

Dakshainkali as an Important Pilgrimage Tourism Destination

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Abstract

This article deals with the pilgrimage tourism in Dakshinkali, a famous Hindu temple in the southern part of the Kathmandu Valley, and the development of the region as an important pilgrimage tourism destination. This place is called Dakshinkali because the temple of Goddess Kali is on the south side of the valley. Goddess Kali as power is considered to be another form of Mother Parvati. Although Kali Devi has been established and worshiped in this place since ancient period, the importance of this place increased after the reign of the king Pratap Malla. At present, because of as the number of pilgrimage tourists are increasing in Dakshainkali, local products have found a good market. Employment has also increased. Hotels and restaurants are well run. The living standard of the locals has increased as their income has increased. The increase in local government revenue has had a positive impact on the development of the Dakshainkali area. This article is mainly based on primary sources and also tries to make realistic by using some helpful secondary resources.

Key Words: Goddess, Worshiped, Locals, Southern, Civilization, Shaktism

Introduction

Wandering has been a human trait since ancient period. It has continued to this recent era. Even after the beginning of civilization, people continued to travel far and wide for different purposes. Before the development of civilization, people used to move from one place to another in search of prey, but after the development of civilization, the motives of people to roam were increasing. Such objectives were to entertain, to observe the culture of people living in different places, to participate in sports, to do business, to spend leisure time, to attend conventions, to receive medical treatment, to go on pilgrimages, etc. (Bhatia, 1995). Among such various purposes, the pilgrimage tourist who go to places considered religiously sacred and fulfill their inner desires. After the development of civilization, people started writing their travel reports and memoirs while making pilgrimages to religious places. Such memoirs became an important resource for later generations (Weil, 1996). With the development of civilization, religious faith and belief in people was increasing and due to the same faith, religious tourism was also developed.

Nepal has been considered a sacred religious site since ancient period. The Kathmandu Valley has been considered as one of the most sacred religious places of pilgrimage in Nepal. Dakshinkali, a religious site in the southern part of the Kathmandu Valley, is considered to be one of the best destinations. This holy place is called Dakshinkali as there is a temple of Goddess Kali in this place and it is located south of Kathmandu Valley (P. R. Basnet, personal communication, 28 Falgun 2076). This Kali Devi temple is currently in Dakshinkali

municipality. The municipality is bounded on the east by the Bagmati River, on the west and south by the Makwanpur district, and on the north by the municipalities of Kirtipur and Chandagiri. This Dakshinkali temple has been considered as an important powerhouse of Hindus. The Dakshinkali municipality is named after this temple (T. N. Maharjan, personal communication, 27 Falgun 2076). This place is known as Dakshinkali because it is located in the southern part of Kathmandu Valley and there is a temple of Goddess Kali Bhagwati in that place. Kali Bhagwati is considered to be another form of Mother Parvati. The purpose of this research article is to study the religious tourism of this Dakshinkali temple and surrounding area.

Material and Method

Qualitative research design and descriptive research frameworks have been adopted in the preparation of this research article. This research article is based on preliminary information and some helpful sources obtained from interviews with local knowledgeable and expert people who came in contact with the Dakshinkali Municipality in the southern part of Kathmandu District under Bagmati Province, religious sites in the area and especially surrounding in the Dakshinkali Temple. The data has been collected through interviews on the pilgrimage tourism of the Dakshinkali by attending the special festivals when more devotees arrive. The key informant for the interview has been selected on the basis of objective selection method. In the present article, Dakshinkali temple is only mentioned as an important destination for pilgrimage tourists.

Result and Discussion

Geographical Location of Dakshinkali

Dakshinkali Temple is one of the famous and popular Hindu shrine dedicated to Goddess Kali, “The Black One”. It is situated 22 km. outside Kathmandu Valley and one km. outside the village of Pharping. There are plenty of tourism opportunities in the Dakshinkali municipality. Natural beauty, rural life, Hindu and Buddhist temples are the major attractions in Dakshinkali (Dakshinkali municipality, 2020a). Pharping hydroelectricity project completed in 1968 BS. is also present in this area. The rural area which located near Kathmandu valley is famous for Dakshinkali temple. Many people visit the temple on Tuesdays and Saturdays. Foreign tourists either Hindu or non-Hindu come to the temple. The area is easily accessible due to the availability of buses every 30 minutes. Dakshinkali is about a 45-minute taxi ride from Kathmandu so people usually hire a taxi and pay a little bit more to the taxi driver to wait while exploring other sites (Exploring Tourism Nepal, 2020). The area is also famous as dating spots to the young. Being away from town, Dakshinkali has peaceful environment. People visit in search of peaceful environment and get some refreshment from busy life. Some people vow to Dakshinkali goddess for success. They offer animal sacrifice after their wish has been granted.

Fair and Jatras

Dakshinkali is dominated by Newari people. They have been living here from the medieval period. Some Newars like Karmacharya, Maharjan, etc. are working as priests of Dakshinkali temple. They receive offerings from pilgrims so, they have good economic status. Newari culture is rich in Jatras and Festivals. As the major population of Newari people, many

jatras are celebrated here. Among them Harishankar jatra, observed on last Saturday of Bhadra is a special jatra of Dakshinkali. (S. K. Maharjan, Personal communication, Falgun 28, 2076). Similarly, Bajrayogini jatra and Gaijatra are also observed in Dakshinkali. Gaijatra runs for eight days after the Janai Purnima to Krishna Asthami. Gaijatra was started by Pratap Malla in the medieval period. Before the starting of Gaijatra, major ponds Kamalpokhari and Rani pokhari (Palaswan) are cleaned by Maharjan. There are 98 houses of Maharjan who participate in the cleaning. Similarly, other festivals celebrated are Thaili Naach, Dakshinkali yatra, Harisiddhi jatra, Bajrayogini jatra, etc. They have their own unique folksongs, dance and musical instruments played during different festivals. Jatras are also important economically, jatras bring crowds and local people get an opportunity to sell their products. Local people make 'Khuwa', which a unique food item made by milk. Among with local goods, temporary stalls are also made where handicrafts and attracting items are put on sell (P. D. Maharjan, Personal communication, Magh 26, 2076). Various items bought from Kathmandu are also sold and most of the local people become shopkeepers even if it runs for a day or few days.

Tourists in Dakshinkali

Most of the tourists coming to Dakshinkali area are Hindus and Buddhists. The temples and gumbas in Dakshinkali attract large number of pilgrimage tourists to the area. The main temple, Dakshinkali is always crowded. But the number of people becomes maximum on Tuesdays and Saturdays (A. Maharjan, Personal Communication, Kartik 2, 2077). During the nine days of Dashain, hindus from all over the country visit the temple. Similarly, the number of Indian tourists is higher during the months of Ashad and Shrawan. But very few tourists belonging to other religions come to the temple, from other foreign countries.

Role of Local Self Government to Promote Tourism

After the people's movement second, executive power which was limited to the central body was distributed among local units. The main purpose of this handover of power to local units was to identify, utilize and promote local resources. This also motivated local people to protect their religious and cultural heritages. The responsibility of collecting taxes, protecting and developing religious, archeological and historical sites was given to local administration. Thus, local administrative bodies in Dakshinkali are also actively involved in protection and promotion campaign. Office of the Municipal Executive is the main governing body of Dakshinkali Municipality. It consists of Mayor and Deputy Mayor along with other members. After introducing federal system in Nepal, power was decentralized to local level. So, office of the municipal executive is the most powerful governmental body in the study area. Similarly, Mayor and Deputy Mayor are selected by the direct voting of local people (P. Bhujel, Personal Communication, Kartik 2, 2077). So, the representatives are more aware about the problems and possible solutions and the voice of people can be addressed easily. Understanding the immense potentiality of tourism in Dakshinkali area, municipality has made plans on protection and promotion of religion, culture and tourism.

Policy on Religion, Culture and Tourism

Dakshinkali area has the potential to become a safe and picturesque, attractive tourist destination due to its abundance of biodiversity. Among the religious heritages, Dakshinkali Mata Temple, Sheshnarayan Temple, Bajrayogini, Gopaleshwar Mahadev, Gorakhnath, Padyamsambhav Cave, Pachali Bhairav and many other temples and monasteries as well as Harishankar Jatra are equally famous in this city from religious point of view. Ush Maiya's palace, Vanasur's palace, the abode of 33 crore deities, Jamkeshwari temple, Bhimsen temple, Chaukotdevi, Champadevi, Dakshin Godavari, Dakshin Manakamana, Katwal Daha, Grintara and other religious and pilgrimage places are the heritage of the municipality (A. Maharjan, Personal Communication, Kartik 2, 2077). A master plan will be prepared for the restoration and maintenance of religious heritage and protection of religious, cultural and natural heritage in order to enhance tourism services in the landscape. Publicity will be done locally, nationally and internationally for its promotion.

1. A policy will be adopted to encourage local Jatra festivals in order to promote Jstras, Guthis, festivals, values and beliefs of different castes, communities, religions and cultures. Necessary training and programs will be conducted for the protection and promotion of the language, religion and culture of the local indigenous people.
2. Sanitizers, masks and social distances will maintained to preserve and promote local fairs and festivals as it is difficult to celebrate local fairs and festivals due to Covid-19. Necessary arrangements will be made for the revival of culture by conducting fairs and festivals without the spread of virus infection with the participation of limited number of people.
3. As the outbreak of Covid 19 becomes normal, a policy will be adopted to develop the southern urban area as an area that can benefit from the promotion of tourism activities by encouraging the private sector to develop recreational, leisure, adventure sports, footpaths, leisure areas, man-made tourist items and infrastructure. A policy of tax exemption and concession will be adopted to reduce the damage caused to the tourism business due to the outbreak of COVID 19.
4. To develop Shikharapuri city as a heritage settlement and to cooperate with the Department of Archaeology to develop the historical heritage in an archaeological manner. External investors will be encouraged to invest in tourist destinations. To attract tourists by managing the areas like Cable Car, Rock Climbing, Wire cycling, Bunzy jumping, Hiking, Home stay, etc. Pond located in the municipality will be developed as a tourist site.
5. For the archiving of tourist sites within the Dakshinkali municipality and the production of audio-visual materials, video competitions will be held in Dakshinkali Municipality and prizes will also be provided.
6. Arrangements will be made for the construction of artistic entrance gates to enhance the beauty of Pharping Bazaar. (Dakshinkali Municipality, 2020b).

Dakshinkali Area Management Committee

Dakshinkali Area Management Committee looks after 56 hectare area covering major temples of Dakshinkali. The area is full of natural beauty along with the religious importance. There are shops, restaurants, picnic spots, parking areas, etc in the 56 hectare. (S. K. Maharjan, Personal communication, Ashwin 20, 2077). The area is famous for native and foreign religious tourists to enjoy the surrounding atmosphere and natural beauty of the area. The management committee is sustainable. It does not receive funds from the government rather sustains itself on the collected funds from parking charge, picnic spots and monthly rent from local shops and stalls.

The committee was formed by the government on the decision of cabinet in the year 2043 B.S on the desire of then King Birendra Bik Bikram Shah Dev and then queen Aishwarya Rajyalaxmi Devi Shah. The management committee works for the development of Dakshinkali Area implementing its development programmes and generating income through various methods trying to be self-sustained without giving any burden to the government (K. Maharjan, Personal communication, Kartik 2, 2077). The management committee brought into publication of the postage stamps having a picture of Goddess Dakshinkali on 6th Ashad 2057 BS.

Construction of Ministry of Physical Planning and Works was transferred to Dakshinkali Municipality on 16th Ashoj 2077 BS (M. M., Personal Communication, Kartik 2, 2077). The committee changed its name from Dakshinkali Area Management Committee to Dakshinkali Area Development Committee. The ward chairperson of No. 6, where Dakshinkali temple is located, also becomes the chairperson of Dakshinkali Area Development Committee. The current chairperson of the committee is Mr. Shankarmann Maharjan and Mr. Pesal Kumar Pokhrel, the general secretary. The committee is still self-sustained as before but the policies are made by the Dakshinkali Municipality now.

Dakshinkali Area Development Committee consists of 15 committee members and 32 staffs working under it. The committee receives income from rental contract of cleaning of sacrificed animals and birds, daily rent from picnic spots, shoes and slippers keeping, donations, monthly rent from shops and stalls around the temple area, parking charges, etc. The rental charges are different for different shops and different picnic spots (P. K. Pokhrel, Personal communication, Ashwin 20, 2077). The parking charges also vary for motorcycles, cars, buses and vehicles with tourist number plates.

Any devotee or donor who wants to carry out some memorable works at the designated place must contact the committee. The committee will permit after looking into the proposal on first come first serve basis (R. Shrestha, Personal Communication, Ashwin 20, 2077). Such devotees or donors either individual or any corporate body may record their work on inscriptions too.

Dakshinkali as a Pilgrimage Site

Dakshinkali is an important pilgrimage destination, especially to Hindus and Buddhists pilgrims from the country and around the world. The municipality has many important temples like Dakshinkali, Seshnarayan, Bajrayogini, Gopaleshwor, etc. Additionally, there are gumbas

and idols of Lord Buddha distributed in the area. The area receives tourists throughout the year but Dakshinkali gets crowded during the main festival of Nepal, Dashain. Dakshinkali temple receives thousands of tourists during the nine days of Dashain; Ghatasthapana to Nawami (R. D. Maharjan, Personal communication, Poush 12, 2076). Hindus consider Dakshinkali as a form of Kali. Kali is known as the Divine famine power. Locals visit the site almost every day. Although, most of the tourists visiting the site are people from Nepal and neighbouring countries like India, the heritage sites do not restrict tourists belonging to other religions. So, Dakshinkali is an important pilgrimage site of Nepal.

Dakshinkali Temple

Dakshinkali is the main pilgrimage site of the area. The name of municipality as Dakshinkali municipality is named after the temple's name, Dakshinkali. The temple is situated at the junction of two holy rivers; Poornawati and Udharwati (D. Giri, Personal Communication, Poush 12, 2076). The black idol of goddess Dakshinkali is at the center of the temple fixed to the wall. The idol is decorated by gold and silver metals. The first layer is golden and the outer layer is silver. The idol is not enclosed inside the walls but the temple has a roof which is supported by four metal pillars and chains. The temple is closed to the public for one and a half hours during which cleaning and puja takes place. The temple closes at 11:30 am and opens at 1:00 pm every day (B. Giri, Personal Communication, Kartik 2, 2077). The temple has idols of Lord Ganesh and Astamatrikas. Idols from the left to right goes as, Shree Ganesh, Shree Bhramayani, Shree Maheshwori, Shree kaumari, Shree Baisnabi, Shree Maheshwori, Shree Narasimha, and Shree Baruni. The entrance of temple has ten idols of lions, five on each side and two huge bells, one on each side. The floor and wall of temple is decorated with tiles and marbles.

The temple is situated in ward number six of Dakshinkali municipality. The temple area restricts playing other music than religious chanting (bhajan). Bhajan involves praying to goddess through music. It involves singing and playing musical instruments (D. Giri, Personal Communication, Poush 12, 2076). Music itself is refreshing and attracting. But when we talk about Bhajans, they make us more religious, active and provide relief from sorrows. A separate building is made for bhajan, which was built in 2057 BS. Sacrifice of 13 animals is given on Trayodasi of Krishnapakshya of Baishakh month and Astami of Krishnapakshya of Bhadra. Thirteen different animals include one male buffalo, seven male goats, three sheeps and two ducks (R. Timilsina, Personal Communication, Poush 12, 2076). Regular Puja (the act of showing respect to a deity with rituals and prayers) is performed by worshipping the deity, which includes offering flowers, fruits, foods, and retrieving the blessed Tika. People believe that if they pray to the goddess and offer sacrifice, she will assure their success and vanquish evil. People are allowed to conduct their own special puja and rituals in the temple, but they have to take permissions beforehand. People offer animals like buffalo, goat, sheep, etc. and birds like hen, duck, etc. They also offer coconuts. Rice, flower, Soybean, alcohol and meat is also offered to the main deity (S. Gurung, Personal Communication, Poush 12, 2076). They also lit oil soaked wicks and ritual butter lamps in the temple premises.

Shaktism

Among the different cults of Hinduism, Shaktism is also one of them. The Hindus, who believe goddess or maternal power is called Shaktism. The symbol of Shaktism is powerful, origin, destroyer or isolated power. The praying of maternal power is old tradition of human beings (P. M. Karmacharya, Personal Communication, Poush 12, 2076). There are many documents available from middle Europe in the age of Palaeolithic, according to which people prayed for maternal power. Some symbol or images of female power made by teeth or bone of elephants are available in Europe today. They were made before 20 thousand years.

In Neolithic age, everyone believed in the maternal power all over the world. The images of maternal power are found in Iran, Iraq, area of Middle West Asia and Mohenjo-Daro and Harappa of India. Parwati, Hemawoti, Rudraini, Bhawani, Uma, Vijaya, Kausaki, Mahakali, Mahalaxmi, Mahasharaswoti, Vaishnavi, Kumari, Brahmi, Maheshwori, Barahi, Narashimhi, Aayandri, Durga etc. are the famous name of Matri Shakti of Hindu Shakta cult (Satyal, 2002). Manjushree Boddhisatto established two maternal power deities in Dhyanochhagiri and Fullochchhagiri near the Kathmandu Valley.

According to Hindu Literatures, Devi Bhagawat, Shyambhu Puran, Skanda Puran, many Shakti deities were established from the early period of settlement. Many sculptures of goddesses are available in the Lichchhavi period in Nepal (Sharma, 1975). The sculpture of Bhagawoti was made by Vijayashyamini in Lichchhavi Period who was the Queen of Manadeva-I. Animals are sacrificed in the temple of goddesses (M. Ranjitkar, Personal Communication, Poush 12, 2076). Human were also scarified for goddesses once. But offering humans is illegal and only animals are sacrificed. In medieval and modern Nepal the Shaktism is very important cult of Hindus. There are many temples of goddesses in Kathmandu Valley and all over Nepal. Dakshinkali is also one of them.

Goddess Kali

The tradition of worshipping goddess or famine power started from the pre-civilization period in Hindu society. But there is no clear mention of different names of goddess in Hindu epics. Among the different goddess worshipped by Hindus, goddess 'Kali' is one of them. The name 'Kali' was mentioned for the first time in Bhismaparva or Virat parva of Mahabharata. In Mahabharata, Kali is known as the goddess with the interest in meat and animal sacrifice. Purans have also described on Kali (M. Ranjitkar, Personal Communication, Poush 12, 2076). According to religious documents of Hindus, goddess kali is a form of Parvati (wife of lord Shiva). According to Markandya puran, Kali is the name of a tongue among the seven tongues of Fire. Kali is worshipped as fierce goddess. Kali is also prayed as goddess of death.

The tradition of worshipping Kali became more common after the Mahabharata period. Many religious texts were prepared describing her glory. Mahakaal Samhita, Kaalgyan, Kalothhar, Bhadrakali Chintamani, Kali yamal, kali kalpa, kali bishaltantra, kali tantra, etc. are some of them. In India, the practice of worshipping Kali is optimal in Bengal. Similarly, the tradition of worshipping Kali is going on in Nepal from the ancient period. In Nepal, different

forms of Kali are worshipped. Siddhakali, Guhyakali, Bhadrakali, Mahakali, Shamsankali, Dakshinkali, Dantakali, Rakshyakali, etc are some of them (Chhetri & Khatiwada, 1997).

Idol of Kali is made black in colour and the tongue is carved out to lick blood. The figure has raised eyebrows and red-deep eyes. She is carrying sword, skull and headgear/necklace. She has tiger's hide as clothing and her roar is threatening the whole universe (Slusser, 1982). People in Kathmandu consider Kali and Chamunda as same goddess. Kali is considered as the goddess who sits, stand and dance on corpses. Generally, goddess Kali is believed to have eight hands (S. Garg, Personal Communication, Kartik 2, 2076). As people believe goddess Kali to be related with the dead, her idol is built near mortuary. Portraying the fierce form of Kali in idols is a unique sculpture art of Kathmandu valley. Among them, the idol of Dakshinkali is an excellent example.

Generally, people worship Kali on Saturdays. Dakshinkali is one of the important goddess for Hindus but as the idol is established on the bank of river, Slusser suggests Dakshinkali to be a local deity (Slusser, 1982). In other places of Kathmandu valley, five different forms of Kali are worshipped. They are Bhadrakali, Kankeshwori, Swetkali, Luchuvalu ajima and Raktakali. In Dakshinkali temple, along with the separate pray to main goddess, Astamatrika and Nawadurga are also worshipped (M. R. Ranjitkar, Personal Communication, Poush 12, 2076). Astamatrika are Shree Bhramayani, Shree Maheshwori, Shree kaumari, Shree Baisnabi, Shree Maheshwori, Shree Narasimha, Shree Baruni and Shree Kankeshwori and Nawadurga are Sailaputri, Bhramacharini, Chandraghanta, Kushmanda, Skandamata, Bageshwori, Kaumari, Mahagauri and Siddhidatri. Worshipping Kali as Baankali is also an old tradition of Kathmandu valley. Lichchhavi script found on an idol of Kali discovered from Baankali area suggests that tradition of praying of goddess Kali existed in Lichchhavi period (Slusser, 1982).

Priests

There are three different categories of priests in temple. The main priest comes from the Karmacharya family. The current main priest of Dakshinkali temple is Prakash Man Karmacharya (A. Maharjan, Personal Communication, Kartik 2, 2077). He is leading as the main priest for 10-12 years. The post is limited only to the Karmacharya family which is passed down from the father to their offspring. The heir is selected by the mutual agreement in the family or working in turns is also accepted if more than one son wants to become the main priest of the temple. The to be main priest has to take Dikshya (ritual learning) from his father (current main priest) before getting into the position. The other category of priests is Bhandare. The post belongs to Maharjan family. Maharjan are considered the security of Lord Dakshinkali. There are about 60 families of Bhandare. Every family serves the temple for six months in every seven years when their turn comes. The third category of Priests is Ponde who look after the cleanliness (S. Thakuri, Personal Communication, Kartik 2, 2077). Priests are not provided with external monetary support. They fully depend on the offerings made by pilgrimage, visiting the site. The priests also have to look after Harishankar jatra that takes place in the month of Bhadra.

During the Harishankar jatra and Gai jatra, Ponds are cleaned and the workers are provided with tiffin by Bhandares of Dakshinkali temple by their own expense.

Before Nepal became a republican country, the King was supreme commander of the country. The kings of Nepal were Hindus and highly devoted to Kali. Priests of Dakshinkali temple had to take the Prasad (sacred food) from Dakshinkali temple to the royal durbar (S. Aryal, Personal Communication, Kartik 2, 2077). They had to travel all the way to the Palace by foot. But after the kingship was abolished from the country the trend ended.

Maintenance and Cleanliness

The temple is always busy. Locals visit the temple almost every day. In Tuesdays and Saturdays, tourists from the capital come to the temple for pilgrimage or site seeing. The temple gets too crowded during special occasions like Dashain (R. Ranjitkar, Personal Communication, Poush 12, 2076). So, management of the crowd, security of the pilgrimage visitor and cleanliness of temple area is very important. Dakshinkali Area Management Committee in co-ordination of other organizations looks after the management of Dakshinkali temple and other surrounding temple. Management practices adopted in Dakshinkali temple are as follows:

- a. Generally, temples do not allow slippers, shoes and sandals etc. into the temple. The devotees have to be taken off before entering into the temple. The rule applies in Dakshinkali temple as well. There are separate places for keeping of the shoes (D. Thakuri, Personal Communication, Kartik 2, 2077). There is someone looking after the shoe area. The provision was made from 1st of Shrawan 2062 BS. Although, there is no charge for shoe keeping but tourists can support shoe keeping by dropping money in donation boxes according to their wish.
- b. It becomes very difficult to pilgrimage tourists who come to worship and give offerings to the goddess, when the area is crowded. So, separating bars and chains are arranged for making of line. There are police to look after criminal acts and immoral behaviours (M. Ranjitkar, Personal Communication, Poush 12, 2076).
- c. People bring flowers, incense stick, polythene, etc. that cause pollution. So, high priority is given to the cleanliness of temple area (M. Maharjan, Personal Communication, Kartik 2, 2077). People working under the committee and priests regularly wash the floor with water jets.
- d. Offerings are regular and blood is very common in Dakshinkali. But blood and water from Coconut near the idol might corrode them. So, special arrangements are made for offerings. Cutting of the animals are done at the back of the temple. After the cutting, animals are then taken to a separate house specially made for the further processing of chopped animals (D. Thakuri, Personal Communication, Kartik 2, 2077). A separate area is made in front of the temple for offerings of Coconut.
- e. People lit oil soaked wicks in Hindu temples. Some even lit lakh wicks at a time. It can pollute the environment and delay the visit to other pilgrims in line. So, separate place is made to lit ghee or oil soaked wicks and butter lamps (A. Maharjan, Personal Communication, Ashwin 20, 2077).

Conclusion

The Dakshinkali Temple, located 22 km south of the Basantapur Darwar Squire in the Kathmandu Valley, and its surrounding area is an important place for pilgrimage tourism. Due to this temple, a lot of pilgrimage tourists come to this region from domestic and abroad. Due to the development of such pilgrimage tourism, the products of the local people living in this area have been widely sold and distributed. There is good trade in nuts, milk and milk products, maize, soybeans, sugarcane, etc. Especially more Hindu pilgrimage tourists visit this area. The local administration or Dakshinkali municipality has a big role in the development of religious tourism in the region. Religious tourism in the region has been organized through the formation of Dakshinkali Area Management Committee for the protection of temples, devotees and their belongings, cleanliness of temples, protection of valuable idols of temples and management of worship. As in other monasteries, only Hindus are allowed to enter the area but all religious people are allowed in Dakshinkali so there is a significant influx of other religious people in this area. Due to such various reasons, Dakshinkali area has become an important pilgrimage tourist destination.

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Anthropocene in Eco-Environment: Newar Rituals in Patan and Kirtipur Heritages

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Abstract

Ecological environment refers to the greenery world in harmonious biosphere that is dependent upon the sustainability of the human, nature and animals' activities whereas majority of the things are under the control of human impulses and the nature is adversely affected by the anthropocentric activities of them. People are less aware about eco-centrism and ecological balance to the nature that creates a problem to the life of overall living beings. Selfish activities of the people and atrocity of them on animal and other earthly creatures creates disharmony in the society. Objective of this article is to show the relationship among nature, religion and human-animal activities. To achieve the research goal, this study centers in ritual activities on the historical places of Kirtipur and Patan area in Nepal. Environmental and Cultural Studies are applicable methods for this study and required sample sizes of the study surveys among people and their activities in Jatra, puja-path and other religious functions held on Kot, Dewals and other Baliplaces. The researcher observes on concretization in and around the Kot, Dewals premises and studies about Newar Jatras, puja/path and other ritual activities in their homes and outsides in religious ceremonies to study cultural norms and values and their effect on environment. Self-administered questionnaires are put to them about socio-cultural changes that occur from their ancestor's time up to now. Religious activities' studies help to bring some changes in feelings and emotions of the concerned communities, especially in the cases of animal sacrifice in the name of Balipratha. This paper hopes to help for abrogation of anthropocentric concepts to balance between the human-animal relationship from a new dimension that is a brotherhood relationship with a harmony but not animal sacrifice as a victory of Kali and Devi with other tantric forces. The finding of this paper is that the studies of Arts, Culture and Literature work as a bridge to preserve the 'Nature' from multiple practices escaping from an anthropocentric notion of socio-cultural practices.

Key Words: Anthropocene, Balipratha, Jatra, Cultural practices, Environment etc.

Introduction

Balance between the ecological environment and human activities is a backbone of social and socio-cultural set up from pre-civilization period up to now. Human studied this world from anthropocentric views and their atrocity on earth and animal started from the existence of human being. People started to think that they are the superior of all the living creatures of the world and so the world should be in control of human and it should be ruled by them. From the pre-historical period, even in the Bronze Age and Iron Age people started destroying the jungle and other forest resources for their personal benefits. They started living in the caves and hunting the birds and killing wild animals by using the self-made bronze and iron weapons to drink their

blood and eat the flesh. They also started cutting down the trees to light the fire to provide the warmth for them as they were conscious to save them from the chilly cold. They started killing animals and using their skin after they eat the flesh and blood for covering the human body as the clothes for different kinds of protections. People killed animals, birds and other species of them and cut down the massive numbers of trees for their personal use and an individual benefit that created the problem in ecological/environmental balance.

This anthropocentric atrocity of people started creating the problem in biosphere. Our cruelty on world and worldly creatures are recorded and remembered from Manjushree's time that cut the Kachhapal Parbat for the water outlet in Chobar that lies in south of Kirtipur Municipality and made the Kathmandu Valley likely to live connecting the administrative part with patan. People are living luxuriously in the different parts of the geographical locations but they are creating difficulty on earth. People always use the natural resources of the earth, atmosphere and biosphere for their own benefit but they do not preserve the things in fresh environment. This study, thus, focuses on earth, animal and human relationships and responsibilities.

Study of Human Activities on Ecological Environment:

The history shows that ecological environment is made up of different components based upon the inclusive nature of all the living beings and non-living things. Talking about Kathmandu Valley and its environmental aspects, it was so much eco-friendly and beautiful in the past, people started living in Kathmandu Valley from Kirtipur and then connected with Kathmandu and Lalitpur. Kathmandu valley was in pull of water and upper part of the Valley, Kirtipur area was well known for agricultural land and full of greenery scene. The valley people started Balipratha and other different kinds of cultural activities from the beginning of Kirats, Lichhavi, Malla and Shah periods. According to the religious and cultural expert of Kirtipur Municipality 6, Chobar, Indra Bahadur Shakya, "Kirtipur and Patan's cultural and religious functions in the past were intermeshed and administrative control was on the hand of the King of Patan. Balipratha started from Patan Durbar's side in order and support of the King of Patan Durbar" (Interview with Shakya). Nowadays, Balipratha is continued mainly in the temples and Kots of Patan, Kathmandu and Bhaktapur especially for ten days in the time of Vijaya Dashami and Chaitra Ramnavami.



Snapshot, 1



Snapshot, 2

Source: Snapshots taken by this researcher in front of Vishnudevi temple and side of the Baliplace for Kali in Kirtipur Municipality. (Snapshot taken on 18th Ashoj 2079)

Snapshot one is taken in front of the Vishnudevi temple on the early morning of Nawami whereas people are standing on the line for pray and snapshot 2 shows pool of blood whereas *Bali* was given in the night of *Kalratri*. According to Sunil Maharjan, a religious expert of Kirtipur 10, Panga, “Goddess *Kali* gets angry and unfortunate events occur in the days ahead if Goddess *Kali* does not get blood in the night of Astami and so after the *puja-path* and other rituals of Astami *puja* they give the *Panchabali* and the night is known as *Kalratri*” (Interview with Majarjan). *Panchabali* refers to the sacrifice of cock, he-goat, he-buffalo, *hash* bird and eggs. In some of the *Kots* and other *Baliplaces* people sacrifice the *Bheda* and *Chyangra*, too like as in Mahankal-Sankata Mandir of Sundhara and Bhedasing, Asan. All these activities are representative of human cruelties with a kind of atrocity whereas human continue the cruelty on animal life and expose their atrocity on the biosphere that brings disbalance in ecological environment. Anthropocentric activities of the people might be the cause and consequences of ecological and environmental degradations that we are facing in the present days.

Regular *puja-path* and animal sacrifice are continued in the temples, *Kots* and *Dewals* of Kirtipur and Patan like *Kali* and *Kaldevta puja* of Bhadrakali, Dakshinkali, Mahankal, Taleju etc. Though we have a long history in arts and culture, some of the recorded history in tourism leaflets and Wikipedia information show that our history of animal sacrifice to begin the *Balipratha* goes back to 1099 AD. Temples, *Kots* and *Dewals* of Kirtipur, Patan, Pharping, Dakshinkali, Thankot, and Kalanki etc. are famous for the history of *Kaldevta* whereas it is trusted that human live longer with atrocity on animal and earth. It is also said that nearly about five thousand years ago Shreekrishna of Mathura in Dwaper age out let the water from Chobar *Galchhi* by cutting with a *Chakra* and let Gwalas to start their living there as described in *Himbatkhanda* and from then people, especially the Newars of Kirtipur and Patan who live there started killing animals and eating their meat. Likewise, in other stories related with the historical

events also is mentioned that Kirtipur culture started worshipping with the *Bali* of cock, he-goat, he-buffalo, *hash* birds etc. that used to put their blood to the portraits of *Kali* and *Kaldevta*.

Religious activities of Newars started from Patan Durbar, Krishna Mandir, Jalapadevi temple, Uma-Maheshwor temple and *Kots* of Kirtipur height and later on up to now they continue living in the different geographical periphery of Kirtipur; Kirtipur Height, Nayabazaar, Tyangla Phat, Nagaun, Panga, Bhatkepati, Laxi, Dhusi, Itagoal, Charghare, Chovar, Jalvinayak, Champadevi etc. in Kirtipur and Core area of Patan in Mangal bazaar, Patan Dhoka, Chakupat, Krishna Mandir, Pulchowk, Jawalakhel, Lagankhel and Mahalaxmi Chowk and they conduct their religious activities there with animal sacrifice. Baghbhairav and Umamaheshwor temples are very important among the religious places in Kirtipur and the local Newars sacrifice animals in *Kots* for the blood to *Kali* nearby there that is continued for a long as a religious trust that can be changed slowly if we will be able to convince them about the animal rights.

There is a *Kot* nearby the Uma-Maheshwor temple in Kirtipur height whereas the Kajis were kept to worship in the *Kot*. Animal sacrifice continues there up to now as a symbol of victory for ever in order to the King of Patan. Kirtipur Newars go there regularly to worship but the animal sacrifice continues only on the special occasions.



Source: Snapshots taken by the researcher.

Uma-maheshwor Temple is a big and tall four-story building that has three roofs supported by woods and wooden/metal structured tudals carved with artistic instruments representing erotic activities of goddesses in different places of the temple designed in different shapes. The roof of the temple is covered with *Jhingati* in one part and metals, bronze and copper plates on the other. Statues of gods and goddesses are designed and covered in many places with highly valuable copper, silver and bronze plates. Wooden carved writings and written documents in metal are much important records. *Gajurs* in the temple are center for attraction of the tourists and religious people but the *Baliprath* is covered with pool of blood and also the flowers are put around there. The *Kot* is a representative place for *mukti* and the *Baliprath* was started in order to the King of Patan as he commanded to Kaji. KirtiBihar in Nayabazaar Kirtipur is the oldest historical building for Kirtipur Newars and religious visitors, especially the Buddhist and Thai Buddhist Bihar in Chobar height is also much popular in the

present time to the visitors and religious groups that they represent the different arts and cultures but the *Kots* and *Kalbhairab* places nearby temples everywhere are used for animal sacrifice.

Jalapadevi Temple is structured differently in metal structured plates on the sidebars and roof. This is a beautiful three-story building ornamented with artistically structured doors and windows. Side bars and roof are bronze plated and painted in yellow color but the central beauty lies in the well carved wooden tudals and portraits put in front and different sides of the temple. Stone made supporting temple and well tiled neatness of the temple is another center of attractions for the local people, prophets, religious disciples, and researchers who enjoy the art and pass the time for refreshment, too. People study the art and enjoy the beautiful scenes around the temple premises that sight the beautiful surrounding of Kirtipur, Itagoal, Nayabasti and the surrounding of Chandragiri hills, Chandragiri cable car area and Blue Mountain Resort and its natural beauty nearby White House Mountain.



Source: Jalapadevi Temple and *Kalithan* nearby it. Snap shots taken by the researcher.

Jalapadevi Temple in Chobar is believed to be a representative temple built in memory of King Prithivinarayan Shah. It is believed to be a part of Nuwakot Durbar which was built after the death of King Pirthivinarayan Shah. Indra Bahadur Shakya, a religious and cultural expert of Kirtipur Municipality 6, Chobar says:

Jalpadevi Temple of Chobar is a representative part of Nuwakot temple like Jalbinayak of Patan which is a part of Jalbinayak temple of Chobar Jalbinayak near the Manjushree Park. After the death of King Prithivi Narayan Shah, his dead body was burnt on the banks of Triveni River and the ash was brought to Kathmandu in demand of the religious people and the order of the Kings of Bhaktapur and Patan. Kirtipur was still supposed to be an administrative part of Patan Durbar and it was under the control of the King of Patan and that is put in the Jalpadevi temple in Chobar” (Interview with Shakya).

In relation to the importance of those religious and cultural places like Uma-Maheshwor, Jalpadevi, Jalvinayak, Bishnudevi, Krishna *Mandir* and socio cultural practices of the Kirtipur and Patan Newars in the book *The Baghbhairav Dance of Kirtipur*, Prayagman Pradhan writes, “They took the mountains, rivers, ponds, spring-well, Himalayas, thundering, storming and all the natural and environmental things as gods and goddesses’ power and so they worship there with different kinds of *puja-path*” (*Kirtipurko*, 6). Even in the modern time those natural

resources are taken as divine power. Among all the gods and goddesses Kirtipur Newars have a great trust on Jalpadevi, Jalvinayak, Umamaheshwor and Baghbhairav's power in Kirtipur and Krishna Mandir in Patan and so in every ritual, *jatra*, *puja-path* and hymns programs they sing the hymns and religious songs of cultural groups in Nepal Bhasa honoring Baghbhairav as Prayagman Pradhan writes:

He jaya-jaya Baghbhairav chhike sewa
 He atinam vayanak khualam wam khase dila
 Re prabhu bangkhase dila re
 He vinvin loka vinvin loka
 Thiti ati kahala jaka nama gudasem//1//
 He Padama Kastapuri desha ati swava laka
 Re Prabhu ati swava Laka re
 He deshaya Prajapati, deshaya Prajapati
 Palayaka Shree Baghbhairav nama gudesam//2//
 He jaya jaya Baghbhairav chhike sewa. (*Kirtipurko*, 9-10)

Among the Newar community people, Baghbhairav is known as a savior of all the living beings and the natural resources and so the honor of Baghbhairav is to save them in the religious-cultural senses. Jalpadevi, Jalvinayak, Umamaheshwor and Baghbhairav's power in Kirtipur and Krishna Mandir and Jalvinayak in Patan are believed to be savior of us but the statues of *Kali* and *Kaldevata* are set on the nearby *Kots* whereas human atrocity is continued in the name of *Baliprathe* to please *Kali*.

Krishna Mandir, Goddess temple and Jalvinayak in Patan are well known religious places nearby the Patan Durbar whereas the people continue religious activities in honor and great trust on gods and goddess. Special hymns and other activities continue on every Tuesday with belief to live the healthy and happy life for a long but they kill the innocent animals and birds in every Chaitra Dashain, Vijaya Dashami and other special days, especially on the night of Astami and the morning of Nawami. The days are known as the night of *Kalratri* and Ramnawami. Some of the glimpses of *puja* there in Jalvinayak-Goddesses temple are captured below.





Source: Snapshots taken by the researcher there inside and outside of the Jalvinayak-Goddess temple in Patan.

The above mentioned activities of the people there in the temple premises and side by the *Kots* and *Kali* expose not only the religious activities but also the human atrocities on earth and animal. People murder the animal, hunt the birds, concretize the land, destroy the forest-cut down the trees and expose their atrocity on earth and animal. Environment and ecological things are in critical condition because of human atrocity.

Theoretical and Methodological Application to the Study:

This study excavates on the environmental, social and socio-cultural problems lead by religious fanatics and socio-cultural hegemonies created by them. Literary application on social practices is working as a kind of transforming tool that makes a change in the society as well as in an individual's life raising the major question on the ritual practices of the society. Every step for the social and socio-cultural change takes time and it happens in Kirtipur and Patan, too. Defining the Cultural Studies, Stuart Hall in *The West and the Rest: Discourse and Power* writes, "Cultural Studies is an approach to studying culture that lies at the intersection between the Social Sciences, most notably sociology and the humanities. As a non-disciplinary study, Cultural Study draws ideas from diverse fields and academic traditions"(63). Stuart Hall's principle in Cultural Studies is important for decoding cultural oppression whereas American pop culture represents experience of power.

Cultural Studies at the University of Birmingham, England came strongly in 1963 with the views to study all the social and socio-cultural activities. British academician Herbert Richard Hoggart born 24 September 1918 started studying the society and social-activities from cultural perspective. His views are different from Marx's ideology and class relations and Raymond William's who followed the theoretical path of Roland Barthes, George Lukas and Michael Foucault. Merriam- Webster, America's most-trusted online dictionary 2002 writes,

“Semiotics is the study of signs and cultural studies that approaches all cultures” (54). Hemingway focuses on the function of language and meaning produced differently in linearity and syntactic relations. Therefore, Cultural Study studies about multiple aspects of the society and socio-cultural activities.

On the basis of above studies key concepts of Cultural Studies are representation, materialism, non-reductionism, articulation, power exercise, popular culture, text and reader’s subjectivity and identity with an interpretation of the field drawing on theories and practices from a range of Humanities and Social Sciences disciplines that seeks to investigate the ways in which cultures produce and are produced. *American Cultural Studies: Introduction to Routledge* published in February 4, 2016 writes, “Cultural Studies is exploring the central themes in Modern American Cultural Studies and it is discussing how these themes can be interpreted in American culture” (78). In relation to the arts, literature, culture and society based activities and history women, ethnic people, *janjati* etc. are the unburied proofs to study and analyze the Arts, Literature and the cultural connectivity.

Talking about environmental aspects of Kirtipur and Patan heritages all the biotic and abiotic components combinations affect environment and ecology with the production of much garbage in around the cultural heritages/places related with our stupidity that affects to the human health. It is the time to work with wisdom to reflect the light to remove the darkness that overcomes and attacks in the human health seems to be solved only through the ecological atmosphere. To save us from the danger of environmental and ecological degradation we should go on the movements of environmentalism for healthy and happy living. Environmentalism is also a philosophical ideology and social movement for the protection and improvement of environmental health. In this regard environmentalist Greta Thunberg advocates, “If people knew that the scientists say that we have a five percent chance of meeting the Paris target, and if people knew what a nightmare scenario we will face if we don’t keep global warming below 2o C they wouldn’t need to ask me why I’m on school strike outside parliament” (No One. . .9-10). She hopes that people can change their actions in time to give up the ideas increasing global warming and reduce unnecessary carbon production.

Environmentalism’s concern is on the preservation of biosphere and to flourish the knowledge to save the nature and the natural things. Greta suggests for shifting the anthropocentric views to the biocentrism. Environmentalist Elizabeth Kolbert views that “the earth is first and it is important to save because the same earth is our savior” (*Under a White Sky*. . . 223). If we save the ecology and environment in a proper way we can guaranty for our long life. Earth and earthly things work in the form of ecological sphere to save us from all kinds of possible dangers. Pure water, fresh air and the beautiful forest are the means for ecological balance. Environmentalists Peter Fiekowsky suggest us to “shift from anthropocentrism to the biocentrism rethinking about disastrous impact of industrialization, so-called modernization and bad environmental results that we are forced to face because of our wrong activities” (*Climate Restoration*. . .103). Environmentalism is thus good to balance a relationship among biosphere, natural resources, human, ecology and bio-diversity for our healthy, happy and an active living.

In addition to the above remarks Andrea Wilson argues that the future of the coming generation in this ecology and environment is uncertain whether they can enjoy their healthy and happy life or not. Environment itself is in crisis to sustain. Wilson doubts about the future of the new generation and writes, “global warming and climate change may affect on the future of teens” (*Climate Change* . . . 22). Even in the time of such critical situation to sustain to the living beings in this ecology and environment people are living happily with preservation and restoration of various natural resources like air, water, soil as well as forest is essential concerning with the land ethics. People are attacking to the natural resources for their own personal benefits and sometimes we have to face the dangers that overcome in our lives. About environmentalism and renew the face of earth as U.S. Bishop quotes G.M. Hopkins in *Renewing the Earth*, “We can proceed with hope because, as at the dawn of creation, so today the Holy Spirit breathes new life into all earth’s creatures. Today we pray with new conviction and concern for all God’s creation: Send forth thy Spirit, Lord, and renew the face of the earth” (*Environmental* . . . 482). Sustainable management of natural resources helps for eco-system and ecological balance as G.M. Hopkins in *God’s Grandeur* writes, “The world is charged with the grandeur of God. It will flame out, like shining from shook foil” (*The Heritage of Words* 69). According to the theism, earth and earthly things are believed to be gift of God and the God is always aware and busy to take care and save them. The God is responsible to protect its own creation in the shining form and so the environmentalists launch the supportive programs to save the natural, ecological and environmental beauties of arts and artistic creations. To save the environment is to save the human health with the cosmic presence.

Early in the beginning of human civilization, people began to walk in the forest through Himalayas, Hills, and Mountains and used to eat fresh fruits, foods and vegetables and they exercised or used the medicinal herbs for the health treatment as Bill McKibben in “The End of Nature” writes, “Almost every day, I hike up the hill out of my back door. Within a hundred yards the woods swallowed me up, and there is nothing to remind me of human society-no trash, no stumps, no fence . . .” (*Environmental* 261). People enjoyed the friendship with nature without any tension of the human society. Natural-environmental things taking human activities as the superior of all, innumerable human activities are against environmental protection, land ethics, natural principle and so we are compelled to face the present disastrous situation.

In the present, we have some challenges to face the environmental degradation and we can get succeed only through dust and smoke control, common preservation of the natural resources, conducting the natural resources preservation activities, environmental awareness campaigns and controlling the manufacturing industries that help to save the natural resources like natural beauties of Mountains, Himalayas and Islands. Planting the new forests, protection of animal species and natural things like wind and rivers with land ethics saves us with the environment otherwise we must be ready and responsible to face the challenges as writes Stephen Crane in *The Open Boat*:

The wind had a voice as it came over the waves, and it was sadder than the end. There was a long, loud swishing astern of the boat, and a gleaming trail of phosphorescence,

like blue flame, was furrowed on the black waters. It might have been made by a monstrous knife. Then there came a stillness, while the correspondent breathed with open mouth and looked at the sea. (*Environmental* 21)

Excessive increase of human population and exploitation of natural resources in rapid speed is the causes and consequences of natural disaster that misbalanced in eco-system and brought the ecological disaster. Global warming, deforestation, industrialization, human empowerment in chemical industrializations and love of weapons with scientific investigations done by human have the stupidity to control over the natural-environmental, earthly things and practice to win the world through modern technologies and weapons is a serious mistake that brought the disease with wind and transformed with breath. Negative impact on environment challenged the modern technology and no allopathic medicine controlled the virus but the natural medication, self-quarantine, drinking hot water, doing religious activities, exercising in homely fresh environment and eating healthy food to increase the immunity power in the body helped to save some human life through environmentalism.

Environmental degradation has brought the disastrous result in our ecology and environment. Sustainable management of natural resources and control in animal sacrifice, massive killing of the animals, hunting of birds helps to balance in the biosphere. Smoke and pollution of industrial discharges increased after industrial revolutions. Late eighteenth century to 21st century people's activities increased the thick black smoke in the environment and that created the problem in human health. Popular movements for ecological preservation are essential to influence the people who work for greenery activities. In 1971 US secretary general took forward the deep ecological activities to control the negative effect of the global warming in the environment. Climate improvement action of the environment support community and the team works for the preservation of natural resources by the volunteer organization, federation and global society, helped to preserve the endangered species to balance the eco-sphere.

This paper objectifies to make an Environmental and Cultural studies against human atrocity and Anthropocene to know on how to know about Newar culture, rituals and traditions to find out the factors of human atrocity that played a responsible role in socio-cultural change among Newar community people. Knowing the changing attitudes in the society with Arts and Literature impact this researcher collects the reliable information from Newar community people in Kirtipur and Patan and so this study shapes the research in socio-cultural activities' observation, individual interviews, exploratory and investigative techniques. Researcher prepared questions to ask to the people of Newar community in Kirtipur and Patan to find out the socio-cultural impacts and social attitude towards Newar community and their relationships on nature, environment and environmental things. Qualitative and quantitative both the techniques are applied in mix-methods approach during the fieldwork, and depending on the need and purpose of the chapters data are taken from Newar community people and concerned authorities. References and records are collected organized, classified and analyzed in the research for the output authentication.

Result of the Study

Arts and Literature have different impacts in the society and one among them is on socio-cultural aspect in Patan and Kirtipur. Newari *Jatras*, *puja/path* and other ritual activities in their homes and outsides in religious places follow traditional methods in various communities but there are some changes in educated communities. Researcher went through the causes and consequences of environmental and cultural impacts that helped in crafting rituals and socio-cultural activities to find out the changes that brought. Study of Newari activities from birthday to name keeping, bel-marriage, gufa system, Jatra and funeral ceremonies process of Patan and Kirtipur Newars are really rich in continuing *karmakarya* for the boys and keeping on gufa for the girls that is the subject to research.

Environmental and cultural aspects are key element to study about a society, social norms and values and socio-cultural activities of the people, places and things. Socio-cultural/Cultural and Environmental studies are the part of Humanities and Social Sciences. Among different theoretical aspects, specifically this research is concerned with environmental, social and socio-cultural perspective. It studies of socio-cultural problems with its exclusion in multidimensionality and carries out the possible answers. Issues of social exclusion and inclusion are that they have social structures like: race, geographic location, class structure, globalization, social roles and relations, personal habits, appearance, education, religion, economics, and politics. Theoretical/ conceptual framework helped to look the society from Environmental, Cultural and Socio-Cultural eyes.

Conclusion

Conclusion of the study is that literature brings awareness, self-satisfaction and teaches to live happily even in grave problem and helps to change the human ideologies teaching certain norms and values to preserve them and the ecological environment. In struggle for existence of their cultural identity, society forces the authority to accept the rules in the steeps to change. The social system, cultural values, and peoples' right preserved and protected by the state, and state policy for the development of certain community determines the national status. Talking about Patan and Kirtipur's religious and socio-cultural history there are lots of things to research and so this paper is based on concretization of the earth, killing of the animals in the name of religion and hunting of birds. Arts and Literature knowledge helps to study the society and socio-cultural changes.

Environmental and cultural aspects are key elements to study about a society, social norms and values and socio-cultural practices and activities of the people, places and things. Environmental and Socio-cultural/Cultural studies are the part of Humanities and Social Sciences and this study is based on that. Among different theoretical aspects, this paper concerns with social and socio-cultural perspectives. It studies of Anthropocene and human atrocity practiced on earth and animal with multidimensionality and carries out the possible answers. Issues of human activities in inclusion of the ecology and environment are based on environmental and cultural practices.

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Caste Identity of Dalits: Blessing or Curse

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Abstract

This article investigates into literature on identity and caste politics pertaining to Nepalese Dalits who have been marginalized, sidelined and underprivileged in public space over the centuries. The paper interprets the secondary data with the inputs of the researcher attained based on the personal observation. The article describes the situation of Dalits and their interrelationship with the non-Dalits. Besides, it explains the reasons for social, cultural and political exclusion and discriminations facing by the Dalit community in South Asia in general, in Nepal in particular. The analysis of the secondary data has been done to justify the argument that Dalits have been made impure and untouchable by the dominant community because of superiority complex prevailing across the Indian subcontinent countries especially Nepal and India wherein caste of a person matters. Caste identity is a blessing for the upper caste people but a curse for the lower caste groups especially for Dalits who are put on the bottom of the caste hierarchy in Hindu social system. Caste system in Hinduism has become a curse for Dalits as they suffer a lot more problems in both private and public space.

Key Words: Identity, Curse, State, Caste, Community, Deprivation, Hindu Social System

Introduction

This paper has explored the problems faced by the underprivileged community especially Dalits who have been compelled to feel inferior to the rest of the communities in Indian subcontinent countries. Their access to resources and power positions is very nominal and they do not lead respectful lives because of the social and cultural impositions and boundaries. They have been living worse life than the domestic animals. Because of rigid caste hierarchy, they are on the bottom and accordingly bear irreparable pain and suffering. This community has been marginalized in Hindu social system over the centuries. The reason for their marginalization is the caste hierarchy imposed the upper caste people via Brahmins and Chhetris—leaders and rulers of social and cultural practices.

The Dalits are considered as untouchables in the Hindu social system. There is a hierarchy among the Hindus across the Indian subcontinent countries primarily Nepal and India. The Dalits are treated as inferior to the non-Dalits especially Brahmins, Chhetris and Vaisyas. Even within the Dalit community, there is a caste hierarchy based on the occupational associations of a particular group of people. Within Dalits, one group claims to be superior to other in terms of both occupation and life-style rituals and other aspects of their lives. Thus, there are both heterogeneity and hierarchy which can be better explained in the three broad groups based on the geographical location. Dalits disperse across all three regions: Plain, Hill and Kathmandu Valley. The caste hierarchy is extremely rigid in Tarai region or the plain of Nepal. However, the caste hierarchy is observed across other regions of the country. In the Kathmandu

Valley, there are Newar Dalits who are also treated as inferior to the non-Dalit Newars in the Newar community. *National Dalit Strategy Report* (2002) mentions that three major Dalit groups reside in the Eastern and Central Regions including Kami (Blacksmith), Sarki (Cobblers), and Damai (Tailors). Despite the presence of other Dalit groups such as Gaine (singers and musicians), Badi (dancers), Kami, Damai and Sarki are the major categories of Dalits who incorporate many sub-groups. Even within the Dalit community, there are subgroups among Dalits. The conflict within the community is one of the causes of backwardness and underdevelopment of the Dalits as well.

Discussion

The paper investigates into the issues such as caste hierarchy, Hindu social system, untouchability, Brahminism, Hindu code, civic code of Nepal which affect the social, cultural and political positions of Dalits in Nepal, one of the dominant Hindu countries in South Asia. Nepal has come through numerous social and political movements over the centuries. However, the cultural reformation has not taken place so far in a substantial manner. Because of huge migration and emigration, Nepalese youths have started looking at the caste differences rationally. There are so many loopholes in the country's endeavor for transformation. The similar case of Dalits can be seen in India—the genesis of caste-based culture.

Caste hierarchy in Hindu societies like those of India and Nepal goes back as far as 1500 BC. In Nepal, the state further reinforced the caste system through legal instruments and maintained structural barriers that prevented and still prevent Dalits from obtaining equal voice in the policy making process. In 1854 caste hierarchy and untouchability was codified and endorsed in the old civil code of Nepal, the *Muluki Ain*—Country Code of Nepal, 1854 (Khanal et al, 2012, p. 13—14). The provisions for the caste groups especially for Dalits do not foster the seed of democratic norms and values as the accords are discriminatory. Because of discriminatory practices, Dalits have been experiencing terrible consequences of the civil code of Nepal. In accordance with the *Manusmriti*, the Hindu code, distinction was made between four different caste groups or Varnas each with assigned professions—Brahman as priests and scholars; Kshetri as warriors and statesmen; Vaishyas as merchants; and Sudra as laborers, peasants and artisans (*Manusmriti: The Laws of Manu* 1500 BC, ND). These categories of people lead their lives according to the caste demarcation.

Nevertheless, the educated of the lower caste groups have started shifting their professions and jobs because of the societal and cultural pressure. They do not want to keep engaged with the traditional occupations because caste identity has become a curse for them. At the realization of caste stigma, they feel inferior to the people of the upper caste groups. The sense of inferiority complex leads the lower caste groups i.e. Dalits to shifting to diverse occupations and professions that often receive respect in society. The people are the representatives of their respective caste groups across the society. The diverse caste groups and sub-groups have their typical representations in social, cultural and political domains. The representatives carry on the message of their respective groups. However, in the context of

Nepal, the people of the upper caste groups mostly play the roles of messengers or voices for the voiceless. “In Nepal, men rather than women, upper castes rather than Dalits, have had a monopoly playing the role of messengers on behalf of others is role has been seriously neglected” (Khanal et al, 2012, p.19). The representation of Dalits by non-Dalits is not reliable as it is questionable.

The genesis of Dalits in Nepal is questionable because of multiple predictions and contingencies based on the studies accomplished so far. Although there is no precise record of the origin of Dalits in Nepal, the history traces back the genesis of caste system to the practice of caste hierarchy in India. The influence of Indian cultural practices in Nepal becomes the basis of drawing the historical journey of caste groups. Mentioning the classic Hindu-tradition-based literature including the Vedas, Mahabharata, Puranas and Manusmriti is significant. The texts such as *the Rigveda*, *the Mahabharata*, and *the Manusmriti* contain the system of caste system that accords the untouchable groups based on the occupations such as Chamar (cobbler), Chandal (cremators of the dead bodies), and Rajaka (washer-men) (*National Dalit Strategy Report*, 2002). Despite these items of information about the origin of Dalits, the practice of caste system in Nepal has been for several centuries and common Nepalese from the Dalit community feel inferior to the rest. They have internalized that they are lower than the people of the upper caste groups. Besides, the people of the upper caste groups consider that they have been born superior to the Dalits. Such psyche has created a rift between the Dalits and non-Dalits in Nepal.

The fundamentalist version of Hinduism does not allow the people of lower caste groups to express freedom in choosing lives as per their need and comfort. They are forced to observe some rituals which worsen their conditions but enrich the lives of Brahmins and Chhetris. For instance, offering money and other possessions to the priests when worshipping the gods and goddesses. There are some birth, marriage and death rituals which impoverish the lives of the lower strata of caste groups. Except Brahmins, the caste groups have to perform those rituals that can help the devotees to reach the heaven after physical demises. This belief as inculcated in the minds of the believers discourages the Dalits from prospering in lives as well. Although the caste practices started in India, they reached Nepal at different phases of Nepalese history. *National Dalit Strategy Report* mentions:

The sentiments expressed in Hindu expressed in Hindu fundamentalism in the context of Nepali society start relatively recent in the history of Nepal, i.e., the genesis of caste system can be traced more accurately from the reign of King Jayasthiti Malla in the context of Kathmandu Valley and with the introduction of the Old Legal Code of 1854 in the context of Nepal as a whole. (2002, p. 5).

The history of caste system in Nepal reveals that the laws were constituted to institutionalize the caste-based discriminations by the rulers from the beginning of Sanskritization. The Old Legal Code of 1854 embodies prejudices and discriminations against Dalits but much favorable to the people of upper caste groups. For Dalits, the code was not a blessing but curse imposed upon them. The rulers were from the upper caste groups. Therefore, they made discriminatory laws mandatory for both Dalits and non-Dalits. The helpless and powerless section especially Dalits

internalized the caste practices in their lives. They received Dalitness as a political identity provided by the state.

Although there have been both social and political movements for the liberation of Dalits, the condition of rural Dalits in Nepal is still pathetic and desperate. Mary Cameron (2007) in his article, *Considering Dalits and Political Identity in Imaging a New Nepal*, challenges the Dalit activists' struggle as he does not see any change in lives of rural Dalits like Durga. He states, "I wish to show how these claims only partially mirror the complexities of rural Dalits' agency of resistance within a socioeconomic context that must be considered in finding paths to social justice in the new Nepal" (p. 14). Cameron's argument, that the socio-economic status of Dalits in remote areas is poor, is true even in New Nepal. Despite political transformation, economic and social conditions of rural Dalits are terribly unbearable. Substantial changes cannot be seen in their lives.

Some revolutionary people from the Dalit community oppose using the term, Dalit as they find it shameful. Cameron asserts that opponents of using the term Dalit believe that the term is a shameful one that perpetuates and reinforces the boundaries of exclusion, rather than ultimately eradicating them. For them, the term Dalit is a modern political version of a centuries-old practice in which boundaries have become ever more rigid (2007, p. 17). The boundaries based on caste differences have become complex. Cameron further states that Nepalese Dalits have enhanced their interactions with the non-Dalits particularly with Brahmins and Chhetris. Consequently, the demarcations decrease as such lines are "the contingent outcome of morally-informed human interaction that is strategic, informative, intimate, deceptive, degrading, empowering, and enduring—in other words, complexly communicative" (2007, p. 15). Despite numerous problems facing by Dalits in Nepal, there have been changes in the socio-cultural scenarios especially in the countryside, wherein the Dalits exchange goods with the non-Dalits. Cameron's observation is compatible to mine. For him, inter caste exchanges in rural Nepal are usually initiated by Dalits who request goods from Brahmin-Chhetri providers. Their requests promote the patterned interaction between people whose families and lineages of both Dalits and non-Dalits have been connected for several centuries (Cameron, 2007, p. 15).

Brahmin-Chhetri lineages over the centuries have collective wealth in land through historical processes that have excluded Dalits, a process intensified in the modern period with the human and natural erosion of agrarian land (Cameron, 1998). In the modern time, Dalits exchange their artisan products and services with owner cultivators who regularly provide harvest shares and are expected to meet numerous other consuming goods and needs of their Dalit dependents. This beginning of interaction between Dalits and non-Dalits shows commendable changes in the societal life of Nepalese people regardless of caste differences. However, the movements for changes in caste dynamics still need to be continued for social, economic, and political rights of Dalits at the par equal pace of the non-Dalits. Critiquing the adverse condition of Dalits, Krishna Bhattachan et al asserted:

Being denied access to temples, private homes, festivities, restaurants, public water sources as well as denial in marriage with members of nonDalit castes, Dalits are

segregated from the rest of society. Dalits have been discriminated while collecting services from government officials, in health care, loans in the financial market and due process in mitigation, inhibiting their rights as citizens (Bhattachan et al., 2003).

The identity of Dalit is formed based on historical deprivation and exclusion from the mainstream activities and affairs in Nepal. The history of deprivation and discrimination with Dalits is evident as asserted by Khanal et al (2012) who mark, "With a common history of deprivation and a collective memory of discrimination, Dalits share deep-rooted experiences of their exclusion. Such experiences, however, do not automatically result in a mutual relationship between Dalit politicians and their community" (p. 20). In the country, civil and political rights were constructed based on caste groups in the Old Code of Nepal.

The code was discriminatory in the sense it divided people into two groups 'pure' and 'impure' and accordingly, both of the groups were treated mutually. The codification of caste differences and the prerequisites for each group was implemented and the impact of that retains now as well. Every member of each caste group taken separately was equal while the distinction between so-called 'impure' and 'pure' castes was categorized and untouchability codified. "Giving every person rights and responsibilities according to their status was considered as natural and fair, not unlike distinguishing between adults and children in voting rights now" (Khanal et al, 2012, p.22).

Despite counterarguments in the favor of caste categories in Hindu social system, the Dalits bear the scars of the systematic hierarchy imposed to the devotees of Hinduism. The implication of including and excluding caste groups from the mainstream can be seen in poor status of Dalits even today. "Failing to include different groups, including Dalits, may have harmful consequences. It distances those groups from mainstream politics. Nepalese politics has opened and become fluid ever since the second people's movement brought a discourse of inclusion. Previously disregarded minorities are now expecting and demanding measures for their inclusion" (Khanal et al, 2012, p. 29).

Although Dalits in Nepal have attained some political rights through their representation in different bodies and agencies of the state, their social and cultural representation is still questionable. They are deprived and discriminated against in many cultural and social functions and affairs. They have internalized the concept of leading inferior lives to the non-Dalits as well. Moreover, there are sub-groups in Dalits that strictly observe caste differences as seen in choosing the marriage partner for their children. Children of Bishwakarma normally do not marry Pariyar and other sub-caste groups in Dalit community. The lack of integrity and solidarity for each sub-group in Dalit community has lessened the possibility of attaining full rights in the country.

According to Khanal et al (2012), "Political representation of Dalits has to stress emancipation as its overall objective, the pursuit of human dignity and social justice, to mainstream Dalits in the political process. When Dalits are no longer disadvantaged by virtue of being Dalit, special rights are no longer justified and will even show undesirable" (p. 31). In the context, Dalits are deprived of the social and cultural rights to the full-fledged version; they have

attained political rights which have been capacitating them to release themselves from the pool of trials and tribulations after the People's Movement Second. Because of political development, caste hierarchy and untouchability are taken as age old practices manifested in the fabric of Nepalese society, reflected in the structures of the state. It defines relationships of power and powerlessness (Bhattacharya, 1896; Sharma, 1996; Parish, 2002).

The situation of Dalits in the plain of Nepal is more pathetic than those in the hilly region of Nepal. The former undergo numerous levels of marginalization and deprivation. They struggle against many challenges. They have to face caste-based discriminations at different levels in Terai. They are economically far impoverished than the Dalits of the hill region. In the same way, their literacy rate is also low. Caste based discrimination is not limited between Dalits and non-Dalit, it also takes place inside the Dalit community. Both the hill and Terai Dalits have a hierarchy of castes that reveal the penetration of the caste system in Nepal. Untouchability practices and denial of inter-caste marriage is practiced even among Dalits. They strictly observe the norms and values of Hinduism (Bhattachan et al, 2003).

In the case of India, constitutional provisions have endorsed reservations for Dalits in political institutions and quotas for education and jobs. Such endorsement has improved the situation of Indian Dalits. It is seen as having produced a 'social revolution' (Austin, 1999) by mainstreaming Dalits into different streams of national life, including political. However, culturally, Indian Dalits undergo similar trials and tribulations as those of Nepalese Dalits. It is only possible when those that are picked up by reservations and quotas make a substantive contribution (p. 50). The reservations and quotas of India given to Dalits have been assimilated in Nepal after the country has been declared republican. The federal system has positively affected the life of Dalits and other underprivileged communities.

However, Dalits do not possess respectful positions in all the organs of the government in Nepal. In Nepal the national legislature has been particularly weak, whereas the executive has been strong. Strong executives in parliamentary systems as in Nepal are not unusual as top elected leaders of major parties can join the cabinet. Nevertheless, the case of Nepal has been extreme. Between 1990 and 2002, out of 296 laws passed, only three were led outside the executive branch (Lawoti, 2010: 29). Most of the decision making begins and ends with central executive and planning agencies even though this formally requires approval by the national legislature. Here, the presence of Dalit is either nil or negligible (p.55). The nominal presence of Dalit leaders in the decision making bodies questions the inclusive system as adopted by Nepal.

The political leaders in general and the elected representatives in particular are not free from the various kinds of vices. They have become more self-centred instead of people centred, and when they articulate the issues related to the people's welfare, protection and development, their articulation is often guided by politics or political calculations of the leaders and not that of the spokespersons or statement of the people (Ram, 2008: 21-22). The politicization of caste has been a difficult issue particularly for Dalits as they have been deceived in this process. In the course of political transformation, Dalits have gone through numerous confusing situations in which they feel to be empowered although changes have taken

place into their lives in fabricated ways. Their integration in society and in political domain is not as satisfactory as it has been promised by the state with the Dalit leaders. Both social and political dynamics are changing at intense pace. Therefore, the identity of Dalits is not a blessing rather it is a curse.

Conclusion

This paper has explored fluidity in the identity of Dalits in Nepal. Even the political and social movements have not drastically improved the conditions of Nepalese Dalits substantially and satisfactorily. However, the endeavors by the political parties after the restoration of democracy in 1990, both Dalits and non-Dalits have started moving ahead for social integration in Hindu social system that underscores the non-Dalits but degrades Dalits. The economic, political and social transformations have been tangible among a few Dalits which have become possible because of reservations and quotas. However, Dalit youths have not been able to collaborate by utilizing existing resources for greater cause. The conflict and discriminations within Dalit community are more harmful than the prejudices non-Dalits have towards Dalits. All the sub-groups in Dalit community must realize the fact that unity and solidarity for the liberation of Dalits in all affairs of life should be made possible at any cost.

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Analysis on Habermas' Theory of Communicative Action: Implications in Education

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Abstract

This paper tries to dig out the analysis and interpretation about Communicative Action Theory by Habermas from the perspective of positivist paradigm having values of ontology (what the nature of reality is), epistemology (what and how we can gain knowledge about), methodology (process of collecting information) and axiology (theory of value system) components of a research. Theory of Communicative Action has been interpreted through the three lens of theorists such as objective world (real), subjective world (nominal) and social constructive world (objective and subjective world). In this paper, educational implication of communicative action theory relies on different stakeholders of education in the context of Nepal. Democratic and constructive learning are more focused having interaction, conversation, discussion in the setting of present classroom. This explains class inequalities in educational attainment. It focuses on individual capital in teaching and learning. It connects economic, cultural and social identity of individual in educational system. In the conclusion part, this theory helps to explore all the hidden assumptions which are implied in the philosophical, ethical, cultural, social, economic issues related to education.

Key Words: Communicative, System, Ontology, Epistemology, Axiology, Methodology

Introduction

Habermas' Theory of Communicative Action (TCA) Basic to Habermas's TCA is the three-world concept which is essential for understanding his typology of social actions. Habermas (1984) explains "...with the choice of specific concept of action we generally make specific 'ontological' assumptions" (p.85). Habermas defines a three-world concept 'formally' rather than 'materially'. This goes beyond differentiating object domains of nature and culture and derives from "the basic attitudes toward the objective world of what is the case and a basic attitude toward the social world of what can legitimately be expected, what is commanded or ought to be" (Habermas, 1984, p.49). The objective world is defined as "the totality of what is the case" about which true propositions are possible. A social actor may entertain perceptions and beliefs about entities and states of affairs which agree or disagree with what is the case in the world. Thus, the actor's perceptions and beliefs may be true or false. An actor may attempt to change an existing state of affairs and can succeed or fail in doing so.

These two rational relations between actor and world are judged according to truth and efficacy criteria. The social world consists of a "normative context that lays down which interactions belong to legitimate interpersonal relations" (Habermas, 1984, p.88). The social world embodies moral practical knowledge in the form of norms, rules, and values. Rational relation of an actor and the social world is open to objective evaluation according to two

'directions of fit'. First, actions can accord or deviate from existing norms and may be judged according to their normative rightness. Second, norms are justified or recognized as legitimate if they embody the values and interests of the social actors. Hence, existing norms are judged in terms of their legitimacy and justification. Complementary to the objective and social worlds, which are external to an actor, Habermas defines internal subjective world, which is defined "as the totality of subjective experiences to which the actor has privileged access." (Habermas, p.100). By uttering experiential sentences, desires and feelings, an actor makes his subjective world known to the listeners who may trust or distrust the actor's sincerity and truthfulness. Concerning the three worlds the actor raises three validity claims are: a statement is true, i.e., it expresses what the case in the world is, a directive is successful in bringing about a desired state of affairs and a statement is right with respect to existing norms and the existing norms are legitimate with respect in the society.

Philosophical Root(s) vis-à-vis the Research Components of the Social Theory

Habermas was born in Dusseldorf, Rhine Province, Germany in 1929, Associated with the Frankfurt School, Habermas's work focuses on the foundations of social theory and epistemology, the analysis of advanced capitalism and democracy, the rule of law in a critical social evolutionary context, Habermas is famous as the second generation of critical theorist. He has been influenced by American pragmatism, action theory and even post-structuralism on the Pragmatics of Social Interaction (1976). In 1981 he published *The Theory of Communicative Action* after the publication of his magnum opus. He was elected a Foreign Honorary Member of the American Academy of Arts and Sciences in 1984.

Discourse principle is radically democratic. Points at postmodernism's limitation of rationality. Universally seen as a major opponent of Derrida's thinking, but ended as his friend exemplifying the democratic discourse on the issue of world politics. Absolute democratization of education is the major educational implication of his work. This social theory advances the goals of human emancipation, while maintaining an inclusive universal moral framework. He expanded the theory of communicative action by using it as the basis of his theory of morality, democracy and law, morality is the discourse ethics refers to a type of argument that attempts to establish normative or ethical truths by examining the presuppositions of discourse. All people should be treated as equal and have same political, economic, social, and civil rights etc. The Theory of Communicative Action has three interrelated concerns: to develop a concept of rationality that is no longer tied to, and limited by, the subjectivistic and individualistic premises of modern philosophy and social theory; to construct a two-level concept of society that integrates the life-world and systems paradigms; and, finally, to sketch out, against this background, a critical theory of modernity which analyzes and accounts for its pathologies in a way that suggests a redirection rather than an abandonment of the project of enlightenment (McCarthy, 1981).

According to Habermas, communicative action serves to transmit and renew cultural knowledge, in a process of achieving mutual understandings. It then coordinates action towards

social integration and solidarity. Communicative action is the process through which people make their identities. Language, culture and media along with context are inherent in communication. Society is integrated socially both through the actions of its members and systemically by the requirements of the economic/ hierarchical/ oppressive system in a way that tends to interpenetrate and overwhelm autonomous action orientations. This gives rise to a dual concept of modern society; the internal subjective viewpoint of the “life-world and the external viewpoint of the “system”. Life-worlds become colonized by steering media when four things happen: Traditional forms of life are dismantled, social roles are sufficiently differentiated, there are adequate rewards of leisure and money for the alienated labor, hopes and dreams become individuated by state canalization of welfare and culture.

Life world is a body of ‘private persons’ who assemble to discuss matters of public concerns or common interest. It allows us to maintain the distinctions between the state apparatuses, economic markets, and democratic associations that are essential to democratic theory. It brings about two novel conceptions: Rational discursive interaction, dialogue, and argumentation, accountability. The world of communicative action or Life world is organized through the inter-subjective transmission of cultural and historical traditions. It refers to the unproblematic, unthematized knowledge that supplements, accompanies and provides the context for communicative action: the traditions, the natural languages, the presuppositions and assumptions that govern everyday language. It comprises three structural components—Culture: Objective, Society: Inter-Subjective, Person: Subjective.

The purpose of communication is reaching “understanding” without which there would be no point in even trying to communicate. Language is connected to validity; social order is network of people raising and responding to validity claims of speech-acts. The notion of Public Sphere replaces appeals to authority, tradition, force etc with an appeal to reason - resolve through argument and discussion. A system represents all aspects of inter-personal processes that cannot be grasped as a product of communicative action due to the tied system in the society. So, Habermas argues that the current relationship between the life world and system is unbalanced and it leads to social pathologies.

Ontology of Communicative Action Theory

It especially raises the question of what is the reality of this theory. What the nature of reality is. The answer usually takes the place in one of these three realms. It relies on whether the theorist sees the phenomena through the lens of a realist, nominalist and social constructionist. The world is observed objectively through the lens of a realist and there is a world beyond our own experience and cognitions having faith. Nominalist observes the world subjectively, claiming that everything beyond one’s cognitions is simply names and labels. Social constructionist observes a fence between objective and subjective reality by claiming that reality is what we create together.

Epistemology

It explores how the theorist studies the selected particular phenomena by using different resources for collecting information. In the study of epistemology, objective knowledge becomes the result of a systematic overview to make causal relationships of phenomena from a positivist perspective. Knowledge can be collected through the use of scientific method. Scholars, theorists and other stakeholders can collect empirical evidences in an objective manner and try to reflect the truth in the findings. Theories are created to predict a phenomenon. Subjective theory always holds understanding on the basis of situated knowledge, which is found by using hermeneutic or method of interpretation such as interview or ethnography. Subjective theories are developed to explain phenomena in the social world.

Methodology

In this methodology part, researchers collect raw data about communicative action with help of using different research tools such as conversation, interaction, discussion, interpretation, analysis on a particular phenomenon. The researcher uses primary and secondary sources with qualitative and quantitative approach.

Axiology

It is related to how values inform research and theory development. Communication theory is mainly guided by three axiological approaches. The first approach recognizes that values influence theorists' interests and experiences. This approach is important to prevent researchers' values, findings and interpretations. The second approach rejects the idea that values can be avoided from any stage of theory development. Theorists never reject their values from inquiry. They understand how those values contextualize as per their findings having impact. The third approach is used by critical theorists who believe that the role of communication theory is to identify oppression and produce social change. Theorists accept their values and work to reproduce those values in their research and theory generating.

Implications of Communicative Action in Educational Research

Communicative Action Theory of Habermas, education should be provided equally to the children in terms of culture based content and inter-subjective curriculum, life world and public sphere. One can provide a language of description from which to make explicit the ways in which knowledge is relayed through the curriculum, assessment and pedagogy within an educational organization. The methods used in the classroom are conversation or dialogue, interaction or discussion and democratic learning environment. In the setting of democratic classroom environment, the learners can express their ideas, thought, knowledge and experience by participating in interaction, discussion with the other participants and teachers with motivation and confidence. This explains class inequalities in educational attainment. Focus on individual capital in teaching and learning. Connect economic, cultural and social identity of individual in educational system. According to Habermas education serves to perpetuate the

culture of the dominance classes – a phenomenon referred to as cultural reproduction. The performance of the students become more productive having expected outcomes and that depends on their understanding to culture objective, personal subjective and inter-subjective.

Conclusion

In the context of Nepal, educators, educational theorists, philosophers of education, and curriculum theorists around the world have shown a mounting interest in Habermas's work. Communicative Action Theory in education discusses on concerned with the discourse of ethical and universal possibilities of communication in relation to education. Reading Habermas's Communicative Action Theory in the context of education calls for conversation, discussion and interaction in the setting of democratic classroom environment about culture, economic, discourse of life world and public sphere or system. Communicative action helps to explore all the hidden assumptions which are implied in the philosophical, or the ethical, cultural, social, economic issues related to education. Communicative action theory can be applied in different areas of educational aims, the teacher and student, the curriculum, teaching-learning methods, communication and education. Improvement of educational policy, self-evaluation, culture, inter-subjective based curricular reform; ideal teaching, etc. are some of the areas where communication can be applied.

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Multilingualism and Language Shift in Chhantyal

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Abstract

This paper overviews the multilingualism and different aspects of language shift in Chhantyal, a minority language community in Nepal. This research is based on mixed methodology of socio-ethnography survey in Kathmandu. The data is collected in 2021 and 2022 with the help of survey questionnaire, key informants interviews and many informal discussions with Chhantyal people living in Kathmandu for different purposes based on the tools and framework of Gautam (2020; 2021) and the finding of data indicates massive language shift in this endangered speech community which is influenced by market multilingualism, globalization, migration, travel and tourism, and the various ideological shift among the young generation in speech community.

Key Words: Chhantyal, domain, use and attitude, globalization, policy.

1. Background

Nepal is a linguistically and ethnically diverse country located in between China and India. There are more than 131 languages (Language commission, 2020) belonging to four major language families namely Indo-Aryan, Tibeto-Burman, Austro-Asiatic and Dravidian and a language isolate Kusunda (CBS, 2011). These languages are distributed and spoken differently in different places of the country. In this context, multiple languages are spoken by Nepalese people in different domains and activities which indicate the language contact and shift in modern time. In multilingual societies, different contexts and situations of language contact bring changes in the linguistic, psychological, and social and culture behavior of the people because of various reasons where I find the use of multiple languages and the gradual shift towards majority languages (Fishman, 1964; Gautam & Poudel, 2022). During the process of multilingualism and shifting languages, the speakers of a minority language gradually give up speaking their heritage language and shift into another language of majority culture, population and economic or social power. In the context of Nepal, many minority and ancestral languages are being shifted into Nepali, Hindi or English because of various socio-cultural impacts (Gautam, 2021). This paper overviews the multilingualism and current sociolinguistic situation of Chhantyal language and the ethnic community with some clues towards language shift where multiple causes and impacts have been identified towards the use and attitudes towards their heritage language and Nepali, Hindi and English because of employment and other opportunities.

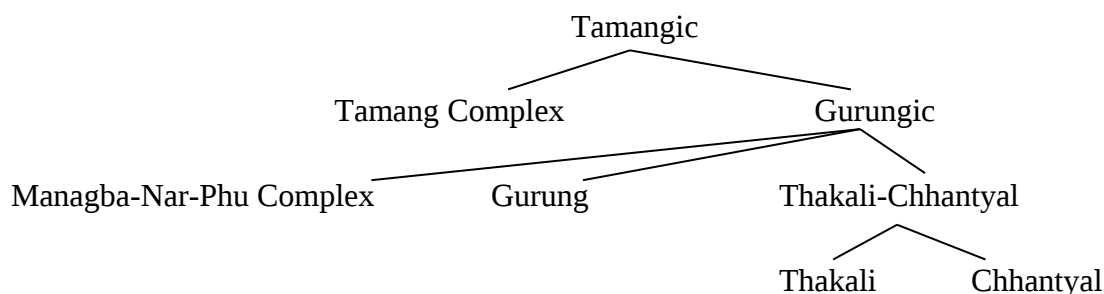
2. Chhantyal People and Language

Among several minority languages spoken in Nepal, Chhantyal is spoken by approximately 4020 people among the 13,000 ethnic Chhantyal population (CBS, 2011¹). These people primarily live in Baglung and Magdi districts of Gandaki province of central Nepal. The Chhantyal are divided into two major group according to the geographical area they live viz. Myagdi Chhantyal and Baglung Chhantyal. The Chhantyal villages are Mangale Khani, Dwari, Ghyas Kharka, Chaura Khani, Kuine Khani, Thara Khani, Patle Kharka, Malamphar and Malkabang. However, the Chhantyal people have been recently migrated to the nearest towns and cities like Beni, Baglung, Pokhara and Kathmandu. If I compare the Chhantyal speakers in two censuses (9800 in 2001 & 4020 in 2011) I find a massive loss of native language speakers in a decade which is because of heavy migration (Noonan, 2006b; Gautam, 2021).

Chhantyal believe in Shamanism, animalism, worship their ancestor's spirits, and a variety of nature spirits by sacrificing animals (Noonan, 2006a). Most of them follow Hinduism and celebrate Hindu's major festivals popular in Gandaki-Dhaulagiri region. The early history of Chhantyal and their language use, according to Noonan (2006), can be traced back to at least 1500 years ago with other people speaking similar languages came down from Tibet and settled in the mountains of Nepal. Cattle rising, hunting, foraging are their primary economic activities; however, farming became an important primary as compared to other primary economic activities. As Chhantyal are expert in mining work, they moved to the present locations in the Myagdi and Baglung districts in the late 18th and early 19th century to work in the copper mine there. The Chhantyal as the mine workers are so important to the Nepalese state that they are exempt from the military draft during the period of wars with British India in the early 19th century. Traditionally, Chhantyal are skilled miners. They used to work in copper mines without using any scientific tools. They had the traditional knowledge about mining and could taste, smell the soil and rock to locate the copper ore. One can visit and find lots of caves and mines which are made by Chhantyal during mining time. But these days they have left their traditional profession and converted to farming in the villages and some business like hotel, tourism in the city areas like Kathmandu and Pokhara. Many Chhantyal have joined to Indian and British army and gone to Middle East countries for employment. Hence, foreign remittance is also one source of income among the new generation.

Chhantyal is one of the Tibeto-Burman languages in the Chhantyal-Gurung-Manag-Tamang-Thakali [CGMTT] group spoken by Chhantyal people. Chhantyal is a member of the Tamangic group along with Gurung, Thakali, Nar-Phu and Tamang which is lexically and grammatically closer to Thakali language (Noonan, 2006c). Noonan (2006b) classifies the genetic affiliation of Chhantyal language as below.

¹ The latest census data (2021) has not published yet because of COVID.



Chhantyal is also known as *Chantel*, *Chhantel*, *Chantyal* or *Khamkura*. Chhantyal is primarily suffixing and agglutinative language with a long and continuous contact with Nepali language. Chhantyal language is spoken among themselves while addressing other Chhantyal and within the domestic conversations. Almost all the Chhantyal are Nepali-Chhantyal bilinguals at least in their linguistic repertoire because the contact with non-Chantyal is frequent and the situations exist requiring Nepali language even in interactions among Chhantyal.

3. Research Methods

This research is based on the data collected from a questionnaire and personal interviews and narratives based on Gautam (2021). The questionnaire was written in English language; however, the medium for data collection was totally in Nepali language. The researchers translated from English to Nepali to facilitate the informants during data collection. The data was collected from November 2021 to May 2022. The thirty informants were purposively selected from the Kathmandu valley. The questionnaire included 20 questions to explore multilingualism and language shift in Chhantyal community. Only 15 out of 30 informants were asked for the languages they use in different activities in their day-to-day life. Moreover, the researchers took personal interview and narratives from the rest 15 informants for other necessary information on Chhantyal language. The consent was taken before collecting data and the pseudonyms are used while describing the narratives and stories.

Table 1: Selection of the informants

SN	Districts	Place of origin		Total
		Myagdi	Baglung	
1.	Kathmandu	9	4	13
2.	Lalitpur	7	3	10
3.	Bhaktapur	5	2	7
Total		21	9	30

Apart from primary data, the secondary data have also been taken from different secondary sources based on the recent trends in multilingualism and language contact studies. The collected data from the questionnaire was analyzed using statistical tools such as Excel which helped calculating percentages and develop tables and diagrams.

4. Findings and Discussions

This section discusses various aspects of multilingualism and language shifting patterns in Chhantyal language and several causes and impacts among the speech community residing in the Kathmandu valley.

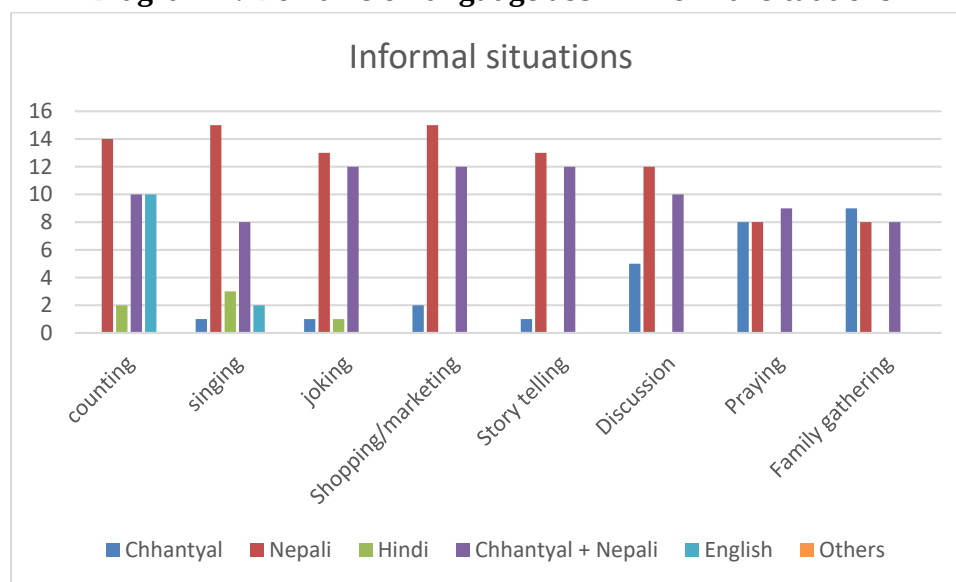
4.1 Language shift in various domains

Chhantyal language speakers use different languages in different domains when they communicate with different people in different situations and activities. I have administered questionnaire that deals with the patterns of language shift on the basis of different domains of language use and the language attitude of Chhantyal speakers who live in Kathmandu district.

4.1.1 Informal domains

The informal use of language refers to the use of language in day-to-day activities. In this situation, people mostly tend to use their mother tongue along with other influential languages. The Chhantyal use their mother tongue into different domains such as counting, singing, joking, shopping or marketing, storytelling, discussing or debating, praying, quarrelling and family gatherings. The domain of informal situations and number of languages used by Chhantyls is presented in the diagram below.

Diagram 1: Domains of language use in informal situations



Source: Field (2022)

Diagram 1 shows that Chhantyal use their mother tongue in various informal situations like discussion, praying, quarrelling and family gathering. They use Nepali language in counting, storytelling and shopping/marketing activities with other informal activities. The use of English and Hindi is very rare in these activities. However, they use both Chhantyal and Nepali language simultaneously in most of these situations which shows the stable bilingualism among the Chhantyal speakers in Kathmandu valley.

4.1.2 Formal domains

The formal use of language refers to the use of languages in official, administrative and public purposes. In this situation, people mostly tend to use influential languages along with their mother tongue. In this study, the formal domains of language use include office or work place, political or social gatherings, public activities, administration and the language with strangers which is presented in the table 2 below.

Table 2: Domains of language use in formal situations

Domains of Language	Chhantyal(C)	Nepali (N)	Both (C+N)	English	Hindi
Office/ workplace	---	100%	6.66%	13.32%	
Political/ social gathering	6.66%	100%	19.98%	---	
Public activities	6.66%	100%	26.64%	---	
Administration		100%	---	---	
Strangers		100%		---	8.66%

Source: Field (2022)

Table 2 shows that there are very less instances of mother tongue use in these activities except political/social gathering and public activities. In almost all the domains of formal situations, the Chhantyal use Nepali language as compared to their mother tongue and other languages like Hindi and English. However, the use of both Chhantyal and Nepali can be seen in other formal activities except administration and strangers. During the field visit, I asked them about the reason for using Nepali in most of the time. Sharmila (53, F) says “*hamro bhasa ta koini bujhdaina ani boldaina pani. yeso koi hamro manchhe vetyo ra bolyo bhane ultai haamilai jiskaauchhan* (Nobody understands and speaks our language. If I speak it in public place with our friends and relatives, people tease us)”. This excerpt shows that how the people have been socially and culturally ignored and dominated by using their heritage languages which indicates the internal linguistic imperialism (Phillipson, 1992; Gautam, 2022b).

4.1.3 Religious and cultural domains

Religious and cultural domains are related to the activities which are connected to Chhantyal ethnic identity and cultural practices. These religious and cultural activities include religious festivals, cultural programmes, birth ceremonies, marriage ceremonies, death ceremonies and cultural programs commonly observed by the members of Chhantyal ethnic group which is presented in the table 3 below.

Table 3: Domains of language use in religious and cultural activities

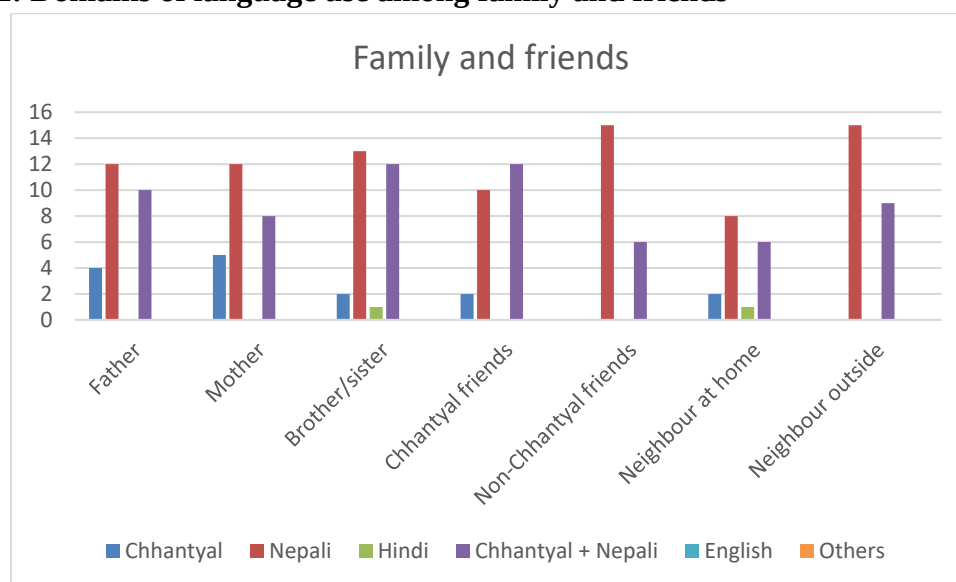
Domains of Language	Chhantyal (C)	Nepali (N)	Both (C+N)	English	Hindi
Religious festivals	26.64%	13.32%	46.62%	---	
Cultural programs	26.64%	13.32%	46.62%	6.66%	6.66%
Birth ceremonies	33.33%	19.98%	66.66%	---	
Marriage ceremonies	19.98%	13.32%	53.28%	---	
Death ceremonies	33.33%	26.64%	59.94%	---	
Cultural festivals	33.33%	33.33%	53.28%	---	

Source: Field (2022)

Table 3 shows the use of multiple languages in various activities related to the religious and cultural domains of Chhantyal people. The table shows that the frequency of the use of Chhantyal language is comparatively higher than Nepali but still less than the bilingual use of Chhantyal and Nepali in all different domains. I asked the reason for this and one of the informants (Bharat, 67 M) said “*k garnu sir hami budhapakahru bolchham tara ahileka ketaketiharu nepalimai bolna man garchhan.hunda hunda haami pani po badhi nepali bolna thaliyo ta. Aafno bhasa ra sanskriti ko maya ta lagxa ni k garnu gaun chhodi haliyo* (What to do sir? Most of the young people in our community like to speak Nepali and consequently I have also started speaking more Nepali. I love our language and culture but I left our village where I enjoyed much.)”. This story of Bharat indicates that many minority ethnic communities around the world have been compelled to speak language of wider communication because of migration and other social cultural influences.

4.1.4 Family and Friends

Two or more languages are used in various domains among friends and family members among the Chhantyls living in Kathmandu Valley who generally possess nuclear family consisting father, mother, brother or sister. Non-Chhantyal people who have frequent contact with Chhantyls are Chhantyal friends, non-Chhantyal friends, neighbours at home and neighbours outside. The domains of language use among family and friends can be presented in diagram 2 below.

Diagram 2: Domains of language use among family and friends

Source: Field (2022)

Diagram 2 shows the use of different languages in the activities and domains with friends and family members. I can see that Chhantyal language is used with father, mother, brother/sister and neighbors at home while Nepali language is used in almost all the domains comparing to Chhantyal and other languages. The use of Hindi and English is negligible among the Chhantyal people living in Kathmandu valley. Interestingly, both Nepali and Chhantyal languages are used among all the family members and relatives. I also asked the reason for using both languages frequently. Nita (49, F) says “*hamilai pani sajilo ani ketaketi ra bahiraka manchheharulai pani sajilo hunaale Kathmanduma ta duitai bhasa bolinchha. Myagdi janda bhane haami badhi hamrai bhasa bolchham ni. aafno bhasama kura garna majja aauchha tara k garne byaapaar byabsaaya garnai paro* (Using both languages is very easy for everybody in our community while I am in Kathmandu. I speak more Chhantyal when I go to Myagdi. I love to speak our own language but for business and communication Nepali is important)”. This indicates that translanguaging makes among multilingual Chhantyal speakers as social practitioners who negotiate their understanding and production of communicative tasks by utilizing their linguistic and cultural resources (Gautam, 2019; Sah & Li, 2020).

4.1. 5 Causes of language shift

There are various causes of language shift among the Chhantyal speakers which are influenced by socio-historical reasons (Gautam, 2022a). The older generations in the Chhantyal community believe that the existing government policy forced them to forget their heritage language and use Nepali language during Panchayat Era (1961-1990). In the modern time, people speak Nepali, English and other languages when they are migrating to the urban areas from their traditional homelands. However, the following can be the causes of language shift in this minority speech community.

4.2.1 Societal multilingualism

Societal multilingualism is one of the most important causes of language shift through contact (Gautam, 2022b) where multiple languages are in use among the speakers and they slowly move towards the dominant and influential languages by leaving their ancestral languages. Chhantyal speaking area is located in the eastern part of Magdi district; however, the Chhantyal in Baglung normally do not use their mother tongue rather they speak Nepali, the national language of Nepal which is the common lingua franca of the region. The other neighboring speech communities with Chhantyal are Brahmins, Chhetries and some Dalits, Magars, Thakali and Newars. I discussed with the informants about the number of languages used by the members of Chhantyal speech community residing in different places of Kathmandu valley. From the discussion with the informants, it was known that all of them speak more than two languages in their day-to-day communication. This shows that, the Chhantyal people are multilingual by nature. They speak Chhantyal, Nepali, English and Hindi every day in different contexts and situations. They speak Chhantyal equally with Nepali while talking with their family members and relatives. Nepali language is spoken by them with the members of other speech community. They watch Hindi serials in television and listen Hindi music and songs. English is used by their children in school and colleges as their most children go to English medium institutions. This indicates that societal multilingualism is very high among the Chhantyal living in Kathmandu valley.

4.2.2 Education

Education is another factor of language shift among Chhantyal population which is influenced by the unchecked expansion of English medium of instruction policy in Nepal's schools (Poudel & Choi, 2021). The constitution of Nepal (2015) has given the rights of primary education in mother tongue but due to the lack of proper coordination and implementation of educational policy, the Chhantyal ethnic students are deprived of studying in their mother tongue as they have not been able to learn in their ethnic language. Although ethnicity and language policies have been widely discussed in Nepal's education policymaking and development discourses (Poudel & Choi, 2022), the very agenda of empowering ethnic/indigenous languages in education and official use has not been well-implemented (Poudel et al., 2022). Moreover, as this study should, they have to use either Nepali or English language in their schools during their study hours.

The researchers discussed with the respondents about the education of Chhantyal children. They said that the rich Chhantyal send their sons and daughters in English medium private schools and colleges and the middle and poor class family send to public and government school and colleges where they are exposed to Nepali and English languages. Consequently, this leads to Chhantyal students to learn and speak Nepali and English rather than their mother tongue at home. Most of the textbooks and teaching learning materials are also written in Nepali and English language and the educated people tend to shift towards dominant language because of education. I asked them the reason and Rupa (65, F) replied “*sir hamra chhora chhorile*

ramro angreji janyo bhane IELTS garchha ra Australia,America janxa.nepali janyo bhane kamsekam yahin ramro business garnasakne ta hunchha ni.haamro bhasa padera k kaam? (Sir! Is our children learn English Ill they can go to Australia,America by securing good IELTS score and if they know Nepali Ill, they can at least do Ill business in Nepal but there is no value of learning our language)”.

4.2.3 Tourism, Business and Economy

Travel and tourism is another factor that causes language shift in Chhantyal community. Chhantyal people travel and visit into non-Chhantyal speaking area for employment and business. Moreover, they are engaged into different travel and tourism business such as running hotels and restaurants in Beni, Baglung, Pokhara and Kathmandu. People involved in this profession should speak English, Hindi, Chinese and many other languages in order to deal with the guests and clients. The researchers discussed with the respondents about the consequences of travel and tourism in Chhantyal culture and language. Gopal (38,M) replied “ *k garnu sir ramro panda sakiyena.gaaunko jaggale barsadin khana pugdaina.chhito bihe gariyo. chhorachhori hurke padaaunu paryo ani yo hotel businesstira lagiyo* (What to do sir? I could not study Ill and the land in our village doesnot yield the crops for the whole year to eat. I got early marriage and for the children I are running hotel in Kathmandu)”.Gopal’s story indicates that they are involved in this profession because of economic crisis and shifting into other languages. In multilingual societies, culture commodification has been considered as a means to promote minority culture, and improve their way of life through an increased sense of identity and pride in one’s cultural and background, as Ill as the economic potential, including employment opportunities, offered by tourism (De Bernardi, 2019; Lonardi,2021; Gautam, 2020)

Business and economy also demand the use of languages of wider community. For business work and economic benefits, I have seen that Chhantyal people moving many places of the country and successfully running various business related activities. During survey, I met many Chhantyls who have been running shops, hotels, restaurants and travel and ticketing centers in different places of Kathmandu valley.

4.2.4 Language Politics and Ideological Shift

Language politics in the developing countries like Nepal has multiple effects (Gautam, 2022a).The political causes may also demands more instances of language shift within a particular language community. In the past, the Chhantyal Ire dominated as Ill as directed to use Nepali language for their job security (Noonan, 2006) during Panchayat Era or before. The monolingual policy of the past in the history of Nepal has a very significant role among the Chhantyal community. In this context, the present ideological shift among the migrated Chhantyls living in Kathmandu valley is moving towards the use of Nepali, English, Hindi and other languages. After 1990s political change, many minority language communities have been developing language awareness for the preservation and revitalization of languages with the support of local governments as prescribed in the constitution (2015) but Chhantyls do not have

local governance to use Chhantyal language in core speaking area even in ward offices. Consequently, they are obliged to use Nepali, the national language of Nepal for official use in their place of origin. The local schools are run in either Nepali or English medium and people in local markets use Nepali language as basic language for everyday communication. So the attitudes to specific languages and their uses also change and evolve over people's lifetimes, especially in multilingual societies where people tend to use different languages not only in different contexts, but also at different times of their lives, with different people, for different purposes, in different political and social realities (Sohami, 2006, p.9).

4.2.5 Media, migration and mobility

People use different languages in the domains and activities related to media and entertainment. In this study, the domain of media and entertainment include watching television, listening radio or music, listening interview and reading newspaper. The Chhantyal people use multiple language in the domains of media and entertainments which are presented in the table 4 below.

Table 4: Domains of language in media and entertainment

Domains of Language	Chhantyal (C)	Nepali (N)	Hindi	English
Watching Television		53.28%	53.28%	13.32%
Listening Radio/ Music		79.92%	53.28%	13.32%
Listening Interview		66.66%	13.32%	6.66%
Reading Newspaper		100%		19.98%

Source: Field (2022)

Table 4 shows that Nepali, Hindi and English languages are used by Chhantyal people living in Kathmandu valley. The use of the heritage language i.e. Chhantyal is almost zero in these activities. This indicates the impact of media and entertainment in this minority speech community where language shift process is very fast.

Migration also has far-reaching consequences for the social fabric of the three communities affected: the society of origin, the society of destination, and the migrants themselves (Gautam, 2012; Lewis, 1982; Kerswill, 2006). The analysis of the data and discussion with the informants shows that both print and electronic as well as social media, migration and mobility trigger language shift in Chhantyal ethnic community when they are moving to different places from Myagdi and Baglung. The new generation is giving up their mother tongue and switching themselves towards Nepali, Hindi and English language. During discussion one of the respondents narrated that the ethnic Chhantyal people watch TV serials and films as well as they listen and read news in three different languages as Nepali, Hindi and English. The other cause of language shift among Chhantyal speakers is migration. There are various causes of migration as reported by the respondents during our field visit. They have been

migrated to the urban areas for better education, business and employment that pushed the Chhantyal population from core speaking area. This kind of mobility of Chhantyal people in different places compel them to speak new languages and socialize with new context and people.

4.2.6 Language Attitude and Impact

Language attitude either promotes or prevents language shift among the speakers of a particular language community which has diverse socio-cultural impacts. Grenoble and Whaley (1998) state that the subjective attitudes of a speech community towards its own and other languages are paramount for predicting language shift. However, a language is explicitly valued when it is used almost all domains of language use or it becomes as the marker of community identity. On the other hand, if a language is limited to only communication within the ethnic members and the young generation switch to the language of wider community e.g. Nepali and English in the context of Chhantyal that results into language shift. Regarding language attitude, the respondents were asked whether they love community people speaking Chhantyal language. They said that they feel proud to speak their mother tongue among the members of other language community. When I asked them “*How do you feel when you listen people speaking Chhantyal ?*”. One of the respondents answered that she often felt proud and prestigious in such situation and recalled her childhood days she spent in the village. Now she regrets that she often mixes Nepali words while speaking her language.

Indeed, language shift and loss can be viewed as a fundamentally social process in which individuals react to social changes that in turn affect their linguistic ideologies, language use, and social identities (Gal, 1979, Kroskrity, 1993). The main cause for these changes is the dispersion of Chhantyal ethnic population from the core-speaking area. Now, Chhantyal population has been dispersed to different major cities of Nepal mainly in Pokhara, Chitwan, Butwal and Kathmandu. The causes may be education, employment, business, transportation, and other facilities. This trend of migration resulted into the gradual decreasing in the use of Chhantyal and increasing in the use of Nepali and English languages. The young generation are gradually leaving their mother tongue and switching into the mainstream lingua franca either Nepali or English.

4. Conclusion and Implications

Language practices develop and are largely influenced by several external social contexts on the basis of beliefs and values of languages in which language management becomes an attempt to modify the values or practices of someone else (Spolsky, 2004, p.186). Both language maintenance and shift go together leading to either convergence or divergence to a particular language and culture. The complex ethno-linguistic situation generated by the entangled relationship of the diverse languages of the different ethnicities and religions in a new mixed society like Kathmandu valley where multiple languages and dialects compete each other has influenced language shifts. From the collected data and the narratives, it is clear that the members of the Chhantyal language speaking community are more desperate because of the

ongoing language shift within their ethnic community. They are expecting more campaign for the preservation of language and culture through their community association i.e. *Chhantyal Sangh/Samaj* where they very often meet and talk about this situation. However, they are worried about not having any substantial progress towards revitalization of *Chhantyal* language in governance and education. They point this to the lack of political commitment at the national level.

Various global impacts like language contact and shift, neoliberal economical influences to the Global South, religious interests of the Ist and Englishization are some other issues of this case study. Bilingual and multilingual children differ from monolinguals, in that they produce mixed utterances, which appear from the beginning of speech production onwards (Romanowski, 2021, p. 22). Hence, a separate family language policy need to be conducted in the Chhantyal community in order to see what is happening at the micro level of Chhantyal language practice. The media, migration, marriage, education, travel and tourism, business and economy, and political issues cause a particular language of minority people to use the language of wider community, which is much more an ideological factor (Poudel, 2019). On the other hand, learning English is deeply rooted among Nepalese people across the country driven by the market-logic, although the government seems reluctant to force the users to use English as a medium of instruction formally and officially. From the collected data and our frequent interviews and observations in this minority community, I can say that stable bilingualism with Nepali and frequent multilingualism is common. So for the successful intergenerational transmission of heritage language i.e. Chhantyal concerned authority need to establish bilingual educational programs for the young children (Schwartz & Minkov, 2022).

This paper has also provided an illustration of the importance of ideological multiplicity in discourse among the minority Chhantyal living in Kathmandu which can also be analysed in conjunction with ethnographic studies which can offer insight on the type of social change where cultural anthropologists, sociologist, policy maker and social scientists can develop new discourses through this study.

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The Mother: I Won't Let Him Die

Mohan Bikram Singh

The plan of Nira and Amar was complete to elope. No alternate was left to them as the father of Amar, a teacher and a very conservative person, had declared that he would not let his son to marry Nira at any cost. He, the father of Amar, had threatened his son, he, Amar would not be allowed to enter into the home if he married Nira. Amar also was not prepared to let his love down. So they made a plan to elope. But all of sudden a miracle happened. So they made a plan to elope. The miracle was that the father of Amar gave consent for their marriage. At first Nira could not believe on what Amar said.

"Is it is really true?" She had asked.

"Yes, it is hundred percent true more than that."

"Five hundred percent one thousand percent...."

"No, that is enough. You don't need to go further. But how all of a sudden your father changed his mind? It is a miracle. Isn't it so?"

"Yes, and no."

"What do you mean by both yes or no at the same time?"

"Do you think that both 'Yes' and 'No' cannot exist together? In life it seems impossible. But life is not as simple as it is generally supposed. In times it takes miraculous turn and such a miracle has taken now. The miracle is that our father has agreed our marriage."

"And what do you mean by 'NO'....?"

What seems miraculous outwardly is in fact consequence of the interaction of the many factors formerly unknown to us. Same has happened to our father.

"Please say in simple words what has happened and..."

"What made him change his mind?"

"He had heart attack?"

"What heart attack?"

"Yes" Suresh said so

"My father had heart attack in Kathmandu last month."

"But you didn't tell me about it."

"My father had not let me or our family also knows. He didn't want us, my mother and me to be worried. He reached yesterday from Kathmandu and?" Suresh had hesitated for a while. This voice was trembling.

"What is the matter, Amar?" Is there anything serious?

Amar told Nira what his father had said to him about his health. He had told his son that he didn't want to spoil the life of his only son grabbing his love when he himself was on the verge of life. Doctors had told his father that there was no way alternate, but he had to go a heart surgery. And it was not sure whether he would be alive after the operation.

So his father wanted to conduct their marriage soon.

But Nira has said, "Is it proper for us to marry when his health is so serious and he is going for such a major operation?"

"I had expressed the same view. He wants to leave Kathmandu next Friday. He wants to take both of us to take care of him and this is not possible unless we get married. He wants the marriage to take place on Monday and leave for Kathmandu on Friday. Do you accept it?"

"Yes, whole heartedly"

Nira says, "Now it is not question of only our love, but more than that it has become a question of duty too."

"We shall look after him and this is our duty. We must do our best not to let him die." Both Nira and Amar embraced and kissed each other. After saying goodbye to Amar, Nira rushed towards her home. She was anxious to let her parents know that the father of Amar had agreed to let them marry.

Now she was going to start a new life - a new married life full of beauty, pleasure and heavenly love. But such a pleasure of her was certain because of the health issue of her father-in-law. Father-in-law, she smiled a little because they were yet to marry. Yet she was calling the father of Amar as her father-in-law. Yes she deserved the right to call him her father-in law, because their marriage is already settled.....

Nira was about to reach her home, she saw two policemen standing by the way, a constable and head constable standing on the way. They, without asking any question dragged her, put her in a van and she was taken directly to the police station.

A new sub-inspector had come to the locality. He was known to all police circle that whenever he was transferred to a new police station, first of all he wanted a young girl to sleep with. So, the best way to appease him was to present him with a young and beautiful girl. Police had their own way to trap a girl. The local police personnel were aware of the love affair of Nira and Amar. So, for the police, such a clue was enough to arrest her. At first, they made enquiry of her love affairs with Amar. She gave her answer in affirmative that she was going to get married soon so, she had nothing to hide. Then they made her to write her statement and sign on it. Then they brought her to the residence of new sub inspector and there she was raped.

Nira was a daring and fearless girl. She fought tooth and nail to defend her virginity, but at last she was forced to go to the bed with the police officer. She was warned not to open her mouth. She was threatened to put into jail for whole life. The police officer boasted he had record of putting to death many persons, including girls. But she was not a girl to be easily cowed down by any threat. She decided to sue the police officer against the rape. After consulting her relatives and friends, she tried to file a case against the police officer, but she could not succeed because of the hindrances created by the police in her legal process. Then she decided to make an attempt on his life. Again she had to be disappointed as the police officer left the place and went to another place unknown to her.

Nira soon had to face a new and serious situation. Such a situation was created after she came to know that she was conceived. Ten people against whose offence she had tried to fight again and again outwardly had intruded within her womb to rape whole of her life. However, she would not surrender before him, but would continue her struggle against the police officer growing in her womb. She would not allow the wicked police officer to be born as her baby. No,

she would permit that. She was determined not to let come out any baby alive out of her womb. She used all types of medicines she knew for miscarriage. But her efforts for abortion fizzled out and a baby continued to grow in her uterus.

Now only one alternate was left before her, i.e., to bump off baby at the very first sight when it is born. She made necessary preparation to fulfill her plan. She started to live alone in another town with a release of her. She brought and put a knife besides her. She decided not to consult any doctor to help for her delivery. But she could not do it according to her plan when a baby, son, was born in due time. The very first sight of the baby made her furious and she laid her hand on the throat of the baby and only few seconds more were needed to annihilate the last trace of the person who by his barbarous act had destroyed whole of her life. She required only a little more will and forces to fulfill her aim. Such a functioning on her art would necessarily lead her to capital punishment. She knew, the child was not directly responsible for the offense made against her by the police officer. But that did not make any difference. The child was result what had happened to her. She always glimpsed a black shadow of the police officer on him and it always gave her tension and mental torture to her.

On the contrary, the child loved her much more than other children usually love their mothers. He smiled when he saw his mother. At that time he looked more beautiful and charming. He raised his as it requesting her to take him into her arms. But she did not pay even the least attention to him and never spoke a single sweet word to him. She never thought of taking him into her hands, not to speak of kissing him. She always wished him to be taken far away for away from her. She would be much pleased even if someone came and informed her that her son had expired. But the child continued to grow into a lad. He started to go to school. He became more and more handsome, admirable and good looking boy day after day. He always scored first class marks in the examination. But for her he was nothing more than a thorn in her heart and she always aspired it to be thrown out of her life for ever. The presence of her son always reminded her of the dreadful offence and the event which occurred about. She often thought that she would be able to forget the bygone and live a normal life if died away. But the boy used to run after her whenever he got time. He said goodbye to her when he used to go to school and used to running towards her when he returned from the school. He was not still young enough to apprehend that she did not love him. So, inspire of her rough, crude and blunt behavior towards him, he was habituated to take all her manners as normal.

When he became eight years old, he often went to the homes of his friends and was surprised to see the behavior of their parents towards them. While comparing their behaviors with those of his mother, gradually he begun to realize that his mother did not love him at all. One day by chance he came to know from a relative that he was an illegal child of her mother and he had born of a rape. Then it was not difficult any more for him to understand the reason behind the hostile attitude of his mother towards him. For him his mother was the center of the world. But now he had understood were that his mother had no regards for him and he did not belong to her, this realization was a great shock to him.

All of a sudden a dramatic change took place in him. He lost interest in games and study. He was a brilliant student in the school. But he failed in yearly examination, which made all his class fellows and teachers surprise. He begun to lose his weight and a few days later he was bedridden. The mother called doctors for the treatment of her son, but his health did not improve. She sent medicines to him, but new look care him. Her duty was confirmed only to calling doctors and sends him medicine according to prescription. But her son became more and more thin and weak and remained only a skeleton. At last, a psychiatrist came to see him, but the boy did not cooperate with him. He spoke only two sentences: "Please leave me alone. I want to die." The mother also heard what he said. But she thought that she had no concern if he wanted to die. She would be most happy if death took him forever. For her, the sooner was the better.

Now she was happy. The bay was going to die soon. That would receive her from the undesirable load which she was carrying for so many years. Soon after a new kind of palpitation began to beat her heart. For years, she had not felt any sensation or emotion other than that of hatred and hostility. But now she was experiencing a new kind of sensation. She was unable to know what it was about. Soon such a sensation was accompanied by the appearance of a feeble, exhausted and falling facade of her son. She with full force tried to drive away it. But she found herself helpless and could not do for that. She was a little frightened thinking something abnormal was going to happen to her. Perhaps she was going to lose her normal way of thinking. May be she was going to be a mad? If it happened so, it would be because of the boy. She tried to hate him more than before. But she found, something was resisting from inside.

All of a sudden, it occurred in her mind that perhaps a catastrophe was going to take place. It seemed to her flood was overflowing nearby her was submerging the world. She saw her son also being drowned into it. She heard him crying, "Mummy! Mummy! Save me!:" He was raising his hands towards her. No, she would not save him. He was none to her and she herself wished him to be drowned into the flood. But such thinking about him did not make her happy as it used to do before. She imagined that she was going to lose something very big and dear to her. But she did not know what it was.

She rushed to her room, lay down on her bed and closed her eyes. It was mid-day. But all of a sudden, it occurred to her that the sun was setting in the west making whole of the world dark. Together with the sun, her son was also dropping out of the sight. But like before, he was not crying for help. His face seemed calm, peaceful, relaxed and dispassionate. It seemed that he had gone above all kinds of worldly misery, gloom, discomfort, sadness and sorrows of the life. His face seemed very beautiful, appealing, attractive, graceful, lovely and charming like that of Christ at his last moment.

She felt a kind of love, affection, tenderness and warmth to her son. She wished her son would look at her and call at least once "Mummy!!." But he did not look even once at her. She was distressed once for that. At the same time she was a little surprised for the inclination or attachment which was springing up in her mind towards him and she was delighted too. She had never known such a sensation in her life before, not even when she enjoyed the love of her parents in her childhood and when her love with Amar way in climax.

A peculiar type of tumult was taking place somewhere deep in her mind, as if something was going to be exploded. She was getting excited. She could not compare her excitement with any other thing of the world. Something great was going to happen in the world and not only was she, but also the whole world eagerly waiting to welcome it.

She cried with all her power she possessed, "My son!". The motherly love had burst out of heart. She rushed to the room of her son, fell down upon him, took him with her two hands and kissed him for the first time in her life.

Her son looked at her with surprise. He continued to look at her for a while and then he fainted.

The mother was frightened. She had achieved or regained her son after so many years. When he was near to her, she was far from him. Now she had come near to him, but he was going far away from her. She began to sob and cry and said again and again: "My son, I will not let you die..... I will not let you die my Dorling "Her words were weak and feeble and full of tears. But those simple words epitomized and echoed her determination to fight even against the death to the last to save her son.

She became nervous for a while. But soon she concluded what she has to do. Waste of even a few minutes would have been fatal. She ordered a taxi and took him to the hospital at once. All the doctors at once came into action. They took him inside and after nearly two hours, a doctor came out. His face was grave. His grave face itself meant that the condition of the boy was not good. He said. "Madam, now you can see him. We have done our best to save him. But we are not sure.....

She ran inside madly. Her son was still unconscious. Doctor said, "Next 24 hours are critical. If he came into consciousness by that time, he will be out of danger. Otherwise....."

He did not say anything more and went away. From what the doctor was saying it was not difficult for her to grasp that her son was great danger.

It was a great crisis; she was in great trouble the greatest trouble in her whole life. She had spent almost a decade alone. But she faced it bravely and she never needed help of any one. But now she was finding herself helpless and was in great need of someone to help her. Such a person could be none but Amar. For the first time in a decade she wanted him to be near to him.

She always denied meeting him. But she regularly tried to know about him from various sources. He had rejected proposals made by him father for marriage. Once she had seen him standing on the way in front of her quarter. Perhaps hoping she would call him. But his right made her furious and closed the window abruptly. She always loved him and felt happy for him. But she always tried to suppress it. But now it burst out. She almost cried, "Amar! Come to me. I cannot live without you."

All person in the hospital looked at her. But they did not understand what she said. She went outside. She approached to a nearby telephone booth and dialed the number of Amar. Fortunately he was at the home.

"Hello!" She heard Amar speaking.

She could not speak, but just sobbed.

"Nira"

She wept

"Do not weep, I am coming."

She put the telephone.

She remained beside the bed of his son Amar kissed the boy without food and sleep throughout the night.

Next day at 4 o'clock the boy trembled. It seemed that he was trying to open his eyes. The doctors immediately came and checked him. The boy opened his eyes.

The doctor said, "Now your son is out of danger. You can take him home after two days."

"My son!" the mother said.

"Mummy!" the boy said and smiled a little. The mother thought that together with the smile of her son whole of the world had smiled and bloomed.....

The mother had got a son and the son his mother. The mother thought that all of a sudden the world had been beautiful and lovely many times more than she had seen it in her whole life.

She saw Amar coming towards her. She rushed towards him and embraced him. Both of them kissed each another.....

"My Mummy, who is he? I had never seen him." Buy said Nira hesitated for a movement. But in a movement she made she took a bold step toward and said "your daddy.

"Yes, your daddy"

Posthuman World: A Question of Ethics in Kazuo Ishiguro's *Never Let Me Go*

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Abstract

This article has explored posthuman elements in Kazuo Ishiguro's Never Let Me Go that predominantly embodies features of genetic engineering in the fictional forms. The paper has been based on both primary and secondary data. For primary information, the novel has been used for analysis and the articles, and reports on the similar issues have been used for supporting the arguments in the paper. The paper has approached the posthuman perspective to scrutinize the dystopian novel that deals with human cloning. The focus of the paper has been the portrayal of students who grow up in particular institutions away from the world beyond. These youths are prepared for donating their organs. The paper has eminently emphasized the role of Kathy H. the narrator who presents herself as a carer. This person has been active in the same position for more than a decade. This paper has sought for the causes of Kathy's act of hiding the truth pertaining to the cloning of students. The researcher argues that the impact of genetic engineering, human relationships as depicted in the novel goes across in the posthuman world. The article exhibits how the novelist interrogates the transformation in human existence.

Key Words: Posthuman World, Dystopian, Cloning, Organ Transplantation

Introduction

This paper analyses Kazuo Ishiguro's *Never Let Me Go* to explore posthuman elements and genetic engineering in the fictional forms. To analyze the text, I employ the posthuman perspective. It is a dystopian novel of late 1990s England. Human cloning is the prominent theme. Students as portrayed in the text are the clones that grow up in particular institutions away from the world beyond. Young students get ready to donate their organs as portrayed in the novel. Hence, Kathy H. the narrator presents herself as a carer who has been doing in the same position for last 12 years. Her dedication as a carer has been remarkable. Nevertheless, she has decided to discontinue her role as a carer shortly. Besides, she prefers to revive her previous experiences by revisiting Tommy and Ruth with whom she grew up at school. The narrator does not reveal the reality that the school students have been cloned. This paper investigates into the reasons for Kathy's act of hiding the truth pertaining to the cloning of students. I argue that the impact of genetic engineering, human relationships as exemplified in the clones of the school children pervades in the posthuman world. By underscoring emotions and individual relationships, the narrative participates in the present scientific controversy over genetic engineering and cloning from the perspective of individuals. My paper shows how the novelist interrogates the transformation in human existence. In the support of my line of argument, Atwood argues that Ishiguro "has chosen a difficult subject: ourselves, seen through a glass,

darkly” (qtd. in Arias 379). Hence, the relationship between fiction and ethics is intertwined as portrayed in the text.

Analysis

I use Harrison’s perspective to analyze the text. He takes his cue from Susan Squier who analyzes science in action that shows the relationship between literature and science as “an ensemble of social relations, a thick and busy trading zone of boundary crossing and relationship” (153). Harrison’s claim is that there is no science in *Never Let Me Go* and its underlying postulates about the relationship between science and the cultural imaginary (155). As mentioned in the novel, cloning is widely accepted. However, people do not want to reveal the process of producing human beings. The narrative clarifies that the students learn vaguely about the donation program. Besides, their guardians shield them from a full understanding of their future. Miss Lucy, an opponent of the indirect approach, behaves strangely with the students. In her view, Tommy and Kathy theorize that creativity may be connected to donations. The endeavor of these characters in keep the donation program secret raises questions against human ethics.

The paper analyzes the debates among main characters cloned for organ donation and its more sinister form, organ harvesting (*The Guardian*) as well as about designer babies and savior siblings selected for creating a unique kind of child that helps balance the gender distribution in the family structure. This discussion on the cloning reveals that human beings are not satisfied with the reproductive system through which children are born. Besides, their needs are not satisfied with the natural process of generating children to continue the human species. Therefore, cloning has been chosen as a means to fulfill human needs for organ donation. The question arises as it may create the ethical problems whether such cloned children are uniform and if they have emotions as natural children do have in future.

How science functions in the contemporary cultural imaginary is the prominent issue in the novel. I use the perspective of Harrison who contests the science but not the fiction element. He asks, “How are clones kept alive once they’ve begun “donating”?” (34). In addition, he argues that Ishiguro refuses to consider questions. Harrison’s observation of the absence of science is related to a sense of the supposed scientific improbability of Ishiguro’s story in which a quasi-mimetic representation of science appears to be required. Harrison asks, “Precisely how naturalistic is it supposed to be?” (23). In Harrison’s perspective, the narrative of the novel lacks logical basis. For me, the novel shows the intervention of science in generating humans for the humanistic cause. However, the process i.e. cloning can cause ethical problems as depicted in the novel. The reasons the novel embodies such issues because of two things (a) the scientifically possible at the time of the writing of the novel, both in terms of current practice and projected developments, and (b) the ethically permissible at that time. Within this two-fold framework, human reproductive cloning was both possible and permissible in the UK. Cloning was done for therapeutic purposes including stem cells for replacing damaged organs without the increased risk of immune rejection (*The Guardian*). Conditionally, organ donation and organ harvesting

were permissible although it was considered both legal and illegal in the contemporary time. Besides, fetal selection for therapeutic purposes was both possible and permissible as well. In this regard, Susan Squier has argued:

A gap exists between the range of medical practices (actual and hypothetical) known as reproductive technology, such as ...cloning and so on, and their representations. As material practices that have a low success rate, the potential for iatrogenic health damage, and a problematic relationship to a pronatalist culture and society, reproductive technology has been indicted ... as: unsuccessful, unsafe, unkind, unnecessary...'. (23).

The main point in the excerpt is that the novel presents one version of how organ donation might occur through human clones for that purpose. Because of scientific developments, human organs were produced. In scientific developments regarding cloning, organ creation and organ transfer are portrayed. The text effectively demonstrates numerous interrelated biotechnological developments such as cloning, organ harvesting, designer babies. Thus, the fictional demonstration of such scientific intervention is in the multiplication of human beings.

John Mullan argues, "Ishiguro has kept the narrator of *Never Let Me Go*, Kathy H., away from literary language ... she is unsuspecting in her ready use of cliché ... She begins sentences with "actually" ... [but] does not exactly have an impoverished vocabulary" (27). The innocent words used in the novel, the non-literariness of the narrator's language, the novel's "muted narration" (28) all point towards the ordinary language that Ishiguro employs in the making of his text. For me, genetic transmission is the basic cause people are usually tempted to cloning. When they cannot bear children as per their desire, seek the shelter in cloning their gene. In this regard, Duden argues that these effects of the migration of the gene as a term from science into ordinary language mean that people, now understood and understanding themselves as genetic texts sequences to be read off their DNA (34) become disincarnated and incorporeal. They turn into the objects of a genetic destiny in which risk management through appropriate decision-making becomes the only option for individuals to who such decisions signal the illusion of individual control and freedom when they make compulsory choices between programmed options.

The novel takes on the perspective of the clones, rather than of their creators, in its presentation of techno-science. Many questions remain unanswered. Who are the organs for? How can this method of harvesting be cost-effective? Why are organs not being grown from stem cells? These questions trigger ethics of humanity. The imaginary world in the posthuman society can carry on questions related to the ethics in the human world. In my perspective, Ishiguro creates such a critical science fiction to comment critically on the history of the present. Furthermore, the text raises the question of how we are meant to think of the clones – are they like us or unlike us? The narrator states:

We challenged the entire way the donations program was being run. Most importantly, we demonstrated to the world that if students were reared in humane, cultivated environments, it was possible for them to grow up to be as sensitive and intelligent as any ordinary human being. Before that, all clones – or students, as we preferred to call [them]

– existed only to supply medical science ... Shadowy objects in test tubes. (*Never Let Me Go* 239).

The excerpt shows that the renaming students, instead of clones functions to re-humanize the clones, to make them 'like us'. Much of the narrative's tension stems from this concern, the question of how much like us they actually are or can be made to be, and to what extent they are not. The process of death through consecutive organ donation itself and its details remain covered and a source of speculation. Hence, the narrator further mentions:

You'll have heard the same talk. How maybe, after the fourth donation, even if you've technically completed, you're still conscious in some sort of way; how then you find there are more donations, plenty of them, on the other side of that line; how there are no more recovery centres, no carers, no friends; how there's nothing to do except watch your remaining donations until they switch you off. It's horror movie stuff, and most of the time people don't want to think about it. (*Never Let Me Go* 255–256).

The novelist presents that human body and spirit are intertwined as the material cannot be separated from its immaterial desires. The stance of the writer implies that if the clones do not die in the early stages of the organ harvesting process, they may be treated as only matter. Besides, the novel asks not only about the conditions under which clones are reared; it also asks about the purposes to which the clones are put. The narrator states in this regard:

Having clones as central characters made it very easy to allude to some of the oldest questions in literature ... 'What does it mean to be human?' 'What is a soul?' 'What is the purpose for which we've been created, and should we try to fulfil it?'... In our present era, novelists have struggled to find an appropriate vocabulary ... to discuss these questions. (76)

The excerpt reveals that viewing clones only as spare parts connects the authorial position to critical studies. Besides, the paper explores the ambivalent position of those who are engaged in cloning in terms of ethics.

Conclusion

The paper has explored the opinions and evidence of the impact of cloning for organ donation as depicted in the novel. The finding is that ethics is the major issue when human organs are produced through cloning for any purpose. The identity crisis in the human world is another probable problem caused by the cloned. The human values in the posthuman world will be questionable. Perhaps the novelist has pictured the human intervention in generating their copies through genetic engineering. Mostly, the pros and cons of cloning are portrayed in the novel. Besides, whatever the purpose of cloning is can invite mixed opinions and views on the clones.

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- The Guardian*, 29 March 2006, at <http://www.guardian.co.uk/print/0,,329445217-108142,00.html> and featured in films such *Pretty Dirty Things* (dir. Stephen Frears, Buena Vista, 2003).

Impact of Gender in Consultancy Industry

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Abstract

This paper has explored the involvement of women in the workplace and organizations. Gender equality as a demand of women in the process of gaining opportunity is the core aspect of the study. The article has analyzed the secondary data on the role of gender in management consultancy industry and has also studied the impact of gender favoritism in the organizations. How the equal involvement of both men and women in workplace especially in the leadership positions can open the door to making the process more productive and constructive by ensuring the power of deciding what is good and what is appropriate. The chief objective of the paper is to scrutinize the trends of participation in terms of gender in commercial organizations especially in the managerial positions. The comparative figure of women's participation in workforce demonstrates that women can be seen in Southeast Asia in a substantial number but they rarely hold decisive positions in both social and commercial organizations. The paper has explored the causes behind this poor participation of women in management consultancy industry.

Key Words: Women, Involvement, Consultancy, Workplace, Industry, Equality, Gender

Introduction

The paper has analyzed the secondary literature to examine the presence of women in the workforce and their role in the management consultancy industry. Bringing about the references of some Southeast Asian countries, the article has established some arguments and their foundations. Over the few decades, Southeast Asia has experienced women's input in the workforce in a considerable way. The force of globalization can be seen as one of the causes in the exponential rise of women's participation in the workforce. Amplifying globalization and fast economic expansion in the 1980s have shifted cultural assumptions and demographics lashing female workforce participation in the Southeast Asian region to 42%, higher than the global average of 39%. Nevertheless, development since the 1990s has been sluggish, with only a 2 % point increase over the last 30 years in female workforce participation, with almost no upgrading in Indonesia. The lack of growth, with the exception of Vietnam, that now has one of the highest shares of women in CEO/board level positions in Southeast Asia, is even bleaker at more senior positions with women comprising only 12% of board at Southeast Asia's largest companies (Rastogi et al, 2017, p. 4). The reading demonstrates that despite considerable presence of women in workforce in Southeast Asian countries, the ratio of women's leadership in corporate organizations is terribly poor. The desolate participation of women in the decisive positions implies the impact of gender discrimination.

There have been some attempts by the governments of the respective countries to increase the ratio of women's leadership in state-owned organizations and offices so that gender

multiplicity can be addressed. However, such attempts have not been made by the private companies. Therefore, the expected gender diversity has not been accomplished. The figure from 6% in 2010 to 14% in 2015 shows the progression of women's participation in senior levels. The reason for this has been the implementation of quota system by most of the governments in Southeast Asian countries (Rastogi et al, 2017, p. 4). Even if the governments have intervened in the issue of gender diversity in private sector companies, the result is very poor. Not being able to address the gender issue in the private sector further implies the reluctance and gender bias in Southeast Asian countries. The issue of gender diversity has not been taken by the general population in the region.

The research by Rastogi et al has demonstrated that even companies that actively follow gender diversity often fail to achieve it. They included the 39 activities in their survey and found that their respondents believed their companies participated in an average of 30 out of 39 activities. Further, employees in 30% of companies surveyed recognized all 39 interventions. However, fewer than 50% of the survey's women respondents agreed with the statement that her company was doing much to reform gender diversity and fewer than 30% of women felt they had personally benefited from their company's gender diversity program (2017, p. 6). It becomes clear identification and importance of gender diversity is decidedly respected by the women employees and they look forward to receiving different benefits from their companies' gender diversity programs. This positive change and attitude toward gender diversity has affected the status of companies wherein women seek to hold important positions.

My question is why women are more concerned with gender diversity in workplace. There can be more reasons but I discuss here few of them in the light of scholars' perspectives toward gender diversity. Men respond to the question of gender diversity highlighting considerable presence of women leaders in companies rather than women do. Perhaps the men are not mindful of the poor participation of women leadership in management consultancy industry. Male employees tend to be much more positive about the status of gender diversity in their companies. The majority of surveyed male employees in Singapore and Malaysia (61% and 71% respectively) recognize that their organizations have fine gender diversity in the top management team compared with only 40% and 44% of surveyed female employees. Male employees in Singapore and Malaysia (80% and 60% respectively) also think that their companies are doing much to advance gender diversity, compared with only 46% and 43% of female employees. In interviews with Indonesian companies, Rastogi et al heard evidence of similar misalignment between senior management and female employees while in Vietnam, the dichotomy is less understandable (2017, p. 7).

Discussion

The article begins with the dispute that women in state-owned organizations due to quota system have better and more leadership positions than those in private sector. The data drawn to support this argument display that role of gender in workforce matters. Rastogi et al studied woman's professionalism in both public and private sector companies and concluded that

employer's commitment for gender diversity can be tested in their address of gender diversity into their respective companies. Throughout a woman's career, there may be plentiful instances when an employer's pledge is. The first test is usually pregnancy. Women need to take a break from their careers during pregnancy. How committed the employers are in this sensitive period is examined. Besides, women pursue breaks from their careers to raise a family. Thirdly female employees at their mid career have to spend time with their aging parents for their care. Whether the employers are liberal in granting women long time break at their workplaces is the issue of examination. Women are under pressure because of multiple family responsibilities. They have to manage both personal and professional life. If they fail to undertake any one of the responsibilities, they suffer setbacks (2017, p. 11). The commitment of employers for gender diversity is indispensable and the magnitude of the success in maintaining the gender equality in terms of leadership positions in workplaces is uniformly important.

There is a positive correlation between greater levels of gender diversity and higher likelihood of financial outperformance across geographies at the executive rank. A study discloses the influence of gender diversity operations and business outcomes. I bring about a different case study of gender diversity from the European and northern American context. Hence, the status of women in the workplace varies from that in Southeast Asian countries as discussed so far. At board level in the US and UK, correlations between gender diversity and financial performance maintain to be positive, though not statistically noteworthy. This is a reliable with our 2014 analysis. Global findings vary perceptibly by financial metric and by region. Hunt et al conjecture that this could be linked to factors including geographic differences in the role and influence of boards on the managerial decisions not likely to drive financial performance and to government quotas for females on boards that could assuage the ability for this to be a differential performance enabler. The further research at this dynamic is needed to reach a comprehensive end (2021, p. 10).

I use Objectification Theory to scrutinize the status of women in workforce. Objectification Theory assumes that men sexually objectify and treat women as commodity and value them for their utility. Objectification of sex occurs when a female body parts are singled out and separated from her as a person and men view her mainly as a physical object of male sexual desire (Bartky, 1990). Hence, Objectification Theory situates that sexual objectification of females may contribute to mental health problems that unreasonably affect women via two paths: The first path is direct and obvious and involves sexual objectification experiences and the second path to indirect and subtle and involves women's internalization of sexual objectification experiences (Fredrickson and Roberts, 1997). Because of objectification of women's body, they are not considered capable of holding leadership positions in organizations. The impact of male perception about women's body can be seen in the less participation of women employees in both state-owned and private companies. Fredrickson and Roberts (1997) have asserted that women to different degrees internalize this outsider perspective and commence to self-objectify by considering themselves as commodity to be observed and assessed based on the physical outlook.

There are some cultural groups that judge women based on their appearance. Their bodily components become the standard for evaluation. The value added to their physicality matters in the sense that women are considered as objects not as persons. Even many women experience immersed forms of sexual objectification that occur when women are part of situations, environments and subcultures where the sexual objectification of women is encouraged and promoted. For example, certain situations that emphasize awareness of observers' perspectives on women's bodies, such as ballet dancing, beauty pageants, modeling, and cheerleading may enhance sexual objectification (Slater and Tiggemann, 2002). In addition to all these, numerous women work in environments whose major objective is to offer unambiguous targets for men to objectify them and that reward them for treating themselves as sexual goods.

Social Identity Theory (SIT) by cognitive social psychologists Henry Tajfel and John Turner has projected identity of how individuals or groups relate to their social environment (Tajfel, 1978). Based on that view, identity, "the location of an individual in social space" (Gecas, Thomas, & Weigert, 1973, p. 477), has two components: a personal component derived from idiosyncratic characteristics, such as physical, personal, and intellectual characteristics, and a social constituent derived from group memberships, such as gender, nationality, race, social class, age, corporate belonging, and occupation (Ashforth & Mael, 1989; Turner, 1982). Individuals can have numerous identities; the significance of group memberships relies on the situational importance (Ashforth & Mael, 1989). Based on Social Identity Theory, the construction of the social component of identities derives from "an individual's knowledge of his or her memberships in social groups together with the emotional significance of that knowledge" (Turner & Giles, 1981, p. 24). Such process of identification incorporates classification of the subjectivity and the social environment driven by an imperative for simplification and a need for self-esteem (Turner, 1982). Likewise, all human beings embody a foundational tension within, that is to compare themselves to others, pursuing for ordinary or similar attributes (social identity), and however, feeling the opposing inevitability for individualism and distinctiveness.

Connecting Social Identity Theory with the situation of female employees in corporate organizations, it can be stated when an organization has an attractive identity, e.g., characteristics associated with power, competence, virtue, or moral value (Gecas, 1982), it can augment members' self-esteem as it helps them to generate a more positive sense of self (Turner 1985) through seeing "[...] themselves with these positive qualities, strengthening the degree to which a member likes him- or herself" (Dutton et al., 1994, p. 247). Moreover, "people may feel proud to belong to an organization that is believed to have socially valued characteristics. When members believe that outsiders see the organization in a positive light, they "bask in the reflected glory of the organization" (Cialdini, 1976, p. 366). The organizational identity of large management consultancies that is focused on elitism serves those companies to endorse self-discipline and motivates the consultants to complete high standards of performance even when they might indeed be engaged in monotonous work (Alvesson & Robertson, 2006, p. 196). Hence, the "discrepancy between the (elitist) self-understanding and expectations of the people recruited and some of the less inspiring tasks and work conditions offered (is) a source of

tension” (Alvesson & Robertson, 2006, p. 211) in consultancies, the notion of an elite identity that is also frequently communicated to the external helps to keep up the morale of the employed consultants. Likewise, a strong performance orientation is maintained within these consulting firms. Consultants report to work “about 60–70 hours per week and sometimes more”, and they explicitly report that they strive “to prove their worth to the firm” (Alvesson & Robertson, 2006, p. 211). The mutual meanings, beliefs, values, perceptions and symbols generate a “normative control” for consultants logically working hard, collaboratively and performing well to continue their sense of self and organizational identity highlighting the active interplay between project work and identity work” (Alvesson & Robertson, 2006, p. 219).

Gender equality is a burning issue in social phenomenon. Balancing gender in both social and corporate organizations is a challenge as well. To achieve the goal of maintaining gender equality in workplaces must be the priority. To reduce the gender imbalance in the workforce can be possible provided that gender diversity is assimilated and implemented both practically and theoretically. It is vital to the achievement of other development goals, such as poverty reduction and environmental sustainability. So, women and men must be given the opportunity to equally access, participate and benefit from development projects. In order to reduce and eliminate gender inequalities in process and outcomes, gender differences need to be considered while implementing any social project and program (UNIDO, 2015, p. 1).

Thus, gender equality even in the management consultancy industry refers to the equal rights, responsibilities and opportunities of both females and males regardless of other social categories. Just by addressing gender diversity in workplaces does not solve the problem of gender equality. The presence of women in the leadership should also be amplified so that they can make their roles effective and efficient. Besides, equality does not mean that women and men become the same. However, rights, responsibilities, and opportunities of both women and men should not be based on their sex. Rather gender equality refers to the consideration and recognition of interests, needs, and priorities of both women and men across all sociological categories such as race, age, nationality, and class (UNIDO, 2015, p. 6). When the figures and proportions of women’s participation are examined at the global level, some conclusions can be drawn ranging from as low as 4% in Kuwait to around 10% in India and Iran, to 55% in Sri Lanka and 58 % in Vietnam (UNIDO, 2015, p. 22). The variation in the percentages of women’s participation indicates the dominance of patriarchy in different nations and states as accorded in their constitutions and societal principles.

Both overrepresentation of men and underrepresentation of women in the workforce is a major problem in organizations. Women’s underrepresentation is generally ascribed to a number of reasons such as access gaps for women to appropriate training and skills development, environment not responsive to gender issues and limited opportunities for women’s career development. Moreover, inflexible employment arrangements do make it difficult for women to balance family and work. Gender-stereotyped public images reflect science, engineering and technology as ‘male’ areas, whereas women are considered for humanities and social sciences including culture, history, fine arts, languages, journalism etc. Consequently, insufficient

numbers of women are in decision-making serious positions. Meanwhile, women are hardly recruited for leadership positions as well that discourage women in workplaces (UNIDO, 2015, p. 23). These conditions lead women to have less access to decision making process. Besides, the desperate situations affect women psychologically as well. With the passage of time, they become low-confident. Exchanging one male associate of the senior management team/board for a female associate would be associated with 8–13 basis points higher ROA, or about a 3–8 percent increase in profitability. Instead, bringing gender balance in the senior team, without increasing its size, can be associated with 7-11 basis points higher ROA (Christiansen et al 2021, p. 14-15). Such evaluation shows the gender imbalance in leadership positions in the companies.

Conclusion

The paper has explored different dimensions of gender diversity as practiced in both state-owned and private companies. The participation of women in the workforce in Southeast Asian countries varies from the nation to nation. Whatever the differences there have been are the indicators of gender imbalance in both social and corporate organizations. Maintaining gender equality through any provisions and measures in organizations has become a challenge in the sense that employers do not seem flexible regarding female employees' break during pregnancy and in other serious periods of their lives. Consequently, female employees are discouraged and remain behind in the process of reaching and holding senior positions in the organizations. However, hopes for gender equality in management consultancy industry lies in the consistent efforts by both state-owned companies and private sector companies to address gender diversity.

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Justice and Empowerment: A Study of Nepalese Women

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Abstract

This paper raises the issue of violence against women in general and Nepalese women in particular. The article underscores the process of attaining justice and empowerment on the part of women in general and Nepalese women in particular. Releasing women to suffer from trials and tribulations in patriarchy is a commendable step to empowering them and providing them appropriate chances to excel. There are different types of violence as seen in patriarchy. Women generally suffer domestic violence in marriage institutions. The primary reason of violence in South Asia is the deprivation of women from inheritance and property rights patriarchal framework of society. The economic degradation of women encourages men to take control over the lives of women in multiple ways. Violence is one of the byproducts of men's controlling nature with the women. Despite education as an empowering factor to women, in the context of Nepal, economic empowerment is indispensable as it lets women reduce the level of dependency over men. The more dependent women are on men economically, the more violence they tend to face in marriage institutions and even in family affairs. This article has explored that women must be economically empowered so that they can suffer violence of any kind less than usual.

Key Words: Justice, Violence, Empower, Economic Rights, Property Rights, Counterpart

Introduction

The article has studied different dimensions and causes of violence against women in the context of Nepal. It advocates for women's justice. The study has also imparted some probable solutions to the problems caused by violence against Nepalese women in the patriarchal framework. Radical feminism has contributed to highlighting violence facing women due to their poor economic status across the country. Liberal feminists generally raise the voice for equal rights as men enjoy in patriarchy without showing aggression against men who are the victimizers. However, radical feminists explore the inherent reasons behind violence of all types facing women. It has been declared that all forms of violence against women in Nepal must be eliminated. Nevertheless, in practice women are still facing violence in multiple forms. Although people are working under the organization to eliminate all forms of violence against women, justice is not being experienced due to patriarchal structure. On top of all these, economic exploitation and property rights in the Nepalese context are the main causes of violence. Before women had the right to abortion, they had to suffer multiple forms of violence including domestic violence, psychological torture, social boycotts etc. Property right and right to abortion empower women. Although right to education is imperative, economic justice is more important

for the empowerment of women. Citizenship under the name of mothers is not accessible to all across Nepal. Legalization of right to abortion is the consequence of the feminist movement in Nepal. However, there are so many things to be accomplished for the empowerment of women in Nepal.

Discussion

This paper has investigated into the causes of violence against women in general and Nepalese women in particular. The importance of women empowerment through economic prosperity and right to property is the crux of the article. How sexuality and violence are intertwined is the hallmark in this paper. In spite of training, sexuality may seem irrational, unmediated, and very personal. Sometimes, it seems down-right natural. Catherine Mackinnon observes, “Because of its location in intimacy, harassment that is sexual peculiarly leaves nothing between you and it: it begins in your family, your primary connections, those through which the self is developed” (p. 60). Sexuality does not begin in the family as much as in the courtroom, medical treatise, or literary text. However, it is equally true that we live it in the tender, psychological interstices as described by Mackinnon. She is against pornography.

Rajkarnikar (2019) in her writing has focused on women’s empowerment. Hence, the empowerment refers to improving the ability of women to access the elements of development-particular in health, education, earning opportunities, rights, and political participation (p. 29). Although many factors affect women empowerment, the role of economic opportunities in the 21st century is crucial. The women’s participation in economics is indispensable for sustainable development of a country. By amplifying the role of women in the economy can be the solution to the financial and economic crises and critical for economic resilience and growth facing women in Nepal. Therefore, all levels of authorities and stakeholders are accountable for increasing the participation of women in economic development as it is the primary solution to empowering women and reducing the magnitude of violence.

Women can have social justice provided that they have regular source of income. In the labor market, they should have access to the opportunities to work. Their autonomy can increase by having sufficient access to the job market. It helps to increase gender equality as well. In the article, *Will a Basic Income Do Justice to Women?*, Ingrid Robeyns has stated that gender equality in the labor market can increase by improving women’s bargaining position and by encouraging their counterparts to work part-time. Meanwhile, the men should be encouraged to share in domestic work for balancing the gender equality (2001, p. 89). A basic income is not sufficient for gender equality. Women need more than that for equality and justice. The unequal division of household chores is significant (Orloff, 1990). However, basic income cannot be ignored. It is essential. The significance of labor market for women is greatly important in the sense that women who leave the labor market “will not only lose their labour income, but also some non-pecuniary advantages” (Robeyns, 2001, p. 92). The empowerment of women can be made more possible when the women have equal access to the labor market.

In Nepal, Gender Responsive Budgeting (GRB) has targeted at increasing awareness of the gendered impacts of budget and to make governments accountable for ensuring gender equality and women's rights, especially among the poor (Rajkarnikar, 2019, p. 30-31). Her view clarifies that class matters in maintaining gender equity. Women of the lower class families suffer violence more than those of the upper and upper middle class families. Domestic violence is obvious in the life of women in poor families. The main reason of this disaster is the societal structure that is a patriarchal Nepalese society where women are generally subordinate to men. However, in the modern Nepalese society, roles of women have changed in many ways. Nepal has made different national and international gender equality and women-centric commitments through signing of conventions and treaties. On top of that, Constitution of Nepal-2015 has ensured fundamental rights to all citizens without discrimination on the basis of ethnicity, caste, religion, or sex. Modernizing Nepalese society along with access of education to the general population itself has played an important role to promote gender equality (Rajkarnikar, 2019, 31-32).

Although the Constitution of Nepal-2015 has guaranteed women's rights in all spheres of their lives, the gender disparity in terms of property rights and economic opportunities are far from most of Nepalese women. The women in economics can be possibly commendable only when economic policies are effectively implemented. Women's contribution in the process of economic growth has empowered them to have equal access to elements of women in economics and has let them lead their lives independently.

Rajkarnikar (2019) has highlighted that land is the most important means of production. Men exploit women because the latter do not own land in proportion to that of their counterparts. Land holding is considered as access to capital. National Census-2011 in Nepal indicates that out of 3,715,555 households with land ownership only 19.71 percent of the households are female-headed with land ownership (p.36). The gap in holding land between men and women shows that women in Nepal do not have economic power that can help them to defend themselves from violence of many types.

When discussing different dimensions of violence against women and girls in Nepalese society, Joshi and Kharel (2008) has expressed his observations. In his view, violence against women and girls has been in existence and a widespread in Nepalese society. However, there are so many cases in which the problem is not reported (p. 2). Violence against women has commenced being openly discussed and addressed only in the last decade. The perspective of looking at women has changed considerably that shifted from being child bearers and providers of health care in the 60s and 70s to a slow understanding of their critical productive role in rural economy in the 80s and to the recognition of women as citizens in need of equal legal and political rights in the 90s. The reluctance to revise discriminatory laws or formulate new ones is also influenced by socialization process that continues to be reinforced by lawmakers giving excuses like "the social structure will breakdown", "Infidelity will increase", "Women cannot handle economic matters", "Giving women rights will create disharmony in society and families". All these factors and many more have contributed towards the filtering of these socio-

cultural values from one generation to another. Due to unequal power structure with mostly men exercise their might based on a hierarchy of power having the right to speak (p. 2-3). Economic power plays a vital role in determining the position of women especially in a society that depends on agriculture. Nepal as such has been an agricultural state wherein women have been deprived of inheriting parental property if their siblings are male. This prejudice has led Nepalese society to deprive women of land and property ownership. Consequently, the psychological and cultural violence against women has increased.

Undoubtedly, violence against women is almost present in every country regardless of culture, class, education, income, ethnicity and age. Even though most societies proscribe violence against women's human rights are often sanctioned under the garb of cultural practices and norms, or through misinterpretation of religious tenets (Joshi and Kharel, 2008, p. 3). Religion plays a significant role in amplifying the rate of violence against women. Scriptures have proved the foundation for the misogynists to take over the women and exploit them as severely as they can without any respect to women's existence.

Women are the victims of violence. Hence, women include people of all age groups, and roles including mothers, sisters, wives, daughters and daughter-in-laws. The woman is the most abused object which starts from the home. The domestic violence against women has its rural and urban dimensions (Joshi and Kharel, 2008, p. 4). Despite the fact that women suffer violence in both rural and urban settings, the ratio of violence cases in the villages is higher.

The Nepal Human Development Report 2004 reinforces domestic violence to be a serious and unaddressed problem. The study shows that most perpetrators of domestic violence escape persecution under the Nepali criminal justice system. Though the National Human Rights Commission works on the issue, other human rights concerns in country take precedence of the Maoist Insurgency period (Joshi and Kharel, 2008, p. 4). During the domestic conflict a great number of women had to suffer sexual harassment and violence by both insurgents and armies of Nepal. Due to lack of access to justice, they still wait for the Day of Judgment across the country especially in the hilly region. Domestic violence against women, by its nature may not be seen in isolation in Nepalese society where the neglect and abuse of females is the ritual of the day in almost all families and communities (Joshi and Kharel, 2008, p.4). Violence has become a common practice in the rural and poor families. People take it a common practice, although it is the violation of human rights.

There are different types of violence women have to undergo almost every day in their life. Most frequent types of injuries include black eye, bruises, sprains and face injuries as a result of hitting, slapping, kicking, pulling hair, burning with cigarette etc. verbal abuse, neglect and deprivation also result in emotional distress of the pregnant women. The study shows that some 42% of women reported forced sexual intercourse during pregnancy (Joshi and Kharel, 2008, p. 5). Men in order to satisfy their sexual urges seem to force women for sexual intercourse although the latter do not have any intent or desire for such an act. This type of sexual violence pervades in that patriarchal society but unrecorded and reported in Nepal as well. Societal bias against women is the primary cause that their voices are unheard and their feelings are not

responded to. Even socio-cultural, economic and religious factors reiterate male dominance and allow systematic discrimination and violence to pervade women's lives. Nepal has one of the highest indices of son preference in the world (Joshi and Kharel, 2008, p. 5). Not only sons are preferred but also their dominance and control over resources prevail in patriarchy. That is why, they take over the lead in the social and sexual activities.

The case of violence differs from the community to community across Nepal. Women in Dalit community struggle for both survival and existence more than the women of the non-Dalit communities. The case of Badi women in the western part of Nepal is exemplary that they are forced to have sexual intercourse with the men of non-Dalit community just for living. Joshi and Kharel (2008) have stated that the forms of violence that women encounter differ in accordance with changes in socio-cultural practices, educational background and others. "Dalit women are extremely vulnerable to sexual exploitation in Nepal. Among the Dalit communities, one landless group, the Badi, has for years survived by means of prostitution" (p. 6-8). Thus, it becomes clear that women in the Badi community undergo the ritual of sexual violence due to their socio-economic status in Nepal. Although the government has endeavored to bring about changes in their livelihood, an expected change is still far away from the reach to justice.

Asian Development Bank (2016) states that Nepalese women have experienced high level of poverty, social exclusion, and marginalization because of their gender and sexuality. For women, from ethnic minorities and groups considered low caste, these disadvantages are greatly compounded (p. 2). The women of margin have been forced to experience severe pain and sufferings at many levels. They cannot escape men's brutality due to their poor economic situation and dependency on men who control the resources regardless of caste, ethnicity, and class. Men become the antagonistic forces for them who abuse women for their personal benefits.

Although the government of Nepal has established the National Women Commission and the National Dalit Commission to strengthen the institutional and legislative basis for gender and caste equality, the implementation aspect is very nominal and poor. There are a number of cases wherein women of Dalit community in particular and women in general suffer violence almost every day. The government was also implementing the decentralization strategy of the Local Self-Governance Act (1999) to facilitate participation of the rural poor in decision making and to make the delivery of public services more participatory, gender-sensitive, and responsive to local needs (Asian Development Bank, 2016, p. 4). Discrimination and prejudice against women and girls is more severe in the lowland plains (Terai) of Nepal, and in the Midwestern and far-western regions, creating a fertile ground for trafficking and child labor. At each level in the caste system or even within an ethnic group, women are more disadvantaged than men.

In spite of the fact that women have been contributing to family livelihood, they usually have little say in household decision-making. Their voice is not invited and welcome. They do not have much access to political and administrative positions as well. Especially for those from poor, low-caste, and ethnic minority groups due to the lack of education and economic resources,

social expectations of exclusive household responsibilities, and restricted mobility do not seem vocal and expressive about their problems and sufferings.

After all, some plans and strategies for women's economic empowerment are imperative so that their income, assets, and employment opportunities for poor rural women through the enhancement of business knowledge and entrepreneurial skills for microenterprises and to facilitate easier access to needed financial resources through a multipurpose grant program can be increased (Asian Development Bank, 2016, p. 8). Some efforts at the community level must be made in order to let women have access to economic opportunities. Along with this, community involvement of women generally enhances their skills, provides them with opportunities to influence decisions that affect the entire community as well as their own well-being of women and that of their families.

Pradhan et al (2018) have explored that property right to women is crucial as it is a means for empowering women. Johnson et al (2016) have shown that enhancing women's ownership of and control over physical and financial assets improves their bargaining power within the household, makes them more economically autonomous and independent and increases their control over income generated by the assets (p. 1). Once women take over the property in a particular family, they are likely to lead their life independently. They can boost up their position and become the leaders of society. Violence will be far away from them in the desired position.

To understand women's property rights in practice, it is important to go beyond narrow conceptions of property as statutory ownership of things, to recognizing property rights as social relations among people, encompassing many different bundles of rights, which may derive from not just state law but a range of religious, project, customary, and local law (Pradhan et al, 2018, p. 4). Women's ability to benefit from property varies according to the type of assets and household power dynamics. Agarwal (1994) asserts that agricultural land is the most important asset for increasing women's bargaining power within households in rural economies because land is less likely to be sold than smaller, more liquid assets that women are more likely to own (p. 6-7). Women's property rights are secondary to men's. The former have rights to the ancestral and household property not on their own standing but through their husbands. Daughters normally do not inherit. They can inherit only if they remain unmarried or their parents do not have male heirs. The conditions required for women to inherit the parental property discourage women from property rights. Women who are in the joint families are terribly poor. They have little control over their time, work, body and property. Consequently, they plead their husbands to start living separately. In most of cases, men do not show readiness for such separation. Ultimately, wives are forced to experience such suffering and hardship across their life.

Women experience a major shift in their well-being, autonomy and property rights when they move from joint to nuclear households and become the wife of the male head. As compared to when they were daughter-in-laws in joint households, as married women in nuclear households they acquire more property rights over joint property they no longer have to share rights with their in-laws (Pradhan et al, 2018, p. 30). Violence particularly gender-based violence

is ubiquitous. It refers to violence against a person because of her or his sex and the place a society gives her or him. Similarly, violence against women and girls mean violence against a person based sex that recognizes the link between the lower status of women in society and their increasing vulnerabilities to violence (Masson et al, p. 21). Women in patriarchal framework become vulnerable and happen to lose both their prestige and right to freedom. They live in fear because of spousal domination and violence. Domestic/spousal violence is the most frequently reported type of violence among Nepalese women. The impact of violence on women is even more harmful if they do not have the opportunity to seek treatment.

Furthermore, the views and opinions of community members influence the attitudes of fathers and mothers towards access to health services. The consequences of these social norms, and the domination of women and girls by their husbands, are particularly restrictive in terms of women's own health and well-being but also for those of their children and, in general, for their home. As a result, social inequalities reduce the human capital of survivors and aggravate their vulnerabilities during periods of food-shortages (Masson et al, p.39). Whether confronted with violence or not, women face daily social and economic inequalities that can edge their opportunities to develop their physical capital. Unequal access to school education for women compared with men and inequalities in the control of the family budget amplify differences in women and men's skills, knowledge and even self-confidence in deciding to change their role in the family and the community.

After all, women may have access to certain resources to develop an economic activity, such as a trade, but without knowledge or skills in budget management, or without the availability of sufficient finance, this activity does not necessarily result in a sufficient or sustainable income. If situation is so, they are likely to become the victims of violence and domination in patriarchy.

Conclusion

Violence against women is a daily risk. It is not a problem that exists only in times of domestic war. The most general forms of violence are early child marriages, physical and sexual violence by known perpetrators, polygamy and associated discrimination against women (homelessness, risk of divorce) and the denial of resources, opportunities and property rights. The right to property and inheritance can empower women to expressing themselves and can be able to participate in decision making regardless of household chores and community leadership. Although there are many challenges before women in Nepalese society, they can still have the right to property if the government along the society rethink about the practice and implementation of statutes accorded in the constitution. Without economic empowerment, violence against women in Nepal cannot be reduced.

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AN INTRODUCTION TO CORRUPTION: LEGAL FRAMEWORK AND IMPLICATIONS

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Meaning and Definition of Corruption

The word of corruption is a very vague term. There is no single, comprehensive, universally accepted definition of corruption. Attempts to develop such a definition in variably encounter legal, criminological and political problems. So many attempts have been made to define corruption. But, still there is no unanimous definition of corruption. It is not easy to define a corrupt deal in a few words because there are a number of elements to the transactions. That is why many countries are tried to define by the means of its nature i.e. India, South Korea and Nepal etc.² Thailand tries to define the corruption providing the circumstantial nature.³ United Kingdom has tried to define the corruption by classification of "Bribery" and "Corruption".⁴

Its definition may be different according to time, society, state, like as to take commission is not illegal for some country but save country, it is illegal. It is different person to person, so that, it is difficult to give appropriate definition of corruption. Corruption is perceived differently from country to country. The meaning of each of the elements of the definition- abuse, public office, and private gain- is subject of debate. In addition, "contention over who gets to decide what those terms mean is (often) the most important political dimension of the (Corruption) problem."⁵

Transparency International's (TI) Short definition of corruption "The abuse of entrusted power for private gain" is actually broad enough to capture all forms of corrupt behavior. The Nepali term for corruption, bhrastachar, meaning bhrasta (Corrupt) plus aachar (Conduct) is for more inclusive to denote all forms of conduct leading to corrupt character.⁶

We can feel about corruption but cannot explain properly. "Corruption is the misuse of public power or authority for private benefits through bribery, extortion, influence peddling, nepotism, speed money, or embezzlement."⁷

² KUMAR CHUDAL, 'THE DEVELOPING JURISPRUDENCE OF DISPROPORTIONATE PROPERTY', *Souvenir, Kathmandu: CIAA*, at 40-46, (2062)

³ *The Organic Act on Counter Corruption*, (1999), Thailand.

⁴ *Anti-Terrorism Crime and Security Act*, 2001, United Kingdom.

⁵ MP SHAI, *CRIME AND CORRUPTION IN DIGITAL AGE*, New Delhi, Authors Press, at 152, (2000)

⁶ *Ibid*, at 3.

⁷ UNDP, *Fighting Corruption to Improve Governance*, Report published on (1999)

Criminalization of Corruption & its Rationality

Any kinds of crime is against the law and punishable by law. Now a day, every person knew that corruption is a crime against state, Society and all over the world. All criminal activities controlled by criminal law. Criminal law created by state only. All wrongful acts, which are harm to the society, must be stopped. No doubt any harmful acts are known as a crime. Corruption also understood by organized crime. Such types of crime are more dangerous to the society. It is common to assert that there are two conditions that need to be satisfied before criminalization of conduct is justified.⁸

- (i) The conduct must be wrongful and
- (ii) It must be necessary to employ the criminal law to condemn or prevent such conduct.

Criminal laws plays positive role to determine the criminal activities. There are several aspects to this problem. First, the legalization of certain illegal activities can remove incentives for corruption conversely; some formerly legal activities many need to be criminalized to determine activities that have much the same effects as outright bribes. Second, penalties should be set to achieve optional deterrence. Third, law enforcement authorities should have the tools to encourage bribe payer and bribe recipients, to co-operative with authorities to uncover corrupt transactions. Fourth, as people acting in the interest of their employers frequently pay bribes corporation and other organizations should be held accountable under criminal law or civil law.

Rationality behind Criminalization of Corruption

Corruption is a serious and heinous crime against the society. It affected varies sector of the societies. It makes the human life handicap economic system must be balance way, the wise all system of state will be fail. Rich people become rich and rich but poor people become more and more poor. Corruption increased the \gap between poor and rich. Corruption degrades the moral values and ethics of the society and creates different types of illegal and immoral activities. So rationality behind criminalization of corruption is proved of its various effects, it's affected by economic, social, political system, that which are affected by corruption.

Corruption corrupts the political practice.

Corruption is a big problem caused by high-level political leader. Every political leader is involved in any type of corruption; the cause behind criminalization of corruption is that corruption is being causes due to close relationship between criminals and corruption. Criminals are saved by ruling party. It increased disorder in the society. Criminal political nexus is caused

⁸ POCKER, *THE LIMITS OF THE CRIMINAL SANCTION*, (1969)

of corruption. Ruling party involved in corruption that created unemployment, illiteracy, poor health, services, etc.

We can understand criminalization of politics in following points.

- i. The use of money power and muscle power by politicians, especially during elections
- ii. Aiding and abetting crimes and sheltering criminals by politicians in power, if necessary by interfering in the working the law enforcement agencies;
- iii. Politicization of the administration, particularly the police with the latter obliging politician in power by permitting interference and sometime being privy to it.⁹
- iv. Persons with a record of heinous crimes such as murder, extortion, kidnapping, are being elected to the state legislatures and parliament.
- v. Criminal's success in occupying high places of honor and status in governance. Corruption begets bad politics and bad politics begets further corruption.¹⁰ Corruption has direct impact upon politics and politicians to take benefits from criminals, politicians are helping to the criminals to do criminal activities. In this way, criminal activities are getting legitimacy through corruption and criminals get exemption from criminal prosecution and conviction. Therefore, that first of all corruption acts must be control for getting justice to all.

The Constitution of Nepal, 2072(2015 AD)

Article 238 and 239 has established the Commission for the Investigation of Abuse of Authority (hereinafter referred to as Commission) with powers to look into the abuse of authority by a person holding public post through improper act or corruption and to file a case against him if he is deemed to have abused power by committing corruption or an improper act or to write for departmental or other action if deemed to have committed an undue act or to submit recommendations or suggestions to Nepal Government to reform the impracticable and inappropriate laws, rules and orders or to correct an inappropriate working system of a public institution deemed to cause the abuse of authority.

⁹ N.K. SINGH, *THE POLITICS OF CRIME AND CORRUPTION*, New Delhi: HarperCollins, at 37, (1999)

¹⁰ *Ibid.*

The Prevention of Corruption Act 2002 (2059B.S.)

Preamble of the prevention of Corruption Act, 2059 had emphasized maintaining peace, convenience, financial discipline, morality, and good conduct among public. It this may corruption must be control for them

Criminalization of Concealment as a Corruption.

Concealment is regulated by Article 24 of the United Nations Convention against Corruption, 2003. They involved in such type of offence without having participated in the offence. They conceal or continue to retain any property when he or she knows that such property is the result of a corruption-related offence. This convention which requires states to consider implementing the criminal offence of concealment into domestic legislation is a matter for the discretion of a state thus, such type of corrupt activities criminalized into domestic Criminal law in every state.

Essential Elements of Corruption:

Corruption is serious crime against society. It is a tendency also. Collecting big property (moveable or immoveable) by breaking of corruption law is a corruption offence.

The criminal law generally prohibits undesirable acts. Thus, proof of crime requires proof of some act. This is the requirement of an *Actus Reus* or guilty act. Some crimes particularly modern regulatory offenses require no mens rea like as strict liability offences. Nevertheless, because of the potentially server consequences of criminal conviction, *Actus Rues* and *Mens Rea* are requirements, judges have concluded that the elements must be present at precisely the same moment and it is not enough that they occurred sequentially at different times. In some corruption cases are not necessary prove to take benefit. In the corruption (fake certificate) case of Tara Rajbhandari (karki) vs. Government Of Nepal, Supreme Court of Nepal, Division Bench said that *Actus Rues and Mens Rea* is the essential element for the criminal offence but, some crimes like strict liability or absolute prohibition crimes in which crimes no necessary see the *Mens Rea*. In such type of crimes firstly, there should be intention for doing something and should be done knowingly as a crime. In the presentation of fake certificate both elements are consider to be included. There is no need of take the benefit from that certificate for proof corruption. Knowingly presentation of that certificate for the purpose to take benefit of promotion of job even no toke benefit from that certificate such action is corruption.¹¹

¹¹ NKP 2065, vol. 6, De. No. 7974 at 687.

In this study, we can say that the essential elements of crime are *Actus Reus* and *Mens Rea* corruption is a serious crime so that *Actus Reus* and *Mens Rea* are essential for conviction of corruption offenses. Here is short discussion about these elements.

Corruption as an Occupational (white-collar) Crime

Corruption as a white-collar crime in the Nepal as well as other countries. Edwin H. Sutherland was the first criminologist who drew attention in 1939 to the nature and effects of white-collar or occupational crime in society. Occupational crime refers to "those illegal activities that occur in connection with a person's job or work." Herbert Edelhertz defined white-collar crime as any "illegal act or series of illegal acts committed by nonphysical means and by concealment or guile, to obtain money or property, to avoid the payment or less of money or property, or obtain business or personal advantages."¹² The chief criterion for a crime to be white-collar is that it occurs as a part of, or a deviation from, the violator's occupational role.¹³ White-collar crime includes misrepresentation in advertising, violation of copyright and patent laws, and financial manipulations. However, all crimes committed by high-status people are not white-collar crimes. Only that crimes which is specifically 'job-oriented', i.e., which occurs during the course of person's job, is white-collar crime.

***Elements of Occupational Crime.*¹⁴**

- *It involves violation of legal codes.*
- *It takes place directly or indirectly in connection with a legitimate occupation.*
- *It aims at gaining money.*
- *It is against the society at large. There is therefore no specific victim who would complain.*
- *Earlier only 'a person of high status' committing this crime was considered a (white-collar) criminal but now 'a person of any class violating law (different from one who commits an immoral or unethical act) in the course of occupational activity' is described as an occupational offender.*
- *The organization engaged in occupational (or white-collar) crime generally selects that crime which involves high status but carries the most negligible danger of detection and identification. further, it is crime against which the victims are least likely to fight.*

¹² SCHMALLEGGER, *Supra* note 49, at 404.

¹³ *Ibid*

¹⁴ AHUJA, *Supra* note 54, at. 173.

- *The organization engaged in illegal occupational activity adopts a policy of 'fixing' cases. It is not only the law-enforcement officers who are 'fixed up' but the 'services' of politicians, bureaucrats and influential people are also used for 'protection'.*
- *The effect of this crime is much more serious for society than an ordinary crime.*

Categorization of the Corruption in various way:

Offences are two types. viz (1) conventional offences, where *Mens Rea* is an essential ingredient, (2) Non-conventional where *Mens Rea* is not required which are termed as public welfare offences. Some jurists like Jerome Hall does not recognize white collar crimes used to denote all white color crimes as real crime. The term "Socio-economic Offences used to denote all white collar crimes. It is having wider connotation and scope¹⁵

Beside above two category often corruption categorized as following categorizes:

Corruption On the basis of Quantity:

Corruption can be categorized on the basis of Quantity which categorization is of the World Bank. According to this Bank they are two types which are as follows;

Petty Corruption:

These types of corruption are concern with low level of government official which is committed in the regular service delivery and in the course of follow the procedure. This types of corruption happened day by day with the stakeholders. This type of corruption is also called low level's corruption or street level's corruption. World Bank also called the administrative corruption to this type of corruption.

Grand Level's Corruption:

It is known by high-level corruption. High-level government officials or politician are involved in this type of corruption. This type of corruption is related with implementation of policy. So, these types of corruption are known by policy corruption. Abuse of big money is concerned with it. Politically influenced persons are appointed as an official and do this type of action. High-level officials and politicians are directly attached in Grand Level Corruption.

Big quantity of profit or commission is received to an official and politician and they deposited to this type of money in foreign bank in their personal own name or other relatives name, which is known as Grand Corruption. According to the World Bank, it is also known as a State Captured Corruption.

¹⁵ REDDI, *Supra* note 45.

Corruption on the Basis of Effected area:

Petty Corruption is often spread in administrative level and grand corruption is in political level. In other words, we can say that who involve in petty corruption they are selected from competition such as written and verbal exam and they involve in administrative corruption and where politician are elected or nominated in such place political corruption is related.

National Level Corruption & International Level Corruption:

National level corruption is known limited in state's jurisdiction and International level corruption is spread to outside the state territory. These types of corruption are concerned with internal matter of the state but its effect is being reached outside the state territory. International type of corruption has been related as follows;

- *Foreign Supply,*
- *Global Tender,*
- *Refining in National Resources and Supply,*
- *Production, Purchase and Supply of Arm Weapons and*
- *International Aid and Help etc.*

Corruption on the basis of Organizational Nature:**Public Level Corruption:**

Public level corruptions can be finding in the Organization where the delivery of public is available. It happens in the state based institution or in non-governmental institutions.

Corruption in the Private Sector:

"A person commits the criminal offence of corruption in the private sector when he or she, in the course of economic, financial, or commercial activities, secondly, criminalization of private sector corruption is necessary to ensure respect for fair competition. Thirdly, it also has to do with the privatization process. Over the years important public functions have been privatized (education, health, transport, telecommunications, etc.). The transfer of such public functions to the private sector entails transfers of substantial budgetary allocations and of regulatory powers. It is therefore logical to protect the public from the damaging effects of corruption in business as well, particularly since the financial or other powers concentrated in the private sector, necessary for their new functions, are of great social importance.

Miscellaneous Corruption:

There are different grounds, the classification of miscellaneous of corruption. The classifications of miscellaneous corruption are as follows; **(i) Corruption by the Rules:**

Some corruptions are taking place with an interpretation of rules in their own favor or searching the loopholes of the rule for their benefits. The work seems legal though, the intention is to be the different. These types of corruption are known as the corruption by rules.

Irregular Corruption:

These types of corruption are being done breaking the rules and regulation or making the rules and regulation in favor of their own benefits, which is known as Irregular Corruption.

Stable, Organized and Individual Corruption:**a) Stable or Organized Corruption:**

These types of corruption are to be difficult to control. The corruption has been continue since long in established form and the replacement of official doesn't work for control, which is known as stable or organized corruption. Stable of Organized corruption can be divided into two parts; i.e. Systematic and non-systematic Corruption.

b) Individual Corruption:

These types of corruption are not terrible then organized corruption. It is just work one person to another person.

Types of Corruption

There are various types of corruption; we can see different persons mentioned difference types of corruption. It may be impossible to mention every ones views of corruption. Here, are some common types of corruption that is as follows;

(a) Bribery:

Bribery is main form of corruption. We can understand "Bribery is the payment (moveable or immoveable property, viz., Koselipat). Bribe is the thing given or taken in a corrupt relationship to pay or receive a bribe is corruption, and, should be understood as the essence of corruption. There are many equivalents to bribery, like kickbacks, gratitude, commercial arrangement, Baksheesh, sweeteners, pay offs, speed and grease money, which are all notions of corruption in

terms of money or favors paid to employees in private enterprises, public officials and politicians.¹⁶

(b) Embezzlement:

This is a criminal activity which involves the conversion, to his own use, of funds or property by a servant, an employee, an agent, or any person who is entrusted all these (i.e., funds and property) by other person, say, master, employee, etc. Corruption is named as kickbacks, gratuities, commercial arrangements, baksheesh, sweeteners, payoffs, speed, and grease money. Where as embezzlement is regarded as corrupt practices and has been defined as theft of resources by people who are put to administer it.¹⁷

(c) Fraud:

Fraud is a types of corruption in which the perpetrator obtains something of value through willful misrepresentation. Fraud usually occurs within the context of legitimate business unwittingly conceals its corruption to wide their illicit gains. It refers to an intentional act. Symptoms of fraud may be included missing documents, deny to access on records, bank accounts no reconciled, cost over runs and time over runs, not balancing general ledger, shortage purchased in excess of need, excessive refunds.¹⁸ It based on signs, signals, patterns which may be encountered during audit. It showing that fraud is a kind of corrupt behavior. The potential for committing fraud is mostly towards financial in nature and is fuelled by the physical wants of the individual.

(d) Extortion:

To collect the property (money or other value base thing) by the use of coercion, threat, intimidation, ultimatum, challenge to any one is an exertion. Blackmailing and extortion are corrupt transaction where money is violently extorted by those who have the power to do it.¹⁹

(e) Nepotism and Favoritism:

Nepal's administration is suffered by the diseases of nepotism and favoritism in the appointment, placement, transfer and promotion of the bureaucrat. Every official in the civil service knows the negative impact of nepotism and favoritism in the civil service.. Therefore public official, who use nepotism and favoritism in his decision, should come under the definition of the corruption.

(f) Abuse of Power:

¹⁶ NORAD, *Research on Corruption, a Policy Oriented Survey*, Cho: Michelson Institute (CMI) & Norwegian Institute of International Affairs (NOPI), at 15, (2002)

¹⁷ *Ibid*, at 16.

¹⁸ Janak Raj Gautam, ' *Fraud Indicators: Requiring Awareness to Curve Corrupt Practices*', SOUVENIR, Kathmandu: CIAA, at 226-233, (2062)

¹⁹ MANANDHAR, *Supra* note 8.

Abuse of power is using one's vested authority to improperly benefit or give undue preferential treatment to any group or individual or using vested authority to discriminate against any group or individual. CIAA Acts main aim is to investigate the abuse of authority by a person holding public posts.

(g) Black Marketing and smuggling:

Developing countries main problem is seen of black marketing and smuggling. Many businesspersons try to earn more money in a short span of time. This is the a kind of corrupt activities.

(h) Money Laundering:

The term money laundering denoted as "Turning of dirty money into clean money." In other words, money laundering is process in which the the illicit source of assets obtained or generated by criminal activity is concealed to obscure the link between the funds and the original criminal activity.²⁰It is also considered as a process of cleaning illegally earned proceeds (money) into legal one. Nowadays this crime has become very organized, complicated, and profitable and has expanded globally in nature. It is inextricably linked to the underlying criminal activities. It is the product of series of criminal activities performed by criminals of different fields and different places which damage the social structure, social values, social system as well as the spirit of rule of law.

In the Nepalese context Assets (Money) laundering Prevention Act has been promulgated in 2064. This Act criminalized some activities which are related with money laundering. Such as money created band generated by tax evasion, money created and generated by terrorist activities

There are other so many forms of corruption like as financial irregularity, unfair competition in contract, commission in business transaction etc. Money laundering is the processing of criminal proceeds to disguise their illegal origin. A "Predicate Offence" for money laundering is the underlying criminal activity that generated the proceeds that are the subject of the laundering.²¹

8.Conclusion:

There was no any positive law of corruption in ancient Nepal. Unless, codified law Nepal has a history of anti-corruption activities in Nepal. King Prithvi Narayan Shah had declared about 242 years ago "those who bribe and offer bribe are both enemies of the state." Several legal and institutional provisions are found to have been made sincere the very inception of the country. Way back in 1851, (1910 B.S.) the general code of the country, popularly known as Muluki Ain, made some provision for controlling corruption. However, with the passing of the various sectors laws, provisions were made to control corruption at the sector level.

The Commission for the Investigation of Abuse of Authority Rules, 2059 B.S. (2002), have been formulated to make easy the functions of commission. It has just elaborated the provision of the

²⁰ <<http://www.imf.org/external/np/extra/facts/aml.http>> Visited on Jun. 5, (2020)

²¹ RICHA GAUTAM, 'ANTI MONEY LAUNDERING LAWS,' Handout for Advanced Programmed on Commercial Law for Appellate Court Judges, Which is held by NJA, June 17, (2008)

Act. It has included about procedures of the CIAA.

The Special Court Act, 2059 B.S. It is a procedural law of the special types of suits corruption is a special suits. These suits are filed in special courts and apply this Act's procedural. This Act's objective is that fast, effective, and timely hearing of special types of cases.

Constitution of Nepal 2072 (2015) Part- 21, Article 238 and 239 has established the Commission for the Investigation of Abuse of Authority with powers to look into the abuse of authority by a person holding public post through improper act or corruption and to file a case against him if he is deemed to have abused power by committing corruption or an improper act or to write for departmental or other action if deemed to have committed an undue act or to submit recommendations or suggestions to Nepal Government to reform the impracticable and inappropriate laws, rules and orders or to correct an inappropriate working system of a public institution deemed to cause the abuse of authority.

International and Regional conventions, seminars, meetings, conferences etc. are held by international administration. From their actions current burning issues and long term problem fulfil by international regional administration. UNO and its specialised agencies, UNDP, UNICEF, WHO, ICC, ASEAN, EU, ADB, OECD, African Union, DFID, SAARC, ALAC, TI are some examples and they adopted various conventions and treaties which are milestone for this regard. UNCAC, UNCATOC etc. are some examples which are outcome of this type of administration.

Civil society has particularly crucial roles to play in the area of curbing corruption. It essential for Building a national coalition against corruption; Compliance of code of conduct in business and professional organizations; Strengthening Support Organizations to expand outreach. Only civil society organisations have the public mandates and the global potential to both declare the improvement of peoples' lives as the paramount priority, and to do something meaningful about it. Only civil society organisations can provide the movement, the force and the leadership to fight against corruption.

The strengthening of independent and free media is as crucial for anti-corruption System as efforts of investigative journalists. Series of workshops and training can help to formulate tasks to enforce investigative journalism and to formulate Code of Professional Conduct for Nepalese media.

To fulfil the rights of people and control the corruption every public official must follow some rules and regulations. In this regard CIAA has also made a Code of Conduct which is 'Code of Conduct of the Officials and Employees of the Commission for the Investigation of Abuse of Authority-2060.' Main Objectives of the Code of Conduct are (a) Settle complaints relating to the abuse of authority by making a free, impartial, detailed and objective inquiry and investigation, (b) With the Commission developing an exemplary culture in the area of good conduct and morality, to provide the guidelines to the society to change the social milieu accordingly for transformation. Thus, Official role is highly expected but not less.

If we say in reality corruption is a corrupt behaviour of people. In development of society first of all every family, which is the small of society, must be developed and aware for improper conduct and corruption. There is no doubt corruption starts from every member family. Greedy attitude, interest to make rich without any loss and hard work, try to show higher among the people of society, etc. are the causes of improper conduct and corruption. These things are very popular in Nepalese society. Thus, we can say that Family member role is vital for curbing corruption. All Family member attitude must be opposite of the corruption in our society for the prevention corruption.