mobile home
6	Fire place
<b>I.</b>	<b>Concepts related to Profession</b>
1	Cowboy
2	Costal guard
3	Baby sitting
<b>J.</b>	<b>Concepts related to Academia</b>
1	Writing pad
2	Fame writer
3	Post doctoral degree