

I. Manjushree Thapa's as a Post-Colonial Writer

Rationale of the Thesis Title

Manjushree Thapa's *Tilled Earth* highlights the problems of the multicultural people that they basically come from different parts of the major cities of Nepal where we can see inside influence (from village into) and outside influence (outside world into city) contact simultaneously. They really share the theme of multicultural ethos. In the collection of stories *Tilled Earth*, there are distinct characters belong to different class, communities and locations. They contact each other out of which they share multicultural ethos. The writer is able to observe the transitional phase of Nepal's changing socio-cultural values and practices that transformed into multicultural ethos. It also captures the democratic practices and its impact on the different people life. As the writer narrates the stories through the imaginative characters, she presents characters' difficulties to struggle and locate them in such multicultural ethos. So in the stories *Tilled Earth*, they are presented in distinct way in which they are distorted, dismantled, isolated, torn, alienated and separated from their own cultural values and practices as a result of contact of multicultural ethos.

Culturally, we feel difficult to share our ideas with other cultures because we possess own Nepalese traditional society and its conventions inherently survive in their mind. On the other side, they are highly dominated by other cultural influence and practice, as we call globalized cultures, really keep us in troublesome situation, equally passes through the history of Nepalese civilization. Such tendencies have become the common phenomenon even after the arrival of democracy and transitional phase of Nepalese society can be vividly seen through the stories and the characters in *Tilled Earth*. Though, it seems to be fictional stories with fictional characters, the authorial intension is to observe the multicultural ethoses in which they contact each other are

contextual and relevant. In this sense, they experience and share the multicultural values and practices that emerge in the Nepalese society can be surely taken as the inquiry into the multicultural ethos. The characters frequently meet each other out of which the conflicting situations come into existence.

Different characters in different stories have distinct nature, tendencies and qualities through which they want to survive by escaping and accepting with that of the multicultural ethos. In a true sense, they are heavily caught between the riddle and unpleasant realities of the past and present- struggle for democracy, opportunity and adjustment are the common issues we find in *Tilled Earth* through which the characters undergo in several ways. It also reflects an attempt to establish other cultural practices that go across the history of Nepalese civilization can be justified as the subject matter of cross-cultural inquiry. Such kinds of inquires have become the common phenomenon in the country like Nepal. We basically assume Nepal as autonomous and independent sovereign nation state. Unlike, so is not the case in the recent modern city life. There are other cultural influences and impact that engages the characters is the collage of multicultural ethos. As Hans Bretons says, “they agree in their focus “on colonial (neo-colonial) oppression, on resistance to colonization, on the respective identities of colonizer and colonized, on patterns of interacting between those identities, on postcolonial migration, on the ensuing hybridity of both cultures, and so on and so forth” (200). Thus, *Tilled Earth* contextualize as new area of study, also represents the inquiry into the multicultural ethos.

In order to show the rationale of the researched title, some example from the text really helps. As it proceeds through the stories and characters that they share distinct features, qualities and themes that have direct or indirect impacts and influences of multicultural ethos. They have become possible as a result of scientific discoveries and

extreme uses of technologies. They have narrowed down the world as a global village. Further, the concept of the global village comes out of the concept of the technological invention and distribution. Internet is the best example to support the counterargument. We can see it in the text as well. It connects characters in the stories closely and share their feeling, emotions and interests freely.

Furthermore, for instance, Dhan Raj Kafle introduces with Kamal and Hrishikesh, a Nepal born American friend who meets him in the busiest and commercial city of Thamel. They become the most intimate friend and communicate through internet though they are geographically in distance. There is the exchange of other cultures that they have well accepted. Such process can be seen in the globe now days. There is no age bar to enter into the means of scientific and technological changes Dhan Raj Kafle in his late age uses internet is the comprehensible example of the invention of technologies affects globally. Similarly, other characters Matt, Sharada, Heera Maharjan, Nadia, Keshab enter into the issues of globalized cultures in which they contact and out of which they search for their own appropriateness and opportunity by means of democratic practice create situation is to do inquiry into multicultural ethos because they in either way share to the multicultural ethos throughout the life.

The major changes are that they find hard difficult to survive in such complex social structure of the globalized cultures. They always remain in hopes, purposes and aims to get opportunity and search for appropriate adjustment. In contrary, despite having the democratic practice, people are unable to achieve what they interest. Rather, they got the influence and impact of other cultures that heavily affected the lives of even common people. They want to escape from such tendencies whatsoever they come in the country Nepal. These are the common themes, issues and concerns in which the characters share equally as the multicultural ethos. As Arjun Appadurai writes, “by and unprecedented

movement of peoples technologies and information across previously impermeable borders-from one location to another (125). Thus, Thapa's *Tilled Earth* vividly reflects the condition of distinct groups, communities and individual and their struggle to adjust and search the opportunity rationalizes the text as an inquiry into multicultural ethos.

Moreover, there is no the single story of the character rather plural stories of the plural characters are there in the *Tilled Earth* which occur within the limited geographical boundaries or territories of places like in Kathmandu mainly Themel, Lumbani, Pokhara and Nagarkot appear as the multicultural place where people frequently contact each other. They learn contact cultures each other. Or we have already created such kinds of situation in which we find difficult to locate or identify or accept to locate or identify. The title of the collection of stories in *Tilled Earth* highly contextualizes the theme of multicultural ethos as it indicates 'voices' not single voice. According to Edward Said defines imperialism, "The practice, theory, and the attitudes of a dominating metropolitan center ruling distant territory" (8). Then, the purposed title wants to explore the underlying facts behind the characters' wish to escape and accept is the causal effects of contact among the multicultural people. Such kinds of situation can be highly dominate metropolitan life are found in the researched text.

Among the cultures, Nepalese cultures possess their distinct cultures seems to be in risk that is caused by the influence and impact of other cultures. The characters are in great attempt to struggle to posit their own cultural identity is the part of inquiry into the multicultural ethos as a result of which we can see the characters in disturbed, isolated, torn and separated physically and spiritually. They remain culturally ambivalent which also stand as the postcolonial feature can be seen in the text. Tiffin in his essay writes, "the project of post-colonial writing [is] to interrogate European discourses and discursive strategies from a privileged position within (and between) two worlds; to

investigate the means by which Europe imposed and maintained its codes in the colonial domination of so much of the rest of the world (95). There is the influence and dominance of western tendencies that distinguish west from east are the trends of writing that we can found in Thapa's writing as a result of which we can present her as postcolonial writer. Thus, this research will be more applicable to understand the modern Nepalese life as mentioned in the stories *Tilled Earth* from blend of cultural people in the form of characters can be observed, discussed and analyzed by stating multicultural ethos as a cross-cultural inquiry.

The plot of the stories in *Tilled Earth* really deals with the issues of multicultural ethos in which multiple cultural individual or communities meet with each other by means of democratic practice, search of proper opportunity and adjustment within the multicultural society. In a greater sense, the Nepalese cultural practices are in margin and remains in periphery. Then, not only the colonial experiences but also the post-colonial experiences are indirectly rooted in the major cities of country. Through the plot of the stories in the form of characters lively share the multicultural ethos in the forms of resistance and acceptance. They are the main features of post-colonial theories and practices. Therefore, there is the contact of diverse cultural communities that gives the sufficient background to do search multicultural ethos as a cross-cultural inquiry.

Hans Bretons, further, in his *Literary Theory: the Basics* mentions, "Postcolonial theory and criticism emphasizes the tension between the metropolis and the former colonies, between what within the colonial framework were the metropolitan imperial centers and its satellites" (200). In this reaction, it actually emphasizes the fact that reflects the gap between the metropolitan imperial activities so-called superiority and satellites and marginalized people and their communities. It, additionally, observes about the cultural dislocations and its consequences as both personal and communal identities.

Distant cultural people contact in a certain geographical locations show the way to the situation of multicultural activities. It tries to witness the world from our own perspectives in which we can posit our identities depending on the contacts between and among the people. Therefore, Thapa's *Tilled Earth* is very much contextual and justifiable to state the themes and qualities of Postcoloniality, equally meaningful in terms of stories and characters as they are presented in artistic way.

The atmosphere of the stories and characters are very much dominant in the work *Tilled Earth* that possibly comes out of the situation of multicultural values and practices. In this regard, the characters contact with other cultures out of which they learn how to struggle and survive by means of doing so many things such as in the story "Buddha in the Earth Touching Posture" (97). The characters learn how to survive and develop their economic position by doing business which is possible through the contact among the distinct cultural groups or individuals. In addition, the scene of the stories presents the situation of contact among global cultures. It also carries the central themes of approaching towards the cultural pluralism. As the writer mentally creates the output of multicultural ethos that comes across the stories and characters can be surely observed as a cross-cultural inquiry.

There are some of common features that the stories share in Manjushree Thapa's book *Tilled Earth* are socio-economic, cultural, geographical and political issues during the democratic practice and attempt to achieve the very democratic foundations in several ways. Different characters meet in certain geographical location for their distinct purposes. They want to develop their economic standard and other want to travel to extend intellectual horizon. In either way, they are in search of something that is proper opportunity and adjustment. So is not the case that happened in Nepal as a result of which they are torn, dismantled, distorted, separated and isolated. In this particular reference,

the proposed research 'multicultural ethos: as cross-cultural inquiry vividly concretizes the issues of contact, globalized cultures or multicultural issues out of which the characters tend to adjust and search appropriate opportunity.

Thapa's *Tilled Earth* vividly depicts condition of multicultural ethos out of which the characters want to posit cultural identity partly torn due to the influence and impact of other cultural practices even exist after the arrival of democracy and the transitional phase of Nepal's changing socio-cultural values and practices by stating multicultural ethos as a cross-cultural inquiry.

Moreover, Thapa's *Tilled Earth* tries to depict life of city dwellers of the major cities of Nepal mainly Kathmandu. It is the stories of different characters of democratic and transitional phase of Nepal's changing socio-cultural, socio-political and socio-economic values and practices. In *Tilled Earth* mainly focuses on the caustic effects of city life upon a Nepalese individual and community. On the one hand, they have their own Hindu traditional society and its conventions. They have to practice them as well. In contrary, the impacts of means of colonial and imperial aspects have been able to root in the minds of Nepalese city dwellers. They are fascinated and lured by such conventions. Such tendencies remained as the common phenomenon during the transitional phase of Nepalese history and civilization more applied to the middle class people who are bound to resist and accept equally. However, they come across the multicultural ethos as a product of influence and impact of means of colonial and post-colonial issues. The writer in *Tilled Earth* observes the city lives of distinguished people as they appear in several ways are the output of colonial and post-colonial influence and impact. She uses the English language is also the vivid examples of colonial and post-colonial influence and impact. There are some of the features she shares in the stories *Tilled Earth* are the

examples of the post-colonial writing. Therefore, we can assume that Manjushree Thapa is post-colonial writer writing in English.

In the present context, there is the huge impact of globalization. Technologies have caused them to move into different places. We can bring one neighbor example to support the argument how Manjushree Thapa post-colonial features in her writing novels, essays and short stories and they are in English script. British ruler came in different parts of Indian states targeting to lead their business. Then after, they ruled as Indian citizens as colonizer and imperial dominance exercised cultural practices. They are still rooted in the India society as remains of colonization and impact of cultural imperialism. In our context, initiator of Rana autocratic regime, Jang Bahadur Rana launched English first time in the history and civilization of Nepal. Influence and impact of such tendencies still exist in the major cities of India and Nepal.

In other cases, when they go to other places hopping to get several opportunities, they go along with their cultures or they come across other cultural values and practices. They contact each other and form as multicultural ethos. In this situation, neither they can totally accept their own cultures nor can they avoid other cultural influence and impact. And it is the case we can more apply to the recent modern and post-modern world where technologies have played significant and dominant roles to favor such trends. The writer as the member of any society in a true sense and his/her justice tires to create wider horizon to address the totality of the society by presenting imaginative characters with imaginative stories. Similarly, Thapa presents the multicultural society that they come across the multicultural ethos by depicting the real situation of the Nepalese society where there still exists remains of the colonization and impact of cultural imperialism. As Bhabha says, "hybridity commonly refers to the creation of new cross-cultural forms within the contact zone produced by colonization" (118). It also reveals the underlying

facts how the characters posit such kinds of circumstances have outside influence and impact rather than the inside ones bring the theme of cross-cultural issues produced by the colonial contact. However, it raises the issues of multicultural ethos that they come across as a subject matter to do inquiry to know the tone and atmosphere of the stories and natures of characters how they contact interact with globalized cultures and see the multicultural ethos.

As we come across the stories in *Tilled Earth*, we can see some of the evidences and features of post-colonial trend in Thapa's writing. The portrayal of the Kathmandu and its Themel area is one of the examples in which we can see the means of influence and impact of colonial and imperial dominance. Multicultural people come across the city and share their multicultural ethos. So is the case in Lumbani where distinct individual and groups come together and experience multicultural ethos. Moreover, some characters tends to accept whereas other resist to the contact of multicultural values and practices that keep them isolated, torn, dismantled, separated and more dependent that result as remains of colonial and impact of cultural imperialism, later continued as the post-colonial trends. The means of resistance is another evidence of post-colonial practices. The dominated and colonized individual and groups want to resist those trends such as education, culture, technology and business of others. Thapa wisely depicts the scene of the cities and dwellers in which we could not see the presence of colonizer and emperor or in broader sense post-colonial trends. But, they are in different institutions such as education, business, commerce, politics, technologies and cultures able to rule and lead us come as post-colonial practice can be found in Thapa's writing in English.

Furthermore, the issues of multicultural tendencies also come under the rubric of post-colonial studies. They come across Thapa's writing in English. hybridity and Cultural ambivalence are also issues falls under the rubric of post-colonial tendencies in

which the characters remain in dual cultural identity or dilemma. This is as a result of globalized practice characters have to face and overcome. They could not locate in the fixed position or remain in-between the position. That kinds of tendencies can be seen in Thapa's writing in English come under the post-colonial tendencies are also result of the multicultural ethos. In *Tilled Earth*, there are not single voices and the city the major cities such as Kathmandu, Themel, Pokhara, Lumbani and so on represents multiple voices that they come across by means of contact among globalized cultures. Similar evidences and features can support to claim Thapa and her writing in English as post-colonial writer writing in English. Therefore, the intended research title "Multicultural Ethos: a Cross-Cultural Inquiry in Manjushree Thapa's *Tilled Earth*" is contextual and appropriate for the thesis research.

Theoretical Modality and its Implications

As we assume that the theoretical modality supports to analyze the work differently in which the contact zone, globalization, and multiculturalism together functions to give shape of the text. They widen the meaning of the text in different ways through which the relations and the problems of the characters and the setting of the stories become meaningful and contextual. How the characters and narrators come across differently that results out of the multicultural ethos. This has become the general and the specific inquiry into multicultural ethos to debate how we can develop the theoretical modality of contact zone, globalization and multiculturalism based on textual meaning to reach into the hypothesis of the rationale of the title of the text, *Tilled Earth*.

Contact zone highlights on the situation of merging distinct cultures into a single space out of which they learn the theme of multiculturalism ethos. That means the multicultural identities exist with each other in which they meet, clash and grapple in a specific space of the globe. In regards to Manjushree Thapa's specific researched work

Tilled Earth, it creates the situation of contact zone in which all the characters communicate with multicultural issues and conditions. Some of the characters belong to typical eastern cultures whereas other have western cultures or they exchange the both of cultures occur as a result of contacts between and among cultural communities. Therefore, contact zone suits to analyze *Tilled Earth* to show the meaning and experience of the characters.

Globalization as a process of contacting people into the single space that deals with the issues and problems of globalized cultures in order to show the meaning of the text. They perhaps create the theme of approaching toward the globe. It is by means of the invention of technologies through which distinct individual and community come across to exchange multicultural ethos. The living standards of people have also changed in thinking, doing, and having that is the consequences of the technologies. In other cases, other believe that it is due to the globalization has caused difficulties and created problems in the life of ordinary people. Then, globalization opens the opportunities to engage into different fields by using the means of technologies as well as snatches those opportunities. However, it depends on the users how do they use the technologies in order to compete with globalization. Therefore, in *Tilled Earth* we can see such kinds of influences and impact of globalized cultures which helps to understand and interpret the text as one of the reliable information to prove the text in a meaningful way.

The concept of globalization covers multiple facets issues such as socio-geographical, political, economical, cultural, technological, and biological. They have interconnectedness and openly or ultimately continue such the relations. The characters are also shown in terms of their dire need and affect on them out of which they could not flee. That means, they enter into the globalized cultures and run after it. thus, the themes and features of the globalization cover the geographical dimension of the globalization,

technological dimension of globalization, political dimension of globalization, and economical dimension of globalization, cultural dimension of globalization and so on in which characters come across the multicultural values and practices really have become the multicultural ethos as a cross-cultural inquiry.

An Outline of the Thesis

This research paper has been divided into four chapters. The first chapter is the general introduction of the dissertation. It introduces the research along with the couple of examples about the rationale of the thesis title relatively. It tries to prove the text and writer as post-colonial text and writer by doing the general survey of the stories and following the detail analysis of the research. In other words, it tries to observe, analyze and present the shape of the thesis work into the purposeful task by contextualizing the writer, her work, her presentation of stories and characters and short introduction of theorizing the tools to support the further analysis, interpretation and understanding of the text *Tilled Earth*.

The second chapter, widely, explains the theoretical modality of the researched paper. Firstly, it, critically, examines on the postcolonial debates by bringing issues, concerns, and problems of contact zone, globalization, and multiculturalism that they come under the rubric of postcolonial studies. Secondly, it tries to exercise significance and implication of the contact zone, globalization and multiculturalism through the references and citations of different critics and my own attempts to observe in order to contextualize them in our time and space.

Based on the theoretical modality mentioned in the chapter two, third chapter analyzes Thapa's work *Tilled Earth* in relation to the cultural ethos as cross cultural inquiry in which characters frequently come across multicultural values and practices in the contemporary society. It mainly seeks to trace the consequences behind characters'

acceptance and resistance in several ways with that of multicultural ethos and their search for proper opportunity and adjustment from the researched stories *Tilled Earth*.

Finally, the fourth chapter concludes this research paper based on the textual analysis of Manjushree Thapa's work *tilled earth* in chapter three by following the theoretical modality of second chapter i.e. multiculturalism as cross-cultural inquiry. It, in fact, concludes as the sum-ups of the observations, explanations, and arguments as presented in the previous chapters that prove Thapa's work *tilled earth* as multicultural ethos: a cross-cultural inquiry that ultimately gives the shape to the research work as the finding of the thesis.

II. Critical Debates on Post colonialism

Contextualizing Postcoloniality

Postcolonial studies as a theory encompass a wide range of literary, socio-political, socio-cultural, socio-economic, geographical and historical interests, impacts and influences. It emerges as form of democratic practice and domain of knowledge relying on various issues and subjects that developed as a field of academic specialization during 1970s. In this sense, postcolonial studies posit of its legitimacy, interesting disciplines and even relevant issues in different academic institutions of Euro-American and Non-Western countries. It hastily reached worldwide scope and got recognition in the academic field within a few decades of its initiation.

Postcolonial studies both as theory and method talks about the importance and drawback of the globalization widening some ideas as how human being from different parts of the world are intensely intertwined from various issues such as literary, socio-political, socio-economical, socio-cultural, geographical and historical. We can conduct research and study through several academic journals, essays, and articles on 'postcolonial literature' and 'postcolonial theory'. It emerges as the academic practices and activities after the successful meetings between and among the multicultural people and their experiences on varied fields of knowledge, practice and implication. In addition, it is truly speaking that the scholarly works of Edward W. Said, Homi K. Bhabha, Mary Louise Pratt, V.Y. Mudimbe, Benedict Anderson, Hans Bertens, Gayatri Chakravarty Spivak, Roland Robertson, Samuel P. Huntington, Partha Chatterjee, Lila Gandhi and others have contributed to widen the scope of the postcolonial studies and become the context for the discussion, analysis, interpretation and debates to raise the space and time of post-colonial nations, their writing and theory in order to create identity.

As we further explain postcolonial studies critically, it deals with the processes and possessions of the cultural displacements in which the dislocated voices have culturally look after and try to search the management or adjustment. In other sense, it views such displacements and dislocations in the forms of the contact zone, globalization and multicultural forms as globalizing trends for what they accompany possibly as great transition in the field of academic courses, socio-cultural and socio-political discourses. Furthermore, it allows us to show the internal subjects and the examples of resistance and acceptance that the Western has suppressed and applied in its excessive globalizing tendencies, which creates the contact situation to the plural people or different communities of different geographical location. In this case, the research hypothesis in Mamjushree Thapa's *Tilled Eearth* and presentation of characters, I have claimed as the post-colonial writer really suit with the theoretical features of post-colonial studies which grounds on the issues of resistance and acceptance. In *The Location of Culture*, Homi K. Bhabha reminds:

Postcolonial criticism bears witness to the unequal and uneven forces of cultural representation involved in the context for political and social authority within the modern world order. Postcolonial perspectives emerge from the colonial testimony of the third world countries and the discourses of minorities within the geopolitical division of East and West, North and South. [. . .] They formulate their critical revisions around issues of cultural difference, social authority, and political discrimination in order to reveal the antagonistic and ambivalent moments within the 'rationalizations' of modernity. (171)

In addition, for Bhabha, postcolonial perspective appears as a resistance and response towards the West who exercise their hegemony and ideologies on socio-cultural, socio-

political, and socio-economic to uncover the Eurocentric issues and American rationalization of modernity become more contextual to the non-western communities. It strongly appears as the representation of the unequal nature of the discourses of third world and underestimation of minorities within the geographical division of East and West, North and South poles. It is also the revisions of all the issues in order to reveal the oppositional natures and ambivalent moments of the Western and American rationality. Thus, it is the unequal observation of the cultural displacement of the Western and American attitudes and tendencies towards the Eastern location and its people come as the form of contacting distinct cultural communities as globalized cultures or cultural pluralism.

Postcolonial theory and criticism intellectually questions on the ideas of hegemonically expansionist imperialism of the colonizing powers that constantly endeavor to comprehend as binary relation of subjugated and overriding, self and other and conqueror and occupied. They favor the particular system of imperialistic principles and practices that appear as still prevailing within the Western world. So, it exists as the intellectual debates to do inquiry on the perspectives of the Western world how they are familiar to seeing the rest of the world in their own hegemonic tendencies as they deliberately did and do.

Likewise, Padmini Mongia observes postcolonial theory in a broader domain of knowledge that targets to deconstruct distinct literary and socio-cultural disciplines, and its practices of European and American thoughts. She writes, "Postcolonial theory is an umbrella term that covers different critical approaches which deconstruct European thoughts in areas as wide-ranging as philosophy, history, literary studies, anthropology, sociology, and political science" (2). Here, it emerges as the studies of the varied disciplines searches and researches the marginal voices to perceive the sphere of the

postcolonial studies and its implication in the field of social contact, knowledge, and practice. Further, it is not simply associated with era and particular discipline rather to methodological revisions. It is also the fundamental habits to know about the East how it in real life replicates its socio-cultural and geo-political facts and how they create the discourses to hegemonize Eastern, especially Third World countries. It also enables Eastern to be acquainted with the sum of the critique and interpretation of structures of understanding the authority principally and relatively.

Almost all the postcolonial theorists and critics share the common issues and problems as opportunities, responsibilities and burdens to deconstruct the traditional relationships of the metropolis and its colonial subjects to locate their own spaces. They imagine along either poststructuralist or conservative circumference of the imperialist ideologies. As Hans Bertens again adds, they agree in their focus “on colonial (neo-colonial) oppression, on resistance to colonization, on the respective identities of colonizer and colonized, on patterns of interacting between those identities, on postcolonial migration, on the ensuing hybridity of both cultures, and so on and so forth” (200). Such above mentioned power demonically move to the subsequent interests such as issues of race, ethnicity, language, nation, colonialism, gender, identity, and category. They show extraordinary interests towards the minorities, subject, and object to exercise their hegemonic supremacy. She also explains about the position of following the hybridity of both existing cultures that also come under the rubric of the postcolonial studies as crucial parts of appreciative to the postcolonial theory and methodology.

By means of extension, postcolonial theorists and critics also bear on the significance of their endeavor and terms of orientation to make out the world of late 20th century. They lose the colonies and they encounter with neo-colonial relationships. It not simply transpires between the Western countries and their preceding colonies but also

stay behind between the majorities, minority nations, and ethnic minorities as a result of which third world people are constantly in separated, isolated, distorted and torn. That is to say, such features can be vividly seen through the characters of Thapa's *Tilled Earth*, which is very much contextual and visible that share the features and qualities and natures of post-colonial tendencies.

Moreover, postcolonial perspectives are broadly discussed in ways by including the issues of the revision and analysis of European territorial conquests, diverse institutions of colonialism. It also comes as the discursive procedure of domain in colonial discourse and confrontation of such subjects, and fashionable grand inheritance in complex social construction of nations and communities. They come across repeatedly oppositional relations. So Ashcroft et al. says, while its use has tended to focus on the cultural production of such communities, it is becoming widely used in historical, political, sociological, and economic analysis, as these disciplines continue to engage with the impact of European imperialism upon world societies (187). He, in this reference, emphasizes on the various disciplines come as the purposeful study of the term Postcoloniality, which intends to focus on the things to see on the cultural fabrication of communities and cultural arrangement of the new space. They are based on European imperialism and later American colonialism exists as governing issues in the field of diverse disciplines. Therefore, they institute the disciplines to keep on employing with other world and its societies in order to extend their means of colonial and post-colonial expansion into rest of the world in directly or indirectly.

In the context of Nepal, it is more applied indirect means of colonization and post- colonization which have affected the life of the people in either way. They have experienced the outside cultures comes as the globalized cultures. They are possible due to contact among the individual, communities and institutions. They are the underlying

facts that we can see in Thapa's *Tilled Earth*. Thus, she assumes post-colonial features to contextualize the increasing tendencies of Postcoloniality and its effects in Nepal. The aforementioned aspects are measured into an account while reading literary text in course of this perspective.

Furthermore, this research will contextualize how Manjushree Thapa's *Tilled Earth* is noteworthy work for postcolonial readers because it possesses some postcolonial issues—contact zone, globalization and multiculturalism. Thapa's work obliquely bring into motion to the context such as Kathmandu, Lumbini Cities of inside and some of the outside cities of London, New Delhi, United States of America, and other major cities of the world as well in the beginning of the 21st century. Because of making contact with dissimilar people and aftermaths of multiculturalism, it is observed how the major characters come across the multicultural ethos with distinct cultures lead to the situation of cultural pluralism. We should consider them as the inquiry into multicultural ethos. As an output of contact zone, it takes place globally and forms the globalized cultures out of which the characters are in search for proper opportunity and adjustment will be researched throughout the stories in Thapa's *Tilled Earth* by following the theoretical practices of contact zone, globalization and multiculturalism are the discussion, explanation and analysis in critical ways goes forward.

Contact Zone

Contact zone refers to the situation of meeting distinct cultural individual, communities and institution together in single geographical location. As diverse cultural groups, communities, and people make contact with each other, they build a kind of new cultural forms. They contribute to their own cultural possessions in a positive as well as in an unpleasant way. Further, it creates a sort of contacting place in the different locations. The multicultural identities or cultural qualities intermingle, spar, struggle, and

come upon one another out of which it creates the asymmetrical relations of opposite power such as capable and incapable, centered and marginalized, colonizer, colonized, dominant, and dominated. And that is possible through the contact zone. Therefore, the term contact zone refers to the qualities of merging of discrete cultural characters whose cultural morals and practices commonly assemble, act together, clash, and come to grips with each other that mean contact zone.

In Mary Louise Pratt's term, 'contact zone' is a meeting place of two and more than two separate cultures or multicultural identities in an oppositional nature. She writes, "contact zone is social spaces where disparate cultures meet, clash, grapple with each other often in highly in asymmetrical relation of domination and subordination like colonialism, slavery or their aftermaths as they are lived out across the globe today" (4). Pratt explores the themes of the present social spaces where we see the people from distinct multicultural identities. They get together in a definite social or geographical location. They disagree, struggle and compromise with each other. They often remain in touch with in asymmetrical relation of possessor and slavery, settler and occupied and their consequences. They are internationally giving out such themes in either approach. Explicitly, contact zone depicts the situation of social spaces or multicultural identities. They make contact with each other in an oppositional trend worldwide. In Manjushree Thapa text *Tilled Earth*, we can see different time and space in which divorce cultural individual and communities contact each other out of which they come along with multicultural ethos. Some of the characters share their nature of western cultures whereas some of other possesses their own cultures that they meet in a certain geographical space also come as post-colonial issues of resistance and acceptance.

In other case, Pratt defines the ideas of 'contact zone' throughout the work *Imperial Eyes: Travel Writing and Transculturation*. It focuses on the real issues of

cultural contacts that connect the major issues of transculturation as the phenomenon of contact zone. It is through the frequent contact that the notion of globalization and its power have spiritually and physically encouraged and empowered human being to transform into different places. There are different causes: political, cultural, intellectual, job placement, discovering the self and the world and search for proper settlement for what people frequently travel around the world. This type of phenomenon of contact zone brings the progressive, meaningful, and painful experiences of writing what Pratt identifies as travel writing and transculturation. In this case . . . the term contact zone which I used to refer to the space of colonial encounters, the space in which peoples geographically and historically separated come into contact with each other and establishes ongoing relations, usually involving conditions of coercion, racial inequality, and interactive conflict” (6). In response to its very word contact, it vividly depicts the substitute of the diverse cultural tendencies as linguistic, intellectual, political, cultural, and business contacts. It also noticeably exposes the ideas of analyzing, interpreting, understanding, and presenting unambiguous thoughts partially differ from one perspective to another. It also depends on how we perceive, reply, and stand firm with the influence of oppositional views and thoughts. They write to each other in a convergent and divergent ways. In addition, it may stand as individual and public contact they come in touch with the particular situation. They communally and culturally become visible in the outline of multicultural identities that specifically communicate in an opposite direction.

Language is also one of the outputs of contact zone. In this example, as one individual or family geographically migrates to new space. Linguistically, languages consist as one of constituent part of cultures want to make purposeful discourses with other individual and family. They generate contact zone with that of other individual and

family or communities of geographically differed spaces. They mainly want to adjust with that of other language or own language, to other people or communities. In order to prove her ideas, Pratt brings the examples of Creole and pigeon language to support her counterargument. In this case, English language also stands as one form of contact language exists as form of colonial product. In regards to other languages such as French and Spanish, Chinese, Indian, Nepali, Maithili, Bhojpuri, Newari and Gurung ones draw closer as a result of contact zone, represents the multicultural identities come across the inquiry into multicultural ethos. One of the qualities or features as Chinua Achebe in his critical essay “Colonialist Criticism” of colonial critique’s job is to write in the use of English as defense language to the while colonizer to show their injustice and dominant nature to other. It can be even taken for granted for the post-colonial continuation because if we write in our own language, they could not understand about our cultures, heritage, origins and essence.

Similarly, in reference to contact literature, it contains the qualities of writing literature in English script by non-native writers. This position occurs because of the recurrent contact between and among the people of discrete cultural communities. On the other hand, literature written in Nepali, Newari, Bhojpuri and Indian literatures by other language users or vice versa allocate the theme of the impact of phenomenon of contact zone. In *The Tilled Earth*, the author as a non-Western writer uses English language. Thus, every individual and cultural group have power over their particular cultural trend and tendencies associated each other, also go on behalf of the meticulous cultural knowledge or refuse to accept that of other cultural characteristics that leads to the positive and negative reaction or amalgamate of both cultural tendencies.

Pratt explains transculturation is a phenomenon of contact zone, which creates the situation of multicultural acquaintances. They normally approach into contact each other

even though they acquire distinctive cultures. Whatsoever the individual and groups such as colonizers and colonized, travelers and travelees make contact with in a particular geographical location come across the certain occasion that aspects are analyzed as 'contact zone'. Pratt notes ethnographer Cuban sociologist Fernando Ortiz' (1940) idea to resemble the meaning of contact zone, "how subordinated or marginal groups select and invest from the material transmitted to them by a dominant or metropolitan culture or the term replace reductive concepts of acculturation and assimilation which is used to characterize cultures" (65). He relates his ideas based on the binary oppositional relation of dominant or metropolitan and dominated or village cultures. What we call marginalized or dominated people are wholly constrained to empower sustainable or manufactured materials transmitted by dominant or metropolitan cultures.

This can be more applied to in the context of metropolitan capital city of Kathmandu valley as only metropolitan city and its cultures occupy the dominant position. Despite of having other the cities and villages, have been marginalized by metropolitan culture as mainstream political cultures as a result of which they are in the edge, have lack sense of security, instability, and be short of different facilities. On behalf of looking for all these facilities and opportunities, remote village and cities' people have come across the capital city having distinct cultural traits, get in touch with each other. In this remark, each individual, communities and institutions contact and communicate that stand as the process of choice and device of material life, which has close relation with that of neighbor and continental metropolitan cities' cultures, later transmitted to dominant or metropolitan cultures. Instead of bringing some certain kinds of solution to the people, have more problematized to the people which are shown in the form of characters in Thapa's *Tilled Earth*. Therefore, Thapa's text shares the issues of contact zone through its stories and characters.

Moreover, if we want to address contact zone to non-Western countries especially in south Asian countries, it stereotypes the fundamental issues of the local minorities. For example, there are Muslims, indigenous, Madhesh, subaltern people, and women. They come along with asking the various rights, equal opportunities, and identities with mainstream political culture. They have also media sources to communicate publicly around. The metropolitan and dominant culture represents the metropolitan expression whereas those auto-ethnographic or local indigenous expression answers with the metropolitan cultural representation also appear in an oppositional direction in which they run into, clash, oppose, and struggle each other. Pratt, thus in this case, states this auto-ethnographic expression as widespread phenomenon of ethnographic expression of contact zone in which multicultural identities in a binary relation posit each other.

In *Tilled Earth* Manjushree Thapa observes the relation and nature of the characters come across contact cultures in which they remain in trap between the metropolitan cultures especially Kathmandu, London, and New York cultures and other local cultures. They meet in certain geographical location. There is the cultural exchange within the characters. They go for what purposes meet with multicultural ethos that they emerge as the widespread phenomenon of contact zone and extend globally. As they run into with different cultures and continue relations with them as new meetings in diverse purposes to gather round as local minorities cultures. Rather remains in the dominant metropolitan culture out of which they share globally mingling sense of cultural pluralism causes out of the phenomenon of contact zone. So, characters in the stories come across distinct cultural phenomenon and its global impacts keep characters in torn, disturbed, dismantled, isolated and separated forms out of which they search of proper adjustment and opportunity is the inquiry into multicultural ethos in this multicultural society.

Globalization

Globalization is the process of appearing and interacting with different economic, political, cultural, geographical, and technological factors that spread globally. This is also debates, discussions over problems, contradictions and opposites that come across the globe. The process of globalization can be observed over local communities that target to connect relations among various aspects of them. It also transforms the sharing of any kind of profit and knowledge among people, states, countries, continents and creates the situation of becoming a single space as one globe.

The historical trend of the globalization started with the debates among the academic scholars during the era of 1980s. Then, Globalization appears as an academic discipline covering several issues that not only talks about the theoretical approaches but also deals with the achievement of science and technology. So, it shares the awareness and knowledge among the interested groups on the common intellectual debate that build relations and experiences of socio-cultural activities on globe.

Martin Heidegger describes it as a form of shrinking the geographical distance in relation to time and space. He writes, “All distances in time and space are shrinking. Man now reaches overnight by places which formally took weeks and months of travel” (165). Heidegger, here, mentions his thoughts on the issues of globalization that not only deals with the idea of the ‘abolition of distance’ as constitutive distinctiveness of our circumstance, but he also includes recent shifts in spatial experiences. They commonly alter from one generation to another that also portray about the composite human cultures set up each other. He also speaks about the intense efficacy of the abolition of all opportunity of inaccessibility are met by the use of television, print and internet which has become the all-encompassing and leading sources of the communication and information. As a result, globalization links the horizon of the distance or remoteness in

which the everyday communication has become the achievable sources for the human activities.

Contemporary theorists delineate globalization in terms of enlargement of social interconnectedness across the existing geographical and political borders in which the connection between the geographical and political arena ties the development of the social chains. It has the well-built skill to add in social growth, which conveys the theme of the changing modes of social space. On the other hand, it distinguishes from the material and geographical locations such as the approaches of the critical poses of the globalization that also show the impact on the local and regional groups or local communities. For instance, the huge replacement of the computer occupies all market of the world in place of typewriters. The users have extremely loved with the use of the computer despite having its certain drawbacks. In the Thapa's text, we can see the use of computer in internet and office to run the business and works easier has been misuse just playing solitaires and doing chat. However, it connects with the people of the world into the single space where they can share all kinds of experiences by being intimate friends.

In economical sense, we observe the issues of globalization. It embodies as the crucial area under debate that inwardly or outwardly focuses the most significant issues of global economy. No one could be away from the economic matter. It also helps us in different activities that anyone can perform different kinds of socio-cultural needs in the society. Likewise, global economic bridge could not escape from the global and local economics. They progressively merge into the confidential system of the global capital, which keep the citizens economically active and motivating to each other. However, it come along with its pitfall of global capitalism spread in the world to expand their business and market strategies in new way onward which Hugo Radice in his essay

“Taking Globalization Seriously” says, “from this standpoint, what is abruptly clear is that globalization is intrinsically a capitalist process”(163).

The economic globalization speaks on the impressive change in relation to the states, nations, and continents that are the influence of structures and association of mutual capital. They also consider it as the outline of political space but that posits as base of the experiment of urbanized countries. The hasty growth in the international corporation process, manufacture, and distribution of goods build the cultural barrier and tension between the global and local cultures. In the constitution of service, it also attracts and does not bring great change in the eyes of employing the commonalities because the superior executive and technologist that they appoint from the developed countries or colonized countries. Therefore, the prosperous company owners travel from one state to other, nation to other to grow their business in a formation and interest group of corporate capital. In this response, Ferguson argues, “globalization has ideological overtones of historical inevitability, and its attendant myths function as a gospel of the global market” (87). Accordingly, it exists from the developed world’s conception with the notable ideological gossip of historical permanence that still searches the essential capital power. Anyway, it lacks the satisfactory advantage and convenience among the local communities and their cultures come as the drawbacks of globalization or globalized cultures.

In Albrow’s own words, he argues that “globalization can also be a signifier of travel, of transnational company operation of the changing pattern of world employment, or environment risk” (13). In other words, the thought and practice of multi-national companies is just the sign of the traveling into, which demands the workers, technicians, and sources simultaneously for betterment and promotion of their own business and profit. One individual as worker or machine has the thorough or oblique linkage with the

global cultures such as establishment of the machine and distribution of the production into globe and its varied exploitation towards the human resources. Here, globalization in more dominantly refers to the idea of neoliberal globalization that is the direct or indirect influence colonial and later post-colonial as Leslie Sklair in the essay “A Transnational Framework for Theory and Research in the Study of Globalization” says, “Globalism of this variety is often referred to as neoliberal globalization” (95).

Some of contemporary economists judge on the inclusive champion of open trade by opening the market ethics which do justice to them rather others. They hold the expansion of price of consumers and benefit to maintain the relationships. Harry Shutt also says, “by the advocates of ‘globalization’ to demonstrate that the pursuit of free trade has been a key ingredient in the success of developing countries particularly the East Asian ‘tiger’ economies, in moving closer to industrialized status” (72). Harry Shutt focuses on the triumph of changing countries lie in the depth of the free trade, which happens because of globalization. Thus, he seems to be optimistic towards the globalization is to display the free trade to change the nation as well as its people, in true sense, reshaping the political and economic issues of the world should be observed in a distinct angle.

The markets have progressively increased in a larger horizon throughout the world that interlink or bridges the economic boundaries that are interconnected across the globe. Manfred B. Steger focuses, “Globalization refers to the intensifications and stretching of economic interrelations across globe” (37). He sums up the economic dimension of globalization by explaining the economic interrelations, which ties the global space. In this research, the characters belong to different categories such as economically poor. They are in attempt to change and develop as a result of which they go outside Nepal. They learn other cultural ethos. This kind of issues can be easily seen

in the story “European Fling” where they come across the so called globalized cultures that we see in the *Tilled Earth*.

The phenomenon of globalization pivotally occurs in development of cultures. People want to identify themselves culturally in which they show the cultural possession and qualities. Because of their positive symbolic structure, they claim themselves as a particular group of the local communities that later transform into the global forms. This heads to the action, reaction, and interaction among cultural forces spread worldwide, out of which the meaning of symbolic construction exist. Manfred B. Steger also focuses on the symbolic expression that covers diverse ways of living population. They remain in certain and regional area or globalized area, bestow the momentous profile in favor the cultures. He points out, “given that language, music and images constitute the major forms of symbolic expression, they assume special significant in the spree of culture” (6). Hence, the culture shares the symbolic structure and conventionality of the specific cultural groups that they openly or obliquely engage with other culture groups. The globalized cultures posit as the optimistic implication of the globe.

As we see such kind of crossing the geographical location to upgrade their economic aspects and search for knowledge, they go other place. They learn other cultures that are the transformation to the global cultures. In Thapa’s work, we can see such kind of events and impacts of interring into global cultures. In this context, I would like to bring the lines from the article by Ino Rossi in the essay “Globalization as a Historical and a Dialectical Process” mentions, “first globalization contributes to cultural differentiation by exposing societies to now ideas and lifestyles that are interpreted according to one’s own cultural framework; secondly, globalization helps in developing a common framework, set of standards, and a symbolic system of references”. (82)

The political and technological changes have created the problems of the cultural interdependence and interconnections between and among the communities, states, nations, and inter-nations around the turn of the century. It covers some of the commentary and suggestions that cultural practices stay behind the hot debate and discussion in term of contemporary globalization. Widespread uses of internet and technologies have also changed the symbolic construction of the meaning of our ages rapidly. Discourses in religious beliefs, individual rights, and customer relations have turned out to be more open and liberated than it was not before. Therefore, the marvelous transformation comes in the images and dreams that they practice along with the cultural traits have thoroughly spread from one place to other. Here, Robert and Joseph criticize to term the globalization resemblance with that of interdependence. The line also shows, “both interdependence and globalization have many meaning. That is highly associated with that of definition of western means of achievement of science and technology and its changes in other social field.

Ronald Roberson considers globalization as a problem. He states two influencing aspects and issues of globalization: concept and problem. He deals with globalization as a concept that describes the concept of complexicity of the world and the increasing consciousness of the world as a whole. He says, “Globalization refers quite clearly to the recent developments” (295). It means globalization deals with the issues of recent developments in multiple sectors, such as politics, economics, technologies and any other social and cultural aspects or issues. Developed countries have utilized it in different fields of the knowledge come along with their ideas and ideologies. Thus, he concludes the input of such achievements as one-sided and monolithic. However, he respects these trends as widespread, open, and clear-cut ideas to deal with the recent world affairs. In

Tilled Earth, we can see problems of globalization through the characters in different stories resemble with the theme of our research.

Finally, the most demanding and composite area of discussion and interactions in the field of globalization studies contain the themes, style and nature of the process of globalization. In this procedure, inside and outside forces act, react and interact to create, recreate, and publicize globalized culture along with pressure and dominance of local communities. However, it is the fact that strong cultural forces of the world dominate local cultural forces that lead to the extension of the matter of debate for all occupations.

In this way, we can apply the issues of globalization such as theme, style, nature, problem, and positive response to study Manjushree Thapa's work *Tilled Earth*. The setting of the work and the characters represent the issues of globalization in different ways. One character crosses to other cultures or vice versa.

Multiculturalism

Multiculturalism is the perception or practices that cover different socio-cultural locations and communities and other related issues under the umbrella of the globe. Different citizens and their cultures come across together. Such kinds of situation easily occur in many parts of the globe after they meet each other. It favors the condition of minority voices to bring them in identical existence. The multicultural issues and practices also deal with conceptual thing such as Blankness, Femaleness, Otherness and Asianness, which illustrate the unpolluted identity of dissimilar cultural groups of formerly colonized countries and their socio-cultural, socio-political, socio-economic and socio-gender positions. That is to say, multiculturalism is abroad term of all-inclusiveness, pervasive and ample understanding among the people of the globe.

Huntington also in his celebrated book *The Clash of Civilizations and Remaking the World Order* describes the issues of identity politics in the eyes of civilizations. The

distinct poles so far as Huntington mentions such as Hindu, Western, American, Japanese, Islamic, Chinese, and African civilizations exist equally. They are the local cultural politics: The politics of ethnicities or local cultural politics and the global cultural politics: the politics of civilization. They deal with the issues of cultural pluralism that they often clash each other. He also writes, “Civilization as the broadest cultural entity...villages, regions, ethnic groups, nationalities, regional group, all has the different levels of cultural heterogeneity” (43). Thus, he observes civilization as inclusion of all human development entering from homogeneity to heterogeneity.

Huntington sees the multicultural aspects of distinct cultural groups. They regularly come across each other as the multicultural ethos. Huntington emphasizes on the idea of civilization are the result of the cultures of distinct communities rather have multi facets due to which they clash each other. In this present state of affairs, people tend to locating themselves culturally, which has turned out to be their identity asking for all kinds of rights such as the human rights, righteousness, and freedom with the mainstream politics. Thus, geographically, culturally, politically and economically, different cultural communities exist in many parts of the globe come across the multicultural ethos that can be vividly seen in Thapa’s *Tilled Earth*.

Moreover, multiculturalism shares some of the similar qualities with that of the cultural pluralism. This has become a widespread phenomenon basically happen in the metropolitan or urban life into different parts of the world. It is more applied to in the environment of south Asian countries where people have normally migrated into different geographical spaces of the European and American cities. There, they come across with the themes, qualities and natures of cultural pluralism also have become the issues of inquiry into multicultural ethos. An Indian critic Radhakrishna adds:

Multiculturalism has to be thought as an eccentric and exoteric field that is not to be measured by the will to dominances of any one subject. The only way to honor and enter the multicultural field is in a spirit of self-reflexivity, self-consciousization and submission to that radical altruist that founds all social process in opposition to egocentric ideas of self and other .(34)

Radhakrishnan understands the concept of multiculturalism come across the relationship between self and other that is highly rooted in social process inclusively. That means it also blurs the hierarchy between the concept of the self and other in the form the strong social process.

Furthermore, more comprehensively, Radhakrishnan believes on the issues, debates, and practices of multiculturalism in regards to social integrity and egalitarian democratic participation. In this stance, all the minorities and majorities' voices come across the global and contact each other out of which they share multicultural experiences and practices can be taken as inquiry into multicultural ethos. They hug their chest together like white and black, male and female, Brahmin and Sudra, Chhetri and Jaishi and touchable, untouchable, high and low and other ethnic variant. He adds:

Multiculturalism could be developed along the lives of social justice, egalitarian democratic participation and the ideological yet multicultural production of social consumable college, Brown hands holding, yellow hands holding, white hands holding, males holding female hands holding black hands in spirit of post-historical contemporary. (40)

That is to say, he welcomes with the idea of merging among different cultural people of the world as individuals or groups or communities are the purposeful ways that connote

some sort of egalitarianism having big family resulted out of contacts among the people of the world of multicultural ethos.

In order to support the idea of multiculturalism, I would like to bring the example in the context of Nepali society. By its geographical, cultural and political structure, it possesses certain rules and regulations and covets to provide the social harmony, self-determination, and constitutional rights through the inclusive and democratic practices. In an empirical sense, they are in the right place to locate different social positions such as Brahmin, Chhetri, ethnic people, Muslim, Women and other minorities or communities. They are willing to include their voices on the sheet of paper of constitution to declare social justice, equal opportunities, equal rights and proper outcome from present political crisis. They raise cultural identities and participation in the mainstream politics. In this way, it can be considered as the process of raising the voices to come in the equal position, gaining the identity among the citizens in order to build inclusive democratic multicultural society.

On the other case, in the present scenario, multiculturalism has become a political concept, which throws lights towards the contextual meaning and relevance of multiculturalism. Widely, it is the umbrella term analogous to the terms post-modernism. It assumes the pluralities of several socio-cultural phenomenon under which people and intellect cooperate, interpret, and put into practice different human and its socio-cultural aspects. Gregory Jay defines, “multiculturalism is a relative like the term post-modernism and belies the pluralities of disciplines, themes, practices, debates, and approaches that have come to articulate the field both in U.S.A. and Britain” (2). In other words, it posits the existence of all the social subject and subject position. It also focuses on the issues of inclusiveness where all the cultures merge under the common roof of social process. It tables the equal position to run the debates and understanding

heterogeneous aspects of the society and its cultures in the globe. Moreover, the critic names the countries U.S.A. and Britain as its origin space of multicultural practices. However, it seems to be more confined thoughts and ideologies that rest of the countries. And their cities even like metropolitan city of Kathmandu share the themes of multicultural practices. We can clearly see such kinds of examples and events in the text of Thapa's *Tilled Earth*.

In addition, Nepali society is in massive enigma, difficulties, and crisis which fall under the categories of politics. The politics has become center for everything. The political activities and dual nature of political parties have ruined the nations and people. In this right position, the issues on identity politics have also emerged as one of the outstanding features for all people. They come in the front together that is the politics of identity. To elucidate, how multiculturalism is the political concepts Gregory Jay further says, "identity politics refers to the tendency to terms of some group categories such as race, ethnicity, class, gender, nationality, religion etc" (3). They also possess the hybrid identity as Native-Americans, African-Americans, Latin-Americans, Asian-Americans, Indian-Americans, European-Americans, and Gay-Americans etc show a sudden increase of hyphenation. The identity stands for the most essential aspects to any citizens in the present situation. Consequently, politics covers worldwide to raise the issues of the identity of the nation and its citizens that they go along with their different positions are race, nationality, religion, class, gender, citizens, communities and ethnicity come across the multicultural ethos.

In the process of migrating and traveling into the different parts of the world, they possibly come across the local cultures in which they could not entirely avoid other cultures nor can they live within their own cultures. This process happens after they make contact with each other and generate the multicultural ethos. However, they are in search

of proper opportunity and adjustments out of which they also create contact zone tie the ideas of globalized cultures or multicultural ethos. In the case of characters in the stories, *Tilled Earth* engages with their own culture and other cultures out of which they search suitable adjustment and opportunity as a result of which they contact and involve with multicultural activities can be considered as inquiry into multicultural ethos. In the following chapter, this research intends to read Manjushree Thapa' *Tilled Earth* in light of contact zone, globalization and multiculturalism under the rubric of post-colonial debates.

III. Multicultural Ethos in Thapa's *Tilled Earth*

General Background

Thapa's text *Tilled Earth* vividly exchanges some of the multicultural ethos. The scene of the stories covers global issues where distinct cultural people frequently contact each other. They, while meeting with other cultures, try to accept as well as resist in the global context. The characters are in the fictional creation also come across with diverse cultural people in certain locations such as Major City of Kathmandu, Tamel, Lumbani, and other outside cities. They face some difficult conditions out of which they want to adjust properly. Due to the impact and influence of late scientific and technological changes, the typical native professions have remained in peril. There are fewer opportunities the characters have been able to achieve though they have struggled for democracy. The system of education is also based on western and American due to which characters reaches to the cities of Europe and America. They adopt those kinds of cultures easily. By applying the theoretical implication that we have exercised in the second chapter of the intended thesis such as contact zone, globalization, and multiculturalism, we are trying our best to analyze how Manjushree Thapa's work reflects the multicultural ethos exist as inquiry into issues, concerns and problems of the characters out of which they are in search for proper opportunity and adjustment.

Contact zone and multiculturalism are the interconnected terms that occur as the distinct cultural people meet in certain geographical location. Such events, situations, and consequences have become common phenomenon in the contemporary globalized world. By means of exploiting these terms: contact zone, globalization, and multiculturalism in relation to the purposed thesis title, the characters in different stories come across other cultures as they contact each other. They come and go for certain purposes and interests remain in contact with a different situation that also keeps them moving and interacting

among multicultural values and practices. So, it is result of merging multicultural individual and groups caused by cultural contact among distinct cultural communities possibly become inquiry into multicultural ethos that we find in Thapa's *Tilled Earth*.

Dialogues in the Contact Zone

As we have developed theoretical practice relying on the term contact zone, it refers to the situation of contacting people into the single space. The diverse cultural groups come into contact and share the cultural traits. It gives clear view on the issues of cultural contact. They emerge in the form of certain interactions. The text *Tilled Earth*, it brings the themes of contacting people of several cultures. Some of the characters share orient and other share occident cultural issues. They contact each other in the particular geographical space. The given lines say:

He was more communicative that evening. I've never been pro-Zionist', I have got so many Jewish friends in New York ', he said. Sometimes I wish I were Jewish. I've always linked their sense of being part of a Diaspora: a scattered, wandering mass. I can understand people wanting to have a homeland. Some people you really belong to. It would be so important to you if you did not have one", he said. Like the Palestinians, the Kurds. The East Timorese', he said. 'You knew I just don't feel at home in America. (167)

Here, in the story "The European Fling", the narrator describes his experience of contacting with other people in certain geographical locations like New York. He shares his contact with other people who are Jewish friends, he meet with them in New York. He himself claims to be the Diaspora person. He is by birth belongs to one country and by profession he is beyond his homeland. Out of the contact, he learns mixed kinds of cultures. While meeting with his friends, he knows that they are the victim of loss of their

homeland. There are other expatriate such as the Palestinians, the Kurds, the East Timorese. They do not feel that they have home in America. In the title story “Tilled Earth”, it deals with the problem of the characters. They share the western and eastern cultural trends that appear in this contemporary globalized world. The marginalized and dominant characters involves with preach of Baptist and he invites her Sunday to service every week. It deals with the situation of the Kathmandu where there is the thick fogs. In literal sense, the fogs indicate that none has their single cultural experiences in the modern world. Thus, writer is able to draw the beautiful pictures of Kathmandu with that of winter itself is the combination of other season. The present lines show:

The Baptist preachers invite her to a Sunday service every week, in a Church with high echoing walls. Lately she has begun to make excuses not to go. She wants to see them less; she does not like the way they make her feel like a foreigner. These days she finds herself ‘taking care of business, running errands.’ The winter fogs are thick in Kathmandu. (147)

The above lines describe about the situation of people of different geographical location and religion. The influence of the western Christianity highly dominates the people of eastern community. Kathmandu has also become contact place where different people contact each other. They share their own cultural possession in their own way. Thus, it shows the multicultural experience result out of contact among distinct cultural groups.

Hit Bahadur Khadka exchanges his experiences of being in touch with computer. He used to carry on the slip taking into the boss but he changes his way of living life with computer in his late age of official work. He plays solitaire a kind of card game being alone. This literarily shows technological change that appears in his life whether late age or beginning. Now days, people are frequently charmed to be in touch with computer to all ages. In fact, these kinds of changes are not of others but of western and American

remain in Nepalese people's mind within few decades of history. So, the writer has tried to show about the reality of the multicultural contact even in our major cities of Kathmandu and other. The given lines add:

Someone is hoping to meet 'His excellency' __and returning to his office with its tatty jute carpet and paint peeling off the walls, its lumpy sofa and stained curtains, its sole rickety desk now boasting a brand new Korean computer. ...He has a mere six months left till retirement. He was learning to play solitaire on the computer, late in life perhaps. (5)

The western culture is very much influenced by the technology. They depend on the machine and spend their busy life. After the arrival of the democracy, computer and media highly dominate to the Nepalese people. In most of the part of the official areas and cities, we can see extreme use of computer. In the story, "Solitaire" Hit Bahadur Khadka also gets an opportunity to learn the experience and engage in the computer by playing card-solitaire in his late retired life. He can easily contact with other people by using computer in office.

Such of situation occurs because of the contact among individual and groups who belong to distinct cultural communities. In the story, "The European Fling" character, Sharada spends her life in United States but she does not feel being alone and enjoys with that of European cultures. She talks with her friend Matt who lives in New York. Despite being the homeland, many people of the world die for this space. They want to contact with other people. It clarifies how America has become the place for contact zone to create multicultural situation and issues of inquiry into multicultural ethos:

'The United States.'

'The United States. I don't even feel like I belong in New York.'

‘Well, not feeling at home is a different matter, Sharada said ‘but you’re from the US and, whether or you like it, that’s a homeland that many world die for. You live in New York, for god’s sake. Do you know how amazing that is? (167-68)

It is in their distance talk by means of internet, they learn the importance of being American and having the American way of defining freedom even they have engaged in the sexual life before the marital bond. They enjoy freedom. For this reason, the writer is able to concentrate on the mind of changing Nepalese youth as they find the situation of contact zone that we can see in the United States of America.

United State of America represents the contacting space. There are different groups of people and their culture contact each other. They have come from different parts of the world in order to achieve their distinct purposes they meet with each other there. Though they have their distinct cultures, they spend their life with difficulties and struggles. They have to lose their own culture whereas they happen to learn other cultures. Thus, the writer presents similar kinds of experience through the characters and their way of life and struggle shows being away from their homeland is the frequent result of contact zone with that of American cultures as they define in term of multicultural values and practices.

In this way, how it ties the themes of globalizing cultures that possibly emerges out of the contact among different cultural people is the effect and influence of globalization will be another way to observe, analyze and dealt with Thapa’s *Tilled Earth* are as follows.

Globalized Cultures

As the effect of globalization come across the distinct cultural people, we can easily meet with distinct people though they belong to different geographical spaces. As

they come across other cultures, there mainly emerge two kinds of situation: nature of the resistance and adoption. However, interactions among diverse cultural communities form the globalizing cultures. As we go through several stories in *Tilled Earth*, the characters exchange with the different experiences and knowledge appear as true sense of multicultural ethos. These have become possible through the advanced scientific invention or technologies which have connected the world into global village. They come along with advantages and disadvantages. These are the examples how the characters learn and remain in the position of globalized cultures.

In the story “Heera Maharjan Loses His Way”, simply shows the character’s bitter experiences in the globally affected world where he loses his way that is the loss of his profession due to the arrival of western and American technologies. His position is prolific woodworker. He used to work in the Sridhar Jung Rana. He was famous woodworker by profession. In contrary, he loses his way gives the symbolic meaning to the story i.e. loss of his profession. It is due to the technologies that they cover modern means of building in Kathmandu valley. The given lines say, “Heera Maharjan in his time a prolific woodworker took the old temple road but turns at the wrong traffic light and suddenly found himself in a neighborhood of walls. Brick, brick, concrete, brick” (1). In this case, it gives the information about Heera Maharjan’s two stages of life-the past life such as conventional orient cultural and the present life- technology based life where there is no future for him. He loses his profession after the arrival of material production. On the way to his destination, he observes the detailed changes that take place around his area. The concrete and brick have replaced the natural and conventional beauties. Then, he finds difficult to see old temple road because of the construction of skyscrapers. The material things have brought so many changes such as human identities, professions. There is loss of the identity of famous people and hard difficult to continue. Thus, it gives

the information of globalized culture and its effects and influences on other minor cultures in which characters such as Maharjan remains in isolated and separated by his culture and profession. The give lines share issues and qualities of the globalization:

Then he stepped back and looked around. Brick and concrete. How to get back to the old temple road? He did not want to be late for the feast offered on this day, once a year, on the death anniversary of his former patron Sridhar Jung Rana, a man of such infinite fortune it was said he had owned a house in all seventy-five districts of the country. (2)

Further, Maharjan searches the cultural adjustment and past experiences as an opportunity. The problems lie for the marginalized groups are the result of globalization as they have defined could not match with that of his culture and profession. So, the author shows the similar kind of situation to reflect the influence of other culture in our cities that occurs in the life of the marginalized character Heera Maharjan.

Transportation and communication as the means of modern technology and its production and distribution has reduced the way of distinct people. They can travel from one place to other. It also helps to grow the economic prosperity of the people because people do their business. Western and American in the influence and dominance of technology have come in the form of liberalism and neo-liberalism as Leslie Sklair has commented on the capitalist trend suits here. In the story "Soar," there is one character Nadia who visits different parts of the globe by using technologies. He experiences and gets knowledge from the trip. The below mentioned lines say:

At lunch Nadia flipped through brochures for package holidays to Pataya, Colombo, and Goa. Blue waters, white sand. She thought: one gets so wrapped up in the woes of this country; one forgets how easy it is to leave.

An hour's flight to Delhi, there to Hong Kong and eighteen to the apartment she had given up in Brooklyn eighteen months ago. (4)

Nadia come across different parts of the globe through the journey. It is possible through technologies. We can easily forget the pains and difficulties while traveling to other countries because of complete changes and new sight in the new place. For example, we are in Nepal. She highly suffers from political instabilities and causes of violence and internal war. When we go out of this context such as European and American countries, we get refresh from such kind of political misuse and involve in creational activities that is possible by means of transportation and communication product of technologies. On the other hand, they interact with other cultures. This process goes together. In this sense, the idea by Ino Rossi matches what she says about the globalization as historical and dialectical process also reflects its multi facets. Thus, the story gives information about the advantages and disadvantages of the means of transportation, which helps to reduce the soar of the people and keep them creational and active motion.

It is through the means of transportation, people can fly one regional area to other regional one. It reveals the fact that flight from capital city Kathmandu to Bhairahava takes thirty-five minutes. It gives information about Himalayan sight scene. The narrator says that he has several experiences traveling national and international tours by flight. That has made people movable. Such kinds of trend have become the common phenomenon which has also caused to be the globalizing cultures.

In the story "The Buddha in the Earth-Touching Posture", it focuses on how people are in touch with means of transportation that connects them into the process of globalizing cultures. The lines state:

The flight from Kathmandu to Bhairahava takes only thirty-five minutes.
Looking out of thin after, I saw the Himalayan gleaming above the smog

level [...] used to travel seven, eight times a year within the country, but also on foreign tours. I went to New York, Brussels; Beijing and island [...] occasion to go abroad, or outside Kathmandu. (98)

Buddha as Nepali born divine being gets earth touching posture and the place Lumbini embodies the multicultural place. The thousands of visitors come in the Lumbini to observe the beauty of Lumbini premises and posture of Buddha. We are able to extend the Nepalese cultures into the globe. People come across their cultures out of which they also learn multicultural practices. For example, Buddha is famous all over the world. Other visitors and devotees come to see Nepal and Buddha place. They not only see the beauty but also learn about the cultures. Means of transportation also help and play significant role to interact with other cultures. Therefore, the cultures can become the learning process and has the qualities to exchange that become inquiry into multicultural ethos of distinct cultural communities.

In the story “Friends”, the characters share some of common trends that result out of the impact and influence of globalized cultures. Here, the writer states Thamel as one of tourist destination. Several countries people along with their cultures come to visit different places of Nepal. Thamel remains their first destination where they meet with several cultures. Hrishikesh as Nepali born American citizen visit his birth country reaches Thamel and develops his friendship with Kamal who communicates even in the email to continue his friendship. He needs one motherboard to replace in his computer. For this reason, he goes across the road where he sees mechanical and material things which are the direct influence and impact of western society. The lines also add:

Hrishikesh asked which way Kamal was heading, and two of them walk together into the crowded centre of Thamel, past my shop thousands a row of carpet vendors, halting every time a bicycle or battered taxi swerved too

close. Kamal talked about the computer. You need a new motherboard. I would put into the the computer if you like. (34)

There are many things made out of Nepalese hands are kept for the tourists. This gives service and economic prosperity to different class of people. There are other information and communication facilities. Tourist can utilize and remain in contact with each other. This can be the best example of the multicultural ethos that they share each other. The characters learn other cultural values and change their economy in which there is great global impact and influence.

The story “The European Fling” gives the clear pictures of the impact of globalizing cultures. The characters easily share the multicultural ethos. Email and internet are also the sources of recent scientific and technological achievement through which each people can create effective communication. There are two characters; Matt and Sharada belong to different cultures and geographical spaces. They have met each other in USA while studying at Boston University. They have even shared sex experiences before their marriage. Now they have geographically separated each other but they are in frequent contact that through internet. Matt does emailing within twenty-four hours what Sharada reveals by chatting each other freely. Matt even books ticket to go several places by internet. New York, Paris, Berlin, and Rome are close to travel and entertain from their beauty. As the given lines also reveal:

Matt emailed back within twenty- four hours: he could fly in from New York, and they could go from Paris to Berlin to Rome. He offered to make all the booking on the internet. Sharada emailed back; it’s a date. They arranged to meet at the Gare du Sud on 31 December. The two of them had slept together one drunken night, years back at Boston University, but

they had never got around to pursuing sex again, despite their ongoing friendship. (156)

It is the clear example of multicultural ethos in which they share their own and other cultures. Like, pre-marital relation is accepted in Euro-American cultures but not socially accepted in eastern cultures mainly Hindu society. The achievement technologies have made human being more movable due to which they frequently exchange other cultures. Though we depart each other physically, we could meet each other through the email and internet that connect and keep moving. Thus, it really reveals the facts of multicultural ethos of each cultural community while searching better opportunity and adjustment.

However, globalized cultural trends do not come along with good aspects in all situations rather they appear along with some of the problems and drawbacks. Marginalized communities or third world countries have conceived it as a bad sign and difficulties. For this case, Heera Maharjan achieves nothing from globalizing cultural trends. He remains in the marginalized position and the material change, free trade policy, and cultural impact that have encroached in his life. He has also lost his profession due to the influence and impact of globalized cultures. So is the case in other characters as well.

Inquiry into Multicultural Ethos

In the process of contacting with multicultural ethos, several distinct cultural communities come across their own practices by possessing their own cultural qualities. That means that they show their own identity among cultural groups or communities. In any society, there are several cultural, ethnic, regional, caste related people share multicultural the situations in which several cultural communities exist with their identity in the global world. These are multicultural ethos in which we can do inquiry in Thapa's

Tilled Earth. This ideas match with the thoughts of what Gregory Jay says about the debate of multiculturalism.

It reverses the position of high, dominant, and superior cultures and highlights the situation of otherness, blackness, and marginalized issues of the diverse communities around the world. It shows the multicultural ethos towards what other socio-cultural, economic, gender and political become prominent issues of inquiry for discussion and studies. Manjushree Thapa's work *Tilled Earth* possesses the qualities and identities of multicultural people or communities. They appear in the globalized world.

Some people from distinct geographical location come into contact and create the situation of multiculturalism. Some are from Norway. Other is originally from Russia. S/he is migrated to United States of America for different purposes. They meet each other. There are Indians. They can better know the Indian-ness. Other belongs to United States of America possesses to accept themselves as separate human beings of the world. They are responsible for their own decisions. Thapa further writes:

'Yeah, yeah.' Norway.' 'Some thing' see you.' 'Hey there.' 'Later' 'get out here.' Dot your it's and cross your t's. words seem to mock her when she tries to speak about her life in Nepal to one of her housemates, Mariana, originally Russian, and now American, who seems to be irritated when she has to stop to listen. If she were Indian she could explain herself better. Everyone here knows India. She reads: *Americans see themselves as separate human beings who are responsible for their own decisions, and assume everyone else in the world is too.* (143)

The distinct identity of different groups or communities becomes central issues of the multiculturalism. They also turn into multicultural ethos out of which they learn each culture. It happens when other cultural groups come into contact in the particular

communities or geographical locations. Thus, it is the plural cultures, they occur in any cultural or geographical locations come across the multicultural ethos.

In the context of Nepal, we experience similar kind of situations. There occur distinct cultural identities of several cultural communities. The Buddha space in Lumbini stands as one of obvious example of multicultural space where distinct cultural people meet and do their own business. They share multicultural ethos come across their life. Though it is the Buddha place, the majority of the people are Muslims. There is good harmony among them. They are able to share cultural identities that come in the form of multicultural ethos. This has become business spot in which varied people do their business to raise their economical standard. Lumbini as religious and historical place attract the foreign people who come along with their culture. They share their culture with Nepalese people and vice versa. The aforementioned lines also say:

As we heard the master plan area, all the shops, restaurants, and businesses took on Buddhist names: the Nirvana Photo Studio, the Gautam Buddha Lodge, the Mayadevi Hotel, the Lord Buddha Petrol Pump. The motivation for this was purely commercial. As in the rest part of Nepal the Lumbini area are overwhelmingly Hindu; though Muslims, too, live here in large numbers. This is actually part of Nepal's Muslim belt. I remembered this as we passed a small mosque with tall, attractive minarets. (100)

In this regards, it deals with the situation of multicultural ethos that tells the story of several cultural voices. They exist in the religious-historical space of Lumbini. There are Hindu, Muslim and foreign people who come and interact each other and do their business to survive in the busiest and complicated world. Thus, Thapa's work *Tilled Earth* raises some of the issues of multicultural ethos where several cultural people exist

into the particular societies of the world. to support this idea, critic Radhakrishana's meaning of multiculturalism matches and is very much contextual.

In the story "Sounds That the Tongue Learns to Make" is another example of multicultural issues of Nepalese societies especially Kathmandu. They get in touch with other cultures. They try to communicate each other though they are unknown about particular language. This kind of communication comes through the multicultural contact. Keshab and Sarah communicate each other in English try to make sense. It is the impact of globalization that connects multicultural people in the single space. Each cultural group has their own cultural ethos which transform into multicultural ethos as a result of contact among cultural communities. The lines say, how the impact of multicultural function in the title story "Tilled Earth". "It is a village life. He writes on how much beauty in the life of rural farming. He is member of communist party, not Maoist, but Marxist-Leninist. He is living in district headquarters [...] Timi mero saa'rah sansar hau. You are my entire world" (24). This means the characters engage with multicultural ethos. They try to make sense in their communication to share the objects, issues, and relations are linked with multicultural ethos.

Further, in the case of Kathmandu, several people from several parts of the country and world come into contact and interact with multicultural ethos. There is mixed of different cultural people that they come here for different purposes settle. Out of such complexicity, they try to adjust properly. "We are from Kathmandu," Keshab declared, with the loud tone he had when he was drunk. "I am from Nepal. I am novelist." (20-21). When Scuba instructor asks Keshab, he justifies as Nepali from Kathmandu. Therefore, it vividly describes multicultural ethos come across the contact of several cultural people happen globally.

In the story “Friends”, we can see the situation of cultural contact out of which multicultural people communicate each other. Hrishikesh Pandey a migrated Nepali person visits his country Nepal and meets the busiest tourist place of Kathmandu-Thamel where he not only meets with foreigners and tourists but also become friend of Kamal and Dan Raj Regmi. He remains in touch with him in his regular visit in Thamel. They make affective communication and share information in email by using internet. The aforementioned lines also say:

On one of his evening walks last year, Kamal came across Hrishikesh Pandey, a Nepali who had recently returned from the United States where he had lived since childhood. Hrishikesh saw Kamal first, actually, and recognized him by his white shirt with candy stripes, which Kamal wore almost every day. “It’s you,” Hrishikesh said, reaching out to get the other man’s attention. (34)

Kamal as simple village boy meets different cultural people in Thamel. One of them, Hrishikesh makes frequent visits who also shares the experience of foreign cultures like that of United States. His experiences emerge out of multicultural values and practices that they also exist as the theme of multicultural ethos out of which they are in search of for proper opportunity and adjustment. Thus, Thapa presents the clear pictures of multicultural ethos that they come across in her work *Tilled Earth*. The characters in different stories share their feeling, experiences, and ideas of being in touch with multicultural ethos out of which they tend to find out the proper opportunity and adjustment.

IV. Multiculturalism as Cross-Cultural Issue

In *Tilled Earth*, Manjushree Thapa presents the recent issues of impact and affect of globalization in which the characters share multicultural ethos with each other. There are different characters who share their own and other cultures or they clearly are in touch with the theme of the globalized cultures. Thus, it deals with the characters involvement with multicultural ethos that shapes the situation of multiculturalism come across the contact among cultural communities out of which they search for proper opportunity and appropriate settlement.

There are some of the stories that share the theme of cultural contacts. It is through the contact among different people. Process of globalization covers wide range of the contemporary issues such as local, political, economic, cultural, geographical, ecological, and sociological ones. In the case of the characters, they experience with both aspects of globalization in which they fall or the issues of globalization have particular effect throughout the lives of the characters that they share in the complex contemporary world. However, they are highly dominated by Western and American cultural practices keep the characters separated, distorted, torn and dismantled out of which they search adjustment.

The use of the scientific discoveries and extreme use of technologies have narrowed world as the global village or single space. The concept of the global village comes out of the concept of the technological invention that runs through such as internet. It links the people of the world closely. Dhan Raj Kafle becomes intimate friend to Kamal and Hrishikesh who meets him in the domain of tourist of Thamel. Alike, there are other friends such as Matt, Sharada, Heera Maharjan, Nadia, Keshab enter into the issues of globalized cultures in which they meet and come across the multicultural ethos.

They are frequently remains in contact with multicultural ethos has become possible as a result of the rapid changes in technology.

Moreover, they have heavily utilized technological inventions such a flight that has connected the world shortly in which people can have breakfast in one country, dinner in other country and sleep in different country. That is possible through the uses of flight from one geographical location to other. The characters such as Matt and Sarada, Nadia, Keshab, and Hrishikesh share the theme of the extreme uses of technologies through which they connect the global world and multicultural ethos.

The socio-economic aspects of the globalization have tied the story's themes in the form of multicultural ethos. That becomes possible through the contact among multicultural individual and community. Narration of Buddha and Lumbini premises, people from different communities establish their own business and successfully run their family are the positives side of multiculturalism. That is also exchange of multicultural issues and economic prosperity as well. Further, they have also built the globalized as well as localized cultures come across the cultural contact out of which they interact with multicultural ethos.

These are the situations that they come into existence in the country Nepal. The author brings the characters they are really influenced and affected by the impact and effect of colonial and post-colonial experiences that we can see in the stories as result of which they reach in different parts of the world. Different world cultures dominate the life of the people even in the context of Nepal are shown in highly artistic way. She is able to share some of the themes of multicultural ethos to deal with the problem of the contacting people through the characters. Thus, she is post-colonial writer writing in English by giving detailed references through the setting and exploitation of the character of distinct cultural community.

The writer is able to catch the issues of contemporary world that is heading towards the globalization or multiculturalism results out of contact among distinct cultural people. They come across the multicultural ethos. The characters have learned about the reality and have their own cultural identities have caused a lot of things as globalized cultures. This has also become the appropriate situation to do inquiry how multicultural ethos remains in contact can surely be seen in Thapa's work *Tilled Earth* is also the reflection of character's contact with multicultural ethos come across the distinct presentation of characters that also are in search proper opportunity and adjustment.

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