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Glocalization: Tension between Global and Local Forces in Manjushree Thapa's

Tilled Earth

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Letter of Recommendation

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Letter of Approval

This thesis entitled "Glocalization: Tension between Global and Local in Manjushree Thapa's *Tilled Earth*", submitted to the Central Department of English, Tribhuvan University, by Govinda Rawal has been approved by the undersigned members of the Research Committee.

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Abstract

Manjushree Thapa's "*Tilled Earth*" explicitly depicts the tension between the global and local forces that also coin the theme of the glocalization. It explores how the characters remain in tension and trauma. In the stories, Thapa is able to draw the picture of the recent world in which the people face different kinds of problems that are described through the use of the imaginative characters with imaginative stories. Her characters try their best either to resist or to adapt the global and local forces. But in the process of rejection and adaptation of global and local forces the characters lives are disturbed, destabilized, dismantled and torn.

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I. Globalism and Localism: A Binary Relation

This research entitled “Glocalization: Tension between Global and Local Forces” in Manjushree Thapa’s *Tilled Earth* depicts the clear picture of the global and local cultures, languages, economy, events and technologies in which the characters and narrators are torn differently. They frequently appear in the world that really reflects the changing scenery of the present world in which the characters also remain in trap. The technologies have appeared in such ways that really link the world to the small village. It is possible to visit the whole world within a short span of time and communicate with two polar people within the second because of the change in technologies. It makes the people movable into different geographical locations. They are able to share their messages with each other. They can easily interact in a way that keeps them more interactive and knowledgeable based on situations. Therefore, this stands as the supportive and positive aspects of the globalization that has also clear linkage with the term localization out of which the situation of glocalization emerges and it is assumed as the product of interaction between these two oppositional forces.

The origin of the extreme use of the technologies and its expansion into the different countries also reflects the dominant voices and hegemonic nature of those so-called developed countries. They are able to construct their ideological concept through the light of the technological reflection. Because of influences of such kinds of factor, they normally come in this recent world; the local characters remain in trap. These situations keep the characters in tension that results out of binary relation of the globalism and localism. Thus, the thesis title clearly deals with the tension between global and local force.

There are the characters, who belong to the different natures and their great attempt to resist and adapt to the global cultures. The form of global cultures comes

into an existence when the scientific and technological products and its exchange appear and dominate in other places of the world. They frequently deal with the global and local forces. The characters share both theme of resistance and adaptation. Some of the characters want to be away from it. They remain in touch with the cultural roots that they belong to whereas other also belong to the particular other cultural roots out of which they also want to escape from the particular cultural communities as well. They share other cultures. That has tied the relationship of binary forces. The most influential factors that keep the relations between and among the people which become the representation as characters represent in the general and specific location. That also creates the tension between characters. They remain in trap of this tension. Furthermore, the binary relation clearly distinguishes the features of the separation and combination that they tie the relations of tension between the global and local forces.

In other words, to prove the hypothesis is to understand the distinct nature of the characters that they are represented differently. The different nature of the characters and their attempt stands as reaction against the oppositional forces such as global and local forces. Some of the characters, as they are away from their geographical location, love the cultural roots they possess and accept deeply. Some of them reject to know their own cultural belongings. They heartily follow the means of the western cultural trends. They entertain with their interests and choice. That is to say, characters, on the one hand, show the nature of resistance as they want to be away from their cultural roots. On the other hand, they accept and adapt to the globalized cultures. They go simultaneously out of which the tension between the global and local force also emerges. That is why, situation of the glocalization is the action, reaction and interaction between these two extremes also lead the condition of

the trauma, tension and suffering among the characters are caused by the impacts of globalization, coins the theme of the glocalization.

As the purposed thesis is based on the Glocalization: A Tension between Global and Local forces, it is very much prominent and effective to discuss the view of the writer and her relation with the globe and her collection of the ideas, emotions, experiences that come as the craftsmanship of the creative writing into various form of writing such as travelogue, reportage, collection of short stories, long fiction and non-fiction.

Manjushree Thapa, as a writer, novelist, essayist, translator, journalist and columnist, has gained the popularity in the field of Nepali writing in English. She has visited different parts of the world such as Canada, India and USA because of her father's official work as the ambassador. She has experienced different socio-cultural scenery of those countries where she also gets education. She completed her Bachelor of Fashion Art (BFA) in photography at the Rhode Island School of Design. She traveled in the upper Himalayan Region of Mustang after returning to Nepal from her study.

Formally, she stood as the travelogue writer when she published her first non-fiction book *Mustang Bhot in Fragments* (1992). In this book, the writer describes the total geographical, ethnical, cultural and religious aspects of Mustang which has better relation with Tibet rather than other parts of the Nepal. It lies far north of the high Himalayan Region. It has highly been isolated from rest of the world through a strict policy of the restriction from the side of the autonomous region of china and geographical dislocation of the Nepalese region. She collects such kind of experiences from her first trip to remote corner of Nepal in 1990. So *Mustang Bhot in Fragments* is an account of her advantageous trips. There she knows the communities and their

identity which is reflected through the book. The reprinted version of the same book came in the reprinted version in 2002. That shares the qualities of the common features that belong to Mustang. Then, it widens its recognition around the world.

After a decade, she also published the novel *The Tutor of History* in 2001. In the novel, the author raises several issues of the contemporary Nepalese society. It shares common theme of the tension and problem of tradition and modernity in which the characters remains in trap. It describes the beauty of the village scenery of Khaireni Tar. The story clearly centers on four characters: Giridhar Adhikari, the chairman of the the people's party district committee, who suffers from alcoholism; Rishi Parajuli, a lonely, under-employed bachelor and disillusioned communist who gives private tuition in history to indifferent middle-class students; Om Gurung, a former British Gurkha determined to better his hometown; and Binita Dahal, a reclusive young widow who runs a small tea shop and is careful not to demand of life more than a few meager pleasures. As the election campaign reaches its peak, the crisis appears in era. Thus, Thapa mentions the life style of all the Nepalese people who learn different kind of experiences out of the sufferings and problems.

Furthermore, she continues publishing the book one after other. *Forget Kathmandu: an Elegy for Democracy* becomes one of the most readable book out of which she coins the popular themes of the contemporary Nepalese society. It faces the war and also describes the great royal massacre took place in the midnight lives of the Birendra family and his relatives. The plot of the bloodshed frequently took place upon which several thousand lives have been lost and state encounters counter-insurgency. The accounts of Narayanhiti massacre and its aftermath, trace of the chaotic history, the fate of the Nepal monarchy, record of the Maoists government encounters and its direct and indirect affect to the children, women, old people and

young ones, poverty stricken life questions of human rights and human rights abuses, instead of going school boys and girls as young as thirteen and fourteen have taken to the gun are the issues that we find in her work *Forget Kathmandu: An Elegy for Democracy*. Therefore, the totality of the work thoroughly deals with the over all situations of the contemporary Nepalese society and its people especially remote village young, children, women and old remain in trap.

Additionally, in the book, *Tilled Earth* the writer raises several issues of the contemporary Nepalese society after the restoration of the movement part two and people's struggles to gain the democracy 'Loktantra' through the compact poetic and deeply evocative micro-stories centers at the globalized cultures that create the tension between the global and local forces.

In the story, "Heera Maharjan Loses His Way" the character Heera remains in the trap that really creates the problems to him because he loses his original cultural roots. Meanwhile, he also gets an experience with the modern trends in which he sees the brick and concert brick. He learns the double ideas that keep him in trap. This occurs because of the impact of the globalization that also creates tension between global and local forces. That stands as the prominent reason behind the loss of his way. Thus, he is highly disturbed in his way of career.

Hit Bahadur Khadka as a clerk in the story "Solitaire" learns to play solitaire on the computer at the ministry of home affairs at the end of his retired life. Computer is the product of technologies gives knowledge and link the world relation and human relation in terms of exchange. But the character finds hard difficult to manage them because of the compact structure of the society. Then, he falls in the tension that traps him. To escape from it, he engages himself in the solitaire on the computer.

Nadia in the story “Soar” has the problem of forgetfulness that sees the different means of media that gives the information about the national and international issues. That is simply possible through the use of technologies. The journey from one place to another place not only in the nation but also international has become possible through the technologies that has narrowed the world. There is still a kind of soar which trap her in riddle.

In the story, “The European Fling” the characters Sharada and Matt share the sense of alienation and nostalgia. They use the internet as the media to express their emotions, ideas and experiences. They, indeed, find the internet as the quickest means to meet through the use of words that increases globally and affects locally. In addition, they enjoy with the book. Matt changes the context that he remembers his one of the friends in New York and there were other friends belong to different parts of the world such as the Palestine, the Kurds, The East Timorese that they are in America but they never feel that they are really there. They have reached in USA involved in the globalized cultures but they also realize the sense of loss of their own cultural roots. Thus, the characters are clearly torn in two cultures that has caused by the impacts of the globalization that also share the theme of local forces.

In the story, “The Buddha in the Earth-Touching Posture” the narrator observes from the omniscient point of view. It describes the situation of the frequent shift from one place Lumbani to other place and other place to Lumbani through the use of the recent technologies such as plane, bus and car. The people are able to do their own kind of business to support the family. That deals with the economical dimension of globalization and cultural dimension of globalization.

In the story, “Friends” describes about the relationships between two characters: Kamal Malla, a computer programmer and Hrishikesh pandey, a young

Nepali burn and American living heavily use the internet to share their feeling and ideas. Similarly, in the story titled “Sounds That the Tongue Learns to Make” also deals with the relationship between Sarah, American women and Keshab, her Nepali boyfriend. Keshab uses the typical Nepali language to describe about his love to her: “Timi mero saa’rah sansar hau. You are my entire world” (26). It describes the language of the tongue that learns to make the sounds that belong to different culture. This is the effect of the global impact on the mind of the people that they can keep their relationship by using the computer and internet.

In this way, the collections of the story the *Tilled Earth* share the theme of tension between the global and local forces. The characters remain in trap and center in the problematic situation.

Despite her great attempt to present the contemporary situation and the problems of the people throughout the fictional characters in the fictional collection of the story, she tastes heavy criticism, interpretation and reviews that other critics make towards her work. She faces strong objection in her ways of writing as she mentions the patriarchal society subversive position to dominate the female. However, she also receives the Nepali trend of criticism to criticize on the autobiography of the writer herself rather than the work and its influence on relevant context.

In *Tilled Earth*, Thapa gradually moves into the secret life of the characters and finds out their private world. She goes to the depth of people and encourages them to express their thought. Then, her story stands as the depiction of the psychological realism. Thus, Dr. Sanjeev Upreti views the novel from the same manner:

It is also possible to describe Manjushree’s stories as fine piece of psychological realism. Her stories do not show too much movement in

terms of the plot. The lack of action in her stories, however, is more than compensated by the accuracy of her visual descriptions-she describes the flora and fauna, sound and smells of the locations in minute realistic details-finely crafted prose, and subtle pieces of psychological penetration that becomes even more visual during second reading. (4)

In addition, the writer mentions the nature of the characters that undergo several kinds of the problems. They share the theme of the tension through which they heavily suffer. She collects many things, events, ideologies and politics are harvested in the mind of the writer herself. She tries to include them with the few words and with the experience of her imaginative characters.

Furthermore, D.B. Gurung views *Tilled Earth* as the harvest of tilled mind in the column of *The Kathmandu Post* "Harvest of Tilled Earth." Gurung observes the complexity of qualities of Thapa's work because she presents her multiple experiences and outlooks:

Albeit her themes, now and then, run in the vein of diasporic writers such as Jampa Lahiri Kiran Desain, or Khaled Hussein, Thapa is profusely attuned to the rhythm and idiom of her native soils. She picks up trivial things and paltry events to make us mull over inspiring a monologue, "these dramas are commonplace...but never, thought of them seriously before". *Tilled Earth* is absolutely a good harvest of a *Tilled Earth* mind. Thapa has attained a new apogee in contemporary Nepali literature. (4)

He sums up that Thapa's love and respect for her native country and its culture expressed in the *Tilled Earth* is really impressive and strong enough to reflect the

diasporic experiences and knowledge. However, the global effects of the extension of the cultural roots in which she wants to uplift in the artistic form that come out of the painful experiences of the loss of the native cultures. Thus, Gurung praises Thapa's contributes to remember her own cultural roots that appear as the shape of the literary work.

The work, *Tilled Earth*, also bears the historical facts that exemplify the quality of modernism as a whole. Then, she is also compared with the modernist writer because of her choice of rhetoric and way of dealing with the things. Dr. Arun Gupto describes the trend of writing and her positionality resembles to the modernism which he regards as varied, plural and compact characteristics of cultural conditions that cover the various discipline of humanities and social sciences such as arts, philosophies, literature and others. He says in his own words, "modernism is a contested, varied, plural features of cultural conditions expressed in the arts, philosophies, and many other disciplines" (5). He believes that there is the pluralness in the *Tilled Earth* because of which it can be observed as a modernist work. Furthermore, the modernist writers center on the dynamic cultural traits. Arun Gupto, in his article entitled "The Bad Modernism", comments:

To be modernist for a creative writer means possessing many dynamic cultural traits. Furthermore, modernism also is understood as Yeats like representation of the external world by imaginative construction of the writer's inner world; or the verbal ambiguity in language of literature; or depiction of the world through fluidity of consciousness.

(5)

Therefore, he mentions some of the features to be the modernist for the creative writers who have to possess contested and plural nature of cultural conditions. He also

defines modernism in terms of the binary relation of representation of the external world and imaginative construction of the writer's inner world that should be matched. The rhetoric of the writing should be the verbal ambiguity in language of the literature. Finally, that should depict the world through fluidity of consciousness. Thus, it really deals with the depiction of the world through the abstract consciousness of the writer on both external as well as internal world verbal construction language and imaginative construction of the writer's inner world.

In this way, another critic Urvashi Butalia, in her article "A few Stolen Moments" published in the weekly magazine *outlook*, observes Manjushree Thapa's work *Tilled Earth* as a few stolen moments. She researches the collection of the story in the *Tilled Earth* as the reflection of very private moments of various positionalities. They are stolen seriously and secretly. She adds:

From experimenting with fiction (*The Tutor of History*) to reportage (*forget Kathmandu*) to this quest collection, Manjushree Thapa continues to use language with skill and insight with discretions. These stories do not bust upon you with an éclat, for there is nothing to flaunt there, rather they sort of steal upon you, leaving you with a faint, almost elusive, shock of recognition. (97)

Furthermore, more importantly, she blames Thapa in continuing the language, skills and presentations that lack the proper beginning, middle and ending. It brings many fragments of facts that foreground the traditional writing as well abnormal use of day-to-day language. Thus, Butalia says that this clearly reflect the deviation of the normal trend of the rhetoric of writing and ordinary language.

The way other critics have analyzed, interpreted and viewed the text *Tilled Earth* differ from the way I have tried is the study of the text from globalized

perspective in which the characters are heavily disturbed by the merging factors of the resistance and adaptation. The present dissertation seeks to prove the hypothesis as it stands the departure of the intended thesis.

The theoretical modality supports to analyze the work differently, in which the globalization and localization are used. They help to extend the meaning of the text in different ways that connect the relations as well as the problems of the characters and narrators. How the characters and narrators are distorted severely that results out of the tension. As we discuss about the situation of tension, that highlights the binary relation of globalism and localism. This has become the general as well as the specific part of the study on the issues of global and local forces.

Globalization as a process of becoming the single space embodies the breaking the demarcation and appearing toward the narrowness. They are possibly coin the theme of approaching toward the globe. That needs the media to link the globe that is possible through the means of the invention of technologies. The ways of the life of the people have also changed much more in thinking, doing and having. Then, globalization opens the opportunities to involve into different fields by using the means of technologies. How do they use the technologies? Is also become the question in the eyes of the common people. The book searches that kind of answers. So the concept of globalization stands as one of the reliable information to prove the text into the meaningful way.

The concept of globalization raises multiple issues such as geographical, political, economical, cultural, technological and biological ones. They are interrelated and they directly or indirectly keep the relation. The characters are also shown in terms of their dire need and effect on them from which they could not escape. Then, they create the globalized cultures and they circle around it. Therefore,

the theme of the globalization coins the theme of 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 are displaced.

Localization embodies the study of the particular communities in which they give importance to their local things, belongings and communities' voices. This concept appears in defense position of the globalization that fails to state the real problem of the people. It is implied in the stories of the *Tilled Earth* to show how the characters and narrators center in trap. Thus, the concept of localization posits to defend the local identities and search the location of the communities.

The global trend and the localizing factors appear in the same direction increasingly. They create the problematic situation in which people get tension. Similarly, the causes of that kind of movement keep characters in the torn condition in Manjushree Thapa's work *Tilled Earth* that is through concepts of the globalization and the localization as binary forces creates the tension and destabilize to the characters. Therefore, the frequent interaction between these two forces or extremes can be described as glocalization in which the characters are intertwined.

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 from the text in relation to the issues this thesis puts forward. It also includes the general survey of the novel, 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.

The second chapter, in nutshell, discusses the theoretical modality of the researched paper. Firstly, it briefly explains the relation between the global and local

force how the things, characters, narrators and intellectuals that they appear from global increasingly become localized and that they emerge from local increasingly become globalized cultures. Secondly, it tries to extend the meaning and implication of the globalization along with its ingredients and motives of the critical notes of the different critics and my own attempts to see according to the time and the space that motivates. Thirdly, it observes the meaning and its importance to deal with the issue of the localization. The concept of local raises the issues of the characters that make the trapped situation of the characters more supportive and contextual with the emerging tension comes out of the double force as global and local force. Finally, it is concisely summed up the issues, concepts and discussions of the global and local forces as the oppositional force that keep the binary relations respectively.

Based on the theoretical modality mentioned in the chapter two, third chapter analyzes Thapa's work in relation to the tension of the characters they come out of the tension between global and local forces. It mainly seeks to trace the consequences behind tension of the characters and their trapped situation in the researched novel.

Finally, the fourth chapter concludes this research paper on the basis of the textual analysis of Manjushree Thapa's work *Tilled Earth* in chapter three based on the theoretical modality of chapter two. It, in fact, comes to the conclusion as the sum-ups of the observations, explanations and arguments as presented in the previous chapters that prove Thapa's work as globalization: a tension between the global and local force. It ultimately gives the shape to the research work as the finding of the thesis.

II. Global vs. Local Forces as Glocalization Force: a Critical Note

The concept of glocalization has become the interest of the discussion topic in the contemporary day today situation, literary and theoretical discourses. The idea, the means and the achievements that the people share in this modern world really chain people in a closer tie. It keeps the relationship with the local forces. The global forces transform into the local and local toward the globe. The beautiful sentence adds, “All that was local becomes increasingly globalized; all that is global becomes increasingly localized” (2). Therefore, Global and local forces have the strong tie or linkage that also webs the theme of the glocalization force. It is inevitable that it has strong relation like that of flesh and nail. The local forces appear in the society which could not escape from the recognition of globalized form and vice versa.

Additionally, the term glocalization is the blend of the local and global that they contact around the globe and give the significant meaning to understand the situation of the emerging the tension among the people. The people encounter both forces out of which they attempt to escape and adapt. In the short stories *Tilled Earth*, similar kinds of features are observed throughout the characters how they attempt to resist and adapt the glocalization cultural force.

Furthermore, more significantly, it deals with the globalized impact and influence over the localized society and its cultures that also leads towards the process of glocalization. The dictionary of new words also defines it as the process of seeing the global and local as the process of blending each other. From the Oxford Dictionary of New Words Roland Robertson remarks, “The term ‘glocal’ and process noun ‘glocalization’ are formed by telescoping global and local to make blend” (477). Then, this is the process of global outlook developed to see the local conditions as originality. He adds in his own words, “[. . .] an important thing to recognize in this

connection is that there is an increasingly globe-wide discourse of locality, community, home and the like” (477). He discusses it in relation to the recognition to connect the increasing trend of global-wide discourse of possessing the originality like locality, home and communities.

Global and local forces simply stands as the social construction under which the concept and the symbolic meaning of the local and global, the city and country core and margin and this kind of civilization or process change from one phase of the social change into others. David Harvey also observes that “ the production of [every day] space, that was binding together the global and local, the city and country, the centre and the periphery, in new and unique unfamiliar ways” (19). In this way, whatever the production of the space, the global and local relation creates that blend together and form new and unique kind of social construction in unfamiliar ways. This is to say, it shapes the coinage term glocalization force which comes out of the tension between the global and local force.

The conceptual renewal and contemporary newness result out of the merger of two component factors like universal and particular. When they merge together to form that of the new idea and conceptual thought, they clash each other as well. The participants trap in such kinds of clashing factors which also result the tensions between and among the participants or the different global/local communities. Simon Gikandi also remarks the idea of Pieterse. According to him, “globalization brings the universal and local together in a moment of conceptual renewal and momentum of newness” (472). Thus, the temporary or permanent renewal and newness give shape of the positive clash between the two component factors such as global and local that links the relation with the glocalization.

In the present context, the interdependences have caused by the rapid progress in the field of technologies which have created the space between the global and local narrower than it was not ever in the history. In addition, the tensions between these forces of particularism and universalism have reached in indefinite ways that result out of the global and the local forces present the issue of the glocalization. People being in touch with these global and local modes intertwine either way. Thus, the productive parts of interaction between the global and local forces also posit the situation of glocalization.

Globalization

Globalization refers to the process of appearing and interacting with different socio-cultural factors such as economic, political, cultural, geographical and technological ones that try to operate worldwide. This is also result-oriented conflict that occurs between the global and local communities. The result and influence of the process of globalization can be seen over the local communities that target to web the world wide relations. It also circulates the loss and gains of any kind of fruitful and true knowledge among the people, states, countries, continents and coins the situation of the process of becoming a single space. Thus, globalization explains the situation of breaking the demarcation between the nearness and distance which also creates the opportunities to gain or to know the knowledge on the socio-cultural factors.

The history of the trend of the globalization begins with the subject or debate of study that the academic scholars started discussing around the era of 1980s. Since this, it became one of the fresh topics to be studied among the readers and learners that covered several issues. It did not only talk about the theoretical approaches or studies but also talked about the achievements of science and technology along with the interest of various disciplined people. Thus, it shares the awareness among the

learners on the specific recent popular and scholarly debate that tie the knot of the experiences of social activities on the comprehensive space.

This term also denotes the meaning of counterattack in which one side favored scholars draw their positive response towards it. They try their best to analyze it in their own way whereas other started attracting heavily upon their opponent groups. Therefore, the question of globalization became stronger as a scholarly hot debate in the contemporary society through which the scholars search more knowledge from it. More importantly, it could not escape from the reality of tension between the global and local forces because neither the continuity on the research for any kinds of knowledge has its finite form nor there is the fixity among the people belong to the different geographical boundaries. It is as a phenomenon or process that occurs globally and affects locally which creates the tension situation between global and local ones.

Contemporary associate analysts, critics and interpreters describe the growing trend of the debate of the globalization in relation to the geographical location of the participants. One of the influencing factors of the concepts of the globalization stands as the constituting parts of the whole of the 'social space' through which different people want to communicate by using the recent means of the global sources such as communication and information that institutionally occur anywhere and everywhere in the world. The sources of the internet and television allow people to know the information about varied issues from the comfort of their living rooms. Desperate geographical locations mingle into the local communities that keep people in touch with the different social activities. They teach to know and entertain as well. In this sense, Jan Aart Scholte argues that "global events can – via telecommunication, digital computers, audiovisual media; rockery and like – occur

almost simultaneously anywhere and everywhere in the world” (45). Thus, the globalization implies the increased possibilities for the action between and among the people in the situations where the latitudinal and longitudinal locations reflect the immaterial relations to the social activities in contacts.

Furthermore, the concept of the globalization raises the issues of the ‘global village’ that talks about the geographical boundaries. Because of the heavy achievement and use of the technology made the world closer than it appears before us. For example, today I am in Nepal international airport. It is early in the morning. I can take the plane from there to Delhi. After about an hour, I reach there. If I want to go London, I can get on and reach there as well. It means I can have the breakfast in Nepal, meal in London and return to own country and have the slumber. This is possible because of the technology and its rapid progress in the field of humanities and social sciences and non-social sciences. Additionally, the issues of global village deal with the situation of the world and its people. It is difficult to define how can be the world as a global village where we see the different kinds of people into latitude and longitude dimensions of the world. Jack C. Richards sees it possible because of the change in the politics and technology. He says, "The end of the cold war tension made the global village more politically possible by opening new channels of communication between nations [. . .] technologically; the greatest contributor to the global village is the microchip –an electronic circuit on a tiny chip" (65). In a nutshell, he links the concept of the global village in relation to the political and technological changes that they have made people, readers and scholars closer to travel, think and speak worldwide.

While describing about the globalization, Martin Heidegger says, “All distances in time and space are shrinking. Man now reaches overnight, by places,

places which formally took weeks and months of travel” (165). Heidegger presents his ideas on the issues of globalization that not only deals with the idea of the ‘abolition of distance’ as constitutive characteristics of our contemporary condition, but he also mentions the present shifts in spatial experiences. They frequently transform from one generation to others that also describe about the complex human cultures meet each other. Furthermore, more importantly, he also talks about the extreme utility of this abolition of every possibility of remoteness is met by the use of television, internet and paper media which has become the pervasive and dominant sources of the communication and information. Thus, globalization links the horizon of the distance or remoteness in which the frequent communication has become the possible sources for the human activities.

Contemporary theorists define globalization in term of the growth of the social interconnectedness across the existing geographical and political boundaries in which the bridge between the geographical and political arena tie the development of the social chains. It has the strong capacity to assimilate the social growths which bring the theme of the changing modes of social space that differ from the concrete geographical locations such as the manner of the decisive factors of the globalization show the impact on the local and regional forces or local communities. For example, the use of the type writer is heavily dominated by the dense use of the computer that has taken over all market of the world. The people have highly appreciated the innovation of it though it also shares the misuses.

The political interference has also been possible through which the concept of globalization has been defined. It covers the large number of the events and decisions that gives clear impact over the others imposed by the certain groups as they define the parameters of the existing norms and the trends of the particular time and space.

Therefore, politically, it carries theme of interest of their concerns and ideological chains as they define the practice of the democratic and communist experiences that they exist throughout the world. In recent decades, it got its more importance between and among the people. For instance, democratic countries favored the norms of the democracy. They thoroughly supported side of those democratic favored countries and try their best to extend the right way of the democracy along with the hegemonic interference and vested interest. On the other hand, communist favored countries believe the communist ideologies and try their best to rule the world in their own way. Anyway, it could not leave the situation of the change that longs for the expanding human activities and organization of human affairs. Then, McGrew Held and Perton Goldblatt claims that “globalization refers to processes of change which underpin transformation in the organization of human affairs by linking together and expanding human activity across regions and continents” (15). To sum up, globalization accepts the situation of the process of the change talks about formed human relations and activities that meet the arena of the concept of global village.

As we observe the issues of globalization from the economic perspective, it stands as the pivotal subject matter for the discussion and debate that internally or externally highlights the most important issues of global economy. We could not be away from the economic matter. It also supports us in any kinds of activities that we perform in the society. Similarly, global economic construction could not escape from the global economic and local ones. They increasingly blend together into the privileged system of the global capital which leaves the tension between the global and local forces. The debate continues among the economist and business analysis that search sufficient reasons, purposes and proof to provide, explain and justify the spreading horizon of the system of world trade. In this sense, Ferguson says that

“globalization has ideological overtones of historical inevitability, and its attendant myths function as a gospel of the global market” (87). Therefore, it moved from the developed world’s concept with the remarkable ideological hearsay of historical continuity that still searches the central capital power but it lacks to provide the sufficient benefit and utility among the local communities.

It talks about the dramatic increase in the relation between and among the states, nations, and continents that is the influence of structures and movement of corporate capital. They also believe that it happens in the form of political order but that stands for as based on the experiment of developed countries towards the local communities. The rapid growth in the international company operation, production and distribution of goods construct the cultural barrier and tension between the global and local forces. In the structure of employment, it also affects and does not bring great change in the eyes of the employment because the higher official and technologist that they hire form the developed countries and their own countries. So the well-to-do company holders travel from one state to another, nation to other to flourish their business in a structure and movement of corporate capital. 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 concept and practice of multi-national company is simply the sign of the traveling into, which demands the workers, technicians and sources. They appear together that could not escape from reality of the environmental threat because the production has the direct interlink with use of the local resources. A person as worker or machine has the direct or indirect link with the global forces: establishment of the machine and distribution of the production into global and local forces and the environmental resources and the human resources.

The recent economists believe on the global champion of free trade by opening the market values which exchange the norms of extreme production and its distribution. They support the extension of value of customers and interests to keep the relations among the people. Harry Shutt also says that “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). Shutt clearly emphasizes on the success of developing countries lie in the depth of the free trade which occurs as a result of globalization. Thus, he seems to be positive towards the globalization is to demonstrate the free trade. Shutt describes about the trend of the global economic impact which should go beyond the existing values. He really focuses on the restructuring the political and economical map of the world is to reject the tendencies of globalization and the establishment of the free trade. He further mentions, “In order to succeed, this restructuring of the political and economic map of the world would need in large measure to reject the tenets of globalization and non-discriminatory free trade which are central to the present world economic order. Thus, he rightly highlights on the reshaping the political and economic map of the world should be observed differently.

The most important achievements are contributed by the economic changes that come along with the technological progress, keeps the records of the occurrences of the progressive social transformations. The economic transformation continues the relation with the economic production and distribution and organizes the exchange of the commodities reflects the obvious aspects of great contemporary transformations. The markets have expanded the horizon throughout the world that tie the new linkages among the national and international economics. It circulates the economic

boundaries that are interrelated across the globe. Then, Manfred B. Steger mentions that “globalization refers to the intensifications and stretching of economic interrelations across globe” (37). In this way, he sums up to the economic dimension of globalization talks about the economic interrelations that connects the global space.

As a field of study, global cultural studies also fall under the heading of globalization studies that widely talks about the development of global society and culture. As a process, the influence of one culture, its location change and interactions between and among the people have become more progressive and widespread phenomenon which has the relation with other cultural factors. Then, some views come against the concept of global society and other distinctly appears in favor of it. Anyway, it is just the trend or tendencies that simply come as an influence and a movement take place in a certain geographical location and spread from the particular space into other.

One of the striking impacts of globalization appears in the field of culture. People define themselves culturally, in which they share the cultural possession. It has certain symbolic construction through which they claim themselves as a particular group of the local communities which later transform into the global forms as a result of which there occurs the action, reaction and interaction between and among the cultural forces that spread worldwide out of which the meaning of symbolic construction comes. Manfred B. Steger also highlights on the symbolic expression that includes different ways of living people who remain in certain and regional area or globalized area, give the significant shape to the culture. He points out that "given that language, music and images constitute the major forms of symbolic expression, they assume special significant in the spree of culture” (6). Therefore, the culture shares the symbolic construction and conventionality of the specific cultural groups

that they directly or indirectly involve with other culture groups. As a result of action, reaction and interaction, the globalized cultural form which stands at the positive significance of the global culture.

The technologies and political interests and impacts around the world have extended the cultural interdependences and interconnections between the communities, states, nations and inter-nations around the last decade of the turn of the century. It reflects some of the comments and suggestions that cultural practices remain within the hot debate and topic of discussion in the contemporary globalization. High internet and new technologies have also changed the symbolic construction of the meaning of our ages have also dramatically transformed. Discourses in religious creeds, individual rights and consumer relations have become more open and free than it was not before. So because of marvelous transformation in the images and ideas, that they practice, along with the cultural traits which have thoroughly circulated from one place to other. People experience such kinds of impacts in their contemporary everyday lives. Furthermore, more significantly, Steger mentions that “today, cultural practices frequently acquiring escape fixed localities such as town and nation, eventually acquiring new meanings in interaction with dominant global themes” (70). Thus, we claim that the present cultural practices break the boundaries of the fixed location and from new meanings in cultural practices come out of the action, reaction and interaction. But it simply coins the single dominant global themes: cultural globalization or globalized culture.

Ronald Roberson also mentions his main idea in regards to the issues of globalization as a problem. He basically presents two influencing aspects of globalization: concept and problem. He deals with the globalization as a concept that exemplifies the concept of the complexity of the world and the growing

consciousness of the world as a whole. He adds, “Globalization refers quite clearly the recent developments” (295). It means globalization emphasizes on the developments in the multiple sectors such as politics, economics, technologies and any other social and cultural aspects.

On the other hand, Robertson describes globalization as a problem in contrast to the achievement of the human skills. They have utilized in different field of the knowledge come along with the ideas, concept and ideologies of the developed countries. So he sums up the contribution of such achievements as one-sided. Anyway, he regards these trends as wide ranging, open and fluid.

Globalization as a part of the study of the globalized culture, it provokes the multiplicity of cultural relations and relationships which in its utmost appeals the cultural hybridity. There appear the frequent interactions between and among the cultural groups and their symbolic construction of meanings of the cultures. Bhabha adds, “The globalization of social spaces reflects a stage of ‘unsatisfaction’ that nevertheless, enables the articulation and enunciation of a global or transnational imaginary and its cosmopolitan subjectivities (204). In other words, though the globalization of social spaces and cultural impacts raises the problem of unsatisfaction, they also privilege the global cultures or hybridized cultures over the monolithic cultures. Additionally, more positively, Pieterse talks about the issues of globalization in relation to hybridity that breaks the monolithic concept of defining the cultures where she says, “it is through hybridity that globalization works against ‘homogenization, standardization, cultural imperialism, westernization, Americanization (76). To sum up, it is the process of hybridization that appeals the enunciation of the third form of cultures and breaks the logocentric concept of westernized culture or later replaced by Americanized culture.

In a nutshell, the most challenging and complex area of discussion and interactions in the field of globalization studies shares the themes, style and nature of the process of globalization. In this process, the internal and external forces act, react and interact to produce, reproduce and disseminate globalized culture along with the influence and dominance of local communities. However, it is the fact that the powerful cultural forces of the world dominate the local cultural forces that leads to the continuation of the matter of debate for all walks of life.

Localization

Localization implies the total parts of the associations of the local communities that involve the specific description of the objects, persons and things remain in the dominant sphere of the shadow scene of the global forces. They give pivotal emphasis towards the local issues. As we know that the issues of the globalization reached in the extreme position which have created several problems and become unsuccessful to find the proper solution. The interest of the commentators has diverted into localism, as a specific study of the local communities draws the attention to know the different dimension of society and world such as economic, political, geographical, ecological and cultural aspects differ from that of the dimension of globalization studies. However, they have become the interrelated and interconnected debates between and among the scholars in which localism seems to be more specific genres of the study to understand the multiple issues, aspects and challenges of the particular space of the world.

It interests to observe the local movement and phenomenon that take place in the action, reaction and interaction between and among the local communities. Arif Dirlik also mentions, the term 'local' "appears in consideration of the present and the future of the society globally" (22). To clarify his concept of localism, he brings one

clear example from the movie called “Local Hero”. This movie appears in the movie theaters in the United States one decade ago. This movie, as he finds, deals with the problem of the romantic nostalgia for the local against global. It presents the specific description of the particular local communities where the meanings of the local become the subject of the debate. Thus, he sees local as a pivotal aspects to be discussed, of promise and predicament. He further adds that local presents as an emergence of concern with the site of resistance and liberation against the emergence of global capitalism and he states local as a site of predicament in relation to the promise of liberalization where he mention that “localism may also serve to disguise oppression and parochialism” (22). In other words, localism appears with strong appeal to deconstruct the standardized concept of the globalized systems of multidimensional aspects. This addresses the issues of the common voices that go along with the concept of pluralism.

Another most important challenge of the localism appears as a rethinking the local which comes out of the problem of the globalization. The trend and tendencies come along with the historical consciousness that the concept of globalization put forward the civilization and progress with political, social, economic and cultural heterogeneous construction as globalized world. They clarify the underestimation and suppression of local from the spectacle of particular and universal. In his own words, he more emphatically says that “what makes it seem so is a historical conscious that identifies civilization and progress with political, social and cultural homogenization and justifies the suppression of the local in the name of general and the universal” (23). Therefore, localism stands as the medium of concept of rethinking the local communities and its dominated voices come along with the local space.

Sociologically, the homogenous technologies move towards the heterogeneous adoptions which clearly deal with the particular communities of localized identity. It has the certain ties of kinship, community and relationship become the position around the particular bounded space that come along with the rise of globalized technologies, the established spaces and production of materiality. Mike Featherstone adds that “geographically bounded space which is sediment with symbolic sediments” (9). The nations also embody as localism because it consists of certain geographical bounded space and occupy certain symbolic construction such as social formations exist.

Anthropologically, localism also emphasizes on the description of the particularity of isolated small areas such as towns and villages. Additionally, intensified globalization provokes a further range of reactions “which seek to rediscover particularly, localism and difference” in the unevenness of race, class, gender. In this sense, globalization signifies the strong reactions that target to rediscover particularity, localism and difference which freely talks about unending issues of the race, class and gender.

“Think globally and act locally” (34) has become the most radical slogan that brought far greater success than in any other radical strategies in the field of transnational corporations. It recognizes the features of the local which also incorporate and think about the global in the market strategies as well as along with the different dimension of domestication of incorporation into local society.

In addition, the concept of globalization and localization appear as interrelated and interconnected issues, debates and phenomenon. They merge as global forces and local ones. They not only coin the theme of the existing values that come along with the parallel construction but also try its best to cover the overall aspects of the

disciplines and their studies. The true knowledge and experiences come out of the historical changes that occur in the specific and general space as global and local forces.

Therefore, the issues of the globalization privileges over the concept of the localization that they act, react and interact each other simultaneously which also give the information of the increasing and decreasing commonalities of the opposite issues finally purposes the idea of the glocalization resulted out of the interaction between the global and local forces.

In the following chapter, the research attempts to read Manjushree Thapa's *Tilled Earth* from the perspective of globalization and localization as glocalization. How the characters remain in traps or tensions that occur because of the clash between the global and local forces is vividly observed in the light of this conflict between globalism and localism.

III. Tension between the Global and Local Forces

The thesis entitled “Glocalization: Tension between Global and Local Forces” clearly gives the examples of the clashing factors between the global and local forces. Different characters are presented how they remain in traps and tensions in several stories from the book *Tilled Earth*. As the opposite forces such as global and local ones clash, that creates the tension in which the characters exist in trapped situation. Some only try their best to resist and other adapt differently. But their attempt remains within the premises of the tension out of which they only get the experiences of glocalized cultures. That comes out of the underlying tension between the global and local forces. Thus, the relation between the characters and their experiences clearly shows the resistance and adaptation of the global cultures which create the situation of the tension between the global and local force. It is analyzed with the theoretical modality of the globalization and localization as a glocalization force.

In the story “Heera Maharjan Loses His Way”, Heera as prolific woodworker, appears as a character that is trapped in the changing situation of the global trend. It begins from the spiritual journey: temple road and turns into the modern material world of the brick and concrete brick. The local trend of going towards the temple and global trend of the extreme use of the modern technology really trap the character from which he could not escape. The similar kind of experience frequently comes and strikes in his life. The given lines also help to know the fact, “Heera Maharjan, in his time a prolific woodworker, took the old temple road but turn at the wrong traffic light and suddenly found himself in a neighborhood of walls. Brick, brick, concrete, brick” (1). In this story, the writer is completely able to draw the changing nature of the modern professional people who shift him/ herself from one job to other in search of better career. However, he could not avoid his own skills of working as prolific

woodworker. Hence, it simply coins the theme of the tension between the global and local forces.

Further, the changes in the form of natural beauty come out of the local forces. That is heavily dominated by the extreme use of the technology such as the films and the television through which the change in the landscaped garden can be easily seen in the films and television, “[. . .] the garden beyond had been landscaped to perfection, like the gardens in films or on television: ethereal” (1). Thus, the character seems to have involved in the world of the natural and material values that go side by side. In other words, he is trapped in the peril of the material things that exploit the natural recourses.

Furthermore, more importantly, his journey continuously moves ahead where he encounters with the different objects in a single roof of the house or inside the yard of the house that belong to different parts of the world. In the recent time, it is possible through the progress in the field of technology. It is the example of the concrete world along with he travels as well as he tries to have the journey of the old temple road. His loss of the way vividly gives the example of the merger of two global and local factors in which he remains in trap. It also questions on the identity of the person of any parts of the country and the world. The writer also mentions of the faith of the present people that remains obscure:

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)

In a nutshell, there is loss in profession or identity crisis in the modern socio-cultural lives that go along with the different parts of the countries. That result out of the link of the global and local forces really shapes the central idea of the story as glocalization force.

In the story “Solitaire”, the writer presents the standpoint of the character Hit Bahadur Khadka, who is able to know the global information from the specific space such as from office desk by using the source of the computer. It is also regarded as one of the great achievement of the technology through which even the local people from any particular part of any country can enjoy and get information of varied field. These all things are possible by means of the computer that need electronic chip, helps to run the internet. In addition, Hit Bahadur Khadka enjoys with the source of the computer as a normal official worker in the office where he not only works but also learns a lot of information from different media in computer. These lines also clarify:

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)

Besides, this gives the materialistic change in the offices that come along with the progress of the scientific invention, political, technological and socio-economic change in the world. These changes become the reliable sources that link the world to the global village through which they can see the current information of the world.

People become the witness of the several events, achievements and records within a short span of career as Hit Bahadur Khadka is stereotyped in the story.

Additionally, it deals with the changing situation in the life of the Nepalese people through the character Hit Bahadur Khadka who gets familiar with different changes that take place in his surroundings out of which he neither could escape nor cope with it even though that appears in the end phase of his official life. However, he enjoys with it in his own way. On the one hand, he keeps branded Korean computer that represents as a modern means of the technology on which he only plays the solitaire. On the other hand, his infrastructure in the room shows the ragged condition of the locality. So, it reflects the nature of tension between the global and local forces out of which the character like Khadka discovers only solitaire on computer.

The story “Soar” gives the clear example of the condition of the women, who are trapped in the violent activities and the information the narrator gets from the media sources such as *The Kathmandu Post*. She as a narrator sees more domestic all kinds of violent scene through which women and children suffer more than others. “There was nothing much in the international news” (3). The writer clearly highlights the local news seems to be more torturing to the women. She also gets information of global issues and the local issues on the sides of the pages of the same papers and of the different pages of the face book.

The world has become extremely narrow that any individual can have the journey in which s/he easily can have breakfast in Nepal, launch in Hong Kong and have a rest in the United States of America. Someone is trapped in the woes of troublesome situation in a small boundaries and other can leave from the same place within a second. These have become thoroughly possible because of the rapid progress in the field of scientific invention and technology:

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 gets experiences of global and local linkage about conflict throughout the differed voices around the world that keeps people fluid. They happen to experience the chain of global and local clash in which they are caged being much narrower and narrower geographically. However, there is the wider and wider gap spiritually. Thus, the existing clashes between global and local factors also keep character in trap.

The story “The Secretary of the Student Union Makes a Career Choice” deals with the real situation of the young Nepalese student who makes different career. Neither could he leave the modern means of technological change nor could he be away from the politics. They stand as the most important change in the contest of Nepal as well as world. He is also shown as he has involved in politics as a member of the secretary of the student union. He knows all kind of information through the devices of different scientific and technological changes. The given sentences also support the changing environment of the character Ramesh:

Ramesh had left the hostel to buy a backup battery of he could work on the computer even when the lights went out, but he had come back with a bag of fresh vegetables. It seems to indicate to him that he wasn't sure what to do in life. It was true: sometimes he thought he should work in the software industry; other times he thought he wanted

to be an actor. He didn't know anyone in the cinema industry who could get him a role. (29)

Additionally, the writer presents the blend of fact and fiction that is the character does not seem to be determinant in the way of life he enjoys. He has several choices but could not get one of them. So he only lingers and jumps from one step to other randomly. In other words, she as a writer also criticizes the ongoing situation of the country like Nepal where the government fails to utilize the power of the young who are misused rather than exploited in a certain field. Due to which they are able to make a heap of career choice. Thus, it reflects the irony between what we say and what we do, where go and where we reach. Aimless life and boundless choice come out of the experience of global and local issues in which the character seems to be in trap or tension.

He enjoys complete imaginary life. He also crosses from one discipline to others. He fails to get any fruitful result out of any discipline and the government overturns within the short moment of the dream. Anyway, he could not escape from the recent technological change that appears before him. These lines make it clearer:

He often thought quitting computer science and enrolling in engineering campus. [. . .] believed stopping global warming [. . .] walking high trans-Himalayan trails looking at blue sheep through powerful binoculars [. . .] he heard BBC radio interview of a woman who walked in the dark [. . .] he could write a novel. Why not? (29-30)

To extend it, Ramesh is in a certain position of having political career as the secretary of free student of union but presents himself as a fictional character that appears in different field of knowledge and issues. This is the clear example that he remains in

trapped situation. It comes out of the clash between global and local forces. Then, the people become the victim of such phenomenon.

The writer mentions different kind of experiences throughout imaginative character and imaginative story that happen around our premises and beyond it as what we call it the global and local experiences vividly reflects the existing concept of ontological and epistemological thought.

Similarly, in the shortest story “The Hungry Statistician”, the writer presents the five most essential things that the human beings clearly follow to exist. They could not escape from these qualities. They help people to survive in the world. The living beings do these kinds of things repeatedly in a regular momentum. Wherever they go, they do regular task of eating paddy, maize, wheat, barley and millet. In this way, the narrator speaks about the fact that he frequently remains in touch with either of them. The writer repeats the same words in the story commonly which shows the daily routine people do regularly.

The given total story also says:

The five most widely farmed grains of the nation are paddy maize
wheat barley millet.

Paddy maize wheat barley millet.

Paddy maize wheat barley millet.

Paddy maize wheat barley millet.

Paddy maize paddy maize wheat barley Paddy maize wheat barley
millet barley wheat barley millet.

As soon as I finish this report I'll go eat some Paddy maize wheat
barley millet. (97)

As we try our best to know the symbolic meaning of the poetic story, that also defamiliarizes standard of day today language. The narrator talks about the five widely farmed grains of the nation that they are the paddy, maize, wheat, barley and millet. It clearly gives the regular activities of eating for survival. Beyond it, these all the grains originated from different parts of the world. They appeared in the specific situation and spread into the world. In recent days, the science and technology has made it more possible that they are available every parts of the world. All the people enjoy with these things whether they are globalized or the localized people. For instance, people go to do their work into different places early in the morning. They do it and return in their home and room to have the breakfast, meal and they again do their work. They come back in their home and have the supper at night. In this way, that occurs spontaneously. They enjoy with it turn by turn. So she also mentions the grains in the foregrounding way with the use of the words.

In another story “Sounds That the Tongue Learns to Make”, there are two characters who represent their own cultures. They meet in a local area of the world like Nepal. One character belongs to the Nepali language communities whereas other character possesses the English language ones. They try to communicate each other in English as well as in Nepali. When Sarah feels difficult to speak, he makes correction: “Nearby, keshab was asking the lodge owner about her infant son: Kati Barsa Bhayo?” (9). Keshab also uses that kind of language which does not fall under the classification of the English language. But they frequently use in their way as if they are familiar with them.

The particular village life and the farming of the people come together in which the writer brings the western political, technological and socio-cultural situation. These lines also clarify: "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 sanasr hau. You are my entire world" (24-26). In this way, the characters interact with each other which also deal with the global issue and local one that they merge in the certain situation and creates conflicting situation as well. The people from one country to another one come for different purpose where they share certain common issues. The ideological factors also appear in a certain field and that spread from different the positions. They have become possible through the rapid change and progress in the field of science and technology.

In the story "Diesel", the narrator Jitendra explains the environmental effect caused by the recent development in the field of means of transportation which need the diesel to run. He sees the outside environment with full of dust and the smoke of the vehicles and chimney that they create the greatest problems around the cities. There are few rare parts of the grass which is fully covered by the modern use of the marble and the black-pitched road through which people carelessly run. All the educated and intellectual personalities are responsible to create such kind of situation because of which they are bound to suffer from different kinds of problem. In this sense, this is also regarded as the global problems that also affect the local communities respectively. The mentioned lines also help to understand the problem of the globalization that comes along with the change in technology: "Polycyclic aromatic hydrocarbon, nitrogen dioxide, sulphur oxide already in his lungs. He thought of all the cars, buses, jeeps, two-stroke motorbikes and three-wheelers in city. He had so loved the sweet musk of diesel as a child" (65). The writer shares the common facts that the more we utilize the modern means of the transportation which affects the people heavily and they have also affected different kinds of disease. The problem of

the global warming is also one of the burning issues in the world which is resulted out of the impact of globalization. It also directly or indirectly affects the local issues. The local communities have to suffer from these effects increasingly.

In the story “The Buddha in the Earth-Touching Posture”, the writer stereotypes the narrator who thinks herself fortunate enough to seek out of Buddha’s teachings and she universalizes the posture of Buddha. She describes the situation of Nepal which faces the great massacre of king Birendra and his family. The nation turns into the war where the murder, unforgettable bloodshed, kidnapping fortune and disappearance occur. The common people get extreme torture and suffer a lot that really ridicules the Nepal and its people because these all happen in the country of Buddha.

Additionally, the writer relates the philosophy of Buddha in search of the eternal peace and complete solution out of the problem that she enjoys throughout his life. She links the devotion of Buddha who stands as the sage, wise man and historical figures. Because of these reasons, the place of Buddha Lumbini has become the centre for all the people and the place has also drawn the interest of visitors to visit, learn and entertain about the varied aspects of the localities.

In other words, the technology has made it closer. Those Buddhist followers and other visitors come from different parts of the world. They have also shared the technology to build the buildings in their artistic style. So it has also become globally popular. Locally, people are getting benefit from it as well. There is naturally as well as artificial beauties which really motivate the internal and external tourists. The given lines also give the clear example of the use of the flight that links the world into specific spiritual land of Lumbini:

The flight from Kathmandu to Bhairahava takes only thirty-five minutes. Looking out of Twin Otter, I saw the Himalayas gleaming above the smog level [. . .] I used to travel seven, eight times a year_ within the country, but also on foreign tours. I went to New York, Brussels, Beijing and Islamabad [. . .] occasion to go abroad, or even outside Kathmandu. (98)

Therefore, the writer mentions the service of flight how it has made the traveling easier than before. The land of Buddha has become more popular ones because of the flight. The experience of traveling on the flight from where we can see the earthly natural and artificial beauties have become the boundless boundaries.

When all the tourists come in Buddha place, they need different kinds of facilities. Local people establish different kind of service and facility centers as the visitors demand. They go in business view and want to earn good amounts of money:

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 Lumbani 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 way, this stands as the economical dimension of globalization, the local people and businessperson have established their own business around the Lumbani premises. They have kept the enterprises name in the name of Buddha. They do their business to run their basic needs as a part of duty to survive and interact with people.

In addition, the writer also relates the history of the Buddha with the Hindu religious belief that Buddha is regarded as the tenth reincarnation of the Lord Vishnu who is the creator of the universe. Nepal is known as the Hindu place and the most parts of the nation are covered by the Hindu followers. In contrary, in Lumbini area has the majority population is Muslim. She visually observes the attractive part of the Mosque. There is the cultural harmony that ties the spiritual relation among the different groups of people in a single roof of Nepal as a Buddha' birth place. So this embodies as the cultural dimension of globalization.

In the story "The European Fling", the writer mentions the busy European life style which covers more freedom and Human rights. It is also in the phase of great progress. Simple Nepali woman Sharada is presented as the character in it. She is going to attend a seminar "Women in/against War". In case of war, women are the most victimized. This is more applicable in the context of Nepali society. To do so, she emails Matt. He has proposed her several times to have a European fling. Matt also replies within twenty four hours. This has become possible thorough the internet which is globally extended and locally affected. People could go from one place to another like Matt thinks that he could go from New York to Paris to Berlin to Rome. That is surely possible within short span of time:

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 bookings 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)

In the recent days, the internet has become the most reliable sources which connect the world as if this world is a small room. The internet is also regarded as the convinient service like Matt books all the tickets from it. All kinds of information are webbed from the internet that helps to link the people into the small space. The extreme use of the technology has rapidly changed the world. It has also brought the world into the specific places and that extends their search for knowledge and ideas into the small arena. We can see different cultural people they share their diaspora identity. It also caused by the impact of globalization. The given sentences also reflect:

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 places 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)

In addition, Sharada and Matt enjoy reading the different books of different writers that they belong to different parts of the world. Meanwhile, he shares the experiences of meeting several friends in New York. In their communicative talks, he finds that they want to meet their homeland. Likewise, the Palestine, the Kurds, the East Timorese are in America but them don't feel that they are in there. It ties the theme of the tension between the global and the local issue. They are torn into two parts that is their bodies wander in America and their heart ponders into their homeland. The given dialogue also reflects this fact:

‘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 not you like it, that’s a homeland that many would die for. You live in New York, for god’s sake. Do you know how amazing that is?’ (167-68)

In other words, the characters such as Matt and Sharada share their expressions that really belong to two different geographical location and cultural poles. They even share their sexual relation before marriage while they were learning in Boston University. That is the practice of American culture. They believe that America stand as the dreamland of all the rest of the world guys but later that transform into the false conscious. However, it has become the meeting place of those communities that they come from the particular place and specific groups and explore the knowledge of diaspora identity. Thus, this story gives the information about the spontaneous overflow of the young minds to reach in the land of freedom, human rights and material world where they tie their spiritual knots but they find hard difficult to do because they are trapped and remain in tension between the global and local force. In another story “Friends”, the writer describes about life of different friends who meet and engage in different places. One friend Hrishikesh Pandy a Nepali burn United State migrated friend meets Kamal and they share their experiences. They come into the contact in the busiest area like Themel.

Additionally, they see everywhere *Kathmandu Newsflash*. There are the extreme uses of vehicles such as cars, bikes, public buses that they cover overall cities. The computer stall and its advertisement cover most of the street and its area, and the rooms and the roof of the buildings:

Hrishikesh asked which way Kamal was heading, and two of them walk together into the crowded centre of Themel, 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. (34)

In other words, they enjoy their life in the busy Themel area. It is surrounded by the material things. The interest to see about computer also draws the attention of the modern people and to buy as well. There are different means for the entertainment as well as information sources that run through the devices of computer.

Dhan Raj Kafle the normal wrinkled peon at the computer centre enjoys with the internet that he delivers the mail. He is looking the better opportunity and he plans to keep his elder son in an English-Medium Boarding School as he can afford. He communicates with Kamal Malla Sir who lives in foreign country. Dhan Raj's late experiences on the use of computer and information sources like internet makes friend intimate that he communicates with Kamal who is away from him geographically. He can share his ideas with Kamal where there is no geographical and age boundaries. So the writer emphasizes towards the increasing rates of the friend because of the internet facilities that all people enjoy and tie their friendship. The given sentences also clarify:

Dhan Raj Kafle the peon at computer centre was a wrinkled old man in eternally crusty clothes, who seemed, at first glance, resigned to the menial tasks of making tea, running personal errands for his bosses, delivering the mail. [. . .] One late spring day, Dhan Raj delivering the mail, shuffling from one office to another, when he noticed a letter for Kamal Malla Sir from a foreign country. He used his fourth-grade

English to make out the word Thailand, and reflected that it was irregular for a letter to go straight to Kamal Sir without going through the higher-up bosses. (44-45)

The simple ragged personalities as Dhan Raj appears in the technology product machine such as computer and the internet as media source gives him a lot of information and entertainment. He delivers his mail through the internet to the boss in the office and receives the letter and notices the letter from the foreign country. He also uses his elementary English to write an irregular letter to Kamal Sir who lives in the overseas.

Thus, this clearly shows the impact and effect of the global technologies and its effect in the local surrounding like even Dan Raj Kafle learns and shares it globally and locally that webs the relation and interrelation with various field and varied people.

In the story "Tilled Earth", the protagonist remains in psychological trap. This story also describes the dark sides of the globalization. The character as a woman could not remain in stable position. She roams into different parts of the globe imaginatively. It is the dark night. But she gets up and watches the activities of the people and hears the echoing sounds. She also remembers the activities of her community college friends who appear so animated but she does not do so rather she watches them. This shows the activities of the modern people who even seem to be busy in the night time and do their activities at night. It is also one of the effect and impact of globalization. The given lines also show:

She wakes up one night and –seeing the crisp creamy edges of the ceiling–can't remember where she is. She thinks she hears a human sigh in between sirens echoing in the dark. [. . .] she is unsure about the

people she sees in the streets. Her classmates at the community college are so animated. She doesn't move the way they do. She watches them.

(142-43)

Beyond it, she is a simple woman who wants to speak about Nepal to her housemate, Mariana. She is originally from Russia and she is American now. She wishes to be an Indian so that she could speak better. She criticizes Americans as separate human beings. They posit themselves as responsible for their own decisions. Thus, this is the clear examples of the cons of the globalization that keeps people in daydreaming and introduces people of different parts of the world:

'Yeah, yeah.' 'No way.' 'Sure thing.' 'See you.' 'Hey there.' 'Later.'
'Get out of here.' Dot your i'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)

Additionally, this also deals with the situation of difficulty in adoption of other cultural traits. She immediately diverts into the reflecting winter clouds. That embodies the nostalgic condition that later changes into pain when she thinks about her lover. The absence of her lover presents the nostalgic situation of the past in which she recalls those days. Therefore, that kind of experience keeps the character in tension to adapt her and remains in trap because of the impacts of globalization. The jumbles of the words also reflect:

Some days she feels a sharp, undirected longing for everything she sees, even asphalt damp with sleet, reflecting winter clouds. These longings come suddenly, and give way to the throb of nostalgia for the grey of early morning fog, the bone-chill of her childhood winters. Nostalgia soon passes into pain as she thinks about her lover. The rain in Seattle stirs desire in her guts, and the halogen glow of the night road makes her cry, suddenly, as she rides home on the bus. (145)

In other way, the modern people enjoy with the means of technologies in which they do journey to compete the destination for what she ride her home on the bus. She also talks about her Sunday service in church, the Baptist preachers invites but denies to go. She gets echoing sounds that collides on the walls. She is not satisfied with the way that they behave as foreigner. It shows that the character is in trap between her identity of self and being foreign. It also falls under the theme of globalism and localism in which the character remains in tension:

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 doesn't like the way they make her feel like a foreigner. These days she finds herself 'taking care of business.' Running errands.' (147)

She seems to be busy in doing her own business. She does it carefully. She takes journey of a bus to the airport. It was just the moments she flies but she is at the window of the room through which she sees the sides of the Olive Street from where she cannot return. She recalls the beautiful bygone days. She takes the warm breathe of her lover that is the harvest of the mind. So, it describes about the difficult situation of a woman who have lost her lover. She searches different way to forget the past

moments but finds hard difficulty to adapt. The writer purposes to harvest the mind to get pleasure, pursuit of happiness and bliss:

For hours before she takes the bus to the airport, she stands at the window of her room, looking on to alley off Olive Street, wracked by longing for what she can't return to.

The warm vapours of Tilled Earth, her lover's breath. (155)

Hence, the story reflects the harvest of the mind of the young woman who remains in tension and to get rid of it, she roams into different parts of the world by means of the technologies but it gives less spiritual happiness rather stands as the drawback of the globalization.

Thus, it shows how the character tears between global and local forces. The woman neither can speak English fluently nor her mother tongue Nepali. On the phone with her father, she speaks the thirty-six consonants and twelve vowels of Nepali. Even it becomes less fluent than the past. Her friends in USA cannot tolerate the time that she consumes to speak and listen. "That neither here nor there" (154). It is what the example of tension between global and local forces.

In this way, the totality of the analysis of the text vividly reflects the glocalised condition through which the characters try their best to resist and adapt the global and local forces. They could not escape from the mainstream global force that has the relation with the local ones stand as the oppositional relation also coins the theme of the glocalization. Their suffering and trauma also center within the situation and time span of the global and local force that is what creates the characters disturbed, torn, dismantled, destabilized, dislocated are discussed through the concept of globalization and localization.

IV. Conclusion

In *Tilled Earth*, Manjushree Thapa vividly concretizes the recent issues of glocalization in which the characters are heavily distorted, dismantled, disturbed, destabilized, torn and trapped because of the tensions, trouble and riddle as the result of the blend of the global and local forces. There are different characters that possess either resistance or adaptation that also come out of the glocalization as it appears in the lives of different characters of Manjushree Thapa's *Tilled Earth*. Thus, the varied characters are scattered, they want to resist and adapt their own localized cultures and escape from the globalized cultures that situations keep them in tension and leads to trouble and anxiety.

Globalization covers a wide range of the contemporary issues such as local, political, economic, cultural, geographical, ecological and sociological ones. They occur in the sphere of globe and affect locally. The characters remain in torn conditions. These issues have particular effect throughout the lives of the characters that they share the collective experiences of tension as a whole also reflect to the situation of trouble and anxiety. In the titled story *Tilled Earth*, the female character tries her best to adapt the global culture and avoids her own local culture. Neither she can adjust her life in America nor does she totally forget her local environment. Hence, her life is disturbed and displaced as a result of the influence and impact of the globalization, which simply creates the tension within her.

One of the clear examples of the transformation of the world is the use of the scientific discoveries and extreme uses of technologies that have narrowed world as the global village. The concept of the global village comes out of the concept of the technological invention and its devices that run through it such as internet, transportation and communication. It makes the world closer to the world's people.

They can make their friends like Dhan Raj Kafle becomes intimate friend to Kamal a Nepal born American who meets him in the busiest and tourist center of the capital city of Nepal -Thamel. In the story 'Solitaire', Hit Bahadur Khadka faces tension. His life is also disturbed though he has a branded Korean computer in his office and the conditions of the things are tatty and improperly kept.

They have heavily utilized the technological inventions such as flight that has connected the world with its smallest horizon in which people can have breakfast in one country, dinner in other country and sleep in next one. That is possible through the uses of the flight from one geographical location to other. Heera Maharjaan's life is also disturbed because of these two extremes of global and local forces. Neither he returns to his life as he is local nor he is able to adapt the global force. But he is blend between two extremes. In the lives of other characters such as Matt and Sharada, Nadia, Keshab and Hrishikesh share the theme of the extreme uses of the technologies through which they connect the global world. Either way, they remain in tension because they could not manage the influence and impact of the glocalized conditions.

The socio-economical aspects of the globalization also create the theme of the story as new aspects of exchange of the cultural values that becomes possible out of the action, reaction and interaction among the people. They belong to different geographical boundaries. In the narration of the Buddha and Lumbini premises, people from different communities establish their own business and successfully run their family. Beyond, they have also experience influence and impact of the globalized and localized cultures. Not only do the characters and the narrators find the resolution but also remain in traps that result out of the tension between the global and local forces coins the central idea as the form of glocalization.

That is to say, the writer grasps the issues of the contemporary world that is heading towards the glocalization force a blend of global and local forces. However, it could not be away from the situation of the tension, trouble and anxiety in which the characters and narrators are extremely displaced and disturbed either mentally or physically. They circle around the concept of the glocalization that comes respectively out of extremes of action, reaction and interaction from global and local force. Thus, the characters attempt to resist and adapt to the glocalized cultures really reflect the tension between the global and local forces as the glocalized force.

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