



Globalization and Transformations of Nepalese Lifestyle in Bhattarai's *Summer Love*

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The paper aims to explore the transformation of Nepalese lifestyle, conduct, and culture due to the impact of globalization by analyzing Subin Bhattarai's novel, *Summer Love*. The analytical, explorative research method is used to test major global issues such as distortion of Nepalese culture, the transformation of the Nepalese individuals, the growing use and impact of technology on Nepalese society, and adoption of the consumerist culture. To analyze how globalization has both positive and negative impacts on the Nepalese people, as demonstrated in the novel, globalization literature is used as a research tool, with special focus on the theories of globalization advocated by Timoty Brennan and Suman Gupta. The non-random purposive sampling procedure was used to collect data from the text, *Summer Love*, and qualitative research design, especially document analysis model was used to analyze the data. The research finding is that Nepalese lifestyle has become ambiguous because of globalization. People have gained some positive things from the development of technology and some negative things from this consumerist global society. The research is expected to stand as the guidelines for the students and researchers interested in researching in the field of globalization in Nepalese society.

Keywords: *Consumerism; globalization; glocalization; postmodernism; transformation.*



INTRODUCTION

Globalization connects ethnicity, identity, and consumption together in the lives of the common people (Gupta, 2009). Modern Nepali literature addresses how Nepalese lifestyle is connected to global identity because of the consumption of global technological products (Subedi, 2007). The present attempts to survey Subin Bhattarai's novel, *Summer Love (SL)* from the lens of globalization to note how the Nepalese lifestyle and conduct is being influenced and transformed by the global culture. Baral (2020) envisions that "Globalization has offered many opportunities as well as challenges in Nepal" (para. 1). Brennon (2004) marks a fundamental ambiguity in globalization. On the one hand, it calls for new communities, unforeseen solidarities; on the other hand, it appears merely to be corporal and imperial expansion. Some common tenets of globalization are modernism, cosmopolitanism, Westernization, and neo-liberalism (Brennon, 2004). We can notice similar ambiguity in the Nepalese lifestyle in the novel, *Summer Love* because of the impacts of modernism, cosmopolitanism, Westernization, and neoliberalism. *Summer Love*, published in 2012, is the first novel written by the Nepali writer, Subin Bhattarai (Dhamala, 2013). A great Nepali writer and columnist, Subin Bhattarai became a trendsetter among the youths after the publication of his novel, *Summer Love* ("Subin Bhattarai", n. d.). It was one of the best-selling books in Nepal in the years 2012 and 2013.

This novel is favoured by Nepalese teenage readers for its romance, love and breakups, and tragic ending. *Summer Love*, also referred to as *SL* in the research, "is not earth-shaking, and it is unlikely that anyone will call it a masterpiece of the century, but everyone with a heart will like it for what it is" ("Summer Love Book Review", 2014, para. 1). The writer, fed up with the research projects, makes a crew trip. There he meets Atit Sharma, a Nepalese man. After some formal talks, Aatit Sharma proposes to the writer to write about his love-affair. The writer agrees to write. Aatit goes to the Central Department of Environmental Science [CDES], Kirtipur, Nepal to check his entrance result. He notices the name of Saaya Shakya at the top and becomes eager to see her. He says, "I began to provide a frame to the figure- tall, fair, pretty littleeyes, a shy smile, and shoulder- length hair. This was the Saaya Shakya of my imagination" (*SL*, p. 10). He falls in love with her at the very first sight. Gradually, both start loving each other. Their relationship is intensified by their sexual indulgence for over two years (Dhamala, 2013). After completing college Saaya goes to Norway, while Aatit gets a job at Dhangadi, a town in Nepal. During Saaya's short trip to Nepal, they get wedded without the consent of Saaya's parents. When Saaya goes back, Atit also manages to reach Norway for his higher studies. There Saaya refuses to live with him because her parents do not favor her relations. Thus, Atit has to leave Saaya forever.

There have been some noteworthy reviews proffered by critics on Bhattarai's *Summer Love*. Bhattarai has reflected the emotional conditions of the college students' love-affair in *Summer Love* (Sharma, 2021). The fiction is almost a realistic account of the Nepalese everyday affair ("Subin Bhattarai", n. d.). The narrative of the novel, *Summer Love*, begins in



another country (Sharma, 2021). Judging on the narrative technique of the novel, *Summer Love*, Sharma (2021) writes:

The vocabulary is very plain and not too complicated. The plot is as straightforward as the language. We don't have to waste a lot of time thinking. It's an easy story, not a complicated one. Youth might like it because of its simple story and is targeted to young people. The language used in this novel is the language used by today's youth. (para. 4)

Though the novel beautifully narrates the simple love story, it may seem perverted because its contents are tea, cigarettes, love, and sex, but it can be favored by the young generation of college ("Summer Love: Overview", n. d.). The judgments of the critics on *Summer Love* signify that they have not noticed the issue of the impact of globalization in the Nepalese society as presented in the fiction. Here lies the research gap. Thus, the researcher has estimation that Bhattarai's *Summer Love* is the embodiment of the Nepali youth in the 21st century in global Nepalese society. The originality and significance of the research lies in the researcher's aim to mark how the lovers, the youths in the Nepalese world have been influenced by the global culture of technology and consumerism and what transformation has taken place in their life.

MATERIALS AND METHODS

The study made the close reading of the primary resource, that is, Subin Bhattarai's novel, *Summer Love* from the perspective of globalization, a tenet of postmodernism. It applied a qualitative approach to research. The qualitative approach relies on text and image for the data analysis and draws on diverse designs (Creswell, 2014). It was primarily based upon document analysis of the text, *Summer Love*. A form of qualitative research, document analysis accumulates the documents to be interpreted by the researcher to offer meaning and message of the topic of research (Bowen, 2009). Besides this, secondary sources such as the reviews on the text written on journals, websites, and other resources commentaries were studied to find the research gap.

Globalization as a Tool

Gupta (2009) marks entanglement between literature and globalization. Globalization is "a border-less concept of interaction and integration of goods, knowledge, services, culture, and people" (Sharma, 2015, p. 128). The globalization process generates interdependence and interconnectedness (Gupta, 2009; Sharma, 2015). Globalization is a complex admixture of economic, technological, cultural, and social things (Martin et al., 2018). According to Brennan (2004), the world of globalization is being reconstituted by "a single social space" (p. 879). Cultural globalization signifies "the emergence of a specific set of values and beliefs that are largely shared around the planet" (Castells, 2009, p. 117). Modernism, Westernization, erasure of space/place, cosmopolitanism, and neo-liberalism are the chief



tenets of globalization (Brennan, 2004). Modernity in globalization connotes a break from legitimacy, authority, and the past (Brennan, 2004). Through the rapid development of technology, globalization has narrowed the space and time in the world.

The research is based on the analysis of the fiction, *Summer Love*, predominantly within the conceptual framework to note what distortion has taken place in the Nepalese culture, and how the lifestyle and culture of the Nepali people are being transformed by the globalization process.

RESULTS AND DISCUSSION

Subin Bhattarai's novel, *Summer Love*, displays how the impact of globalization has narrowed time and space and given rise to great pluralism in modern life, consumerism, and it has fragmented our culture and structure. Brennan (2004) argues that "Globalization is marked by a fundamental ambiguity" (p. 879). People in the global world build new communities; at the same time, they are prone to be the victim of corporate society. People of the global world are less likely to pursue rigid ideology, and hence they lose enlightenment in their pursuit of being global, postmodern or ultra-modern. The global world is being reconstituted as a "single social space" (Brennan, 2004, p. 879). The rapid advancement of technology has converted the world into a global village. The narrator of the novel reports, "One day, a guest professor from the Netherlands came to CDES for a lecture on 'marine ecology'" (SL, p. 38). The Dutch professor visits the Central Department of Environmental Science (CDES), Tribhuvan University, Kirtipur as a guest lecturer to deliver a lecture on 'Marine ecology' (Dhamala, 2013). It is globalization and technological development that made his presence in Nepal possible despite the fact that Nepal and Netherlands are geographically quite far. The flux of globalization influenced a Dutch professor to take part in these types of activities. The Netherlands' university and Nepalese university might have different course contents of environmental science. Globalization makes people of different ethnic groups, and identities stay connected with each other (Gupta, 2009). The surge of globalization has made it possible to hail the subject of marine ecology as an academic discourse in universities across the world and link the teaching/learning process of the two different countries.

The novelist, Bhattarai records how the ordinary conversations of the characters demonstrate their confusion of living in global world. Though homogeneity is created in the hybridity, confusion still persists in the globalization (Giddens, 2004). Atit, the central character of the novel, remarks, "I was confused. Then I remembered the date. New Year's Eve?" (SL, p. 105). This displays the impact of the cultural globalization or global culture because in Nepalese culture the New Year's eve does not fall in December last. When his friend asks him about the day, he recalls that it was the last of December or the New Year's Eve.

The fact that globalization has "homogenized, integrated people despite their hybridity" (Brennan, 2004, p. 879) is justified when Saaya, at the time of departing from her lover, Atit



to Norway, convinces him saying “It’s not going to be forever and there are social networking sites that will always keep us connected. We’ll always see each other on Facebook, Skype, and Messenger” (*SL*, p. 115). The special distance has been reduced due to the development of technology, cellphones, laptops, computers, email, and the internet and the communications made through social such media like Facebook, Messenger Skype in the global world. Brennon (2004) rightly believes that the world cultures, customs, tastes in the global world are conditioned by a similar regime of commodities such as cars, computers, and cellular phones. The lovers console themselves by narrowing down their geographical distance with the aid of social networks, computers, and cellular phones.

On a debate between the lovers, Atit and Saaya, on who will reach their destination earlier, Saaya remarks, “Well, I’ll reach my destination before you reach yours. So it doesn’t count” (*SL*, p. 118). She implies that she would reach Norway by the time Atit would reach his village, Dhangadi from Kathmandu because of the miraculous technological development taken place in the field of air travel in this age of globalization. Though the city, Dhangadi is located in the Western part of the Nepal, while Norway is located in the European continent, they can reach their destination at the same time because Atit goes by bus while Saaya is flying by air.

Ambiguity and bewilderment pervade in the realm of globalization. It has made people consumerist; but, at the same time, it has integrated people from different parts of the world (Brennan, 2004). Though the lovers become the victims of the consumerist society as they consume the data and internet, the social network has equally narrowed down distance as well. The extract highlights how Atit often enjoys chatting on Skype with Saaya:

‘Please come on Skype’, she said and I noticed in her voice that she’d been crying. I horribly opened the laptop and signed in to Skype. Saaya was wearing a yellow full sleeved t-shirt and smiled as soon as she saw me. That smile made me want to smile back. (*SL*, p. 126)

With technological advancement, one can feel as if he or she is nearer to the beloved, regardless of the geographical distances. To feel that one’s space is distant is meaningless in a world of instantaneous communication and virtuality (Brennon, 2004). Atit’s feeling of indebtedness to social media is expressed in these lines:

We were frequently in contact even after she reached Oslo. I always felt indebted to Facebook and Skype. Even though we were miles apart, these apps made us feel really close. Sometimes she used to call me on my phone just so say, ‘I wanted to hear your voice, Atit’. (*SL*, p. 169)



Atit and Saaya are away from each other by miles but the social sites, Facebook and Skype, have brought them closer to each other. Time and space do not matter in the global context (Gupta, 2009). The technology in the global world updates people, close relatives with their latest activities. Atit is also updated about Saaya when he reflects, “She had uploaded an album with 28 pictures of her in London. I started liking and commenting on every picture of hers” (*SL*, p. 181). If people are connected through social media, they can get information about one another no matter how far they are residing. Amit is informed about Saaya’s recent activity through her posts and photo uploads in Facebook and Atit even reacts by liking and commenting on Saaya’s pictures (Dhamala, 2013). Their time and space do not matter in this globalized scenario. Global theorists note the widespread use of technologies in all parts of the world for connecting themselves (Gupta, 2009; Martin, et al., 2018; Xie, 2006). Atit and Saaya look modern in their day to day activities.

The identity of the people is connected by the products he or she consumes. The flows of the capital and new technology are beyond the individual or even state control (Brennon, 2004). Consumerism refers to the promotion and the protection of the interests of the consumers in the fields of studying and the market (Swagler, 1997). Global society makes an ostentatious claim of globalizing the products of the local. Instead, it has turned our society into a consumer society. Atit compares love with bread and thinks that people aspire for love when they do not have it, but when they have it, it generates troubles:

He who has no bread has one problem. He who has bread has many problems. I found no great difference between love and bread. You desire it when you don’t have it and troubles desire you when you have it. (*SL*, p. 231)

Like a material object, people seek love and experience pain in the absence of love. Love is also materialized in the commercial world. Adorno (1990) opines, “Mass culture is seen as just another part of the apparatus which makes people submit to the imperative of the economic system” (p. xix). People in the global culture are comparing love with bread and cards. Atit’s friend, Kiran compares love with the cards’ game:

Love is like a game of cards,’ he added. ‘It’s as if you are playing flush. There’s no fun in exploring all three of your cards at once. To make the game exhilarating, you have to expose them one by one, dramatically. There’s no fun in falling in love like you’re jumping from a cliff.’ (*SL*, pp. 16- 17)

Kiran regards that the couples make the relationship between them to make fun of their youthful emotions. Lovers in the postmodern age of globalization are prone to consume their love for obtaining ephemeral enjoyment and pleasure. Love in all societies has always been an abstract issue because it proffers eternal happiness (Atam & Baral,



1999). But in the modern global Nepalese society, love is marred by consumerism (Swagler, 1997). The office staff of Atit, Susmita has no problem of making love with Atit when his wife, Saaya, is studying in Norway. She confesses to Atit:

I don't know whether it's right to have this kind of relationship with someone you respect. I don't know why our society thinks so negatively of sex. If it's done with the agreement of both parties then where does the problem lie? (*SL*, p. 202)

Lovers in the global Nepalese society have become so much self-absorbed that they decide to get married ignoring the parent's sentiments and their culture. This becomes obvious in these words of Atit: "Both of our families do not agree", I said, feeling guilty. "That's the only problem. Everything is incomplete without a blessing from elders" (*SL*, p. 148). There has been the emergence of a particular set of values and beliefs that are mostly shared around the globe in cultural globalization (Castells, 2009, p. 117). The decision of not taking consent from the parents by the lovers suggests this. Consumerism is negative in the sense that positive and simple lifestyles are substituted by possessive and negative lifestyles (Swagler, 1997). Lovers consume smoke to form their identity and to impress their girlfriend. This is reflected in Atit's words: "I'd become accustomed to smoking in front of her. So, I lit a cigarette after downing my cup of coffee. I'd started smoking even more in her presence, more than I usually did" (*SL*, p. 37). Atit is habituated to smoking in front of Saaya just to impress Saaya and justify that he liked her. In the global context, Atit is accustomed to collecting frivolous products. Atit had even imagined that Saaya would snatch the cigarette from his lips and retort in a polite tone, "Please stop smoking, Atit, at least for my sake" (*SL*, p. 37). But she takes it normally because she is accustomed to such consuming objects.

Globalization is now emerging as a threat to the traditions, languages and cultural diversity of a nation ("Negative Impacts of Globalization—BBC", n. d.). Modern globalization has arisen as a threat to the ideal definition of beauty as it stresses more on extrinsic beauty rather than intrinsic beauty. The Nepalese society has become so consumerist that it has begun to value extrinsic beauty. Saaya and her friends cover their faces with the beauty products and with the makeup materials: "The girls finally left their room. All of them looked beautiful. Their faces were covered in makeup-blue eye-liner, red checks, painted lips and they smell lovely" (*SL*, p. 149). This demonstrates how the faces of the girls represent the bitter reality of the Nepalese consumer society. Atit's definition of beauty is ambiguous. First, he seems to be platonic in these words:

They say beauty lies in the eyes of the beholder and I don't mean to say that she was the most beautiful girl I'd ever seen, because she wasn't. In fact, Pratikshya was a great deal prettier than Saaya was. Beauty, after all, is just skin deep and it takes a lot more than good looks to make somebody beautiful. (*SL*, p. 25)



Atit and his friends exchange ordinary transactions about love. However, there is a demarcation of transformation. Globalization is often studied in relation to the ordinary transactions of the people from ordinary locations (Annesley, 2006). Atit's perception of love shifts from platonic to the materialistic vein. This is the impact of cosmopolitanism. When Atit, Saaya, and their friends attend a wedding party, the girls take the photographs of all places of hotel to expose their trips: "It seemed the girls still hadn't had their fill of photographs and continued to rake more at the garden, the reception desk, and the corridors and inside the hotel room" (*SL*, p. 153). This hints how Nepalese society is turning towards a consumerist society.

Atit begins to consume alcohol in the absence of Saaya and his friends so that he can memorize Saaya. In the global society, consumerism increases the society to consume goods (Czarnecka & Schivinski, 2019). Atit utters, "That day I didn't feel nauseated at all. With that improvement, I became a friend with alcohol. It started getting friendlier with my body when everybody else had given up on me" (*SL*, p. 192). In the consumerist society, drinking alcohol in the absence of friends and beloved is assumed to provide to reach maximum satisfaction. Atit is grateful to the alcohol because it assists him in balancing his memorization and reality. This is an instance of the glocalization of alcohol. The glocalization of products has fragmented people's lives, culture, and society (Hayes, 2020). People are no longer found celebrating Dashain, the greatest festival of Nepal, with their family. Atit iterates, "I decided not to go home and stayed alone in Dhangadi during festival" (*SL*, p. 192). Atit's intends to celebrate Dashain by drinking: "I'm trying to celebrate Dashain, Susmita', I said, raising my glass (*SL*, p. 196). Dashain is the festival of family unity because people come home to take blessings from different parts of the country and from abroad.

In a sense, consumption of alcohol by Nepali people is a mark of glocalization. Glocalization is derived from the combination of two words: globalization and localization. Glocalization is now suggested as "a product or service that is developed and distributed globally but is also adjusted to accommodate the user or consumer in a local market" (Hayes, 2020, para. 1). Alcohol is traded worldwide, and also in the local market for the consumption by the local people. The glocalization of alcohol has made Atit a consumer of alcohol. He celebrates Dashain drinking alcohol without going back to his home and cheering with family and relatives at Dashain. He regards that alcohol sometimes encourages one to express love and sometimes isolates one's family and makes people bankrupt: "I wondered again why my body could never tolerate alcohol. That amazing drink that gave Pratiksha the courage to express her love. That crummy drink breaks some families apart and makes people go bankrupt" (*SL*, p. 157). Atit knows very well about the benefits and drawbacks of drinking alcohol.

Even love is taken as a consuming object in the Nepalese society affected by global trend.



Giddens (2004) opines that local transformation has become a part of globalization as the lateral extension of social connectedness across space. Taking love as an object is a mark of the transformation. Atit convinces his friend, Susmita that he can't love Saaya because he has already given his love to someone else. His remarks indicate that love has become simply a matter of physical attraction: "But love? I couldn't love her back. There is nothing left for us to exchange but when it comes to love, I'm really sorry. I've given my heart to somebody else" (*SL*, p. 201). This justifies how love has lost its platonic meaning in global society because it is nothing more than a game of sex. Atit states, "I wonder why people of this generation even call it love. It's just four dates and twice sex for them" (*SL*, p. 240). Love is no more true, pure, and holy; rather it is consumed for the sake of self, physical satisfaction. It has just become a game of four dates and two sexes. It is ironical that making love with other girls is taken at ease in this age of globalization.

The flow of commodities and media has constructed a new ground meaning and identity in the global realm (Sharma, 2015). Saaya, Atit's wife has no hesitation in advising him to make physical relation with Susmita in her absence. This irony is reflected in this way: "Well, be connected with Susmita as long as I'm not there," she said" (*SL*, p. 170). When Atit asks, "you have changed Saaya" (*SL*, p. 182), she replies, "The world is dynamic. Everything changes with time" (*SL*, p. 182). This implies how love is changing with the consumerist approach. When Atit suffers from depression, Susmita attempts to convince him, saying "But that's selfish, sir! We don't live for ourselves, we live for other. Have faith in life" (*SL*, p. 200). In globalization, identity, ethnicity, consumption are connected and our lifestyle has been transformed (Gupta, 2009). The outcome of such connections is that globalization has fragmented our social life by emphasizing subjectivity rather than objectivity. The Professor at CDES, Bhagawandas Maskey utters to the students of his department, "We don't have any specific organizations to work with. We create our own job for ourselves" (*SL*, p. 9). Fragmentation of social life has erased our identity and stand.

The notion of pursuing a specific job by studying a specific discipline has been rejected in this global world. People create their job for themselves. In this global world, people live in utter bewilderment (Bauman, 1998). Ajit utters, "I liked both the peacefulness of Sensual Lake and the chaos of Ekar Briggy. But what was I really yearning for? Peace or company" (*SL*, p. 233)? Atit is bewildered whether he adores peacefulness or chaos, alienation or company. This demonstrates that the people of the global world are not joyful because of the confusion in their life. People reside with big expectations, but their achievement is quite insignificant in comparison to their expectations. The expectation is the principal cause of modern men's anxiety and sorrows in life. This equally signifies the transformative nature of human beings in the global world.

The structure and culture of the Nepalese world have been fragmented due to the impact



of globalization. The Nepalese lifestyle is getting transformed because of Western influence. West means “developed, industrialized, urbanized, capitalist, and secular” (Brennan, 2004, p. 883). Saaya offers a party at her home after she graduates successfully from the university: “‘It’s a convocation party.’ Saaya finally revealed. Then she excused herself and went to welcome other guests” (*SL*, p. 109). The culture of offering parties for small matters was not common in Nepalese society, but, because of globalization, this has now been increased in Nepal. Another astonishing influence of globalization in Nepal is the smoking trend of girls. Glocalization of a product can have an adverse impact (Sharma, 2015). Atit says, “I could see that she’d started smoking more these days where’s it was just the opposite for me. But I didn’t say anything” (*SL*, p. 127). In Nepalese culture, only adults and some old men and women have the culture of smoking. But the imitation of this bad culture by women is definitely an impact of glocalization. A product like smoke was intended to trade in the Western the world, but this local product is traded worldwide, and, hence suggests the influence of glocalization (Hayes, 2020).

The ideal culture and long procedure of Hindu marriage at the formal marriage ceremony are getting declined in the Nepalese society. Due to the impact of globalization, Nepalese diversity is being at risk (Maharjan, 2016). They prefer a short-cut marriage in this global consumerist age. Atit reports, “We finally found a priest at a Shiva temple in a place called Pasupati Chowk. ‘We need to get a quick wedding done. A short-cut wedding’, we said to the priest after making all the arrangements” (*SL*, p. 151). But neither the families of Atit nor Saaya gather in their marriage ceremony. They were not even informed. The globalization culture is distorting our culture (Baral, 2020). Even the girls drink openly in the contemporary Nepalese society. When the friends of Atit and Saaya, Pratikshya, Anu and Kiran gather to celebrate their wedding, Atit’s question is shocking for the cultured Nepali people: “Are we going to drink in the open?” I asked the girls. This was not a problem for us but our society has serious issues when it comes to women drinking” (*SL*, pp. 154-155). Girls have started to drink publicly without considering the drinking taboos for girls in Nepal.

Making a sexual relationship between a married man and an unmarried girl was prohibited in Nepalese culture. But today there is hesitation in making extra-marital relationships in this modern Nepalese society. Globalization has subverted the cultural norms in the Nepalese lifestyle (Baral, 2020). After Susmita, an unmarried girl, has a physical relationship with Atit Sharma, an already married man, she utters, “Have you forced me into doing something I didn’t want to? What happened between us happened because we both wanted it” (*SL*, p. 202). Susmita was not forced to have sex with Atit, but it happened in her consent. She further says, “I knew that you needed me. You might not have been but I was fully conscious and aware of what we were doing” (*SL*, p. 202). When Atit goes to Norway to study Master’s program at the Norwegian University of Life Science, he finds Samjhana KC, a lady from Nepal, seated next to him. She was



lately married and going to visit her husband in Norway. She feels uncomfortable in keeping her head on his shoulder for the rest, but Atit allows her to do so: “I sensed that Samjhana was uncomfortable and said that she could rest her head on my shoulders if she was wanted to” (*SL*, p. 226). In Nepalese culture, a married girl is not supposed to do so. Therefore, this incident reflects how the ethics of the Nepalese culture is being distorted. Marriage, in Nepalese culture, is assumed to be made in heaven for the unification of two souls.

In Norway, Atit is shocked when Saaya talks of quitting her relationship with him. He remarks, “It felt strange remembering that we were married. We should have had rights over each other but she’d severed the threads that had joined us” (*SL*, p. 236). The impact of globalization has made Nepali less serious in the issues of marriages. Brennon (2004) regards that neo-liberalism and cosmopolitanism, facets of globalization, have brought ills through openness to other cultures. Saaya’s indifferent behavior to his husband, Atit is an outcome of globalization. Earlier, the same girl Saayahad said to Atit, “How can one make such a big decision at once? I’ve taken many risks” (*SL*, p. 48). She had taken a great risk in deciding to marry. Now she intends to break their marriage relationship because her family has not accepted it, and because she favors her family.

The globalization culture has made people ignore their code of conduct even in the Nepalese context. Baral (2020) is true when he predicts that globalization has brought a crisis in Nepal. When the professor is teaching in the classroom at CDES, Atit and Saaya indulge in the romance. Atit himself confesses, “I usually played with Saaya’s soft hair. She often turned around but never protested” (*SL*, p. 56). The students are not attentive enough to the class lectures because they are obsessed in blind love and do not even follow the classroom code of conduct. The students do not heed the teacher, but the teacher has lost his power to rebuke, control the pupils. This is manifest in Atit’s narration: “Everybody was engaged but not in the lecture. The poor professor, he couldn’t even tell such grown-up students to be silent” (*SL*, p. 39). The toppers of the class become backbenchers. Atit narrates:

She’d exchange her seat to sit in front of Kiran and me. One day I gestured to her to sit beside me. She didn’t come but she moved to Pratikshya’s desk with an excuse. In that way, the entrance topper Saaya Shakya too became a backbencher. (*SL*, p. 31)

The traditional educational systems of Nepal adhered to the Gurukul religious educational systems which had strict rules and regulations for students. The students of Nepal today are being noisy and undisciplined. The decentralizing tendency of globalization is noticed in education (Xie, 2006). Atit relates, “The girls who sat behind



were more interesting. They were playful, noisy, made jokes and were usually laughing. One would hit the other playfully; they would have a small fight and explode into gales of laughter” (SL, p.11). They even bunk the class and date themselves in the coronation garden. Atit narrates,

Our eyes were meeting and I began to think I was on drugs the way my body was reacting. I found my hands reaching up and caressing her face and I leaned forward to kiss her. She didn’t stop me and I was felt lost in the warmth of her Cadbury lips. She closed her eyes and clasped my shoulder. I heard her breath hitch. My lips marked her cheeks and her neck and she responded. Saaya’ I called her name, my voice full of longing. (SL, p. 61)

Atit and Saaya get themselves indulged in romantic activities without bothering about others. Neither kissing in public places nor bunking classes is taken for granted in Nepalese society. But in the age of globalization, youngsters today do not adhere to social norms. The consumer culture of global society has made it possible for a person to ignore his ethnic code (Xie, 2006). Atit is from the Brahmin community. In Nepal, a person from the Brahmin community is not allowed to take buff. But Atit takes it not even letting Saaya know about it. He says, “I took the benefit of her absence to eat two pieces of the tongue. It was delicious but I had to swallow it without even chewing it properly as she came back really quickly” (SL, p. 88). Modern people do not follow their long-rooted cultural norms strictly.

The girls are also not supposed to take *paan* [betel leaf] in the traditional culture. But the consumerist vein of globalization has incited girls to take *paan*. This is also a case of glocalization. Glocalization of a product has subverted cultural norms (Hayes, 2020). Atit relates, “We ate a paan at the Ram paan bhandar. She wanted a zarda paan but I made her eat a sweet paan instead. She started singing songs about paan noisily after that” (SL, p. 89). This demonstrates how the women of modern Nepal do not follow the rigid culture of Nepalese society. Nepalese tradition, culture, and taboos are at the risk of being refuted in Nepal due to the rapid influence of globalization (Maharjan, 2016). Making sexual relation before the marriage is strictly restricted in the Nepalese society But Atit and Saaya are the lovers of the globalized society and make love before marriage. According to Brennan (2004), neo-liberalism has made it possible to flow social ills freely. Vulgarity is assumed as the Western influence in Nepal. Atit reports, “We had exchanged our love, happiness and sorrow for a long time now but that night, we finally hared our bodies too” (SL, p. 92). Saaya, taking advantage of the absence of her family, calls Atit, her boyfriend at home and they exchanged their love, happiness, and bodies as well. The girls’ language, body language, and lifestyle are affected by the vulgarity heightened in the global culture in Nepal. Atit iterates, “‘I’ll rape you’, She said seductively and looked into my eyes again...She was unstoppable and continued



to kiss me (*SL*, pp. 111-112). The seductive nature of girls in Nepal is obviously an impact of globalization because girls do not display such sensual conduct in Nepalese society, and the Nepalese society does not accept it too. The world is decentred with the negative influence (Xie, 2006). Saaya adopts the Western culture of dressing when she visits London to celebrate her holidays. This becomes clear when Atit describes, “On the fifteenth day, she finally came online. She had changed her profile picture. It was now a picture of her on a beach. She was wearing whiteshort, a sky blue jeans, sleeveless top, and Ray-Bans” (*SL*, p. 181). The outlook of Saaya demonstrates how she is consuming the foreign clothing culture because of the influence of the globalization in her life.

Thus, the incidents and situations depicted in Bhattarai’s novel, *Summer Love*, demonstrate both positive and negative influences of globalization in the Nepalese society. If global trade of technology has updated the Nepalese and connected them, it has also made them consumerists. Nepali people have begun to dismantle their holy culture and taboos in the matters of marriage, sex, celebrating festivals.

CONCLUSION

The analysis of Subin Bhattarai’s novel, *Summer Love*, displays how the leading characters of the novel, Atit and Saaya have been influenced by Western culture because of globalization. Atit and Saaya are the representatives of modern-day Nepali people. The research finding is that the rapid flow and use of technology, computers, and the internet has erased the geographical distance among people and made the world a global village even for the people of Nepal. Aditya and Saaya feel connected through social networking applications though they are separated. The influence of globalization has distorted rigid cultural ideologies. Atit no longer intends to visit home during the Dashain festival; Atit and Saaya no longer wish to take the consent of their parents in their decision to get married. The globalization of cigarettes, alcohol has a great influence on people’s lives. Both young boys and girls consume alcohol and cigarettes. Another negative impact of globalization is the exercise of vulgarity. The free flow of the pornographic films has directly or indirectly incited the youngsters to make love before marriage as Atit and Saaya do, or as Atit and Samiksha make love in the absence of Atit’s wife. The sex taboo between unmarried couples in Nepal is not adhered to. Beauty is commoditized in the global society. Atit marks Saaya’s beauty in terms of the cosmetics she has consumed. The people in the global world are confused about their identity. The leading character, Atit is confused about whether his life is settled or messy. People’s big expectation is shattered by their minor achievement. The significance of the study lies in the assumption that the individual case Atit and Saaya generalizes the case of most people in the Nepalese society.



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