

## **CHAPTER: ONED**

### **Global Perspective of Migration and Development**

Globalization brings both benefits and costs among the people of developing countries and opens the legal way to migrate from one nation to another. After 2000, many Western countries like America, Australia and Canada bring various schemes for people of developing countries to move to their countries. Prema, the protagonist of Manjushree Thapa's *Seasons of Flight* participates in the EVD program run by the American Government. She is selected by the lottery system and migrates to America. After she moves there, she faces both opportunities and threats in her life. This study concentrates on the consequences of Prema's migration to America and the responsible factors for her migration. Here, the spatial movement of people from one place to another temporarily or permanently is called migration. This study claims that people migrate from one place to another for the sake of positive change in the home country.

#### **Issues and Aims**

Migration has always been part of the human story. In future, more and more people in both the developing and the developed countries may migrate. They migrate either permanently or temporarily, to seek better opportunities. Migration helps to develop a country. Development is a multidimensional process that brings changes in an individual, family, society and nation. This change may be positive or negative. It brings changes in social status, economic growth and cultural progress. In this connection, Sajal Bhattarai notes, "People are primary to all concerns of sustainable and equitable development and that they are supposed to entitle to healthy and productive life in harmony with their environment" (128). Thus, it is a multidimensional notion. It has been designed to address the gulf between the

philosophy and competitive national and international system. It is much more than mere increase in the income and earning capacities of people. It is a long term phenomenon of evolution felt by human beings to bring change for better quality of life. It is also comprehensive economic, social, cultural and political process, which aims at improving well-being of entire population and of all individuals. As such, in Thapa's *Seasons of Flight*, the protagonist Prema migrates to America due to her desire of being economically prosperous and socially dignified one. While Prema was working with NGOs in Nepal, the Maoist insurgency was undergoing that brought negative effects on Nepali youths. Therefore, she wants to escape from the difficult situation in Nepal. She participates in the EDV program to move to America permanently.

The novel re-imagines the boundaries of economic, social, political and sexual pressure on the lives of Nepali people. Due to poor economic conditions, each time there is conflict in Nepal in the name of class, creating problems in the lives of people that force them to migrate. For example, Prema confronts many problems, migrates from village, and finally goes to America through the EDV program. The novelist projects Prema as a typical Nepali youth who is guided by the motives of being rich and famous though born in poverty in a village. The novelist takes an economic factor as the main cause of migration, which Prema faces in life that forces her to migrate. This study stands on the global perspective in terms of migration and development and analyzes the situation of Prema.

Prema, born in poverty in a rural part of Nepal, is mostly unstable, migrates to America and tries to show herself as belonging to the middle class. The study analyzes how a poor girl, born in a village, changes her class. It also seeks why she does so and forgets her childhood situation. Similarly, it investigates factors that are

responsible to change her status from lower class to middle class. She comes to Kathmandu for study, joins an INGO and fills up EDV form. She changes her job many times in Nepal and even in America. She is not stable with her job in Nepal and in America. So the study tries to explore why Prema migrates to America and how her migration helps to develop her country.

In the novel, Thapa describes the situation of Nepalese youths at present and analyzes the socio-economic and cultural situation of youths who are migrated to other countries. America is one of the destinations for Nepalese youths. They reach America with a hope to earn a lot of money. After earning some money, they remember their homeland and compare the situation. For example, in the novel, Prema remembers her childhood age. She memorizes her past and feels happy because she has lost natural beauty in America. The novelist projects such experiences and highlights the problems created by migration and globalization that bring in Nepalese youths. Her novel depicts Prema's both physical and psychological situation.

The novel begins with presenting Prema, as a young Nepalese living in America. She feels difficult to introduce herself to others in America. She uses various references to introduce her in the new land such as Mt. Everest, the Sherpas, near to India, etc. She goes to America because she wants to live a good life. Like an average Nepali, she also thinks of wealth and material prosperity. Her story starts in a small village near Kathmandu. She studies forestry and completes a course with hardship. After completing her Bachelor's degree, she works in different NGOs. She has romance with a fellow NGO worker. But her sister, Bijaya, adjoins in the Maoist rebellion. These two events are quite antagonistic in the desire of two sisters. Her father who is stoic and undemanding only wants to see his daughter to go forward in

her life. There are various aspects in the novel. In each aspect, characters face problems that are caused by migration.

Manjushre Thapa projects the Nepali and American world in all the dimensions through her characters especially, Prema. Prema is guided by materialism and capitalist attitude of the society through an individualistic perception of Nepalese youths. Most of the time, young characters fail to save Nepali identities and being hegemony by capitalistic perception and material culture. The life of Prema begins from a remote village and poverty. Everybody knows her in village. Villagers help each other in sorrows. She remains happy in the village. But in America, she finds alone herself. Nobody cares each other. She faces many problems to identify her and her country there. She tries to identify herself as a Nepalese but it is difficult to prove. Nepal is a poor and backward nation. People in America hardly hear the name of Nepal. She becomes confused to use the phrases about Nepalese identity. She also realizes that identity of people and nationality of any country is determined by economic and political power.

Thapa maintains an admirable balance between telling a story and making socio-cultural observations. She writes as if she knows what there is to enjoy about sex. She, through her novel, brings a clear sense of rising euphoria in literary circles about the growing South Asian voice in English literature. It is not only the South Asian style and a matter of interest, but also the themes as well. They concern themselves with angst and anxieties that have been experienced by their respective countries. As a Nepalese writer, she has lived around the world and delivers contemporary tale of a young Nepalese woman's never ending journey in search of personal fulfillment. The South Asian English writers, now- -a days, have given the literary challenge and threat to the English writers. Nepalese English writers also have

started to raise their literary voices among the South Asian writers as well as the English writers.

### **The Critics**

The motive behind Prema's migration to America and all her mobility is to secure better financial status as a sign of development. Since its publication, many critics have analyzed Thapa's *Seasons of Flight* from different perspectives.

Archana Thapa comments on the situation of Prema, the main character, in the following words.

Prema, who is motivated by a strong desire "go beyond" mentally and physically, love her 'binocular'- an instrument of vision that literally takes us beyond immediate location- and finally leaves for America after winning a diversity lottery visa. She does not need permission from any one to make this altering shift. Just like an explorer, she behind leaves her partner Rajan, informs her father and sets off alone towards an unknown journey. (2)

Thapa shows the situation of Prema, a typical Nepalese youth of Nepal, who faces many problems in life. Addressing social issues, she tries to acknowledge the problems of society.

What results, however, is just more confusion for Prema though it seemingly answers her as has-she-reached-America. It brings her back to the original inquiry finding herself for fulfillment. That makes her to take flight again, till she finds the El Segundo Blue Butterfly. She almost turns out to be like finding herself in the ways many more than one. She thinks that Nepali literature is like a growing bud even in compare to South Asian literature. Nepali literature is poorer than any other. She finds some uniformity between Nepalese English literature and South Asian as well. Thapa

is one of the prominent writers of English from Nepal. She opens a new trope in English writing in Nepal. Commenting on her *Seasons of Flight*, Rishiram Adhikari states:

There is a clearly great deal to understand from the acceptance of this fiction into Nepali readers' community. Nepali society is ready to talk about social taboos, including sex, through books, literature, and newspaper. It also shows that society's attitude towards sex is changing. Despite it, instead of pandering to the pornographic impulse of readers, Nepali writers in English could still add some aesthetic overtones to their sexual representation. It will not only save them from the criticism of moralists but also keep the readers from having to perceive their creations as pulp fiction. (2)

Thapa is more conscious about Nepali mind although she mostly lives abroad. She presents her character as faithless and homeless who usually dream of abroad and forget the importance of self-pride.

*Seasons of Flight* is a zigzag tale of a young Nepali woman, Prema, whose life follows a butterfly-like trajectory in every sense of the word. Flitting from her village in Eastern Nepal to America, she often changes jobs and men to little satisfaction, before she finally begins to connect with the world around her. The novel *Seasons of Flight* speaks to those who have sought a destiny apart from what the Nepali milieu offers them. Here is a woman from a small village in the “misty hills”. That woman, who is travelling unknown corners of a man’s world, is portrayed as seeking a man either for protection or direction. Prema may often be lost but is never afraid. The freshness and maturity of this narration clearly points towards an author at complete command of her craft.

Many Nepalese youths migrants are found engaged in different occupation. They are enrolled in universities for higher study. Some of them have enriched their knowledge in the literary field as well. Though they have linguistic problems, they have published some books in English version in different subjects. There is the eruption of Nepali woman writer in English literature with the birth of Manjushree Thapa. In appreciation of her writing, Krishna Paudel states, “Manjushree is the first Nepali women writer whose writing is based on the psyche of Nepali youth” (14). Paudel claims that Thapa is the first Nepali woman who has become able to understand the psyche of Nepali youths who are heading for job abroad.

There are many critics in Nepal who write in English. *Seasons of Flight* is critically examined and analyzed by the Nepali critics. For example, Sally Acharya opines,

This novel is perhaps the most apolitical of her works, the constant echoes of war and the political struggles occurring in Nepal seep into the narrative. The narrative begins in America where the protagonist, Prema, has been living for a few years. As the novel traces her life and growth and her search for identity and belonging in America, there are interpolated chapters which also explore her background in Nepal from where she had arrived in America by winning a diversity lottery for green cards. (23)

According to Acharya, Thapa involves craftsmanship in exploring human condition, damaging the effects of the Nepali youths exemplified in the cultural dislocation. The illusory freedom is apt enough to interpret the Western world even if her texts seem detached from any specific cultural ideologies.

Through all the multiple layers and themes, one thing always remains clear that culture is better than wildy freedom. Regarding Manjushree Thapa's such extraordinary vision, Basant Thapa comments:

Her prestige as a novelist has surely assisted her in sustaining her high prolific as an interpreter of the Nepali world. However, by venturing into travel writing and journalism she has garnered a reputation of a different order . . . She is treated as a mandarin possessing a penetrating, analytic understanding of Nepalese Societies. (4)

Thus, Thapa finds her writing as showing the relationship of her culture, people and history as an understanding of Nepali Society. She claims that her writing tries to address cultural traditions of Nepali people.

Before the restoration of democracy in 1990, there were finger- count writers in English from Nepal but the tendency is more accelerating after 1990. As Min Pun strongly argues, "The Nepali English Literary writers have become able to widen the scope of Non Western literature with the works of Manjushree Thapa with her first fiction "The Tutor of History" (12). Pun asserts that the work of Thapa is praiseworthy, countable and memorable to open the field of Nepali English literature.

Manjushree Thapa discusses globalization and migration and raises the issues related to this problem. She describes positive and negative issues of migration and depicts the situation faced by young Nepali in the foreign land. In her novel, she depicts the lives of poor people who gain success in life and feel regret in material achievement. *Seasons of Flight* also brings contemporary issues of Nepal and the feeling of young generation who make America as a dreamland. Thapa tries to portray the difficult life in America and criticizes the situation of capitalistic nation of the world. So, her writing indirectly addresses the social issues, which are related to



market economy and material based mentality of people. Globalization and industrialization emphasize on migration that bring various problems in life such as cultural dislocation, human trafficking, and brain drain from developing countries. For example, Prema migrates to America on EDV scheme, which is motivated by the youth's entry policy of American government. She is guided by material desire and happy life.

As discussed above, the study brings the concepts like globalization and migration together and relates these concepts with development issues. Most of the people who work in development projects, love to go to Western countries. America is the dreamland for those who belong to poor countries. They are motivated by the concept of safe and skilled migration run by Western countries. Various issues like socio- economic, psychological and cultural are interrelated with migrating youths. On theoretical standpoints of globalization and development, Nepalese youths are motivated to follow the migration like Prema and have faced both opportunity and challenges in life.

### **Overview of the Study**

Prema, a young woman adrift in war-torn rural Nepal, with little to bind her to her family, village and country, wins a green card in an American government lottery and emigrates to America. America is completely unknown place for her. In such unfamiliar condition, she struggles to invent a life. She transforms herself, especially her love and sexual awakening. There are no signposts as she navigates the territory of her new world. But her commitment to Esther, the old woman with whom she is employed to care for, her passionate relationship with Luis, her American lover, and her growing involvement with the endangered EI Segundo Blue Butterfly, gives her a

fragile sense of belonging. A sense of migration and globalization can be smelt in the novel through the protagonist.

To analyze the issues of migration and globalization in relation to development in Thapa's *Seasons of Flight*, this study has been divided into four chapters. All the four chapters concentrate on proving the hypothesis of the study. The character in the novel migrates from Nepal to America through the EDV program and faces various problems in life after she reaches America.

The first chapter presents the general introduction of this study, including the background to the present study, views of the critics on the author, her writings and an introductory outline of the study. A theoretical guideline of the analysis with reference to migration, development and globalization in the context of Nepal has been mentioned in the second chapter.

The third chapter analyzes the causes of migration, globalization and development through the protagonist's mobility to America. The protagonist's memory of Nepal and her experiences in America are described in the third chapter. The brief study based on global perspective of migration and development with the impact of globalization in the context of Nepal has been mentioned in the fourth chapter.

## **CHAPTER: TWO**

### **Migration, Development and the Nepali Context**

The focus of this chapter is the theoretical discussion on migration and development for Nepali context. The character Prema who migrates from Nepal is the representative migrating people from Nepal. Migration is a movement from one place or country to another. The increase in population and scarcity of resources give rise to poverty and unemployment. People are compelled to move out due to various factors.

Thapa's *Seasons of Flight* is a typical example of developing a nation through migration. Development means making a better life for everyone. In the context of Nepal, people migrate and develop to meet their basic needs. Development is the process of improving the quality of all people of a country. The members of the society can increase their personal and institutional capacities through development.

The key factor to change the life style is through development. So the people migrate globally to make themselves economically strong. This tendency is high in the developing countries like Nepal. Here, in the novel, the protagonist finds lots of migrants in America from different countries of the world. They earn and send money to their family and the nation. So migration has become a global trend in the developmental process.

#### **The Origin and Development of Migration**

Migration is the term which is related to the travel of people from one place to another for the sake of various purposes. Migration is one of the great constants of human history long before political border emerged. Observing the history of migration, Brian Keely:

Scientists place the beginning of our global odyssey in eastern Africa and date it to around 50,000 or 60,000 years ago. Based on

archaeological genetic and linguistic evidence, it is believed that homo sapiens' first intercontinental move may have been into what we now call Middle East, from where we moved into Arabian Peninsula, around India and into South East Asia and- probably- Australia. Later, moved into southern and northern Europe and central Asia and then – via the Bering Strait- into North and South America. (21)

The above lines argue that it is both internal and international migration that has become an essential feature of the modern society. Poverty and unemployment have been important factors in compelling people to migrate.

Employment provides opportunity for the unemployed. It indeed provides relief to people living in marginal economic condition. In this regard, Dirk Hoerder states:

The migration of people from place to place in search of better opportunities and higher living standard goes back centuries. People may have been pressurized to leave the original place of residence. Factors like war, inter-conflicts, famine, and poverty for survival and ultimately comfortable and peaceful living are some of the push reasons for the people to migrate. (21)

Hoerder pinpoints that people from developing countries are moving towards the developed countries as migrant workers. They migrate from one place to another for better life. For example, there is a large flow of people from Nepal to foreign lands for better opportunities. The teenagers are highly tempted to fly to the European countries. People holding the post in government offices, unemployed mass and working in different NGOs and INGOs are also migrating from Nepal. Analyzing this situation, Nepal Migration Year Book observes, "International labor migration has

become a survival strategy for men and women of many least developed and developing countries" (1). The international labor migration is one of the main sources of employment to the young Nepali work force. It is growing in various forms. Migrants are considered to be a distinguished group of people at the place of their destination. They bear certain distinguishing socio-economic characteristics, which separate them from the rest of the population of the place of migration.

Those students who can afford also make some developed countries their destinations for their higher studies. Majority of students who have academic excellence are also in moving trend towards the developed countries on their academic strengths with full or partial scholarship. The youths in mass who are in prime working age are seeking employment opportunities in the Middle East and Far East region. Their priority remains to be in the countries like America, European countries, Japan and Australia. Recently, Afghanistan and Iraq are also countries of attraction to young and professionals from Nepal and other countries. There are certain restrictions from the government, however.

Historically, migration was nomadic, often causing significant conflict with the indigenous population and their displacement or cultural assimilation. Only a few nomadic people have retained this form of lifestyle in modern times. Migration has continued under the form of both voluntary migration within one's region, country, or beyond and involuntary migration that includes the slave trade, trafficking in human beings and ethnic clearing.

Migration is a historical and continuous phenomenon. It has played a very significant role in bringing about historical changes all over the world and reshaping it at time. The movement of population on the massive scale, however, started after the end of the Second World War. The development of transport and communication

facilities and rapid modernization and development process in a large number of countries in Europe and Asia encouraged internal migration. The people from Asian subcontinent particularly began to migrate to the European and the American subcontinent as it opened new avenues of employment in various countries. There is a great loss of brain drain from underdeveloped countries and developed countries get more benefit from such migration.

In spite of diverse definitions of migration, International Labor organization describes it as:

No universally accepted definition for migrant exists. The term migrant was usually understood to cover all cases where the decision to migrate was taken freely by the individual concerned for reasons of personal convenience and without intervention of an external compelling factor; it therefore applied to persons, and family members, moving to another country or region to better their material or social conditions and improve the prospect for themselves or their family. The United Nations defines migrant as an individual who has resided in a foreign country for more than one year irrespective of the causes, voluntary or involuntary, and the means, regular or irregular, used to migrate. (23)

Under such a definition, those travelling for shorter periods as tourists and businesspersons would not be considered migrants. However, common usage includes certain kinds of shorter-term migrants such as seasonal farm-workers who travel for short periods to work planting or harvesting farm products.

Nepal has an agrarian economy. But the agriculture sector is traditional type. It has not been acquire food sufficiency. The migration of people from hill has brought some improvement in the economic condition of their families. The remittance send

by emigrants have increased the circulation and redistribution of money. Generally, people migrate to India after they finish farm activities and earn some money for household management. Such type of migration is motivated by economic purpose. This process is likely to continue unless alternative means of employment are generated in Nepal. The government of Nepal needs to take specific measure to find out and develop sources of employment locally.

Migration had accelerated since the eighteenth century already (including the involuntary slave trade), that increased further in the nineteenth century. This has increased tremendously in the present time because of increasing population, poverty, economic opportunities etc. The international perspective on migration and studies show that there are three major types of migration: labor migration, refugee migrations, and urbanization. Millions of agricultural workers left the countryside and moved to the cities causing unprecedented levels of urbanization. This phenomenon began in Nepal in the late eighteenth century and spread around the world first in the form of British army recruitment.

During the time of twentieth century, industrialization encouraged people to migrate. The increasingly global economy has expanded the labor market. Similarly, overpopulation, open agricultural frontiers, and rising industrial centers attracted migrants in India from Nepal. Moreover, migration makes significantly easier by improved transportation techniques. Ricardo Contreras describes transnational migration as,

Transnational labor migration reached a peak of three million migrants per year in the early twentieth century. Italy, Norway, Ireland and the Guangdong region of China were regions with especially high emigration rates during these years. These large migration flows

influenced the process of nation state formation in many ways immigration restriction have been developed, as well as diasporas cultures and myths that reflect the importance of migration to the foundation of certain nations, like the American melting pot. (32)

The above lines explain that America experienced considerable internal migration related to industrialization, including its African American population. Similarly, there is a large flow of people from Nepal to other countries. Generally, this movement started from Terai and western region of Nepal to India after Sugauli Treaty. Later, it rose towards European countries especially Britain through army recruitment. Now, millions of people are working in the foreign land as migrants. The poor economic opportunities, political instability and social situations force people to go abroad. This phenomenon came to be known in Nepal as migration age.

Migration flows and patterns cannot be explained solely at the level of individual workers and their economic incentives, but that wider social entities must be considered as well. One such social entity is the household. Migration can be viewed as a result of risk aversion on the part of a household that has insufficient income. The household, in this case, is in need of extra capital that can be achieved through remittances sent back by family members who participate in migrant labor abroad. The remittance can also have a broader effect on the economy of the sending country as a whole as they bring in capital.

Migration from Nepal started from the historical period. But the migration rate has been increased from Nepal after that restoration of democracy in 1990. The increased migration is due to the decline in the geographic specificity of occupations and increase in workers' ability. They learn the language and culture of migrating countries before moving there. They apply various tools to get information and



travelling ways for inexpensive travel. Some researchers have found that the location-specific nature of housing is more important than moving costs in determining labor reallocation. For example, Jacqueline Knörr states:

Relative deprivation theory states that awareness of the income difference between neighbors or other households in the migrant-sending community is an important factor in migration. The incentive to migrate is a lot higher in areas that have a high level of economic inequality. . . Successful high-skilled emigrants may serve as an example for neighbors and potential migrants who hope to achieve that level of success. (33)

It explains that Knörr's theory looks at migration from a global perspective. It also explains that interaction between different societies can be an important factor in social change within a society. It is an analysis of holistic (political, economic, cultural) approach to understand social change and development as governed by the world economic system. It is rather by national dynamics, based in an unequal world division of labor where in core states and firms exploit peripheral areas and people for economic advantage.

Trade deficit with one country causes the economic decline in another. This problem creates an incentive to migrate to a country with a more vibrant economy. It can be argued that even after decolonization, the economic dependence of former colonies remains on their own country. This view of internal trade is controversial, however, and some argue that free trade can actually reduce migration between developing and developed countries. Jacqueline Knörr again observes:

It can be argued that the developed countries import labor-intensive goods, which causes an increase in employment of unskilled workers

in the less developed countries, decreasing the outflow of migrant workers. The export of capital-intensive goods from rich countries to poor countries also equalizes income and employment conditions, thus also slowing migration. In either direction, this theory can be used to explain migration between countries that are geographically far apart.

(43)

The above lines examine that today a number of people living outside their country of birth is larger than at any other time in history. International migrants would now constitute the world's fifth most populous country if they all lived in the same place. For developing countries, migration can be a blessing and a curse: a blessing for providing remittance and overseas contacts and experiences; a curse for taking away the brightest and the best.

### **Globalizing Migration**

Globalization is the process of international integration arising from the interchange of world views, products, ideas, and other aspects of culture. In a simple term, globalization refers to the processes that increase world-wide exchanges of national and cultural resources. Advances in transportation and telecommunication infrastructure, including the rise of the telegraph and its posterity in the internet, are major factors in globalization, generating further interdependence of economic and cultural activities. Patrick Manning discusses the history of globalization as:

Philosophy, religion, language, the arts, and other aspects of culture spread and mixed as nations exchanged products and ideas. In the 15<sup>th</sup> and 16<sup>th</sup> centuries, Europeans made important discoveries in their exploration of the oceans, including the start of transatlantic travel to

the new world of the American. Global movement of people, goods, and ideas expanded significantly in 19<sup>th</sup> and 20<sup>th</sup> century. (45)

Manning discusses that there is acculturation because of migration. There is exchange of every daily needy thing between and among the nations because of global migration.

The term 'globalization' is derived from the word 'globalize', which refers to the emergence of an international network of social and economic systems. One of the earliest known usages of the term as a noun was in a 1930 publication entitled, *Towards New Education*, where it has denoted a holistic view of human experience in education. In it, Charles Russell comments:

It is largely national trusts and other large enterprises of the time. By the 1960s, both terms began to be used as synonyms by economists and other social scientists. It then reached the mainstream press in the latter half of the 1980s. Since its inception, the concept of globalization has inspired competing definitions and interpretations, with antecedents dating back to the great movements of trade and empire across Asia and the Indian Ocean from the 15<sup>th</sup> century onwards. Due to the complexity of the concept, research projects, articles, and discussions often remain focused on a single aspect of globalization. (33)

It argues that globalization of migration has inspired the people in the field of trade and business even in Asia since the fifteenth century.

In its simplistic sense, globalization refers to the widening, deepening and speeding up of global interconnection; such a definition begs further elaboration. It can be located on a continuum with the local, national and regional. At one end of the

continuum lies social and economic relations and networks which are organized on the local or national basis. At the other end lies social and economic relations and networks which crystallize on the wider scale of regional and global interactions.

Globalization is the spatial-temporal processes of change. It underpins a transformation in the organization of human affairs by linking together and expanding human activity across regions and continents. Without reference to such expansive spatial connections, there can be no clear or coherent formulation of this term. A satisfactory definition of globalization must capture each of these elements is extensity, intensity, velocity and impact. It is the process of world shrinkage, of distances getting shorter and things moving closer. It pertains to the increasing ease with which somebody on one side of the world can interact, to mutual benefit, with somebody on the other side of the world.

Economic globalization is the opening and deregulation of commodity, capital and labor markets. It leads towards the present neoliberal globalization. The use of political globalization is to refer to the emergence of a transnational elite and a phasing out of the nation. Globalization has mainly the four basic aspects. They are trade and transactions, capital and investment movements, migration and movement of people and the dissemination of knowledge. Regarding this, Manfred Steger notes:

However, there is great variation among the major regions. For instance, the newly industrialize economy of Asia prospered, while African countries as a whole performed poorly. The makeup of a country's exports is an important indicator for success. Manufactured goods exports soared, dominated by developed countries. Commodity exports, such as food and raw materials were often produced by

developing countries: commodities' share of total exports declined over the period. (31)

The lines suggest that capital and investment movements can be highlighted as another basic aspect of globalization. The global analysis shows that private capital flows to the developing countries replacing the aid or development assistance, which fell significantly in course of time. Foreign direct investment has become the most important category for this. Both portfolio investment and bank credit rose but they are more volatile, falling sharply in the wake of the financial crisis of the world.

The migration and movement of people can also be highlighted as a prominent feature of the globalization process. Manfred Steger highlights the outcomes of globalization and migration:

Human trafficking is the trade in humans, most commonly for the purpose of sexual slavery, force labor or for the extraction of organs or tissues, including surrogacy and ova removal. Trafficking is a lucrative industry and one of the fastest growing, in modern time. Human trafficking is a global issue that is shaped by economic hardships, cultures, laws, and immigration policies. In 2005, Patrick Belser of ILO estimated a global annual profit of US\$3131.6 billion. In 2008, the united nation estimated nearly 2.5 million people from 127 different countries are being trafficked into 137 countries around the world. (41)

The figure suggests that globalization and migration create problems of trafficking, which is different from people smuggling. In the latter, people voluntarily request or hire an individual, known as a smuggler, to covertly transport them from one location to another. This generally involves transportation from one country to another, where legal entry would be denied at the international border.

There may be no deception involved in the (illegal) agreement. After entry into the country and arrival at their ultimate destination, the smuggled person is usually free to find their own way. In this case, Sayad Abdelmalek defines the problem of migration and human trafficking:

Human smuggling is a crime against the State due to violation of immigration laws and does not require violations of the rights of the smuggled migrants to be considered a crime. Human trafficking, on the other hand, is a crime against a person because of violation of the victim's rights through coercion and exploitation. (61)

Abdelmalek opines that the problems like smuggling, trafficking, etc. are the main causes of migration. The emergence of underworld criminal activities, exchange of drugs, illegal use of dollars, etc. are the key problems of global migration.

Economic globalization is the increasing economic interdependence of national economics across the world. This happens through a rapid increase in cross-border movement of goods, service, technology and capital. The globalization of business is centered on the diminution of international trade regulations as well as tariffs, taxes, and other impediments that suppresses global trade. It is the process of increasing economic integration between countries, leading to the emergence of a global marketplace or a single world market. Russell explains this:

Depending on the paradigm, economic globalization can be viewed as either a positive or a negative phenomenon. Economic globalization comprises the globalization of production, markets, competition, technology, and corporations and industries. Current globalization trends can be largely accounted for by developed economies integrating witless develop economics by means of foreign direct

investment, the reduction of trade barriers as well as other economic reforms and, in many cases, immigration. (34)

It says that while the international economic order envisioned by the conference gave way to the neo-liberal economic order prevalent today. The conference established many of the organizations essential to advancement towards a close-knit global economy. The World Bank, the International Monetary Fund, and the International Trade Organization, etc. are the close related and key organs of international economy felicitation.

### **Migration for Development**

Economic liberation in Nepal and ongoing economic reform began in 1991. Every year, thousands of people migrate from Nepal. According to the statistical articles published in various magazines, newspapers and government reports, it is estimated that about 30 million people equivalent to the entire population of the Nepal have escaped from poverty. International migration contributes to economic growth and poverty reduction in the migrant- sending country. This happens by three channels. They are changes in the labor supply, induced changes in productivity and remittances. Anna Tsing describes economic impact of global migration as,

Economic development generally refers to the sustained, concerted actions of policy makers and communities that promote the standard of living in economic and health of a specific area. Economic development can also be referred to as the quantitative and qualitative changes in the economy. Such actions can involve multiple areas including development of human capital infrastructure, regional competitiveness environmental sustainability, social inclusion health safety literacy, and other initiatives. (11)

Here she means that economic development is a term that economists, politicians, and others have used frequently in the twentieth century. The concept, however, has been in existence in the west for centuries.

On the study of economic growth, less developed countries (LDC) literally depend on inputs from the advanced states, in order to achieve growth. This can take the form of financial and technical aid. The dependence of less developed countries on developed countries is the cause of the underdevelopment of less developed countries. Richard Peet and Elaine Hartwick comment,

Dependency Theory is an historical condition which shapes a certain structure of the world economy such that it favors some countries to the detriment of others and limits the development possibilities of the subordinate economies... A situation in which the economy of a certain group of countries is conditioned by the development and expansion of another economy, to which their own is subjected. (167)

The above quote describes that dependency theory addresses the problems of poverty and economic underdevelopment throughout the world and rejects the central assumption of modernization theory. This theory also explains that the practices and policies of one country can affect the lives, life chances and change of people in countries thousands of miles away.

Modernization, westernization, and especially industrialization are other terms that people have used when discussing economic development. Economic development has a direct relationship with the environment. Although no one is sure when the concept originated, most people agree that development is closely bound up with the evolution of capitalism and the demise of feudalism. Patrick Manning opines, "Mansell and Wehn also state that economic development has been understood since



the world war- II to involve economic growth, namely the increases in per capita income, and (if currently absent) the attainment of a standard of living equivalent to that of industrialize countries" (21). He explains that economic development brings various changes in socio-cultural aspects. It gives more emphasis in income and production. It also tries to maintain the standard of living.

Economic development increases the living standard of people. It encompasses materials consumption, education, health and environmental protection. It always starts from lower status people. It can also be considered as a static theory that documents the state of an economy at a certain time as Antoine Pécoud states:

Economic theory can only be caused by intervening factors coming from the outside. More than half the people of the world are living in conditions approaching misery. Their food is inadequate, they are victims of disease. Their economic life is primitive and stagnant. Their poverty is a handicap and a threat both to them and to more prosperous areas. For the first time in history humanity possesses the knowledge and the skill to relieve the suffering of these people. I believe that we should make available to peace-loving peoples the benefits of our store of technical knowledge in order to help them realize their aspirations for a better life. What we envisage is a program of development based on the concepts of democratic fair dealing. Greater production is the key to prosperity and peace. And the key to greater production is a wider and more vigorous application of modern scientific and technical knowledge. (17)

The above lines focus the problems for the poor. The poor people are powerless to effect a change in the distribution of income, without which development is

impossible. So, the technical knowledge for the use of modern scientific tools is a must to make the lives of poor people better.

Economic development helps to promote the economic condition of the people from lower class. It appeals to the best in people. It is also considered as the belief in modernity. Contrasting an underdeveloped society with the developed one, Hoselitz Berthold Frank postulates:

A society on a low level of economic development is, therefore, one in which productivity is low because division of labor is little developed, in which the objectives of economic activity are more commonly the maintenance or strengthening of status relation, in which social and geographical mobility is low, and in which the hard cake of custom determines the manner, and often the effects, of economic performance. An economically highly developed society, in contrast, is characterized by a complex division of social labor, a relatively open social structure from which caste barriers are absent and class barriers are surmountable, in which social roles and gains from economic activity are distributed essentially on the basis of achievement, and in which, therefore, innovation, the search for and exploitation of profitable market situations, and the ruthless pursuit of self-interest without regard to the welfare of others is fully sanctioned. (60)

It means, a society can develop if there is no caste and class barriers. It can accelerate soon if the development activities go according desire of people.

By contrast, in today's world, air travel and cyberspace permit the modern network of global linkages to be extremely dense. Of course, these are contraries, not contradictories. Any system can be more or less dense, a variable with many

intermediate degrees and while the polar extremes are rare. Peter Stalker analyzes the impact of migration and globalization:

He argues that poor countries have sometimes experienced economic growth with little or no economic development initiatives; for instance, in cases where they have functioned mainly as resource-providers to wealthy industrialized countries. There is an opposing argument, however, that growth causes development because some of the increase in income gets spent on human development such as education and health. (11)

He means to say that economic growth is a two-way relationship of migration and globalization. It accelerates after liberating an economy and is almost a necessary condition for reduction of poverty.

The chain of national economic growth benefits human development with the rise in their economic status. Families and individuals will likely increase their expenditures with heightened incomes. This, in turn, leads to growth in human development. Further, with the increased consumption, health and education grow, also contributing to economic growth. In this regard, Peter Stalker states,

By generating additional resources for social services, unequal income distribution will be mitigated as such social services are distributed equally across each community, thereby benefiting each individual. Concisely, the relationship between human development and economic development can be explained in three ways. First, increase in average income leads to improvement in health. Second, rapid economic growth leads to the human and standard of living. Third, economic development is most for the reduction of poverty. (9)

It is believed that social outcomes can only be improved by reducing income of the poor and marginalized people. The social outcomes can also be improved with essential services such as education health care, and clean drinking water.

After analyzing the existing capitalistic growth, development integrates to the variables of freedom, democracy and human rights. This is the existing model and argues of any future economic growth. Development of any nation depends on this emerging model that is the wave of unfolding demand for democracy. It has close connection between globalization and migration, as Peter Stalker highlights, "Micro knowledge is what an individual learns from school or from various existing knowledge and macro knowledge is the core philosophical thinking of a nation that all individuals inherently receive" (51). He explains that the micro knowledge can be obtained from home, school but the macro knowledge is the dense thinking of people that lead them for philosophical approach.

People are moving from one place to another since ancient times. It has become a continuous international phenomenon. It is due to complex mechanism, involving social, economic, psychological, political, institutional and other determinants. Anna Tsing describes:

Migration is a form of geographical or spatial mobility, which involves a change of usual residence of a person between clearly defined geographical units. A person who crosses the boundary of owns country or place of country is called an out-migrant. The mobility of people within the country from periphery to the centre is called in-migration. (21)

It refers to movement out of a particular territory in connection with the international migration. International migration can broadly be categorized into two groups as

voluntary and involuntary. In many cases of international migration in Nepal, the difference between voluntary and involuntary movement is unclear.

Development means changing the world better. It is the change starting from bottom rather than top ie from poor to middle level and so on. It is optimistic and utopian as well if runs smoothly. It is fundamentally economic oriented also. People about development believe that a number of basic building blocks need to be in place for growth and development. For instance, some people believe that a fundamental step towards development and growth is to address property rights issues. Otherwise, only a small part of the economic sector is to participate in growth. Without inclusive property rights in the equation, the informal sector will remain outside the mainstream economy.

Globalization of integration of regional economics has added force to the growing mobility of workers across the globe. In Asia, the movement of labor is becoming an important and enduring phenomenon associated with economic growth and development. It eases skill imbalances in labor markets and provides broad cultural and economic benefits for sending and receiving countries. Migrants' remittance, have become a valuable and stable source of foreign exchange to many origin countries. At the global level, the importance of migration is for the national development. This now reflects the fact and has become the part of agenda of multilateral institutions.

The market forces are driving labor migration with low wages. There are several signs of market failure associated with its related processes. Globally, a number of risks have been associated with migration including trafficking and forced labor. The malpractices such as fraudulent job offers, debt bondage, sexual and physical harassment, employment in hazardous jobs, and under or non- payment of

wages, etc. are the ways of labor exploitation. Various experiences suggest that state intervention through appropriate regulatory institutions and measures are essential to the efficient and equitable working of the labor market as ILO describes:

Recruitment malpractices, fraud and abuses are widespread in many Asian Countries. To combat them, government should have transparent systems in place for licensing and supervising private recruitment agencies. There should be stiff sanctions against fraud and against the practice of charging workers excessive placement fees, while providing incentive for good performance and cutting down lengthy bureaucratic procedures through such measures as establishing “one-stop” contract registration processing centers. (3)

It says that the causes of international migration are multiple and, for any given country, change over time. The causes of migrants should be understood and identified in any issues. The migrants may raise different issues to their countries of origin and destination countries. For this, both country must formulate and implement appropriate and effective policy for addressing the issues raised by migrants. Such policies may differ from country to country but need to be in practice. Some governments have welcomed, if not encouraged, the emigration of selected ethnic groups and political dissidents. Nepal has also long history of international labor migration that has been continuing till now.

### **The Nepali Experience**

Around 200 years ago, Nepalese started to seek works abroad and send remittances back to their families in Nepal. In the early nineteenth century, for instance, the first man migrated to Lahore (in today’s Pakistan) to join the army of the Sikh ruler, was Ranjit Singh. They earned the nickname “Lahure”, which is still used

today for Nepalese employed in the armies abroad. In 1815/1816, the first British army of India and were then, and still are called “Gurkhas”. Since then, international labor migration of Nepalese has never ceased. In the recent decades, it has greatly increased and diversified in pattern.

In the present time, migration from Nepal is directed to Europe, America, East Asia and Middle East as well. However, most of the people have migrated to India. Those who migrate to Europe, America and East Asia are mostly in search of better employment opportunities. However, for most of the migrants, it is easiest to move to Indian cities and find a work.

The government of Nepal now intends to actively promote international labor migration and to safeguard the interest and welfare of migrants. Only a few initiatives have been taken so far. Among these are bilateral talks with the governments of the Gulf countries in order to increase the number of posts for Nepali and to increase security as well as to improve the conditions of employment of the migrants. Furthermore, the government is trying to regulate the procedure of recruitment. It is therefore listed a number of Gulf countries and Asian countries to which Nepali workers may be recruited officially and defined conditions for registered recruiting agencies, including the condition that these have to be based in the Kathmandu valley, that is, in or near the capital. Analyzing the hardships of Nepalese migrant workers abroad, Anna Tsing state:

Numerous cases of intolerable sufferings of Nepalese migrant workers have been found abroad. It is bitter reality that Nepalese workers are accepted in East and South East Asia as well as Gulf countries only because they are cheap and they do whatever job they get. Most of them are educated male and female from middle and lower middle

class families who go abroad with a hope to earn much within a short period of time. The large number among them works illegally.

Nepalese whether by training visa or by illegal measures, used to reach their destination countries after paying considerably huge amount to the middle man or the so called employment agencies. They are generally forced to work under '3-Ds'. (22)

The lines strongly argue that Nepali women migrants especially in the Gulf countries are forced to involve in prostitution by their boss whereas some have become pregnant forcefully and without interest of their own. As a response to physical and sexual abuse of women migrants to the Middle East, the government of Nepal has officially banned the female migration to Gulf countries.

The migration of female is restricted in many cases. To obtain a passport, women have to produce a permission letter from their guardian, that is, from their husband if they are married or from their father if they are unmarried. Labor policies of the government, with the objectives to promote international labor migration, which have not yet realized, are the creation of a 'Foreign Employment Bank'. According to this, it should replace the informal channels that are now used for remittances, and creation of revolving fund, which will provide collateral free loans to individuals from deprived sections of the society.

For all individuals who have migrated to foreign countries is lack of opportunities in Nepal. They migrate for employment and for livelihood strategies. This migration may be within the country, within the region or overseas. Individuals or families that are poor have less choice with regard to migration opportunities and the very poorest families are the most vulnerable when it comes to illegal migration and various forms of trafficking.



The migration is found more in the mass of the male in comparison to female. The female from Nepal and other underdeveloped countries also have migrated to the foreign countries. The young female work force is coming out of the domestic sphere in the open labor market in and out of the country. They have to face some extra challenges in comparison to their male counterparts. Sexual exploitation and socio-cultural practices and barriers are issues needed to be addressed. Females encounter problems in the work situation normally but they cannot even share the pains of sufferings. Women who are working in the restaurants and massage parlors in the country itself are having plenty of exploitation from employers, customers and even by the colleagues. All concerned parties should pay enough attention to regularize the local young women employment market. It will be a good ground work to stop illegal foreign migration, especially, for the flesh trade.

The labor migrants who come from rural setting to the city have to face different environment. The simplicity of village life and the same expectation of the aspirant migrants in late teen and early twenty are easily trapped in the hands of deceiving individuals or manpower agencies. The deceivers are having stronger network to trap such group of people. Nepali labor migrants are also trapped by organized and linked, sometimes, with international mafias. Organized criminal groups are earning billions of dollars in profits from trafficking and exploiting people, many of whom suffer severe violations to their human rights. Common abuses experienced by trafficked persons include rape, torture, debt bondage, unlawful confinement, and threats against their family or other persons close to them as well as other forms of physical, sexual and psychological violence.

Since long, people are permanently migrated to America through the EDV process. Europe and America open permanent residential visa which plays a vital role

in skill and semi- skill youth migration. Through her fictional work, Thapa brings the references of Prema and shows the socio- economic and cultural impact of youth migration of Nepal. In the coming chapter of this study, it is analyzed how Prema is affected by globalization and migration and what kinds of socio-economic and cultural situation she faces in her life during the time of migration and after migration from Nepal to America.

## **CHAPTER: THREE**

### **Migration and Development: Prema's Experience**

This chapter analyzes the protagonist's experience in Nepal, as well as in America as a migrant. Her experience is a type of movement from one place to another, from one country to another, sometimes over a long distance either individually or in a group. In the past, this type of movement was nomadic in search of food and to escape from unfavorable weather and climate. But now- a- days, it is a civilized type for various purposes. It also explores the cause of the protagonist's internal and international migration and the expectations from the countries where she migrates.

Prema, the protagonist of the novel migrates to America in search of her economic achievement. Migration sometimes upgrades the economic status along with development and cultural progress. If the migration is from one country, it brings changes in the cultural aspect as well. Through migration, underdeveloped countries can make their economic condition strong through remittance. Such underdeveloped countries later can find gradual change in their social status as well.

The migration of the protagonist brings forth development in some aspects. The major aspect is economic development. Economic development indicates the literacy rate, life expectancy and poverty rate, etc. It is the sustained, concerted action of policy makers and communities that promote the standard of living. It is also the qualitative and quantitative change in economy. It involves the multiple areas, including human capital, infrastructures, regional competitiveness, environmental sustainability, safety, literacy and other initiatives. Migration brings changes in the social development. Social development is the change in the structure and framework of society. It helps the society to better realize its aims and objectives. It focuses on

the quality of people's life in a society. It also evaluates the social progress. In this regards, Shankar Pathak, writes, "Social development desire slow and smooth structural changes in the society to eliminate inequalities in it" (9). Such type of social development is more comprehensive than economic development.

Another aspect of migration is cultural development. Culture is a dynamic of social change. It is the development in customs, traditions, thinking, etc. in a real sense. When there is any change in economy, there certainly comes a change in cultural development. It always goes from simple to complex form. In the context of Nepal, cultural development is complex due to various castes, groups, languages, etc.

### **Prema's Mobility: National and International**

This topic discusses Prema's movement in national and international level. Here, migration is the movement of people from one place to another place with the intention of settling in the new location. This movement is typically over long distance and from one country to another. It may be individuals, family units or in large group.

National migration is the mobility within one geography entity, usually a nation. The causes for national mobility for Prema is mainly political, economic and education. For example, she migrates from her village to Kathmandu. International migration is the migration of people from one country to another. They stay in the host state for some minimum length of time. People migrates other nation to look for economic opportunities, job opportunities and so on. For example, Prema migrates to America for better economic opportunities.

Prema intends to migrate from Nepal due to unstable political situation at home and her family's poor economic condition. She works in an NGO after the completion of her B.Sc. in forestry. She wants to stay in Nepal and work. She also

loves rural people though there is no opportunity in her country. She participates in the EDV program and succeeds to win the lottery. After she reaches America, she faces both opportunity and threat in her life.

Due to globalization, people of the developing countries get opportunity to migrate from their home country to developed countries for better life. They migrate for the sake of development of their individual condition and nation as a whole. Prema, a middle class Nepali family's daughter, gets chance to participate in the EDV program. The narrator describes Prema's village in the following way,

Her family home which she still thought of as hers, though she had not lived in it since she was seventeen-was sturdy, two-storied, of stone. It has felt sheltering, and safe, when she used to run through the bamboo grove past the Shiva-Parvati temple that bordered the terraced rice fields, to school. (2)

After Prema reached America, she memorizes her village, which is different from the American city.

Prema telephones her family in Nepal from America and feels happy by memorizing the happy days of childhood. The narrator states, "Month after month, when she had telephoned home, her father had advised her not to visit. Years passed. She did not go back" (4). Both Rajan and Prema discuss about the situation of their nation. Parents of both youths want their children's better life. There is no possibility of better life in their country and the only option is to go abroad.

After completing high school education, Prema's father sends her to a forestry college. She describes the pessimistic hope of her father to send her for further study in the city as there is insecurity and no job guarantee after passing university study.

She hopes to get better job in Nepal though she works in an NGO. She has to work far from her village. It is located in a remote part of the country.

Her work place is far from the local market where Prema lives with her friends. Each week she visits market place and meets her friends. They discuss about the function of NGOs related to poverty alleviation and capacity building. He needs to walk in the hills during his course of working time. Generally, Rajan and Prema come to the bazaar together. The situation is described as:

Rajan lived and worked in a village a two hours' walk up from the hill bazaar. He headed the non-government organization's poverty-alleviation program. Every few weeks he would come by the bazaar, and he and Prema would walk together to the town at the base of the hills and spend a night, or sometimes two nights, there. (11)

She describes her past while staying one or two nights in the bazaar with Rajan. This situation pushes her memories of sexual passion with her NGO working friend, Rajan.

The issues of migration and development are raised at times though they are roundabout narratives of Prema. The novelist uses flashback techniques to highlight the issues which she raises in this novel. The plot of novel covers the story of Prema's roaming places, Nepal and America. Prema describes the situation of America and compares the situation of her village where she lived when she was a child. The narrator portrays Esther's situation as, "Esther's husband Tim had died long ago-of what cause Prema never learned. Her stepson Theo, who was Natalie's father-was Tim's son from a previous marriage. He was a stockbroker across the country, in the state of New Jersey" (18). Prema observes and experiences the family composition of America, which is different from Nepal.

In Nepal, family members live together, but in America people believe in individual freedom and live separately. Prema finds a great difference between American and Nepalese in terms of age. American people though their age crosses forty, they behave like young people. Meg and Susan both love to material prosperity and enjoy life by consuming luxurious materials as Manjushree Thapa describes:

Meg and Susan both had cars; they came and went as they pleased, day or night. In the evenings, Prema was alone at home. After dinner, she would watch television: car races, court cases, news of celebrity couplings and separations, ads for colonic irrigations, weight-loss breakthroughs and reverse mortgages with tax-free proceeds. (20)

The quote shows the situation in America where people are living in different ways. People enjoy all kinds of facilities in America. Prema compares the situation of America and Nepal.

Economic development brings various changes in the socio-cultural aspect. Society and culture are always guided by economic perspective. If there is a change in economy, there is a great change in both society and culture. It is the development in quantity and quality. Nepal is a landlocked and underdeveloped country. There is prevalence of poverty and conflict in Nepal that hinders the development process. Every youth were the target of both Maoist and Nepal Army. NGO and INGO workers were also not safe. Rajan based on the news hears and reads always used to share with Prema. Prema describes the situation of Nepal as:

That evening he talked about the possibility of a ceasefire. The Maoist rebels were in favor of it, he said; their troops were wearying and they wanted to initiate peace talks. But the king, backed by the army, was refusing: 'They've got India, America giving those M-16s. Ten

thousand people have died, but they want more bloodshed. The king and the army are using the war to keep themselves in power. (23)

Maoist conflict is also related on the issues of development. For the sake of development, people participate in the conflict. Maoists convinced NGOs and INGOs about the development process in Nepal. So Prema's NGO where she is employed is also mild towards Maoists armed struggle. She thinks and analyzes that this Maoist armed struggle is the effect of democrati globalization issues.

The people in Nepal live in fear as they are in the cross- inquiry from the Maoist cadres and the then Royal Army. The narrator mentions, "Now and again, a rebel commander came into the bazaar, a twenty-year-old who went by the alias Samaanata: equality. He had a doctrinaire air. One day he visited Trilokya and Prema in the room they rented as an office" (27). Prema was living in a rented room in the bazaar. She finds the activities of a young rebel commander who every times talks about equality in the society even in the bazaar. She imagines the situation of village where people have fear of both the Maoist and the state force that compel rural people to migrate. People from the village migrate into city area. They migrate for the sake of development and security. In the same way, youths are migrated to Gulf countries for job and to the Western countries for education and better life.

Prema observes American family very closely. She sees all the members of the family in the river. This is quite different in Nepali family and society. She describes this situation by comparing Nepal and America. She says, "One day she saw an entire family running towards the rising waves, then running back, squealing, as the waves chased them. Wasn't the water polluted? Didn't the chemical run-off the metropolis end up here?" (32). Here, the narration explores Prema's amazing feeling in America



where people are entertaining with the oceanic and pollution, describing the water scarcity in the Kathmandu valley.

### **Nepali Migrants in America and Nepali Expectations**

The international migration from Nepal has become common for Nepalese. The tendency to migrate to America looks very high. Mainly, the youths are highly attracted to America. There is no fixed data of Nepalese migrants to America. But Nepalese started to migrate to America from early twentieth century. Now- a- days, the number of Nepalese emigrants in America is high.

The government of Nepal expects lots of multidimensional help from America. Similarly, the Nepalese migrants to America have their dream to earn more money and sends to their family. For example, Prema, the main protagonist of the novel *Seasons of Flight* also has dream to earn in America. She wants to upgrade her family status economically.

America has become one of the destinations for the Nepalese, especially students. Everyday Nepalese students fly to America to get better opportunity pretending for study. Development in America seems so attractive that it has lured the people from different regions. Jan Nederveen Pieterse says, "Globalization and regionalization are overtaking the standard unit of development, the nation. International institutions and market forces are over taking the role of the state, the conventional agent of development" (1). This is what many people from the world migrate to America.

The novel tells the story of Nepalese youths in America. Prema faces difficulty to introduce her in America because American people have poor impression about Nepal. The narrator explains Prema's difficulty as, "As before, Luis made a poor impression. Right off, he told her he had a real thing for mountains. I'd love to

go to the Himmal-aa-yas. They must be amazing. I mean, I saw a program on TV, and there they were, so majestic" (36). Prema supporting the words of Luis, memorizes the life of Nepal which is really beautiful during the rainy season. She really praises the natural beauty of Nepal that gives heavenly pleasure to those who visit Nepal and who dream about the exotic natural scenes with beautiful Himalayas.

Prema walks from the hill bazaar to project area. She does not feel tired while walking to the bazaar from the beautiful forest side road. Manjushree Thapa in this regard describes, "The monsoon arrived not long after Prema's trip to the old-growth forest. The rains drenched the hill bazaar, slowing down the pace of work" (38). Rajan and Prema talk while walking together, describing the harms done by the monsoon rain. They exchange their love while living in the village. After returning to the village, they live in a lodge of the city. In Kathmandu, they live in a lodge. The narrator writes the situation as, "A few days earlier, she and Rajan took leave from work, and from the town at the base of the hills, caught an overnight bus to the capital. There they checked into an anonymous lodge in the tourist district, the Kathmandu Hotel" (42). It explains the overnight pleasure in the hotel with Rajan after she comes to Kathmandu because both of them were blowing with their passionate age.

In Kathmandu, the civil society puts pressure on the government for peace and negotiation to the Maoists. The concept is related to the NGO's concept of peace and development. Youths participated in the riot that is also related to people. In this sense, Prema describes the political situation as, "That day there was a thin gathering of boys about a lone banner. CIVIL SOCIETY MOVEMENT. Riot police were watching, unnerved, as some boys set fire to an effigy of the king" (44). There is a

political turmoil in Nepal. The agitation was against the monarchy where civil society had a rally in a peaceful way.

People are living in silence and waiting for the news. There is no new hope among the people. At that time, Prema listens to the news of arresting people from the Hill bazaar. Kanchha was running a photo studio in the bazaar. Prema is familiar with Kanchha and his father. She hears that Kanchha is arrested by Army and informs to Kanchha's father. Kanchha's father questions to army about the cause of his son's arrest. The situation Prema describes as, "The following day, having heard what had happened, he came to the hill bazaar. 'You can't just arrest someone, even if he is a Maoist,' he told Kanchha's father, 'You need an arrest warrant. You have to follow due process' (49). This is an innocent and thrilling soft request of Kanchha's father to the Army when Kanchha was arrested, bitten and dragged in front of him. This was the situation not only to Kanchha but also for all the boys from the hills. Many innocent youths were arrested from the villages by Army. This situation forced Prema to leave Nepal.

The unstable political situation hinders the national development. It brings a kind of terror in the mind of people. Nepal was highly suffered by Maoist revolution about a decade. One day, Prema and Rajan feel uneasy when they have an encounter with a Maoist cadre all of a sudden. The situation she mentions, "Sit, sit,' the middleman said. He was the thickset man with a watchful manner. He looked uneasy even when smiling. To Rajan he said, 'You think I don't know where you've been—lining your pockets with a fat salary!' (52). It explains that the Maoist cadre knows every detail about Rajan's and Prema's family status and their monthly income.

When Prema returns the hill bazaar to the city, some unknown people gather near and watch her. She has just collected her salary of the previous month on that

day. She feels insecure and wants to leave the hill Bazaar. The narrator explains Prema's fear as, "Once the arrangements were made, Prema no longer wanted to stay on in the hill bazaar. One day, she stole away without telling anyone. She felt bad leaving" (55). Prema gets visa to America after interview and prepares everything. She wants to escape from Nepal without making known to others because of bad political situation in Nepal.

America is the most developed country. People do not have problem of transport whether it is a city or a rural area. Everywhere people feel secure. There is no fear and terror of any organization in America. There is no need to walk for hours in the rural areas. Generally, the one who migrates to America, better to know driving so that s/he can save time and earn more money. Prema describes the situation as,

I had the best sandwich in D.C. once, an avocado wrap, don't remember the name of the restaurant- near Dupont Circle-it was excellent.' Then he asked, 'Do you know how to drive? You should learn how to drive.' After reviewing all her documents-'Yup, yup'-Mr Derek Bending pronounced. (57)

It reminds Prema, the words of Mr. Derek during her interview in the American embassy in Nepal when she gets driving license in America.

When Prema migrates to America, her economic status upgrades. Her mentality is changed now. The living room is different from that of the hill bazaar and village rooms. She drinks coffee and talks with friends in the Western style and explains, "When the coffee was made, they went to the living room, and talked about nothing much-did they believe in god? He did, she didn't, but did it matter? That sort of thing. They sat on opposite ends of the sofa at first" (76). This is the life as Prema entertains with her friend Luis in America in a different or Western style than Rajan

in Nepal. The relation between Prema and Luis is different from that of Rajan and Prema.

While Prema was in Nepal, she talked with Rajan about the life of Nepali youths and future life, but now she has not any problems of future. Here, Manjushree Thapa says, "The scent of milk, his skin, dizzied her. When they were apart the memory of his body shot through her, juddering: she was always aroused. And when they were together, he could make her want him just by looking at her. She felt Luis was taking her—not too late—to the tender, throbbing heart of life" (80). Here, Prema finds cultural differences between Nepal and America. She realizes the differences between Rajan and Luis to gaze her.

Migration creates a cultural problem to the migrants. The migrants can neither leave their own culture nor adjust with the new culture. Prema has a difficult situation in America in terms of culture for a long time because she has the cultural intermingling of Nepal and America. She finds cultural diversity and praises Nepali culture. The cultural problems she faces is described as, "I know, I know, it's corny. What I mean is there are so many cultural-differences between us. But it's like there's no Nepal, no America. Just *us*, you know?" (84). It means, though Prema migrated to America with her great enthusiasm, she finds Nepali culture more valuable than American culture.

Sometimes, the migrants take long time to adjust with the new culture. In America, Prema spends time with her friends with new experiences, that is the output of migration and development. She tries to adjust herself in the global context as Manjushree Thapa observes, "They held each other's gaze as the bus passed. Prema's hand on the bag of aquamarine marbles, she saw the man on the bus and through his eyes saw herself in the Saturn, and thought: look" (87). It explains Prema's first gaze

with foreign boy who is looks very lovely, smart and handsome. Internally, she feels happy in such a way that she is in Saturn when the boy catches her eye in the bus.

Youths easily adapt to new culture and new environment. The youngsters can easily digest the environment of the new land. They share and acculturate each other by their new friends. Prema submits her documents to American Embassy. But she has still fear whether she gets permission to America or not. She was waiting her turn in long queue. The situation is expressed as, "The immigration line was disorderly. It took hours to get to the front. When her turn came, the official directed her to another line. The official there examined her forms, stamped her passport and fingerprinted her, saying, 'Welcome to America' (88). It says that Prema's fear to get visa to America has changed into happiness and joy.

Development is the key factor to attract the heart of young generation. The young people from underdeveloped countries feel magnificent themselves when they reach to their destination land. Prema describes the situation of America, which is different from Nepal. Here, the narrator says, "Left lane exit only. It was a crystal-clear morning sparkling with a clean blue light. Prema had expected it to be colder in America" (89). Prema, in this way, finds the variation in system in America and Nepal. She finds beautiful and lovely environment in America as soon as she lands on American International airport.

Prema has no idea about American market. Her friend Neeru teaches her about American market. The following lines from the novel further clarify the reality,

Everything is so expensive in this country. Never buy clothes at full price, Bahini. Always wait for a sale.' 'Always say thank you to foreigners.' When Neeru said 'foreigners', she meant Americans.

Neeru taught her where to buy phone cards, where to check email, how to take the bus. (91)

It shows how Prema feels in America after she migrates from Nepal. Each Nepali youth faces the same type of problem at the first time. Due to globalization, they acquire some information about the world though this information is not sufficient. Because of the weak representation of Nepal, Nepali people face various problems.

The Maoist insurgency in Nepal was in a critical condition. National and international broadcasting media as well as newspapers used to highlight the news of the political scenario of Nepal. Prema's foreign friends talk about the Maoist insurgency in Nepal. They compare with black people and Maoists of Nepal. They might have read about the Maoist of Nepal from the newspapers as it is narrated in the novel,

Her compatriots spoke in the Nepali language among themselves; and their talk invariably turned homeward: the Maoist rebels, the king and the army, the faltering movement for peace. They talked of Americans— 'foreigners'—with some perplexity. 'Every time a black man comes into the shop, I'm worried he'll rob us,' one man said. (92)

Thus, it highlights the life of Nepal, which is observed from the eyes of the foreigners. Maoist rebels and poverty bring new threat in Nepal that forces youths to leave their nation; opportunities are being limited in Nepal.

### **Prema, America and Development Process in Nepal**

There is large number of Nepalese emigrants in different countries of the world. They send money to their family. Migration is an integral part of current global economy. It leads to transfer of skills, ideas, knowledge, creates links and interpersonal networks. It contributes in economic and social development of both

home and host countries as well as those who migrates. Prema also send some money to her family. All the emigrants who send money, help to enrich the nation through remittance.

Migrants face many problems in the foreign land. Many migrants from Nepal in the Middle East countries must have to work with low wages. Sometimes they are mentally tortured and attempt to commit suicide. Similarly, the youths who migrate to European countries and America face several problems. Not only that, such countries also need to depend upon the migrants for their development within few decades. Many native Americans have raised their voices about problems created by the emigrants. In this regard, Luyt Brendan quotes,

The combination of rising educational levels in developing countries (at a time when the American educational system is showing weakness) and the business strategies of multinational companies with information and communication technologies as an enabling factor, creates economic opportunities for developing countries. On the downside is a troubling message to American-over the next ten years up to 11percent of the American workforce may be out sourced. (16)

This indicates that migrants can be the challenge for America in the future as migrants will occupy the work force, leading the Americans to unemployment.

The novel mentions the life about how a Nepalese youth faces problems in foreign countries and what kinds of experiences they have there. For example, Prema faces some problems related to culture and psychology. She phones her home frequently. It is narrated in the story as, "She had deliberately cut off contact with home. Early on in Little Nepal, she had bought a phone card and telephoned her birth village. After the operator had fetched her father, she had told him she had found



work" (96). It means that there is cultural variation in America. Prema wants to deliver and share her first job's happiness to her father in Nepal.

Near her apartment, there is Mac Author Park. In Nepal, there is Shiva-Parvati temple near the village. The environment is familiar for her in Nepal but in America the situation is different. The novel gives an account about Prema's visit to the park, "She got off at the next stop, before a clutter of groaning old buildings—Upper Mind Church Daily Donut Smoothie JESUS S VES Cappuccino—and made her way back to the greenery. Mac Arthur Park" (98). Prema compares the life in Nepal when she she was at her village. She and Rajan also visited many places but the relation between Prema and Luis is different in America. In America, she observes global scenario. In this regard, the narrator observes:

They stood in his small kitchen as he drank another Heineken. Through Andy's shiny, tight t-shirt Prema could see his impressive musculature. When he moved closer she did not move away. When he kissed her she kissed him back. But when he held her she could not help thinking of Rajan. (109)

This is a description of Prema's first sexual passion with Luis in the kitchen after she migrated to America, fantasizing about Rajan in Nepal.

Rajan never expressed his love verbally though he loved Prema. But in America, love is always expressed verbally, "I love you." 'I love you.' Each time Luis and she said this, it sounded more resonant, true. How easily they slipped into a relationship. That this was a relationship, or what the Americans called a relationship" (112). Here, it presents Prema's internal desire in America and verbal love that she had never found in Nepal with Rajan. Though he loved Prema, now she forgets Rajan

when she has intercourse with Luis. Prema first time realizes the fact that she finds true passionate love in America.

American society is highly influenced by global culture. People from various countries come to the land and adopt American culture though they feel certain lack in life. There is a question of superiority and inferiority. Prema experiences the relationship between the migrants and the Americans. The situation is described as, "Other times, he would tell her things she already knew: 'Soccer is what you would call football.' Or he would over-explain things, repeating jokes or substituting less local terms in his expressions, describing his supervisor at Meadowvale" (113). It suggests the Americans' attitude towards the migrants. Prema tries to adjust with the Americans. She acknowledges the similar kind of situation to all the migrants in America and finds something lacking in Nepali-American's lives in America.

Nepali culture is quite different than the American culture. Americans are free to love with their boy/girl friends but not so in Nepal. When Prema sees a couple in the park, she memorizes her past and Nepali culture. She is unable to express emotion to Luis, "Couples were ambling by, as in a park. Prema thought back to what Luis had said, early on, about life in America being about working and shopping and paying taxes and dying. It was not true that Luis's life was empty" (117). Prema thinks of the life in America is like a machine. American life dies by working, shopping and paying taxes. Americans never think about their family, which is quite opposite to Nepali culture.

America is the most democratic country in the world. She has the foundation of different cross-cultures. So no one from typical culture can adjust easily. Especially, the youths from Nepal who have faced the cultural problems cannot abandon and feel difficult to express their true love with the foreign friends. As a

Nepali youth, Prema has some cultural barriers to express love like American people. She finds a different type of lone cultural life in America in Open Park that is completely prohibited in Nepali. Manjushree Thapa comments as, "They kissed. And held each other, glistening, wet and radiant – till Luis bolted up, shouting, ‘The chicken, the chicken! I forgot about the chicken!’ and dashed naked to the kitchen, Prema trailing behind, also naked, doubled over and sputtering to catch her breath, laughing" (119). It means, American culture of love is different from Nepal. Prema realizes such system for the first time when she visits various parks of America. American people, even migrants are open to express their love. The way of love seems vague for a Nepali youth.

Prema minutely observes the new land, compares with the situation of Nepal and her childhood age. She wonders at the development in the transport system in America. Every station is informed by the means of information technology. Manjushree Thapa describes the situation as, "By 7.45 they would be in the Saturn listening to traffic reports. Road construction on the 110 northbound would have caused a back-up past Wilshire, a pickup with a flat would have skidded to a halt on the Santa Monica freeway" (120). It expresses the first feeling of Prema in the American road transport system and overall activities of road traffic that they describe by the help of the means of communication.

American people pass most of their holidays in the park. In the same way, Prema finds herself to be habituated in the park in holidays. When she reaches near her American friends, they greet warmly, "Everyone was extremely welcoming. Ron greeted Prema with a white drink: ‘Have some eggnog! I’m not ashamed to say it’s my favorite part of the holiday season" (122). Prema was highly welcomed by her

American friends in the park. This is the most pleasing moment that she did not experience in Nepal.

It took some month for Prema to settle and adjust with the American friends. Now she becomes open to keep her matters to her friends. In a short time, she makes good friendship with Americans and describes about her home land and family with photos. It is described in the novel as, "I've got some photos of him at home, I'll show you,' Luis said. They were real opposites, Mom and Dad. Dad was more—I don't know, *proper*—even though Mom was the one who came from a posh background" (124). Thus, Prema's past memory of her village with her American friends make her friends sentimental. Her childhood stories especially her mother's photo and father's love is so near and dear affectionate towards her. American people respect the migrants as friends.

Prema makes friendship with Luis and other Americans. In the novel, the narration goes like this, "Christopher came out to greet them, a sallow man with aggrieved features, not what Prema had expected of a meditation guru. 'Luis, man. So good of you to come,' he said glumly" (128).

In this way, Americans are equal to all the migrants. They equally respect the migrants. Prema gets such from Luis and Christopher.

American food culture is different from Nepalese food. In Nepal, they use *Dal* and *Bhat* but, in America, people use varieties of food with raw vegetables. Prema justifies it by giving example of Christopher's dinner, "Christopher and Camilla laid out the dinner: a smattering of Thai vegetables with broken tofu, paella, black daal, roasted beets and peppers, yams, asparagus, sprouts and raw vegetables. Before eating, Christopher made everyone from a circle and prays" (130). It shows Prema's test with American food culture. She even describes the varieties of food imported

from Thailand as well when she is with her friends Luis, Christopher and Camilia. Prema understands American lifestyle and tries to search her identity in America, which is diverse in itself. She herself asks about her identity:

You mean, like, what's my *identity*? Half WASP, half Gautemalan-American, I guess. Or half Centro-Americano, whatever. Now everyone just says Latino. I am more interested in that stuff in college-guess I had the time, then, to think about stuff like that. Latinidad: the Latino takes cover of America. Where were all big into that. (134)

Different migrants have adapted to the American environment. Colleges and Universities in America are rich with foreign migrant students. American education system equally respects the values of people and their identity wherever they are from.

Once when Prema is travelling with her friend Luis, she observes the roads system in America and remembers her village roads. In this regard, Prema remembers her village road as, "Department of Public Works.' He smiled. There was one time when I was a kid, he heard me telling my friends that my dad made roads" (139). Prema comments the poor condition of roads in Nepal. She describes her village roads made by her father to her friend.

American culture is not specific and typical. It is intermingled with different cultures of the world. The cultural globalization in America is the product of global migration. There is cultural freedom. Cultural change in America has both positive and negative effects and it happens with the motion of time. Social structures, economic factors and migration plays vital role in American cultural change. Prema is not aware about American culture being diverse and affected by globalization and migration. She converses with her friend Luis as it is described in the novel, "Where

the Guatemalaecos live?’ He laughed; she was hurt. He noticed. ‘Of course,’ he said. ‘Yeah, of course, definitely we could do that, definitely, though-’ He added, ‘It’s not like there’s anything to see” (142). The dialogue illustrates Prema's awful mind when she sees the gang of Guatemalaecos people in America. She experiences that cultural groups are also found in America.

Prema becomes quite surprised when, for the first time, enter into the Church hall. The environment of hall is so calm and cool. The seats are well managed. The presence of people is as per the number of seats. There is crowd but all are silent and patience. The following lines of the novel explain the scenario:

Low-watt bulbs flickered on the walls. Slowly, Prema made out a hall full of people seated on benches. A cross loomed over an altar, backlit, a float in ultramarine. There were some people at the altar, but she could not make out what they were doing. It was cool in the hall.

Prema shivered. (144)

It describes Prema's first experience in American Church building. She finds the people's enrollment into the hall and their discipline. She was alone in the hall and finds herself shivering and lost even in the mass of people.

People in America earn for themselves. They do not earn for their generation. They entertain as per they earn. This is a great contradiction with Nepali context. But Nepali culture is to earn for the sustainability of their family and generation as well. American culture is based on money and income. Life satisfaction depends on income. People invest money in maintaining their lifestyles. They live a luxurious life.

People in America must enroll in insurance system. Human and their needy things must have insurance. The government focuses more attention in public

property rather than private property. It ensures people for secure and better life.

Children and aged people are cared by the government. Prema memorizes the life in Nepal and compares it with the life in America as, "He looked at her. 'Yeah, I figured it was something like that. Are they similar, the two wars? Oh, shit,' he said. 'Did we screw Nepal too?' (149). There was war in Guatemala, which she knows through Luis. She memorizes the civil war of Nepal and compares with the Guatemala war.

In Nepal, life is simple. There is no material valuation in life. People maintain their dignity by establishing social and cultural value. The government of Nepal does not have specific policy for the security and better life of people. People of Nepal live a simple life. Mostly, they have no desire of making money and enjoy material prosperity. They satisfy only to earn and to sustain their lives.

Prema deeply observes the children in America playing with each other. She then dreams to be a child and memorize her childhood time playing with her friends. She brings references of Krishna who appears as master in her life. In the novel, it is narrated as, "The Mata kept whispering: 'That I is Krishna nature. It is Krishna nature that makes me feel hurt, and that makes me heal. Krishna is my lord and master, but he is also my friend, my brother, my father, my husband, my lover. My heart is awash in healing, divine love' (155). Prema compares relationship of people living in Nepal and America by taking the references of her childhood age.

When Prema was small, she played in the yard and exchanged love and emotion without word, which is far better than American love. She memorizes, "Then, with the fast, darting grace of a swift, a swallow, he kissed her. And Prema, from behind the bamboo grove, saw her mother laughing" (157). It indicates Prema's real memory of childhood with her mother. Though her mother had already died, she finds her mother in her memory.

Prema was born and grown with Hindu tradition. She finds temples everywhere in Nepal. She remembers the city of temple, Kathmandu. She sees churches in America but less in number than Hindu temple in Nepal. Sometime she goes to the church with her friend Luis. When she enters into the church, she remembers the Shiva-Parvati temple in Nepal. The conversation between Prema and Luis describes as, "Was that how it's done back home?" he asked as they walked to the Saturn. 'I'm glad I didn't find it too-weird 'Cause the first time I went to a temple I found it a bit cultish.' He laughed: 'Okay, a lot cultish" (158). It shows the difference between American Church and Nepali Shiva-Parvati temple. She gives less value to American Church as compared to Shiva-Parvati temple. After migrating to America, she gets chance to compare Nepal and America in terms of development, love relationship, cultural performances visiting church, park, temple, etc.

Gender discrimination is another issue in Thapa's *Seasons of Flight*. Prema had observed many issues related to gender discrimination in Nepal but not in America. She was so surprised with the government of America about the equal rights provisioned to women in America. She realizes the reality of her life after comparing her life in America. There is no gender discrimination in America, but in Nepal men dominate women frequently. In the words of narrator, "She kept getting pregnant because she wanted a son! You know how many times? One baby before me, two afterwards-they all died. And she-wanted was a son! In Nepal they still-People still-All these stupid white people American Hindu call this Krishna love?" (159).

Prema's conversation with Luis indicates the life of Nepalese people. They are guided by patriarchy though they are claimed as Hindu. In America, Hindus are identified as women lovers. Hindu identity is different in America.



America is the dreamland for the people all over the world. People in underdeveloped countries aspire to settle in America. For that, they are ready to resign their respectable post. They think to get dollar in America. So they are always in search of jobs there in America. To get a job, they request to the migrant people and are ready to do even the low class work. Migrant people help each other in America basically they support each other to find a job. Meg is another friend of Prema. He helps her to find a job. He ensures her to provide a job in America in need. For example, Meg says to Prema as, "Heya, are you here for the vacancy?' Meg said without glancing at her. 'Sorry I'm late, we had an emergency at the hospital, I just couldn't get away. Glad you're here- I figured you would have left by now, I was thinking I'd call and reschedule" (163). This particular scene examines the American's busy life. Prema finds that anyone who migrates to America has become a slave of time and money. The migrant people think only to earn money. So they sometimes forget their lunch and dinner.

Once the migrants go to foreign countries like America, they first worry about jobs rather than study. They visit those developed countries paying large amount to the embassy or the manpower company. If they do not get jobs in time, they think about loan that they have taken from the bank in their native country. Prema's friends discuss about how to get a job and earn money. The scenario of a class is given, as, "She got back to the flat before Luis. 'Sorry I'm late,' he said, coming in. 'Took July for a pizza after the movie, then dropped her off at Tina's. Hey, how was the seniors' chi gong class?" (166). This shows the hurried life of students in the class and when they are at the work place. They do not have time to take food. They even think about their work in the classroom.

Many families are migrated to America. Nepalese gather in one place and talk about Nepal. They think like members of the family in America. Prema meets a Nepali sister Neeru who is living in America since long as permanent residence. Neeru asks Prema to live with her. In this regard Neeru says, "Do, really," she said. 'It would be so helpful. We've only met other compatriots who live here, we don't have any idea what it's like'—she looked past the horizon—'out there'" (168). Her idea highlights the feeling of Prema when she meets Neeru for the first time in America. She really finds herself as in Nepal when she meets Neeru and talks in Nepali with her. For the first time, she makes friendship with Neeru who helps her like a sister.

America is completely a new country for Prema. She is unknown about the market system. When she meets a Nepali sister Neeru in America and gives her details, Neeru takes her at her apartment. She describes everything to Prema as a sister. Here, Manjushree Thapa explains the situation as, "And Neeru finally let it be. She took Prema by the hand and led her to a table. 'So much has happened, I'll never get though telling you! Our boys are fully grown now, they're just like foreigners, and you wouldn't know they weren't American!" (170). The above lines describe that anyone who born in America looks like an American. Neeru briefing in short, details the life of the children of migrants as they totally adapt the American culture, language, dress, etc. People migrate to another part of world so they behave with people on their values of life. It is one of the important landmarks of migration and globalization.

### **Migration, Globalization and Development**

Globalization helps people to transmit various cultures from one part to another through migration. It has effects in the cultural, social and economic status of the migrants. Migration is also the way of acculturating each other. People can learn

the cultural aspect, social aspect and economic condition of the country. In this regard, Jan Nederveen Pieterse strongly argues, " Delinking or autocratic development, as positive part of dependency argument, remains a significant policy of orientation-at minimum as the counterpoint to and polar opposite of what we now call globalization and globalism" (54). Thus, globalization encourages the people to migrate from the least developed countries to developed countries. People change their food habit as well. In America, Nepali people eat *momo* and share other American food. The novel describes about it, "The momos were soft and succulent, the chicken savory with onion, cumin and coriander. Prema felt she had never eaten anything quite so nourishing. She finished them all at one go, mumbling with her mouth full: 'Delicious'" (172). In this way, Prema's happiness and intimacy becomes closer with Neeru while eating *momo* in America. She takes the tastes of other American food rather than *momo*.

Migration is a family necessity for Nepalese. Their poor economic conditions and insufficient means of livelihood compel them to move out in search of alternative means of livelihood. Some Nepalese people who migrate to America live very simple life and try to save as much money as possible. Especially, migrant students prefer to stay together in a group so as to save on house rent and share other necessary items. They hardly have any social life at the place of migration. There is greater possibility of exchanging cultural system in America because of the migrants from around the world. The people from every nooks and corners try to become modern in America. So they like to find time for romance forgetting the hindrances during the holidays. People pass time for romance in holiday by exchanging culture though there is a problem of diversity and acknowledgement.

American law respects cultural right and gives chance to perform their culture though there are problems. The government of America has a great problem to protect and preserve the original American culture. American culture is like the mixed pudding. There is cultural problem in America.

Prema memorizes her childhood and compares the life she observes now in America. She telephones her father to send some money and wants to deliver the problems that she has faced in America. In this regard, her father says, "No need, *Chhori*, no need.' He said, 'I know what it's like there. One of our neighbors-do you remember Jetha-dai? With the house across the bamboo grove? His son went to America" (181). The above conversation between Prema and her father show that anyone migrant is ready to do low level works in America. It shows the perception of Nepali people in America. Nepali people who are in the respectable post in Nepal, like to migrate to America and work in shopping centers, Petrol pump, etc. America is the ultimate destination area for the people of the world. People from different countries like to go to America once.

Development is multidimensional and dynamic process. Nepal was not developed before the rise of democracy in 2007 BS. Nepal's economy was primarily static, backward and feudal. The economy was predominantly agricultural. Infrastructures of development were not developed. After the restoration of democracy, some steps of development were marched. People got freedom. People got chance to visit some Asian countries. But this trend increased more after the restoration of democracy in 2046 BS. Large number of people started to migrate to the Middle East, America and European countries for various reasons. These many migrating people are playing important role to develop nation by remittance. Most of

the migrants remit is a substantial part of their income to their family members at the place of their origin.

Remittances have proved to be an important factor in the redistribution of income and improvement in the household economy as well the national economic development. The Nepali emigrants send remittances depending upon their needs and requirements. The remittances sent by the emigrants play a significant role in meeting daily requirements of migrants' families and the nation as well. Migration is the effect of globalization jointly helps to upgrade the standard of migrants, migrants' family and the nation.

Though Nepal is a small, landlocked country, it has natural beauty. Prema does not find natural beauty in America. As compared to the natural surroundings of America, Nepal is more beautiful, which is shown in the narration of the novel, "Following it to a pool by a dry, rocky stretch where an oystercatcher stood, immobile. She began to come here early, bringing along her binoculars and field guide. Some mornings she saw marbled godwits with long, red upturned bills with black tips" (191). It memorizes Prema's love for the natural beauty of her own country. Every day, she could find beautiful scene through her home in the village but in America she needs to use binocular to see the American natural scene.

America is the pioneer to raise the voice and advocates about human rights. It guarantees the people to enjoy their right with no interference. America respects human rights so people's attraction goes toward America as the novel describes, "All of humanity was fleeting. On landmasses aged billions of years, human society had spanned merely ten, fifteen thousand years. If there were an earthquake now?" (193). This posits Prema's deep feeling about human origination, civilization while observing American skyscrapers and population. She even thinks about the dark

condition in America when the natural disasters like earthquake and volcano eruption occur.

Prema compares her life with a butterfly which floats during the season of monsoon with full of freedom. She also feels like that though she is unable to do that. Once she spends some hours in the wetland. She was making her way to Esther's home one morning. In the meantime, she was stopped by a woman. It is described in the novel, "A butterfly preserves. How come Prema had never known of the El Segundo Blue? 'You are a butterfly specialist?' she asked. 'A lepidopterist by passion, but a lawyer by training. I work at this non-profit, Life Corps'" (196). Prema finds a woman as a forester that is similar to her job in Nepal. She compares life with the crops that people always preserve it until it is harvested.

Migration is a global phenomenon in different forms. Sometimes it is a boon but sometimes it is bane of life. Here, the narrative is guided by the challenges and opportunity of migration for Nepali youths. Migrants face a lot of problems in America who are influenced by the American development.

Prema compares human life with the stage of butterfly and compares youthful days as season of light. It is described in the novel in this way, "At all the different stages of its life-egg, caterpillar, pupa, chrysalis, butterfly-it had had to elude predators-spiders and wasps-and other competitors for coastal buckwheat" (201). Therefore, Prema finds the life in America is like as the life cycle of insects.

The life in America is lived for one's own sake but not for the family. She also realizes that the life with children in the view of American people is similar to the life of insects in the spider web. She thinks her situation in America where she realizes the reality of life. Manjushree Thapa narrates in the novel as, "When she thought it over later, she felt it was the right thing to do. It would have been unforgivable to abandon

Esther. For, charmed as the old lady's life had been, what remained of it now?" (202). Prema describes the life without trouble, without damaging things. During the autumn season, she observes butterfly in the sky with full of youth and energy, which remains silent before it crosses the stage of it.

It is similar to all human beings what Prema realizes after she reached America. She gets no beauty in life and only enjoys in the past memory. She got Esther as her mother during her stay in America. She takes care of Esther. Once, Esther admits at the hospital. The lines in the novel narrates by the narrator as, "Late that autumn, as wildfires blazed on the hills around the metropolis, Esther suffered a stroke. She lay in a coma in the hospital for three days. Prema remained by her side throughout" (203). This illustrates Prema's love and affection towards Americans when Esther suffers and admits to the hospital. When Esther, her first employee admits in the hospital, she remembers the death of her mother.

In America, she becomes a teacher in a primary school and moves her life like a busy engine. Teaching profession in America is respectable job. Prema finds herself a lucky fellow being a teacher in America. It is narrated in the novel, "Her job was to teach schoolchildren about the California floral region. They came to the non-profit from inner-city schools and sat in the garden, all weeds and scrubs, that had been restored to native vegetation" (204). The above lines explain Prema's feelings and practical life while teaching to American children as being a migrant. She teaches them about conservation of vegetation in the garden. She also finds that children are so smart to ask the questions in confusion.

Prema memorizes many friends who help her to pass life in America. She is avoided getting into relationships with her friend. She makes a new friend with Haroun. She goes on dates with him. These dates sometimes lead to sex, generally

type of casual sex. But she does not allow it to develop. The narrator explains the situation as,

After Haroun was Bobby Sorensen, a forester originally from the state of Maine, a friend of Foina and Randa's. Bobby had a full, feckless laugh, and he was full of stories. Prema and he slept together several times, but she stopped seeing him when he confessed that he was starting to feel a certain fondness for her. (207)

Prema, in this way, achieves material benefit in a new land. She does not feel happy with Luis. She realizes that the relationship with Luis was her mistake. Prema's other friends never tried to have biological sex with her. She has not seen Luis since long after the death of Esther. Luis is still in search of Prema to hunt. But suddenly she sees Luis in the Bangkok airport after a year. In the words of Manjushree Thapa, "A year later, she saw Luis again, this time in transit at the Bangkok airport. In a sparkling-white hall, Prema was going one way on the moving walkway, and Luis was going the other way, pushing a luggage cart" (209). The novel describes Prema's situation when she sees Luis after a year. She gets surprise when sees Luis suddenly in the airport. When she sees Luis, she remembers her past life in America with him.

Prema feels worry remembering her life in America and again searches her identity in the new land. She returns at her own village after passing some years in America. She finds herself new at her home in the village. The biological as well as the physical changes she finds at her home and her family members is described by the narrator as,

Bijaya was standing at the threshold, starting on at the reunion. She was tall now, taller than Prema, with a sturdy build, but with the same taciturn, mulish air she had had as a girl. She smiled briefly when



Prema acknowledged her, then returned to staring as their father led Prema in, fussing over her. (210)

It indicates Prema's condition as a migrant when she returns to Nepal. She gets surprise when she sees her sister Bijaya who is taller than her and was recruited in the Maoist Liberation Army. She tries to counsel her sister Bijaya, but Bijaya just ignores Prema's words by short laughing.

Prema is affected by dislocation because she loses her hope in the new land that changed her as a Nepali migrant and limited her on it. She meets Sergio De Fazio, a foreign person in her village who is from Peru. He is working as a consultant at a non-government organization. He describes his own country's domestic war. During their conversation Manjushree Thapa comments, "When she switched to English, he gratefully followed. A garrulous man, he talked about the war in his own land, the atrocities committed, the suffering of ordinary people. 'It is not so bad here, it's bad, but not so bad—thank god'" (213). This one way conversation creates a kind of fear to Prema. She compares the situation of Nepal with Peru and finds both countries are suffered by domestic war. She also realizes the cause of her migration to America and his cause of migration to Nepal.

Prema returns to America after visiting her village. She sees her friend after a week in the beach when she goes to look the EI Segundo Blue Butterfly. Luis was with two girl friends, July and Gemmy. Then she observes the life of people by standing near her resident and realizes the realities of life. The story is narrated in this way, "Then she saw him again a week later. She had gone to the beach to look, once again, for the EI Segundo Blue, a summertime ritual now. She was standing at the edge of the lot examining the coastal buckwheat when a girl walked by" (214). It

means, Prema meets Luis a week later when she was heading to the beach to get refreshment.

Prema, as a migrant, is in dilemma when she sees Luis and remembers her past memory. She is ready to enjoy with Luis dating in a beach, where she used to live with Esther. The narrator describes Prema's past as, "As they drove, Prema told him about Esther's last months. 'I knew she was going, but when it happened—' She said, 'I did not notice when my mother died, I was too young. Just—one day she was gone'" (217). As an immigrant, Prema observes all the scenarios of America and rethinks about the life and its destination in the migrating nation.

Prema also remembers the death of her mother with the death of Esther. She takes Esther as her own mother and finds alone both in Nepal and America. By taking the references of environment, the novel's description is given in this way, "At the beach, they walked along the sand to the pier laid on top of the massive drainpipe. The sun was lowering on to the horizon, the sky was ablaze. They watched the sun set. Then Prema told Luis about the work she was doing"(218). The above lines present Prema's last meeting with Luis, her first foreign friend in America. They compare their passionate love with the scene of rising sun and setting sun.

Prema is in illusion with Luis. She thinks that people in America love for relax but not for matrimonial relation. She even does not believe with the words of Luis about marriage. It is described in the story as, "'*Kind?*' He laughed. 'I wasn't being *kind*, Prema. I was—I *loved* you. I was thinking we'd get married, you know? I was thinking that we'd work everything out.' He said, 'I made such a mess of my first marriage I wanted to do it right this time'" (220). It presents the true and pure love of Luis to Prema and her misunderstanding towards him. The moment Luis regrets with

Prema and tries to convince her to marry but Prema shows her negligence as joking to the promise of Luis.

Luis tries to tempt Prema with him. He tries to convince her to remorse once if she does not marry with him. But, Prema tries to understand the life, which she lived in America and describes herself as, "Yeah. Okay. I know," he said. "I mean, it wasn't easy for me either. It was real hard after you left; my confidence really went into a tailspin. I'm not even sure I want to try again. But it must have been worse for you with all the stuff you were going through. I understand" (222). It shows the future life of Prema which is full of illusion and duality. She tries to make her future better and spend time by thinking day and night. It shows the common problem of migrated youths who could not properly manage their life as thought before migrating to the foreign countries.

The novel describes the common problem of youths who migrates to Western countries with a hope of a new life and getting better. They earn some money through their hard work, but they cannot properly manage their life. Thapa's *Seasons of Flight* suggests that people flight for freedom although they fall in trap which is caused by globalization and migration.

## CHAPTER: FOUR

### The Question of Sustainable Development

Thapa's *Seasons of Flight* depicts the life of Nepali youths of the present time. Globalization and migration bring forth both opportunity and challenges among Nepali youths. They get chance to go abroad due to globalization though their life is not so good in the foreign land. Prema, the main character of this novel, studies higher degree in Nepal. She passes B.Sc. in forestry, works for non-government organization as a technical staff and migrates to America through the EDV program and currently lives in America. She cannot forget her happy days of Nepal though she gets jobs and earns money by hard working in America. It shows that Nepali youths migrate to Western countries like America and Europe to earn money. They are not happy in life. They face the problem of identity. Prema makes a plan to go abroad for better future. She wins an EDV lottery and migrates to America. At the beginning, she feels lucky. Some years later, she memorizes her past life and happy childhood age. The past experiences make her life swallow in the present time yet she cannot come out from the traps of globalization and migration.

The novel depicts the life of Prema in a roundabout way. She cannot justify her actions because she becomes dismantled from the beginning. Her father sends her to a good college and receives a B.Sc. degree in forestry. Her job is enough for her to live in Nepal. She involves in a poverty alleviation program run by a non- government organization. At that time, there was Maoist insurgency. Youths were the target of attack from both the state and the Maoist. Most of the youths were searching opportunity for future life which was not possible in Nepal during such a difficult situation. Such situation enforced Prema to migrate to America.

Globalization brings a new wave in developing countries like Nepal. Nepali youths get opportunity through globalization and migrate for labor, education and

permanent residence. Prema migrates for permanent residence. She does not like to return to Nepal though she cannot be freed from the memory of her childhood age. Thapa, in this novel, analyzes the issues critically by examining the physical and psychological condition of Prema. Prema hopes for better future though she cannot achieve what she thought before. It shows that globalization and migration bring many challenges with few opportunities. Most of the time, youths of developing countries lose many things from life after migrating from their homeland. They feel homeless in foreign lands.

The life of Prema and her friend Neeru is similar, but the life of Luis is different. Luis can easily adjust in America. Prema faces problems at the time of getting up in the airport. At the beginning, she is unable to introduce about her home land because Americans have not known clearly about Nepal and Nepali people. She gets job of a teacher and makes many friends, but nothing can replace her past memory. She is haunted by her past days, which she spent in Nepal with Nepali friends like Rajan and other villagers. By depicting such situation, Thapa claims that migration is not the solution of proper management of youths. A nation should open new opportunities for youths in the nation and develop their capacity to compete in the global market. Through migration, Nepali youths earn money and invest in Nepal for maintaining day-to-day necessity. If they return to Nepal, they can do nothing because none of the infrastructures have been developed through remittance. The novel not only raises the subjects of migration and globalization but also urges Nepali youths to be conscious about the problems that have brought about by globalization and transnational migration.

In short, the novel depicts problems related to migration and globalization. If Nepal government does not solve the problem in time, many youths, like Prema face

problems abroad and Nepal does not get any benefit from educated people in the development process. Thus, migration is not the solution for the improvement of national economy. It may be a solution for the time being but it is not in the long run from the point of view of national development. For an individual, it may be a solution as it helps to upgrade his/her living standard and family status.

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