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Location of Diaspora in V.S. Naipaul's

A Bend in the River

- Dr. Sanjay Kumar Mishra[1]

Abstract

The paper explores the traumatic experiences of diaspora in V. S. Naipaul's A Bend in the River. It shows how immigrants turn vulnerable in a newly decolonized world. It argues that people suffer from identity crisis when they are culturally and geographically alienated. Identity is inextricably bound up with the notion of location. It analyses the traumatic experiences of diaspora problem of making identity, finding and making location are revealed through Naipaul's writing. It brings to light the expression of identity in diaspora belonging and alienation diaspora, exile, dislocation and displacement.

Key Words

Diaspora, identity crisis, alienation, decolonization and neo-colonization.

Set in a nameless African country and governed by Big Man, V. S. Naipaul's *A Bend in the River* shows contradictions in postcolonial world from the point of view of diaspora. The story takes place in a town at the bend of a river in a newly-independent African nation which has just escaped British's domination, and is narrated by Salim, the main character. Salim, whose family migrated to Africa from Gujrat, India in the distant past, finds himself in identity crisis after the nation gains independence from the European colonizers and neocolonized by Big Man, the native African. On pretext of nationalization, Big Man, President of the state confiscates the property of foreign immigrants and render it to the local trustee. Salim turns an alien in his own country and finds himself without home:

> Africa was my home, had been the home of my family for centuries. But we come from the east coast, and that made the difference. The Coast was not truly African. It was an Arab-Indian Persian-Portuguese place, and we who lived there were really people of the Indian Ocean. True Africa was at our back . . . But we could no longer say that we were Arabians or Indians of Persians; when we compared ourselves with these people, we felt like people of Africa. (12)

Salim, being the allegorical representation of diasporic characters, depicts the identity crisis the immigrants face in post-independent Africa: "I had to break away. I

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couldn't protect anyone; no one could protect me. We couldn't protect ourselves; we could only in various ways hide from the truth" (22). Salim's identity crisis and dilemma reflect the crisis of other immigrants living in Africa.

The novel presents Salim allegorically as the representative of the diasporic people living in Africa, and fits to the category of what Jameson (1987) refers to the "third world" novels: "All Third World cultural texts are necessarily allegorical and this is a very specific way; they are to be read as what I will call national allegories . . . particularly when their forms develop out of essentially Western machineries of representation, such as the novel" (141). The nameless state stands for the post-colonized third world countries which face the dilemma of choosing between their devasted present and traditional past. Bruce King urges: "The namelessness of the country makes it stand for most of the Third World countries which are faced with the dilemma of choosing between their present and their traditional past" (3). The novel is essentially a national allegory as it portrays Salim's life that reflects the story of a nation in a historical moment of crisis.

Salim's analysis of his own situation is the predicament of the expatriates: "I will inherit no house, and no house that I bulid now will pass to my childen . . . But home was hardly a place I could rerurn to. Home was something in my head. It was something I had lost" (107). The expatriates lose their identity in the adopted land. They get alienated from both the land of origin and migration.

Big Man's radical nationalization shatters Salim. His business is ceased by the government and given away to an African. Metty informs Salim: "You don't have anything. They take away your shop. They give it to Citizen Theotime. The President made a speech a fortnight back. He said he was radicalizing and taking away everything from everybody. From all foreigners . . . You don't have anything, I don't have anything" (299).

As Salim is not a genuine African, he has no place in Africa. He discovers that "the free-for-all of independence has come to an end" (87). His reflection on his post-independent condition stands for the position of immigrants in the transitional phase in the adopted land: "I was waiting for some illumination to come to me. To guide me to the good place and the life I was still waiting for . . . But I knew it wasn't like that, really, I knew that for us the world was no longer as safe as that" (110). Salim's reflection on his condition shows the state of post-independent immigrants in the adopted land: "I was waiting for some illumination to come to me. To guide me to the good place and the life I was still waiting for . . . but I knew that it wasn't like that, really, I knew that for us the world was no longer as safe as that" (110).

The measures taken by Big Man and his associates—the national bourgeoisie—develop sense of insecurity in all the immigrants whose personal lives are redefined by the ongoing tribal conflicts, chaos, and political instability. Frederick Jameson argues that

"third world national allegory criticizes the national bourgeoisie who is responsible for the failure of national independence" (140). The national bourgeoisie or middle class refers to a group of native intellectuals, businessmen and political leaders who replace the previous colonial rulers after decolonization and turn the neo-colonizers in pursuit of power and money. The main objective neo-colonizers is not the welfare of the newly freed country and its people but they try to replace the colonial rulers and become rulers in their place. Franz Fanon states:

> The psychology of the national bourgeoisie is that of the business man, is that of a captain of industry and it is only too true that the greed of the settlers and the systems if embargoes set up by colonialism have hardly left them another choice . . . with the national bourgeoisie comes the decline of morals, the installing of corruption within the country, economic regression, and the immediate disaster of an antidemocratic regime depending on force and intimidation. (1579-1586)

Big Man allegorically represents the national bourgeois dictator whose aim is not the welfare of the country, but to replace the white colonial rulers. Salim sees no future for Africa under Big Man's rule: "I saw a disordered future for the country. no one was going to be secure here; no man of the country was to be envied" (118). The nationalization campaign of Big Man includes both the mission of uprooting the migrants from African territory and producing the "New African Men." Ferdinand and other Lycee boys represent the New African Men: "Ferdinand and his friends . . . were young men . . . who would soon become administrative cadets in the capital, serving the President . . . in the Domain they were in presence of foreigners who had a high idea of the new Africa" (138-139). The African Young men are trained by Big Man so that they can lead the future Africa.

Big Man divides the state into two distinct cultures—rural and urban. On the one hand he is building up domain in the city where the traditional African culture has no space and European culture is dominant. He does not make any effort to balance between the past and the present, the traditional and the modern:

> Domain was the Big Man's doing . . . Everything the President did had
>
> a reason. As a result in what was potentially hostile territory, he was creating an area where he and his flag were supreme. As an African, he was building a new town on the site of what had been a rich European suburb . . . he was creating modern Africa, he was creating a miracle that would astound the rest of the world. He was bypassing real Africa, the difficult Africa of bush and villages, and creating something that would match anything that existed in European countries. (115-116)

Power shifts from colonizers to neocolonizers. The impact of the Western colonial powers can be still felt in decolonized territory in name of neocolonialism that gets established by the natives who rise to power. Patrick Williams and Laura Chrisman argue: "This continuing Western influence, located in flexible combinations of the economic, the military, and the ideological is called neocolonialism which is another manifestation of imperialism" (3).

Being an Indian dispora in Africa, Salim feels insecure and threatened in the post-colonial Africa. Salim realizes that he should depend on himself in order to find his own way. He does not accept the role of fate in his life: "I could be master of my fate only if I stood alone. I could no longer submit to fate. My wish was not to be good in the way of our traditions but to make good" (20). Salim feels social insecurity being an African but not a genuine African: "Africa was my homeland… had been home of my family for centuries. But we came from the east coast and that had made the difference" (10).

Salim tries to locate his position with the means of association and dissociation in the adopted country. He sees that culturally Europeans are superior and Africans are inferior. He finds himself in between Europeans and Africans. He is aware that Zabeth has chosen him to teach her son because he knows English and her son can learn manners from him:

> If Zabeth chose me for this job it wasn't only because I was a business associate she had grown to trust. It was also because I was a foreigner and English-speaking as well someone from whom Ferdinand could learn manners and the ways of outside world. I was someone with whom Ferdinand could practice. (36)

> Salim identifies himself neither with the religion and customs of his relatives nor with those of the Africans of post-independence era. He fears that the position of diaspora is vulnerable: "Another tide of history was coming to wash us away" (20). Salim takes what seems to be his own opportunity to survive as an individual: "I could be master of my fate if I stood alone" (20). Salim's most appealing quality is his uncompromising quest for his position and persistence to create a new life in the ruins left by violence and anarchy. Salim starts his existential quest to recreate an identity and a sense of security for himself. Salim's psychological trauma becomes apparent when he utters in deep anguish that "Africa is a prison for me" (21).

Besides Salim, Indar, an Indian immigrant also faces the existential identity. He leaves his ancestral home in search of a promising prospect in the West. He wants to "trample past" (157) and look forward to a bright future, denying his identity of being

an Indian or an African. But he returns to the nameless state as a complete failure as he is marked as "a man of two worlds . . . [Africa and India]" (171) that makes him unfit for the job of a diplomat. The historical tide of migration, colonization, independence and racial segregation has changed Indar's life and he confides in Salim that it is not possible to deny history as it is ever present in the life of an individual. All the immigrants suffer from insecurity and perpetual homelessness, as Big Man's "nationalization" (p. 32) has marked them as outsiders who can no longer consider Africa as their home. Indar's comment "I carry the world within me" (175) signifies the perpetual homelessness of diasporic people. Nazruddin, another Indian immigrant is always on move from one place to another in search of a home. At first he leaves the coastal town and moves to Uganda, then to London and finally to America: "Home was hardly a place we could return to. Home was something in our head. It was something we had lost" (124).

Like Salim, Indar is also not genuinely African. He is an Indian by descent and Hindu by religion: "His grandfather had come from Punjab in India to work on the railway as a contract labourer" (17). He returns to the nameless African country after completing his studies in London. His ideas regarding the past are radical: "We have to Learn to trample on the past . . . it isn't easy to turn your back on the past" (141). Indar belives that the Third world people are inferior to the Europeans, and are incapable of understanding the world:

> [. . .] How incapable we had become of understanding the outside world. We have no means of understanding a fraction of the thought and science and philosophy and law that have gone to make that outside World . . . It never occurs to law that we might make some contributions to it ourselves . . . using the little half skill I have picked up half-knowledge of other men's books. (142-43)

Indar alienates himself from the Third world people and assimilates himself with the West: "For someone like me there was only one civilization and one place—London or a place like it. Every other kind of life was make believe. Home—what for? To bow our great men?" (151-52). He hates being connected with the leaders of his ancestral land.. He makes his own value: "Tell them that my value is the value I place on myself" (157). For him, home is a make believe, and he rejects the role of any external factor in his identity. He feels castrated by relating himself with Gandhi and Nehru: "We solace ourselves with that idea of great men of our tribes the Gandhi and the Nehru and we castrate ourselves" (152). He despises both the leaders of India: " I studies that large framed photographs of Gandhi and Nehru and wondered how out of squalor like this those men had managed to get themselves considered as men" (148). However, his efforts to be a self-made man in the adopted country turn futile: "As soon as I got there I knew my errand was fruitless. The committee was meant to put English boys in English jobs it wasn't meant for me" (143). His further attempt to have place in the world by becoming an international adviser on the

Third problem is hindered when he confronts with wealthy Americans in New York:

> Indar went to America to New York. He stayed in an expensive hotel. He saw his American people. They were all very nice. But he didn't like the direction in which they were pushing him towards smaller things and he pretended not to notice . . . in New York you drop fast he said. (242)

Indar gets disillusioned, and see the solutions to return home:

> It is time for him to go home. There is a dream village in his head. In between he does the lowest kind of job. He knows he is equipped for better things but he doesn't want to do them . . . He doesn't want to risk anything again. (244)

Intimidated by African nationalism and political disorder, Naipaul's diasporic characters are afraid of being made homeless. Home, according to Madan Sarup, is "a shelter which guards against the rapid changes one cannot control" (94). However, the physical structure of a house can no longer guard the immigrants against the rapid changes that they cannot control. Salim, though having lived in East Africa since his family migrated from Gujarat in the distant past, is not recognized as an African. His disclosure of the lack of his national identity illustrates the complicated meaning of home. Eric Simpson and George Robertson state that the notion of home is built in the basic pattern of select exclusions and inclusions, which "are grounded in a learned sense of a kinship that is extended to those who are perceived as sharing the same blood, race, class, gender, or relation" (9). Brought in the diasporic context, the immigrants become vulnerable because of unequal power relations generated by the emergent national identity defined by Big Man's government. The redefined the identity of Africans is a threat to immigrants who desire for a nation of their own so as to protect them. However, most of them have no choice but to continue with their life at the mercy of Africans as Salim states: "In our family house when I was a child I never heard a discussion about our future or the future of the coast. The assumption seemed to be that things would continue, that marriages would continue to be arranged between approved parties that trade and business would go on, that Africa would be for us as it had been" (17).

Diaspora is an emotional state of being split between two geographical and cultural domains, and is a struggle of the immigrants between dislocation and location. Salman Rushdie highlights the melancholy of being an expatriate: "Exiles or immigrants or expatriates are haunted by some of loss, some urge to reclaim, to work back, even at the risk of being mutated into pillars of salt" (34). The question of identity is a controversial issue that exists in postcolonial communities due to the circumstances of post-colonial era. Kobena Mercer opines that "identity only becomes an issue when it is in crisis, when something assumed to be fixed, coherent and stable is displaced by the experience of doubt and uncertainty" (43).

Thus, the narrative highlights the predicament and location of expatriates who suffer being split in their self in the Third World during transitional post-independent period. It shows the multifaceted experiences of a postcolonial world by dealing with contemporary human problems such as disintegration of values, social institutions, family relationships and existential identity problems of vulnerable diasporic population. It points out that people in diaspora do not feel secure in the adopted land. It reveals the traumatic experience of expatriates in the Third World in transitional post independent period. It argues that culture is the source of identity. It is also the source of binding and dividing people. People belonging to the same nation cannot feel being the citizen of their own state when it is in the matter of cultural difference. So, in a way, these migrant people, expatriate or exile, become homeless or citizen of no state. In spite of being licensed with citizenship, Salim and Indar are not welcomed and treated equally as the original or genuine citizen of the state. They are harassed and exploited under different names because of their cultural difference. Salim is exploited under the name of so called nationalization process. His property is confiscated and, he, together with other expatriates, finds his marginalized position in the diaspora and his location quite insecure.

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Chitra Banerjee Divakaruni's *The Palace of Illusions*: Challenging a Patriarchal Domain

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Abstract

Patriarchy has long been the dominant set of norms, rules, beliefs and laws. There are lots of women who are treated unfairly and suffer from male dominance. Draupadi and other women have also been the victims of the patriarchal society. This study aims to analyze the situation of these women in the text. These women have been the major sufferers in terms of their freedom, their rights, their individuality and sexual harassment. In order to bring the issues of women in limelight The Palace of Illusions, authored by Chitra Banerjee Divakaruni was selected. The novel depicts the situation of the women in the ancient period. It reveals the courageous nature of women, and their determination to live a happy life while enjoying their fundamental rights. Moreover, an examination of a sample of book reviews of the novel unveils the important contribution of Chitra Banerjee Divakaruni in the presentation of women as a powerful, courageous and determined being who are able to change history.

Key words:

Myth, legend, history, women, feminism, women's rights, marginalisation, awareness, determination, courage, power and change.

Chitra Banerjee Divakaruni's *The Palace of Illusions* is a retelling of the great Hindu epic *Mahabharata*. The plot that the novel carries isn't different than the original. However, the narration made through a female character has made it a unique presentation of the story. Instead of choosing any male character as a protagonist in the novel the writer has come up with a female character giving the readers a different approach to look at the already known story of the great Hindu epic.

The Palace of Illusions is a retelling of *Mahabharata* from Draupadi's perspective. Noting on the narration that is made through a female perspective the project focuses on a feminist reading of the text. Divakaruni's character retelling the modern version of the Mahabharata is noteworthy as she has been able to bring a compelling protagonist in her creation. The retelling of the original is apt in the modern day as it has been able to give justice to the female character the novelist has come forth with. Written in the first person

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narrative the writer has given spaces for her female character to come forward and narrate their personal experiences in their stories. Abundant spaces given for the females in the novel makes the readers feel that presentation of the already known story written with the feminist approach is more appealing while giving the readers a space to think it through the lenses of feminism. Despite presenting Draupadi as a major cause for the destruction of the Third Age of Man (Dwarapa Yug) and referring to her as a Kritya — one who brings doom to her clan Divakaruni with her wide and magnificent lenses puts forth her central female character with a diverse perspective. Her female character is bold, confident and is determined to achieve the desired goal in her life. She is able to create a history that one remembers even years after. Divakaruni has given a stronger role to the women in her story. The females presented in her story aren't submissive or meek. Neither are they subservient. They are bold and are change makers. They are determined and are achievers. They are presented as an equal to the males in the society. This approach of the author gives one an opportunity to safely argue that *The Palace of Illusions* is a feminist reading of the *Mahabharata*.

The storyteller of the novel isn't an ordinary one. She is Panchaali (Draupadi) — the fire born princess. The character Divakaruni has created in her novel is neither submissive nor is subservient but rather she is independent and determined to make choices for her own. The female in novel raises voices for her freedom and rights. This project tries to go beneath the predominantly masculine views about representation of women in literary texts. A feminist literary analysis of the novel has, however, been quite in sparse in comparison to a general patriarchal notion of analysis of female characters in texts in general. This project seeks to plug this critical gap.

The writer has presented Draupadi as a strong character in her novel. She is bold and is able to present herself in the strong role despite being dominated in a patriarchal society. Despite facing the problems and hindrances in her life and being subjugated Draupadi is able to stay bold in her decisions and her acts. Presenting the similar view about the character in the novel Renuka Narayanan in the *Hindustan Times* writes: "Told in the first person, Divakaruni's tale takes us through the epic in Draupadi's voice. From being born of the sacrificial fire (thus her beautiful name 'Yajnaseni', though the author doesn't use it, preferring 'Panchali'), to her strange, lonely childhood, her tricky marriage to five men with a persecution problem and a control freak mother, her own, lovely home at last, and then the unbelievable traumas that follow that nobody should have to go through (but millions of refugees do)" (12).

Dr S G Puri writes, "Divakaruni in her novel *The Palace of Illusions* talks of the social conditioning of a woman who descends her positioning in the cultural paradigm. She also talks of the significance of cultural scripts, which provokes a woman to negotiate her

with space created through undergoing agency. The agency helps the society to have the desired result" (1).

This study is a discerning account of the presentation of the female character and the portrayal of lives of women in the texts. Women of all ages, classes, races, religions and nationalities experience discrimination at different stages of their life. They become victim of violence in the society. Draupadi too is dominated by various male chauvinists in her life. Yet, a determined and an assertive woman she is able to create her self-identity, a woman destined to change the history.

The primary objective of this study is to explore the issues of women. It aims at deconstructing patriarchal binaries in order to establish women as a bold and confident character. Feminism always aims at defining, establishing and defending equal political, economic and social rights for women. It also seeks to establish equal opportunities for women in education and employment. Lois Tyson narrates about the process of analyzing any literary text from a feminist perspective and states, "From a feminist perspective, when we interpret texts or anything else, the way to deal with our subjectivity is not to try to avoid it but to be aware of it as possible, to include it in our interpretation as fully as possible, so that others will be able to take it into account when evaluating our viewpoints" (95).

Feminism is a political movement that emerged in the late 1960s with an aim of defining, establishing and defending equal political, economic and social rights for women both in theory and practice. Feminism speaks to the specificities of geography, culture, and needs of women who were left on the periphery. Feminist theory is inherently linked with women's political movements and their struggle to free themselves from the gender biases of the patriarchal society. It aims to understand the nature of gender inequality by examining women's social roles and lived experiences and focuses on gender politics, power relations and sexuality.

Feminism primarily deals with the unequal relationship between the males and females. Men are in public domain as breadwinners, spiritual leaders and political leaders. However, women are confined within the family as home-makers. Males are supposed to be independent, self-reliant, educated, centered, active and having the knowledge of good and evil; whereas females are supposed to be dependent, weak, emotional, irrational, docile and marginalized. Whatever positive attributes men claimed for themselves, their opposites were affixed to women. In this regard, Simone de Beauvoir in her highly acclaimed book *The Second Sex* writes: "man represents both the positive and the neutral, as is indicated by the common use of man to designate human beings in general; whereas woman represents only the negative, defined by limiting criteria, without reciprocity" (xv). This presentation of the male as both positive and neutral is resulted from the subordination tendency.

The position of different social groups in the social and political space is not always equal in practice. This is particularly so in the case of women. The nature of society has a decisive impact on the extent and effectiveness of women's presence, participation, and protection of their individual rights. The issue of inequality of men and women has always been widely discussed in human society. Generally, women have been seen as inferior to men in terms of their qualities, capacities and their roles in society. Patriarchy fosters gender-based inequalities that decides male as superior and women as inferior, man as powerful and female as powerless. Patriarchy considerably gives the right only to the males so that females are left as the desirable beings of males. In a patriarchal society, male treats female as a thing but not as a human being. Women have to live in formulated expression and discrimination on the basis of sex, race, age, class, religion etc. in such societies. Men are always overpowered with the sense of "I am man; she is woman. I am strong; she is weak. I am tough; she is tender. I am self-sufficient; she is needful" (Ruth 55).

Simone de Beauvoir has also defined the 'woman' and her identity in the social discourse. Opening up on how women have been taken and are considered she writes in *The Second Sex*, "Woman? Very simple, say those who like simple answers: she is a womb, an ovary; she is a female: this word is sufficient to define her. From a man's mouth, the epithet 'female' sounds like an insult; but he not ashamed of his animality, is proud to hear: 'He is male!' The term 'female' is pejorative not because it roots woman in nature, but because it confines her in her sex" (21).

Women have often been defined as relative to men. Their identity is attached with the men in their life. Neither she does have her own identity nor is she autonomous. Beauvoir further adds, "male and man defines woman not in herself but as relative to him; she is not regarded as an autonomous being" (44). However, leaving behind the patriarchal norms and set rules for the women Divakaruni has brought forth the female character who is strong and bold enough to challenge the male dominated society. The novelist has seen Draupadi as one of the powerful and independent character. Draupadi is presented as the one who is able to fight for her liberation. Able to affirm her individuality, self-esteem and an urge to make a self-identity, we find her challenging the patriarchal society. The character Divakaruni has portrayed as a narrator is powerful, strong and an independent woman who refuses to believe that a woman's identity should be bound by men in her life. She doesn't like to take the name her father has given her. That's why she rejects her identity Draupadi (literally meaning the daughter of Drupada) and renames herself Panchaali (meaning derived from the Kingdom of Panchaal). The hatred of Draupadi is clearly seen in the novel:

> He said to your brother, I name you Dhristadyumna. He said to you, I name you Draupadi. And when we had the best feast his kingdom has ever seen…. Dhri's name fell within the bounds of acceptability — though if I were his

parent I might have picked a more cheerful appellation, like Celestial Victor, or Light of the Universe. But daughter of Drupad? Granted, he hadn't been expecting me, but couldn't my father have come up with something like less egoistic? Something more suited to a girl who was supposed to change the history? I answered to Draupadi for the moment because I had no choice. But in the long run, it would not do. I needed a more heroic name. (5)

Fully aware about her situation and the importance of education in her life she expresses her need to become educated. "These were the lessons I most envied him, the lessons that conferred power. They were the ones I needed to know if I were to change history" (27). She is a revolutionary character. She fights to get her right to education. Even when she is getting education she is discouraged by the tutor himself. There are prominent evidences in the novel to prove it.

> "O great prince," he said now, "kindly ask your princess to refrain from prompting you. She is not helping you to learn. Will she be sitting behind you in your chariot in battle when you need to remember these important precepts? Perhaps it is best if she no longer joins during your studies."

> He was always trying to discourage me from attending Dhri's lessons — and he wasn't the only one. A first, no matter how much I begged, King Drupad had balked at the thought of me studying with my brother. A girl being taught what a boy was supposed to learn? Such a thing had never been heard of in the royal family of Panchaal! Only when Krishna insisted that the prophecy at my birth required me to get an education beyond what women were usually given, and that it was the king's duty to provide this to me, did he agree with reluctance. (23)

Bold and determined she didn't let the chance to educate herself from her life. Rather she started to protest the discouragement silently and with smiles when she and her brother were taught about 'women'.

> Additionally, I resented the tutor's declaration that women were the root of all the world's troubles. Perhaps that was why, when he gathered up his palm leaf manuscripts and rose to leave, I pushed the curtain aside and gave him a brilliant smile as I bowed. The effect was better than I had hoped. He jumped as though stung; manuscript fell, helter-skelter, from his hands. I had to pull the end of my sari over my face to hide my laughter, although I knew there would be trouble later. But inside a current surged through me at the discovery of a power I didn't know I had. (24-25)

Women are regarded as the one who need to take care of men. They should be able to please men. Women should know how to accomplish household tasks and the art and crafts necessary to please a man. Her beauty and her feminine qualities are given much priority than her intellectuality.

Also, in R.K.Narayan's *The Indian Epics Retold*, Yudhishtira describes Panchali as "the goddess Lakshmi herself in stature, grace and complexion; eyes like lotus petals; a woman who is an ideal wife to guide, serve and sustain a man at all times" (260). Contradicting the above hierarchical notions, Banerjee has come up with a powerful voice to justify the important role of women in her epic. Her female character doesn't like being the woman the society wants her to be.

> I was given lessons in singing, dancing, and playing music. (The lessons were painful, both for my teachers and me, for I was not musically inclined, nor deft on my feet.) I was taught to draw, paint, sew, and decorate the ground with age-old auspicious designs, each meant for a special festival. (Mt paintings were blotchy, and my designs full of improvisatng that my teachers frowned at.) I was better at composing and solving riddles, responding to witty remarks, and writing poetry, but my heart was not in such frivolities. With each lesson I felt the world of women tightening its noose around me (29).

The character Divakaruni has presented is an individual woman who is rebellious in nature. She can't live a happy life under the control from the men in her life. Despite her brother forcing her to concentrate in feminine interests she is determined to learn what a king was supposed to know. Therefore she secretly learns war skills and political lessons which men were only supposed to learn then. She is able to make her decisions on with whom to get married.

People with dark skin colour had to pass through racial discrimination and the condition of women were more difficult. Draupadi too had to undergo with various difficulties but she befriended Krishna — a dark skinned man. "Perhaps the reason Krishna and I got along so well was that we were both severely dark-skinned. In a society that looked down its patrician nose on anything except milk-and-almond hues, this was considered most unfortunate, especially for a girl. I paid for it by spending hour upon excrutiaitng hour being slathered in skin-whitening ungguents and scrubbed with numerous exfoliants by my industrious nurse" (7). People tried to teach Draupadi the feminine nature dancing and walking slowly and other attributes of females. Beauvoir too writes, "One is not born, but rather becomes, woman. No biological, psychical, or economic destiny defines the figure that the human female takes on in society; it is civilization as a whole that elaborates this intermediary product between the male and eunuch that is called feminine" (293). Draupadi

was aware of the situation and didn't comply with the general notion of the women how they were supposed to be. "Women are subject to economic constraints and discrimination, which are usually imposed on them to a greater degree than men, both within and outside of the family. Another cultural norm that maintains women's submissiveness and inferiority is reflected in the attitude that children cannot be raised in an appropriate and healthy way by one parent, and all the more so if the mother raises them alone, without a father" (3) writes Muhammad M. Haj-Yahia in his article *On the Characteristics of Patriarchal Societies, Gender Inequality, and Wife Abuse: The Case of Palestinian Society.* But the character Kunti had raised her all five sons without a father more appropriate and healthy ones that a society envies to make such children. Her character Kunti is able to raise five children in the absence of their father. She is able even to keep all her child in her control and even is able to help them get their position. The evidence is seen in the text when Arjun brings home Draupadi for the first time. She tells him to share it with his brothers whatever he has brought. Kunti devoted her life to help the Pandava brothers to become royal kings. In this regard, Divakaruni has not only presented her central character in a powerful role but she has also portrayed other female characters in the text as the powerful ones. Kunti was even bold enough to deliver a child before getting married in the then society. It shows how the women were willing to take a risk than to stay on the comfort zone in the then time. Shikhandi with her reincarnation takes revenge with Bheesma for the assault he has done to her. Not only them but Draupadi even stands bold and speaks when she was supposed to remain silent during a ceremony where she was to choose her better half. Not only that but even after getting married with Arjuna she was divided with all other four brothers. She manages all of them and plays a vital role in keeping an intact relationship between the brothers in the family. She is powerful and an independent character who fights with the males for her liberation. To affirm her individuality and her self esteem she fights, and does her best that she needs to come forth with. Despite Yudhisthira losing her in the game of dice to his opponent Duryodhan and being sexually harassed in the King's court she doesn't lose her hope. Rather she takes a vow to never tie her hair until and unless she dips her hair in the blood of those opponents. It was a challenge for the male dominated society where a female was supposed to be a weak character. She is able to prove herself that indeed she is courageous and is able to take revenge with the perpetrators. She was not the one who would let the things go off her hand. Rather she became the cause for the Pandava brothers to settle their family disputes. Women are supposed to be emotional and sympathetic but here Draupadi is presented as a woman full of revenges. Women who weren't expected to see war has become the cause of war. Not only the cause but here Draupadi is also given the 'special vision' of seeing the important parts of the Great War between the Pandavas and the Kauravas. Hidimba, Bheem's other wife raises the child on her own and even sends him to the war.

Not only Draupadi but there are some other characters who are presented as a strong character in the novel. If we are to look at Gandhari then we can see her as a bold character who has sacrificed her vision for the sake of her visually impaired husband. She has made a great sacrifice in her life that none of the males would do in their life by blindfolding herself. Uttara who has even lost her husband Abhimanyu in the war is hopeful of her child that she is carrying in her. Despite being in the trauma of losing her husband she is hopeful about the future. All these shows that women do not stick on the same old thing rather they prefer to move ahead with the flow of the time.

In a conversation between Dhai Ma and Draupadi we come to know that how a female is taken into account when she has sexual relationship with more than one man."You know what our shastras call women who've been with more than one man, don't you? Though no one seems to have a problem when men sleep with a different wife each day of the week!" (42). However, Draupadi being married with five men in her life is able to remove the tag of "slut" the society calls for women who sleep with multiple men. The virginity of the women was supposed to be protected. Neither anyone should touch them nor should the women think about any men. Doing such things would make them corrupted. In the conversation between Shikhandi and Panchaali when Shikhandi narrates the conversation between Salva and Amba we come to know that the women are of nowhere if someone touches her. However the women in Divakaruni's novel are fully aware of such situations and their sexual rights where Amba protesting says that: "If someone grasps my hand against my will, how does that make me his? I said, I'm the one who decides to whom I belong" (48). The characters the novelist has created are bold enough to know their status and are fully aware about it. The women described in the text are more aware about the men around them. Draupadi even was aware about her father who was a representative of the male patriarchal society. However she was decisive and was bold enough. "In his own harsh and obsessive way, he was generous, may be even indulgent. But I couldn't forgive him that initial rejection. Perhaps that was why, as I grew from a girl into a young woman, I didn't trust him completely" (6). This shows how the women are able to make decisions on their own and use their fundamental rights accordingly.

Human civilization has historically been patriarchal or male dominated. The dominaiton and subjugation of women is clearly seen in the text. But despite those discrimination and subjugation women have come up with their powerful nature. How they have been able to give decisions on the actual time, how they have been able to raise the family in the absence of their better halves these women are actually bold enough to become an exemplary in the society. They are able to create an identity of their own while rejecting the norms and values that have always marginalized the women. While challenging the patriarchal norms and values of the society these women have proved themselves to be someone not less than their male counter parts.

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Presence of Africa in African-American Literature

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Abstract:

African traditions and rituals survived the antagonistic forces which transported them from their ancestral lands to other continents is an established fact in world history. However, how they have been employed in varied artistic forms still requires further investigation. The traditions and rituals still practiced by the people of African diaspora in various parts of the globe are connected to Africa. These primitive traditions stored both orally and in written form are abundantly found in African-American literature.

Keywords:

The African tradition in African-American literature is an aesthetic that embodies many different ways in which the African-American writer explores Africa and her importance to both the black and the world. This tradition appears in varied forms in poetry and prose. During slavery, Africa was viewed in African-American literature and songs as a lost homeland, an image intensely remembered. In the twentieth century due to Civil Rights, Black Power and Black Arts Movements, Africa is regained, and the African tradition in African-American literature emerged as a fascinating memory of a lost native land that culminated into a cultural reunion of blacks.

Many critics such as Robert A. Bone's *The Negro Novel in America* (1965), Addison Gayle's edition of *Black Aesthetic* (1972) and *The Way of the New World* (1975) have studied the way Africa is portrayed. They advanced the notion of African-American culture whose destiny was inexorably linked with African culture.

Amiri Baraka's *Home* (1975) created a new consciousness in the way African-American literature was created and studied. Other remarkable works that highlight African culture in African-American literature are Houston A. Baker's *The Journey Back* (1980) and *Blues, Ideology, and Afro-American Literature: A Vernacular Theory* (1984); Robert Stepto's *From Behind the Veil* (1979) and *Afro-American Literature: The Reconstruction of Instruction (1979);* and Henry Louis Gates, Jr.'s *The Signifying Monkey (1988) and Figures in the Black* (1987).

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Gates' views on black literature may be limited to two premises. First, he argues that the theory of reading black texts is inherent in the "vernacular tradition," traceable to Eshu in African mythology. Eshu, an African god, is a messenger of the Supreme Being, a trickster and an intermediary between humanity and destiny; he is "benevolent as well as malevolent, ambiguous and mischievous" (Herskovits 253). Among many cultural traits which the African-American brought to the New World is the concept of Eshu, who has been transformed into the Signifying Monkey in American vernacular tradition. Gates states: "Within New World African-informed cultures, the presence of this topos, repeated with variations as circumstances apparently dictated, attests to shared belief systems maintained for well over three centuries, remarkably, by sustained vernacular traditions. We can trace this particular topos ultimately to the Fon and Yoruba cultures of Benin and Nigeria*" (Signifying Monkey 4). The signifying monkey "contains a primal scene of instruction for the act of interpretation" (4). Thus, the critique of African-American literature requires an exploration into the topos' relationship with African cultural heritage. Gates stresses his notion further:

> The black Africans who survived the dreaded "Middle Passage" from the west coast of Africa to the New World did not sail alone. Violently and radically abstracted from their civilizations, these Africans nevertheless carried within them to the Western hemisphere aspects of their cultures that were meaningful, that could not be obliterated, and that they chose, by acts of will, not to forget: their music (mnemonic device for Bantu and Kwa tonal languages), their myths, their expressive institutional structures, their metaphysical systems of order, and their forms of performance. If "the Dixie Pike," as Jean Toomer put the matter in Cane, "has grown from a goat path in Africa," then Black vernacular tradition stands as its signpost, at that liminal crossroads of culture contact and ensuing difference at which Africa meets Afro-America. (Signifying Monkey 4)

Gates' second premise is that African-American writers signify on one another in acts of revising, where signifying can mean repetition. Thus, succeeding generations of writers revise their predecessors, adding, modifying, and borrowing motifs to create pastiche. He explains, "Ours is repetition, but repetition with a difference, a signifying black difference" (Black Literature and Literary Theory 3). Gates' premises are similar to the theoretical basis of literary indebtedness that is so central to comparative literature studies (Shaw 97).

The structure, theme, and vision of the African-American folktales owe much to African folktales. The early African-American story tellers recreated African trickster stories in which vulnerably small animals usually outwit their larger enemies. Adapting the

narrative strategies of their new creations to the New World natural environment, they made some practical substitutions. Thus, where African animals such as tortoise, spider, and hare represent the assailed underdog of the African folk narrative, the African-American story tellers created Brer Rabbit. The larger animal adversaries or predators such as lion, tiger, elephant, and hippopotamus to which the African narrative trickster is vulnerable become bear, lion, and fox. In the 1880 Joel Chandler Harris collected and edited African-American folk narratives, titled *Uncles Remus: His Songs and His Sayings*. The animal trickster character of African-American folk narratives was later transformed into human fictional characters such as Tar Baby, a clever diminutive of a person whose prodigious resources usually assist him to defeat slave masters.

African traditions appear also in that segment of African-American literature called "slave narratives" or "the locus classicus of Afro-American literary discourse" (Baker 31). Famous among slave narratives are Frederick Douglass' *Narrative of the Life of Frederick Douglass, an American Slave* (1845); Moses Roper's *A Narrative of the Adventures and Escape of Moses Roper from American Slavery* (1837); and Olaudah Equiano's *The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa, the African* (1789). Equiano was kidnapped from eastern Nigeria, taken to West Indies, and was finally brought to slavery in Virginia (Barksdale and Kinnamon 5). His autobiography details his remembrance of his native culture and his experiences of slavery. He implores the reader:

> I hope the reader will not think I have trespassed on his patience in introducing myself to him, with some account of the manners and customs of my country. They had been implanted in me with great care, and made an impression on my mind, which time could not erase, and which all the adversity and variety of fortune I have since experienced, served only to rivet and record: for, whether the love of one's country be real or imaginary, or a lesson of reason, or an instinct of nature, I still look back with pleasure on the first scenes of my life, though that pleasure has been for the most part mingled with sorrow (Barksdale and Kinnamon 14-15). Equiano's assertions foreshadow some of the sensibilities that later appeared in African-American writing.

It suffices to argue that many African-American writers after the eighteenth century could echo Olaudah's sentiment, in relation to their writings, that "I still look back with pleasure on the first scenes of my life, though that pleasure has been for the most part mingled with sorrow." One can relate Equiano's narrative strategy to those found in works such as Lorraine Hansberry's *A Raisin in the Sun,* Alice Walker's *The Color Purple*, Toni Morrison's *Song of Solomon*, and Alex Haley's *Roots*, all of which echo Equiano's sentiment about what Africa means to the soul of the African-American writer. In the eighteenth century,

Africa was near to the minds of many slaves, for many of them had just been brought from Africa, and their folk life later gave birth to stories and songs which contained motifs associated with African folktales, legends, myths, praisesongs, and proverbs. These motifs generally include motion imagery, the presence of supernatural beings, the home of the spirit, the trickster, the sacredness of motherhood, game-playing, and verbal competition.

Rich in abstruse references to Africa, the Spirituals contributed to a great extent to the development of African-American poetry. A critic notes that "Musically the Spiritual belongs to that vast matrix of song sprung from African roots and nurtured on American soil" (Long and Collier 108). The famous Spirituals such as "Sometimes I Feel Like a Motherless Child," "Swing Low, Sweet Chariot," and "Crucifixion" contain the basic elements that differentiate them from any other European poetical forms to which some critics, ignorant of African musical idiosyncrasies and verbal contrivances, have compared them, suggesting their indebtedness to sources outside their African roots. They have survived because of "their immediate and compelling universality of appeal, through their untarnishable beauty," and "by virtue of being fundamentally and everlastingly human" (Long and Collier 313).

Furthermore, we need mention W. E. B. Dubois's contribution to the study of spirituals. Writing *The Souls of Black Folk* in 1903, he proudly claimed the spirituals' impact on his intellect: "And so before each thought that I have written in this book I have set a phrase, a haunting echo of these weird old songs in which the soul of the black slave spoke to men. Ever since I was a child these songs have stirred me strangely" (Dubois 181). Moreover, the overwhelming impact of the Spirituals is evident in the fact that each chapter of Dubois' *The Souls of Black Folk* is preceded by "a bar of the Sorrow Songs." Perhaps the most significant of Dubois's observations is that the spirituals contain many rhetorical contrivances that only careful analysis can unravel. One such subtlety is double-talk for intentional disguise. Through double-talk, slaves could disguise the real meaning of their verbal utterances. For example, in the *Old Testament* songs, Egypt may represent the South; Pharaoh may represent the slave owner; the Israelites may represent the slaves; and crossing the Red Sea may represent escape from slavery. Also the double-talk serves as a narrative strategy that often accompanies many oral compositions; they are the very art of oral composition in that they use the symbolic words that represent the audience's own experience, heightened by references to universal events of cosmic scope.

By the beginning of the 1920's, the African-American writer had inherited a well-established literary tradition to draw upon for creation of new works and synthesis of artistic expressions of the previous three hundred years. The result was the Harlem Renaissance. In the 1920's the African-American writer, celebrating folk ways on the one hand and creating high art on the other, looked towards Africa for inspiration. The migration in the

1920's of many Black people from the South to New York City contributed to a cultural fruition known today in American history as the Harlem Renaissance. Writer after writer rediscovered the richness of African cultural traditions through African-American folk songs, narratives, themes, styles, motifs, and ethics. Alain Locke (1886-1954), a brilliant scholar and cultural critic of the period said, "If the Negro is interested in Africa, he should be interested in the whole of Africa; if he is to link himself up again with his past and his kin, he must link himself up with all of the African peoples" (Long 305). Many writers did what Locke suggested. For example, James Weldon Johnson, one of the outstanding poets of the period, wrote a poem of enthusiastic invocation to ancestral Africa titled "O Black and Unknown Bards":

> O black and unknown bards of long ago,
> How came your lips to touch the sacred fire?
> How, in your darkness, did you come to know
> The power and beauty of the minstrel's lyre?
> Who first from midst his bonds lifted his eyes?
> Who first from out the still watch, lone and long,
> Feeling the ancient faith of prophets rise
> Within his dark-kept soul, burst into song? (Barksdale 486)

He concludes his apostrophized poem with, "You sang far better than you knew; the songs/ That for your listeners' hungry hearts sufficed."

Other poets of the Harlem Renaissance expressed comparable feelings. Langston Hughes wrote in "The Negro Speak of Rivers": "I built my hut near the Congo and it lulled me to sleep./ I look upon the Nile and raised the pyramids above it." Claude McKay romanticized Africa with intense nostalgia in "The Tropics in New York":

> My eyes grew dim, and I could no more gaze;
> A wave of longing through my body swept,
> And, hungry for the old, familiar ways,
> I turned aside and bowed my head and wept. (Barksdale 493)

In his *Banjo* and *Banana Bottom*, novels set in France and Jamaica respectively, McKay advanced his vision of the world according to African ethical standards. The themes in his collection of poems titled *Harlem Shadows* (1922) are no less characteristic.

The contributors to the Harlem Renaissance did not only proclaim the New Negro, they persistently immersed themselves in their African heritage. In *The New Negro*, Allain Locke edited essays that articulated the ideology of the movement. The ideology expunged the black contributions to world culture and its readiness for leadership, not only in the

arts on which the movement focused, but in other spheres of human endeavors as well. He proclaims, "We must realize that in some respects we need what Africa has to give us" (Long and Collier 305). The tone of the movement was confident and assured, voiced with determination to forge a new course for race relations through the propagation of African culture vis-a-vis the awakened consciousness out of Harlem. Other outstanding African-American writers who regarded Africa as a point of reference from which black history in the United States could be accurately analyzed were Jean Toomer, Countee Culeen, Zora Neale Hurston, Arna Bontemps, and Sterling A. Brown.

From 1960 to the present, African-American writers have employed African cultural traditions in multifarious ways. The works of Robert Hayden, Richard Wright, Ralph Ellison, James Baldwin, Gwendolyn Brooks, Amiri Baraka, Lorraine Hansberry, Nikki Giovanni, and Margaret Walker have further advanced African tradition in varying degrees. In the 1950's and 1960's, more than any time before, Africa represented for the African-American writer, what Greek and Rome represented for white Europeans and Americans.

The events in the world contributed to this new development. For instance, World War II brought Africans and African-Americans closer together, for African and African-American soldiers, fighting fascist racism and dying for Europe, remembered in a rude awakening that they themselves were subjected to injustice in colonial Africa and the segregated United States. In addition, Black students and African-American expatriates in European capitals, especially France, found brotherhood and solidarity, expressed in the poems of Sedar Senghor of Senegal, Aime Cessaire of Martinique, and Leone Damas of French Guiana and coined by Jean-Paul Sartre as the negritude ideology. In idealistic universalism, racism was viewed as a sickness threatening the welfare of universal human family. Thus, "James Baldwin's novels and essays popularized the Black man's cause and linked his identity problems with those of Black, Brown, and Yellow people everywhere the white man had ruled as colonial overlord" (Barksdale and Kinnamon 658-9). The artistic creation in the black community of the sixties was mingled with popular culture, termed "Black is beautiful." The poetry and essays of LeRoi Jones--who, for identity with Africa, changed his name to Amiri Baraka in 1967--testify to this mingling. In addition, Lorraine Hansberry's optimism for integration came out of her belief that African Americans must take courage from their ancestors in Africa by associating with the continent and its people, seeking cooperation with Africans in their struggle for independence and economic justice.

The African-American literature in the seventies and eighties had much to borrow from African themes even when the subject was immediate experience in the community in the United States. One way to explain an experience has been to go back to Africa to look for answers. Some of these works include Paul Marshall's *Brown Girl, Brownstones*, Ishmael Reed's *Mumbo Jumbo* (1978), John A. Williams' *The Man Who Cried I Am*.

Many of the feminist novels of the 1970's and 1980's set some of their plots in Africa. "The extent to which Afro-American women writers in the seventies and eighties have been able to make commitment to an exploration of self, as central rather than marginal, is a tribute to the insights they have culled in a century or so of literary activity. For Afro-American women writers today are no longer marginal to literature in this country. Many of them are its finest practioners" (Christian 176). The exploration of self takes the black feminist writer to Africa. Thus, many of the following novels are set in Africa or infer that the new moral strength takes its source from the ancient wisdom of Africa: Toni Morrison's *Song of Solomon* (1978) and *Tar Baby* (1980); Gloria Naylor's *The Women of Brewster Street* (1980); Toni Cade Bambara's *The Salt Eaters* (1980); Alice Walker's *You Can't Keep a Good Woman Down* (1981) and *The Color Purple* (1982); Joyce Carol Thomas' *Marked by Fire* (1982); Ntozake Shange's *Sassafras, Cypress* and *Indigo* (1982); Audre Lorde's *Zami* (1982); and Paule Marshall's *Praisesong for the Widow* (1983). The identity crisis is not one of the predicaments that the character faces in one of these novels, whether she is facing the male dominated society or her own feelings toward the received order of a moral system imposed on her by social conventions. "In fact, in many of these novels, Africa and African women become important motifs for trying out different standards of new womanhood" (Christian 181). Africa is no longer viewed from a distance as it was for the slave writers and singers of the eighteenth century. On the contrary, some of the protagonists in the African-American novels of the 1970's and 1980's have lived in or traveled to Africa which, in the contemporary African-American consciousness, is no longer a lost home.

Conventional critical approaches to African-American literature require modifications if their aim is to discover the richness of the rhetorical strategies employed by the author. Also, by studying the varying degrees in which the African-American writer has taken African subjects or motifs as inspiration or the ethos of fictional or real world, one gains insight into the necessity of changing unsubstantiated assumptions. The study of African traditions in African-American literature expands our understanding and increases our appreciation of the artistry that the writer brings to bear on self-expression.

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Consequences of Ethnic and Madhesh Movements of Nepal[1]

Sedunath Dhakal[2]

Abstract

This paper explores on the consequences of ethnic and regional conflicts in Nepal, and also clarifies about how the recognition of Madheshi people[3] deferred after the Madhesh movement -2015. Conflict has really created the misunderstanding and gap to split the deep and long time relationship among different ethnic and regional people living harmoniously in Nepal since long in its history. It has also changed the attitudes and perspectives of Nepali people to look at India and China, Nepal's two neighbours. Further it made Nepal as a state able to rethink about alternatives for lessening dependency and to step ahead for strengthening its sovereignty.

Keywords:

Madhesh Andolan, ethnic conflict, Nepal, India, China

Nepal has faced multiple political problems after the restoration of democracy in 1990. Thousands of people have been killed, and millions have been affected during the two decades after the Maoist's armed movement against the systems of the state began in 1996. The movement supported the ethnic and regional movements too. The recent ethnic conflicts and the Madhesh Andolan 2015[4] during and after the promulgation of Constitution of Federal Democratic Republic Nepal on 20 September 2015 have created socio-political problems in Nepal.

Regional and ethnic movements of Nepal have apparently raised the voice for the proportional representation. But, these movements rather seem to be the "protests for recognition" (Sijapati 45). The recognition has deferred further but it, as a by-product, has incurred other impacts like the changed perspectives of the people on 'Madhesh-Pahad relationship' and 'international relations' of Nepal with its neighbours.

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1   This paper was presented on August 18, 2016 in the New Regionalism Workshop held in Kathmandu from August 17 to August 19.
2   Lecturer at Koteshwor Multiple Campus
3   People from the plain southern region, down to Siwalic Hills from the East to West of Nepal
4   Second Madhesh Movement began from the end of August, 2015 which continued for months after the Constitution of Nepal was promulgated on 20 September, 2015.

Since the advent of Shah Dynasty from Prithvi Narayan Shah[5]the rulers of Nepal gave privilege only to the so-called upper caste hilly people and their Nepali language, which always became only one official language of the state. Inequality prevailed throughout the country; Bahun, Chhetry, people from Pahade[6] community got every governmental and social opportunities. According to World Bank and DFID report 2006, those upper caste people had "higher health indicators, longer life expectancy, higher rates of school attendance and lower levels of poverty than other groups in Nepal" (Quoted in Hangen and Lawoti, 13). But after 1990, concept of nationalism had not only been limited to Hindu, unitary Nepali speakers especially from Hill regions, and thus, different identities movements began (Hangen and Lawoti 5). It was because of the extreme form of domination of the state in support of the privileged upper caste people, the grievances of the underprivileged groups occurred.

Ethnic based and regional parties were formed after the democratic exercises began in Nepal after 1990. Main agenda of some of the parties were the fulfillments of the demands of certain ethnic or regional community people."Among them were: Nepal Rastriya Jana Mukti Morcha (NRJMM), Nepal Sadbhawana Party (NSP), Nepal Rastriya Jana Mukti Party (NRJMP), and Nepal Janajati Mahasangh (NJM)" (Bhattachan 35). After 1990, identity became a serious issue in the socio-political discourse of Nepal. Ethnic people throughout the country and the people living in the Tarai region involved in such parties started raising the voice for equality, justice and rights.

Right from the next day after Maoist and seven parties announced the Interim Constitution[7], people from Tarai communities, led by "Madheshi Jana Adhikar Forum (Madheshi People Right Forum) and other Tarai based political parties began Madhesh Andolan (Madhesh Movemet) against the constitution" (Kantha 156), which couldn't guarantee their rights. The movement turned into violent conflict in which "30 people were killed and some 800 wounded within 21 days" (Sijapati 145). It was stopped with 22 Points Agreement[8] which facilitated them to participate in the Constitutional Assembly (CA) Election on April 10, 2008. The first CA was dissolved[9] without promulgating the constitution and Nepal had to again conduct the second CA Election on 19 November, 2013. When the Madheshi people realized that the CA wouldn't address their demands as they were included in the previous agreements in the new constitution, they began second Madhesh Movement. It was led by 'United Madheshi Front' (Samyoukta Madheshi Morcha) that combined almost

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5   The King of Gorkha (1723-75) who became the king of united Nepal after he conquered many small states in 1769

6   People originally from Hilly region

7   Interim Constitution of Nepal promulgated on January 15, 2007

8   22 Point Agreement between the government and MJF held on 30 August, 2007 (see the Appendix 3)

9   On May 27, 2012

all Madhesh based parties except Bijya Kumar Gachhadar led Madheshi Jana Adhikar Forum -Loktantric (Madheshi People's Rights Forum -Democratic). "But, in response to the growing protests, the Madhesi People's Rights Forum – Democratic(MPRF-D), the only Tarai-based party supporting the 'fast track' constitutional process, leftthe 4-party alliance on September 8" (Human Rights Watch 8). The Madhesh became stronger for the protest after all Madhesh based parties were out of the process to finalize the constitution. At the time and after the promulgation of the Constitution of Federal Democratic Republic Nepal on 22 September 2015, the Madhesh movement again turned into violent conflict, in which "more than 50 people have been killed" (Thakur).

Both ethnic and regional conflicts of Nepal have created some sorts of misunderstanding and disharmony in Nepali society. There are two different types of attitudes and perspectives prevalent in the socio-political discourse about the consequences of the conflicts in Nepal. The ethnic (Janajati) and Madheshi people opine that the state which is often in the hands of Chhetri-Bahun and Pahade community people has created the anti-ethnic and anti-Madheshi discourse. But some of the ethnic and Madheshi people have not felt the ownership of the new constitution. They say it could not end the discrimination against Madheshi and other ethnic people as there are "many types of discrimination and exclusion suffered by Madheshis, Tharus and Janjatis" (Shah). Different ethnic groups were protesting against the state demanding the independent states like Tharuhat, Magarat, Limbuwan, Khambuhan,Tamsalin, Tamuwan etc. But in contrary to this, people from *Chhetri-Bahun* and Pahade community opine that the ethnic and Madhesh movements are against the sovereignty of the nation.

Nepal has been totally depended on the imports from and through India. The situation became worse after there was complete blockade in all the transit points at the climax of Madhesh Andolan. "The situation worsened some months and there came a humanitarian crisis"(Paudyal). According to the Pahade community people Madhesh movement was indirectly supported by the people from India which was against the sovereignty of the nation. But the Madheshi people don't agree such argument because the people in Madhesh have very close socio-economic and cultural connections to the people across the border which cannot be well-planned and organized support to the people in Madhesh. But they say its humanitarian support.

One of the major reasons of Madhesh Movement was grievance. All Madheshi people were united with the same demands: to guarantee the rights included in previous agreements: end of all forms of discrimination, participation of Madheshi people in the state mechanism, constituencies on the basis of population, inclusion of Madheshis in the army and police. "Madhesh identity has been used in order to turn historical grievances into political opportunities mobilize grassroots support and justify violence against the

state "(Milklian 6). The mass mobilization in the movement was possible because of the grievance and collective identity.

Madheshi people participated in different movements not only for the representation in the state affairs, but also for the recognition that they have not yet felt. Madhesh Movement of 2015 turned into different quest quite contrary to the earlier movement of 2007 which ended with the 22 point agreements, and the amendment of Interim Constitution[10]. There was a loss of life and property, many innocent people and the security personals were killed, many got injured and displaced. The boarder crisis during months after the promulgation of constitution created a lot of problems in import and export of Nepal. But it was not the interest of Madheshi people. The newly promulgated "constitution created a new culture of activism in the Tarai where people were forced to become part of the uprising after their own security forces did not think twice before shooting more than 50 people" (Thakur). There had been no option for the Madheshi people as Thakur opines; "unfortunately, the people resorted to violence against the police"(Thakur). It also weakened the Madhesh-Pahad mutual relationship.

The movement has created a socio-political problem in Nepal. People started arguing in support and against the movement and the policy India took to look and perform in Nepal in such scenario. The people from Madhesh who were directly involved in the movement tried to get moral and other supports from the people and leaders of India because it was, they thought, the genuine movement for the rights, justice and equality for the marginalized and excluded people. Madheshi people believe that they had been segregated and excluded from the beginning of the Shah dynasty. They thought that the concept of communal harmony was the false consciousness created by Prithvi Narayan Shah in order to rule over the innocent people from different ethnic communities, and all the successive rulers from Shah Dynasty, Ranas and the governments after the restoration of democracy continue the same. "In order to consolidate his control over the newfound country, he put in place a ladder of communal hierarchy, militarist structure of governance, and patrimonial pattern of sharing the loot in acquired territories" (Lal). Lal further opines that the role of rulers to rule the Madheshi and other ethnic minority people with Pahade consciousness remained "intact even after nearly two-and-half centuries. There is a reason the so-called 'Khas-Arya' is the only group to find a definition in the new constitution: They are inheritors of the Gorkhali victory" (Lal).

The Madhesh conflict of Nepal has not settled properly, rather it helped to bring some conceptual changes in the Nepali people to look at India and China. There is an anti-Indian discourse created by some of the Pahade community people, and at the same time, there is an anti-Pahade discourse created by some Madheshi community which may

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10   The Amendment of Nepal's Interim Constitution on February 8, 2008.

ultimately result a split in harmonious Nepali society. According to Pankaj Chaudhari, an inhabitant from Janakpurdham, Dhanusa, "the Madheshi people have been tolerating for the centuries, now came the time to defeat the Hilly people and get the right" (Chaudhari)[11] The people from Pahade origin started thinking about alternative way out from the dependency of Nepal only with India which is not immediately possible. "The Madhesh movement was designed with the motives of making Nepal always dependent upon India and the government should not compromise with the demands of Madheshi people"[12] Murari Prasad Dhakal, a local household from Biratnagar, Morang reasoned. Such arguments and counter arguments and people's thinking alternative way out from the trade and other relation with India really affects the Nepali society because India-Nepal's relationship is not only of the trade; it is socio-cultural too. But, because the problem remained the same for months, different opinions for and anti Madhesh movements were heard throughout Nepal. The state has started to explore the possibility of the trade relation (import and export) with other countries by going beyond India. "There is no option for Nepal but to reduce its dependency on India, and to look to diversify its trade and commerce with other countries in the region—and beyond" (Bista). Nepal should think seriously about "its own productions using available raw materials instead of worrying about how to import from other countries" (Karna)[13]. Many others opine that Nepal has to develop good and long-term relationship with China in a different height. For that "Nepal needs to make several policy changes. The most important one is creating a symmetric market framework—infrastructure, rules and policies—for both the countries" (Acharya). Nepal- China trade agreement[14] during the state visits of the former prime minister of Nepal, K. P. Oli in China is taken as a remarkable turn of Nepal to import the fuels and other materials from China. No doubt, the Madhesh conflict and boarder crisis between Nepal and India that the internal conflict of Nepal itself has created a difficult problem in Nepali society, yet it has become a right opportunity to think and find out a long-lasting solution for the Nepali society and its people.

Conclusion

Ethnic and regional conflict has become a great challenge in Nepal nowadays. There is also the problem in implementing the constitution because of the disownment of the new constitution of Nepal by many Madheshi and ethnic community people. It should address the demands of concerned people without "exploitation and misinterpretation" (Karki). The attitudes of Nepali people among each other, and to look at India and China has been changed which should be properly managed. The proper way to address the demands of

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11   Interview with Pankaj Chaudhari on 22 July 2016

12   Interview with Murari Prasad Dhakal on 24 July 2016.

13   Interview with Manoj Kumar Karna on 28 July 2016

14   Bilateral Trade Agreement between China and Nepal held on March 21, 2016

people is by amending the constitution which should address the demands of the Madheshi and ethnic people too. Every citizens of this country has been directly or indirectly affected by the prolonged conflicts. The wounds of such prolonged conflicts should properly be healed after transforming the nation into a peaceful and permanent democratic system. The constitution should unite all Nepali people in and outside the country properly. All should feel its ownership. Yet, it's not an absolute document, so can be amended and changed with the mandate of the citizens. The state should try to address the demands of rights, justice, representation, and ultimately the recognition of the people of all ethnic groups and the geographical regions. There came some misunderstanding between Nepal - India relationship because of the Madhesh Movement and the boarder crisis of 2015, which should be settled diplomatically. The most important thing Nepal has to do is the proper management of protracted ethnic and regional conflicts; addressing the genuine demands of all ethnic minorities, and excluded people to create the common feeling of national unity, cooperation and social harmony to lead the country towards political stability and economic prosperity.

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Discourse Analysis of Trilateral Partnership

-Gaurav Bhattarai[1]

Abstract

This article analyzes the proposed idea of trilateral partnership between India, China and Nepal as a discourse. Available documents on proposed trilateral partnership, speeches and statements delivered by government key leaders, newspaper reports, public opinions and views related to the idea of trilateralism have been analyzed for this discourse. This article sheds light on the India's response to the trilateral partnership floated by Nepal and China's response to the same.

Keywords:

Trilateralism, discourse, China, India, Nepal

1.1 Trilateralism as a Discourse:

Since Nepal has been endowed with assorted metaphors to interpret its geopolitical location, these metaphors seeks differentiations and distinctions. The concept of Nepal as a link between India and China, and the age-old analogy of Nepal as a yam between two rocks often find mention. To replace the idea of the poor old yam being squashed between two rocks, some propose more modern analogies such as a cog between two wheels (Subedi, 2016, p.53). Although the idea of bridge is replacement to the old metaphor of "Buffer" and "Yam," it has been limited to an idea or discourse just like the idea of "Nepal as a transit state" is, or as trilateralism. Some also see all of these new metaphors as the extension of Nepal's equi-distance foreign policy, which is at least inscribed in policy papers.

Although the idea of 'bridge', 'trilateralism' and 'transit' are hitherto confined to discourse, they are different concepts which give the same message that Nepal's geopolitical situation has both opportunities and threats. Trilateralism priorities on the partnerships between China, India and Nepal on different issues ranging from trade, economy to security. It is a partnership borne out of reciprocity and interdependence between the three countries. However, bridge is simply a metaphorical representation of such a partnership particularly in terms of trade and economy. But, transit refers to a state or condition reached owing to geographical proximity, connectivity, transportation, and most importantly as a result

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of infrastructural development to eventually propel trade and business between India and China via Nepal. Such a differentiation is a need of the hour, particularly, to convince our immediate neighbors that Nepal doesn't view trilateral cooperation as a strategic concept, but as a purely economic and socio-cultural phenomenon.

Questions are also being raised whether the trilateral partnership damages Nepal's special relationship with India or it embraces the relationship in a new way. India has been recruiting Nepali youths, known as Gurkhas, into her army. Similarly, Kathmandu has also allowed the Indian embassy to distribute aid, build hospitals, schools, libraries and so on for local people. The special favor, which no other embassy enjoys, has been granted keeping in view the unique relationship between two countries.

The idea of trilateralism between China, India, and Nepal has been confined to Nepal's proposal of yielding trilateral partnership. Although statements, speeches, opinions and responses have been delivered time and again on the issue, no declarations, agreements and policies have been made to institutionalize the idea of trilateral partnership.

In recent decades, governments of Nepal have at various times articulated the idea of linking India and China. In the 1970s and 1980s, King Birendra put forward the idea of developing Nepal as a gateway between South and Central Asia. His successor King Gyanendra stated Nepal's willingness to function as a transit state, most notably at the Afro-Asia summit in 2005. Prime Minister Baburam Bhattarai proposed developing Nepal as a vibrant bridge while Prime Minister and Maoist Centre Chairman Pushpa Kamal Dahal made efforts to push forward the idea of a trilateral arrangement. Dahal discussed the concept of trilateral cooperation with the new Chinese leadership when he met President Xi Jinping in April 2013 although this was not the first time he had raised the subject. His plan to discuss trilateral cooperation with Indian Prime Minister Man Mohan Singh when he visited Delhi the same month was pre-empted by Indian External Affairs Minister Salman Khurshid, who commented that the proposal of trilateral partnership " may be too early" and out of context, since India and China were already working closely on various forums (Subedi, 2016, p.52). In Nepal, the prospect of exchange between the three countries has also been proposed at various times as Trans-Himalayan Security and Economic Cooperation (THSEC) (Adhikari, 2013).

1.2 India's Response to Trilateral Discourse:

India is undecided and somewhat resistant to the idea of trilateral engagement despite the fact that it is unable to isolate Nepal from China. India's current hesitation echoes its reaction to King Birendra's "Zone of Peace" proposal in 1975. It was opposed by India, primarily due to its interpretation of the proposal as an attempt by Nepal to wriggle out of India's grasp. An alternative for India is to build trilateral relations into already-existing initiatives such as the sub-regional cooperation among Bangladesh, Bhutan, India and Nepal, which was one popularized as South Asian Growth Quadrangle(SAGQ). Another option is to build trilateral relations into the proposed Bangladesh, China, India,

and Myanmar (BCIM) Economic Corridor. From Indian perspective, bringing Tibet and/or Yunnan into the SAGQ or adding Nepal to the BCIM are more practical solutions that will obviate the India-Nepal-China trilateral cooperation agenda, and keep northeast India at the center of regional initiatives. However, for Nepal, there is no benefit in linking to China via Northeast India and Myanmar. It wants the low lying Himalayan passes to provide access to China from South Asia (Subedi, 2016, p.54).

To apprehend clearly the India's response to trilateralism, it is important to bring into fore the report that was made public by Institute for Defense Studies and Analysis (IDSA) on May 15, 2013. The report was entitled as "Is India-Nepal-China trilateral Cooperation possible?" The report was the product of the round table conference participated by K.V.Rajan, Former Ambassador to Nepal, Maj Gen. Ashok Mehta, Security Analyst, Dr Abanti Bhattacharya, Associate Professor, East Asian Studies, Delhi University, Dr NiharNayak, Associate Fellow, IDSA. As mentioned in IDSA's website, the Round Table was organized to examine and analyze:

- What does this trilateral arrangement entail?
- Is there consensus in Nepal on India-China-Nepal trilateral?
- What is the purpose behind such a proposal?
- Does it impact India's security?
- Can India, Nepal and China cooperate in developmental projects?
- What would be the larger geo-political implications of such an engagement? Will this bring strain in India's Nepal policy?

According to IDSA, following are the major points that emerged during the discussion:

- Trilateralism is not a new concept since the quadrilateral relationship between India-China-Nepal-Tibet existed in the pre-independence period as well.
- Trilaterialism seems to be more Lumbini-centric and India has not been very positive on Chinese involvement in Lumbini.
- Chinese response to this proposal is neither negative nor positive but there is a strong domestic support to this proposal in Nepal. But, India's response to this proposal is lukewarm.
- Unlike the economic rationality behind the proposed trilateral cooperation, given the porous border between India and Nepal and the close proximity between the two countries, presence of large number of Chinese workers or security personnel to safeguard the Chinese commercial projects in Nepal would have security concerns for India.
- Trilateral cooperation will enable China to expand its influence in South Asia, weakening India's pre-eminent position in the subcontinent. Hence, trilateral cooperation would come at the cost of India's security, economy and diplomacy. India has already fought a war with China and the Chinese intrusions have not sent a positive signal. In this

regard, a trilateral co-operation involving China is not possible until and unless there is trust among all the three parties.

- On the other hand, the other view argued that instead of focusing too much on the security implications, it is important to acknowledge the economic rationality behind the proposed trilateral concept. Given the strong support in Nepal to the proposed trilateral cooperation, India can consider certain joint ventures especially in the hydropower sector. India cannot stop Chinese engagement in Nepal. Hence, it is better for India to participate in the trilateral arrangement and be a part of the projects, instead of allowing Chinese to be their own. Private sectors, which do not have security implications, should be encouraged to take part.

- India should reconsider its economic engagement with Nepal given the fact that Chinese are already there in Nepal. Yet, China is not contributing much to the Nepalese economy as most of the projects which are financed by them are based on loans than grants. Moreover, Chinese get their own labourers to work on these projects and they do not employ local workers. India can consider all these aspects and provide Nepal those economic benefits which are not provided by China. It was pointed out that there are examples of success stories of India-China joint cooperation in a third country particularly in the energy sector. Although, in case of Nepal it seems difficult, the previous success stories of India-china cooperation in third country situations should be considered.

- Discussion on the proposed trilateral cooperation should be encouraged at the track II level, if not at the level of track I.

- This is an idea ahead of its time. It will take some time to take off. Therefore, India should not be too alarmed or too enthusiastic about it. Unless Nepal gets its acts together and both India and Nepal reach certain level of maturity, there is not much to achieve from the trilateral cooperation.

- India needs to revisit its diplomacy. India and China should freely talk to each other about avoiding actions in each other's neighborhood. Discussion on trilateral arrangement can provide such platform to both the countries to have frank discussions. India has a problem with Chinese involvement as it has long standing border dispute with china.

- Nepal should realize its limitations. It should not unnecessarily try to play a bigger diplomatic role and hurry into this trilateral cooperation without understanding its implications. Rather, it should concentrate in protecting its own interests.

- Nepal has special relations with India, by engaging China it should not put at stake the unilateral advantage it is currently receiving from India. Both India and China can benefit from prosperous Nepal, but it will take some time. Nepal should also encourage interdependency. If India is dependent on Nepal for energy or other resources it will automatically provide Nepal with leverages over India. This can be converted into mutually beneficial relations.

1.3 China's Response to Trilateral Discourse:

While Nepal is keen to achieve full-blown trilateral relations with India and China, the Government of India seems hesitant and not particularly interested. The Chinese Government, on the other hand, has already endorsed the idea of trilateral partnership in general, and of trilateral cooperation in a number of specified areas. As said by Chen Fengxiang, Vice Minister at the International Department of the CPC Central Committee that looks after South Asia, "China has expressed its willingness to promote trilateral cooperation in economy, including on hydropower development"(Rai, August 24, 2014). China's influence and interests in South Asia are driven by the state of the Chinese economy and the development in its western regions—Xinjiang, Tibet and Yunnan (Small, 2014, p.1). Meanwhile, Beijing has also forwarded the idea of China and India developing a Trans-Himalayan zone of cooperation (Mohan, July 28, 2014).

At a time when Maoist Chief Pushpa Kamal Dahal first proposed the idea of trilateral cooperation with the Chinese leadership back in 2010, he got positive response from Beijing. Now India's opposition to trilateral cooperation is established. But what about China? Wasn't President Xi Jinping serious when he said Nepal could be an 'economic bridge' between India and China during Prime Minister KP Sharma Oli's China visit back in March? When columnist Biswas Baral put this question to a close aide of former Prime Minster K P Oli, who was also involved in planning his China trip, he admitted that the trilateral idea had seemed a little 'forced' to the Chinese at the time. According to Baral, Chinese leadership in 2010 actually found it hard to give a clear 'No' to a close friend. Indeed, anyone who is even a little versed in Chinese diplomacy knows that seldom do they say 'No' outright. It's not in their genes (Baral, Novermber 24, 2016). On October 16 of 2016, Prime Minister Pushpa Kamal Dahal during his visit to Goa, India in course of attending the BRICS- BIMSTEC Outreach Summit reintroduced the proposal for a trilateral meeting which as Dahal claims has received a positive response from Indian Prime Minister Narendra Modi and Chinese President Xi Jinping. Reminding that Gautam Buddha, Pashupatinath and Janaki connect Nepal, India and China, PM Dahal said Nepal in modern history could serve as a bridge to maintain cordial relations with India and China. On the occasion, Chinese President Xi said Nepal could serve as a bridge between India and China, saying geography of any country would not play a decisive role in terms of many things like development. He also praised the role of Nepal in keeping the relations between China and India at equidistance while expressing belief that the relations between the three neighbours would be strengthened in the future (*The Kathmandu Post*, Oct 16, 2016).

According to Professor Hu Shisheng(2015, p.7) Director of the Institute of South and Southeast Asian and Oceanian Studies at China Institutes of Contemporary International Relations, "China sees Nepal as the most viable bridge between China and South Asia as the two countries share a stable border". While giving interview to *The Kathmandu Post* on Oct 12, 2015, Hu stated:

Nepal is a bridge for China to enter South Asia. Even Pakistan cannot serve this purpose because of its history with India. But with Nepal, there are no such issues. We have divided South Asia in two parts, West South Asia: Afghanistan, Pakistan and East South Asia which has India at the centre. So we would like to view Nepal as a bridge to enter East South.

On Trilateralism, Hu stated during the interview that:

China is open to this agenda. Even when the Indian leader [Indian Prime Minister Narendra Modi] had visited China recently, Chinese leaders had openly spoken about this. Both the countries can achieve far more if they cooperate. India and China should coordinate with one another in South Asia just as they worked together and achieved success in Myanmar and Iran. China is willing to work with India even in Sri Lanka although India might be a bit suspicious. The Nepal earthquake has also given us an opportunity to work together. And this way, we can facilitate and promote connectivity across the Himalayas.

Hu also made it clear that China does not want to compete with India in South Asia because the smaller countries bordering India will be put in an awkward position by having to choose a side. It does not want small countries in the region to suffer because of Sino-Indian relations.

Similarly, Spokesperson of Chinese Foreign Ministry Hua Chunying has also expressed Beijing's interest in exploring trilateral cooperation. She underscored China's conviction that trilateral partnership would be good for regional stability and development and spoke of Beijing's interest in exploring such a partnership (Parajuli, Oct 19, 2016). Her opinion came in the wake of Indian foreign ministry spokesperson Vikas Swarup's assertion that the Goa meeting of Nepali Prime Minister Pushpa Kamal Dahal, Chinese President Xi Jinping and India Prime Minister Narendra Modi on the sidelines of the BRICS summit was not a trilateral event. Swarup had said:

"It was just entirely coincidental that… in the leaders' lounge, all three were present at the same time. The bilateral between Nepal and China had already ended, so I don't know on what basis people are calling it a trilateral and all that. It is perfectly normal in a multilateral setting for leaders to be together in a lounge on the sidelines somewhere else. So I don't think you need to read too much into that."

However, Nepali Prime Minister Pushpa Kamal Dahal claimed that he put forward the idea of trilateral strategic cooperation and partnership among three countries and both leaders described the proposal as positive. Dahal said so while talking to reporters back home upon his arrival at Tribhuvan International Airport (TIA).

Conclusion:

Trilateralism is still an idea in the making; it has not been developed into institutions. However, Nepal has shown imagination in leapfrogging from bilateral to trilateral arrangements, and in engaging stakeholders in India and China. Materialization of trilateralism not only requires a new order of diplomatic collaborations between India and China but Nepal also need to find a way to convince its neighbors that it does not favor one at the cost of the other. They need to be convinced that trilateralism is mutually advantageous to both India and China for long term strategic connectivity. Trilateral partnership is the best way for China to actively seek access to South Asia, or in other words there is a big market for China in South Asia. Similarly, it will benefit India by giving India access to Tibet, and possibly even to Xinjiang and further on to Central Asia. But, prior that the political and security issues among India, China and Nepal should be addressed. The three countries will have to work domestically to put this vision in a perspective. Nepal has to settle its internal problems in a more meaningful manner and forge national consensus on how to relate itself with India and China.

To make trilateralism a reality, trust deficits prevalent between them should be erased. When Nepal and China come closer, India's discomfort has been visible. When China and India get closer, probably Nepal feels discomfort of losing its strategic space. India on its part must dare to address the Chinese sensitivities. In fact, the Asian century cannot be conceived on the premise of Sino-Indian conflict and rivalry.

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The Importance of Sociological Engagement in Public Policy

-Dipesh Kumar Ghimire[1]

Abstract

Some scholars believe that it is none of the business of sociology or social science to address social problem and formulate public policy. Lynd (1939) and Hempel (1965) argue that Sociology cannot contribute to setting the public policy and they also believes that the sociology cannot give important contribution in policy process. Is sociology cannot contribute in public policy? This article is especially focused in searching the answer one this question.

This article argues that sociological engagement has been advancing gradually in public policy. Sociology has been playing an important role in solving the subjects of public concerns legally and addressing the subject of public interests in an appropriate way.

Key Words:

Public Policy, Sociology, Agenda Setting, public sociology

Introduction

Some scholars believe that it is none of the business of sociology or social science to address social problem and formulate public policy. Lynd (1939) argues that 'it is not the business of sociologists to point out what ought to be done to address a social problem. Hempel (1965) also believes that the sociology cannot give important contribution in policy process. He dismissed the idea that sociologists can address the issue of 'what ought to be done'.

As said by Lynd (1939) and Hempel (1965), is this true that sociology cannot contribute in public policy? If it can then how is the status of sociological engagement in public policy? This article is especially focused in these two questions. This article is based on secondary data and information. Content analysis is the main tools of the data collection for this article.

I have divided this paper into five sections; introduction, importance of sociology in public policy, sociological engagement in public policy, implication in Nepal and finally conclusion.

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Importance of Sociology in public policy process

Society is multi-diversified. It is divided into several class, region, gender, caste and race. The division of upper class, middle class and lower class can be seen. This diversified society has specific problems. Inequality, poverty and other social and national problem like ethnicity, racial, discrimination cannot be solved by economics and political science alone (Wilson 1993). These problems can be solved by public policy (Buraway2004). According to Buraway (2004), public sociology brings sociology into a conversation with publics, understood as people who are themselves involved in conversation …public sociology strikes up a dialogic relation between sociologist and public in which the agenda of each is brought to the table, in which each adjusts to the other.

Buraway (2004) gave more emphasis on public sociology. According to him, female movement rose first and then the sociology developed the gender perspective. World has already headed to globalization while sociology has just tried to realize this. Society market seems to be in one side while sociologist seems to be in another. Public sociology is important to address this issue.

Sociology can analyze the issues of inter-class, inter-religion, inter-groups relationship through multidimensional perspectives (Wilson 1993). An important role of the sociologist as a social scientist is the ability to capture and analyze the perspectives of different groups on similar different social issues. Sociology can position itself to have a real influence on shaping the national agenda in the ensuing years (Weiss 1993).

Similarly, according to Weiss (1993) sociology influences the public agenda through its theories and data, its concepts, ideas, and the findings of its research studies, sociology may help to shape what it is what the public thinks about it and what it is that government does.

Seeing in this way, not as said by Lynd (1939) and Hempel (1965), but the sociology plays an important role in public policy making process. According to Wilson (1993)it is not to say that sociologists cannot or should not address the issue of categorical value judgments in their studies of basic values and belief systems in society often a sociologist can point out the contradictions or inconsistencies in what are taken to be categorical judgment of values.

Sociological engagement in public policy

In recent time sociological engagement in public policy is very much essentially embedded. Public sociology is an American invention. Contemporary president of American Sociological Association Michael Burawoy had stated this in assembly in presidential address in 2004. The theme of the 85th annual meeting of the American Sociological Association, "sociology and the public agenda" couples sociology and the public agenda with an innocuous (Weiss 1993). Public policy engages various public issues like health, education and transportation in its discipline. Burawoy (2004) has developed eleven different theses to show that public sociology can be a separate discipline in itself. This also helped sociology of public policy as a different discipline.

Sociological engagement is seen in public policy in various ways. Earlier, public policy making process was of domestic concern but now it has gone to transnational and international sphere. Similarly, agenda setting and policy formulation was only the concern of sociologists. But, its implementation is also concerned these days. Also, some time ago, the role of agency was given importance while the role of social structure has been covered. Sociological engagement has been stated in these three main levels here.

Agenda setting or policy formulation and Implementation

Sociological engagement in public policy was mostly active in agenda setting and policy formulation in 1970s. (Kingdon, 1984 and Zahariadis 2007) gave emphasis on setting the agenda and alternatives of public policy. Kingdon (1984) emphasized on how are governmental agenda set? According to him, problems, policies and politics are three main streams important in agenda setting process. Each of the three processes; problem reorganization, generation of policy proposal and political events can serve as an impetus or as a constraint (Kingdon, 1984;19).

Zahariadis (2007) also gave emphasis on agenda setting in public policy process. He developed the framework containing five structural elements; problems, policies, politics, policy windows and policy entrepreneurs. Kingdon and Zahariadis have given more importance to political stream in policy process. According to Kindon (1984) political spheres are powerful agenda setters. A new administration, for instance, changes agendas all over town as it highlights its conceptions of problems and its proposals, and makes attention to subjects that are not among its high priorities much less likely.

However, in the present time, sociologists are involved not only in agenda setting and policy formulation process. They are also paying attention in implementation stage Ryan (1995). Barrett (2004) argues that the program implementation is concerned with what happens to a policy or program after it has been formulated implementation has been analyzed a serious obstacle to achieving desired program outcomes.

The implementation and policy formulation should be considered in conjunction as elements of policy design. This perspective treats implementation and policy formulation "as features of the design context rather than as arbiters of form and substance or determinants of success and failure (Linder and Peters 1990 cited by Ryan 1995).

National vs. Transnational

Before the extreme globalization era 1950s, policy process was only limited inside national boundaries Domestic. Policy could only be made with the involvement of actors. Cerny (2001) has said this as "Iron Triangles". Iron triangles represent in three sided policy process-politicians, bureaucrats and interest groups (Cerney 2001). Various sociologists have a view that, in this, the politicians only give attention to domestic issues in policy making process, bureaucrats do not want to go in conflict, and interest groups have their own business or other limited greed which limits policy formulation process to go in an appropriate way with iron triangles (Cerny 2001).

In this context, due to the growth of international capital flows, cross-border price sensitivity and related technological developments, public policy making process has been shifted from national boundaries to transnational and international level. Cerny (2001) has said this as "Golden Pentangles." Golden pentangles represent highly stylized fashion of a five sided process along the three-sided iron triangles. One of the added two actors are international as well as transnational actors like IMF, World Bank, WTO, etc and another is cross-cutting structural factors like cross-border nongovernmental structures and actors, from transnational markets to civil society (Cerny 2001).

In this changed milieu, the engagement of sociologists in public policy has also changed. In the age of iron triangle, sociological engagement was with public policy in domestic level. Sociological engagement has also been globalized due to globalization. Now, sociologists are engaged in transnational and international level (Chabbott 1998). Think tanks are involved in domestic policy process (Stone 2007) while epistemic communities (Haas 1992) are engaged in international level. Though, (Ball 1998) has given emphasis on giving priority to local issues.

Structure and agency based engagement

Before 1990s, sociologists were focused on how the pursuit of individual's self-interest affects politics and policy making process. Especially, political sociology and rational choice theories have focused on agency based analysis (Campbell 2002). Scholars have paid far less attention to how ideas that is, theories, conceptual models, norms, world views, frames, principled beliefs and the like, rather than self interests affect policy making process.

An earlier review of the literature on public policy domains lamented the fact that the little was known about the relative importance of ideas for policy making (Burstein 1991). Today, even some rational choice theorists have conceded that ideas matter (Levi 1997, North 1990). They are partially agreed with idea that getting more attention in public policy process than self-interest.

Social structures like, normative beliefs (Quirk 1990), identities (Hutchinson and smith 1994) values, norms and principled beliefs (Campbell, 2002) are more important insofar as it helps us better understand how actor define policy interest. However, other macro process; world culture (Meyer 1994, Thomas 1999), programmatic ideas (Campbell 2002) also affects the policy process.

The debate of agency vs. structure is very long in policy making process. But Campbell (2002) argues that the self-interest (agency) and idea (structure) are connected and affect each other in public policy making process. In this way, some have emphasized agency while the others emphasized structure. In the latest time however, some sociologists have linked both structure and agency to show an engagement.

It seems this way that sociology has strong engagement in public policy making process. Its involvement has been increasing in agenda making process and implementation,

agency and structure and national and transnational level. In this age public sociology has been established as a strong discipline to address public issues.

Implication in Nepal

While the engagement of sociology is increasing in public policy, that has affected the developing countries like Nepal. The institutional development of sociology started in Nepal from 1981. Its institutional development is believed to start in 1981 when the Department of Sociology and Anthropology was established in Tribhuvan University (Subedi and Upreti, 2014). Since then, the sociological engagement has been increasing in public policy making process. A renowned sociologist of Nepal, Chaitanya Mishra was appointed as a member of National Planning Commission (NPC) in 2094. During this, he contributed in making policy of providing annual grants to all V.D.C.s of Nepal under "*Afno gaun afai banau*" program. Similarly, the concept of social security allowance was started by him legally for the first time. These two policies are taken as most important policies after the political movement of 1990. This makes clear about the importance of sociological engagement in policy making process.

Before 1950s in Nepal, policy maker were concerned only with agenda setting and policy formulation not to the implementation part. Especially the sociological engagement implementation can be seen from the earliest of 1990s.

Similarly, in the past public policy making processes were only limited to national level. Specially, the public policies which were formulated before 1951 were based on the engagement of very few high levels Rana family members (Pande, 2042). He further added;

> *A total of 26 major and 85/86 small offices under the Shree 3 Rana governed the state mechanism during 1903 to 2007 B.S. in Nepal…Their main responsibilities were to operate the daily governance as per the interest of the Prime Minister… All bureaucrats were responsible and accountable with Prime Minister and his family…the voice of the Prime minister became the policy and low of the state (p.9).*

There was the role of national actor in first fifth year plan 2013 (Ghimire, 2057) but this has changed now. Now the policy of developing countries like Nepal is influenced by international actors. The seventh amendment of education act 2058 has been influenced by the world conference on education for all in Thailand in 1990 (Paudel, 2070). Similarly, health for all has also been influenced by the manifesto of Alma Ata international conference in 1978 (Onta 2004). Further, in the latest time, international community has been concerning and involving in most of the policy making processes in Nepal. The concern and pressure of international community can be seen in the root level in formulation of act like Money Laundering Act 2008 and economic liberalism.

Conclusion

Sociological engagement has been advancing gradually in public policy. Sociology has been playing an important role in solving the subjects of public concerns legally and

addressing the subject of public interests in an appropriate way. I think that, the perspectives like agency and structure, national and transnational, agenda setting and implementation have made this strong. It is necessary in future to study about sociological engagement in policy making process of various subjects of public interest such as education, health, transportation, drinking water and sanitation. Also, sociologists need to concern about positive and negative effects of involvement of transnational community in domestic policy making process. Thus, as said by Wilson (1993), the future of the discipline may very well rest on the degree of influence that sociology wields in shaping the national agenda.

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Why Students are Cool to Internal Assessment? A study of the behavior of students of Koteshwar Multiple Campus (KMC)

-Dhruba Nepal[1]

Abstract:

Internal assessment is applied for learning achievement but it has been found that as the level of academic level and year increase, student's appearance in internal assessment shows declining trend. To find out the reasons, a small study based on qualitative data conducted. The underlying causes of cool behavior towards internal assessment is complacency to get through final examination instead of excelling, engagement with earning activities that mismatch with campus schedule teaching and assessment and girl students get married and pregnant as their age grow.

Key words:

internal assessment, drop out, causes of dropping internal assessment

1. **Background**

Internal assessment is one tool to invigorate learning process of a student. It is a tool used for assessing learning progress and giving feedback to students. It is assumed to serve as a stimulator for engaging him/her in learning endeavor. Though internal assessment is expected to play such an instrumental role in learning, it is not practiced by different universities in the same manner or enthusiasm. Even within one university, internal assessment provision is not practiced uniformly. Take the case of Tribhuvan University (TU), the largest one in Nepal in terms of student numbers and institutions (campuses and research wings), internal assessment is made an integral part of evaluation of learning of student to get through the semester for the academic courses run under semester system. Semester is normally half-year long while yearly system is one year long in terms of duration to complete the course by teaching/learning and examination. It means the courses run for one year go without formal mechanism of internal assessment to test learning progress and giving feedback to students. As a mechanism of regular monitoring of learning progress and feedback is considered indispensable element of formal education, of course, the missing of internal assessment as an integral part can be considered a 'loose nut and bolt' of the education system from the perspective of providing quality education.

Though internal assessment is considered a good tool to improve educational quality because of frequent assessment of learning progress, TU had withdrawn semester and internal assessment

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system few decades ago (in the beginning of 2036 BS) under student's strong demand. Now again it is reviving gradually. Few technical and non-technical subjects like management have adopted semester system and internal assessment provision has been made as its integral part. Courses run under yearly system do not adopt internal assessment as mandatory or integral part. Even though internal assessment is not mandatory, some affiliated campuses of TU do practice internal assessment as terminal examination realizing its instrumental contribution to uplift education quality. Among the campuses affiliated with TU, Koteshwor Multiple Campus is one example of adopting terminal examinations. It conducts three such examinations. To motivate students in appearing in terminal examinations, it has adopted the provision that the score obtained in terminal examination as one mandatory provision for providing scholarship (by the Campus). Further, there is also a provision of slapping Rs 200 as a fine against not appearing in internal assessment of each subject.

2. **Problem statement and research question**

Realizing that internal assessment as an informal tool of enhancing learning quality by a growing number of universities and campuses are showing interest in adopting it as a part of academic activities. Despite having such noble reason of enhancing learning quality, it has been found that a significant number of students do not appear in internal assessment.

The Table 1 shows the number and percentage of students did not appear in internal assessment held in Asoj and Poush of 2073 (October 2016 and January 2017) BS by Koteshwar Multiple Campus. As per the Table, a glaring scene of wide difference in percentage of absentees in internal assessment is found - from 11.86 percent (Grade 11 in Hotel Management) to 89.56 percent (4th Year of BBS).

On class observation, it has been found that as students reach to higher years (in the sense that 2nd year is higher than 1st year and 3rd year is higher than 2nd Year), there is a trend of declining number of students who regularly attend classes). The reasons are obvious, different reasons pull towards and push out students from the classrooms. Those reasons are: joining employment, unfavorable time schedule, marriage and its effect and so on. (These reasons are noted by asking the irregular and drop out students.)

Quality education is the concern of both students and campus authority, and internal assessment is applied for it, it has been found that there is a significant number or percent of absentee students out of almost regular students. This raises a question – why regular students do not appear in internal assessment/examination? Delving into this question would help to examine reasons and find out solution for making more students to appear in internal assessment.

No and percentage of students appeared in internal examination

First Internal Examination of Academic Year 2016 of Koteshwar Multiple Campus

Level	Faculty	Enrolled students	Appeared in all subjects		Partially appeared		Absent in all subjects	
			No	Percent	No	Percent	No	Percent

11	Business	170	93	54.71	47	27.65	30	17.65
11	Computer	52	35	67.31	9	17.31	8	15.38
11	Hotel Management	59	37	62.71	15	25.42	7	11.86
12	Business	173	63	36.42	49	28.32	61	35.26
12	Hotel Management	47	21	44.68	10	21.28	16	34.04
12	Humanities	80	21	26.25	20	25.00	39	48.75
12	Education	48	7	14.58	7	14.58	34	70.83
3rd Year	Education	90	22	24.44	19	21.11	49	54.44
3rd year	Humanities	79	11	13.92	8	10.12	60	75.95
3rd year	BBS	247	31	12.55	23	9.31	185	74.89
4th Year	BBS	182	17	9.34	2	1.10	163	89.56
1st Year	MBS	10	6	60.00	1	10.00	3	30.00

(Note: *This Table does not include the data of all internal assessments conducted. The data includes scenario of first internal assessment.*)

3. Literature review

To look into relevant literature bearing on research question, the researcher resorted to internet using search tool *scholar.google.com* and repository of research articles *booksc.org*. Relevant literature on internal assessment and dropping the classes and internal assessment researched in other countries, not in Nepal are found.

Internal assessment is meant for learning achievement. It is of two types – formative and summative. Formative is informal, used for feedback to both a student and a teacher to take corrective measures aimed to improve achievement. On other hand, summative assessment is formal for certification and accreditation of learning achievement (Tarasa, 2010)

Indicating the implication of dropping out education in the UK context, Markey writes:

> *Young people who drop out of post-compulsory education may have missed opportunities for acquiring skills in the labour market, via apprenticeships and government-sponsored training programmes. Consequently, dropouts may be forced into dead end jobs or unemployment, including long-term unemployment, all of which is likely to lead to lower lifetime earnings (Markey, 1988).*

In Nepal, what is the real implication of educational dropping or lower educational achievement is not studied, however, above implications are also applies in Nepal as well because minimum qualification is set for a job and even merit prevails among candidates with the same educational qualification, dropping out any education pursuit results in lower income.

Based on the study conducted in UK, it was found distilling available existing literature on dropout behavior has the influence of personal, family, peer group, schooling, local labor market and prior attainment variables. In terms of prior attainment, more able individuals are most likely to stay on in education because the expected benefits are much higher and risks of failure (a cost) are lower (Bradley and Lenton, 2007).

4. **Methodology**

      To delve out the reasons of dropping of internal assessment, it ought to know the set of apparent and underlying reasons behind it. Taking into account the above literature in mind, the behavior of students to pursue internal assessment as formative purpose, this small study has been conducted. As the study conducted in the context different from ours, it may not apply very exactly with us because in social science, context matters significantly, this study is undertaken in the Nepali context, even in the campus where most of the students belonging to lower middle and low socio-economic status join the campus.

      For such study, this researcher thought that inductive reasoning would be appropriate because it creates an inference to make theory. Though the study itself small sample of respondents, it is expected that it highlights few indispensable reasons related with dropping of internal assessment prevalent in the context of community campuses.

      To know the reasons, interview with sample students who dropped the internal examination conducted following basic method suggested by grounded theory as a research method.

5. **Data collection and analysis**

      From data collected through interview following information received and analyzed.

5.1   *Could not prepare satisfactorily*

      On asking a question why s/he did not appear in internal assessment, the answer remained – I could not prepare satisfactorily, so decided to drop the assessment. On further query that you were informed through the academic calendar and also through campus authority that when the assessment would hold, then also why did not you prepare for assessment, the answer was that could not manage time to prepare. On asking – whether s/he would drop the final examination on the same logic of no preparation could be done, the answer was "no", because at any rate it should be done, else one year would be delayed to complete the academic level.

      From such an answer, it can be drawn that though a student gives reason of failing to prepare for internal assessment, the reason of not realizing the importance of internal assessment in contributing learning endeavor, rather feeling it as a burden.

5.2   *Busy in other priority work at that time*

      Respondents also answered that s/he had to do other priority work at that time, for example, parents called them home for certain reason. As most of the students are from outside valley, it could happen that parents called them. On asking further, would you have gone home if it was yearly examination was held, students answered no. It means, students do not give high emphasis on internal examination, and tell parents that during the period of internal examination, they are almost free, so knowing it that no important is happening during that period in their wards academic pursuit, so they called them home. Though apparently parents' insistence seems to be the reason of making students drop internal assessment, but in real

sense, students themselves are the reason of not giving emphasis on it. Had they told parents internal assessment is an integral part of the academic pursuit the parents would not have asked them drop the test and run to home. The underlying reason thus is considering internal assessment not much important aspect of academic pursuit by students.

5.3 *Shifting priority*

Graphic presentation of drop out students from internal assessment

Level and year of students of business faculty
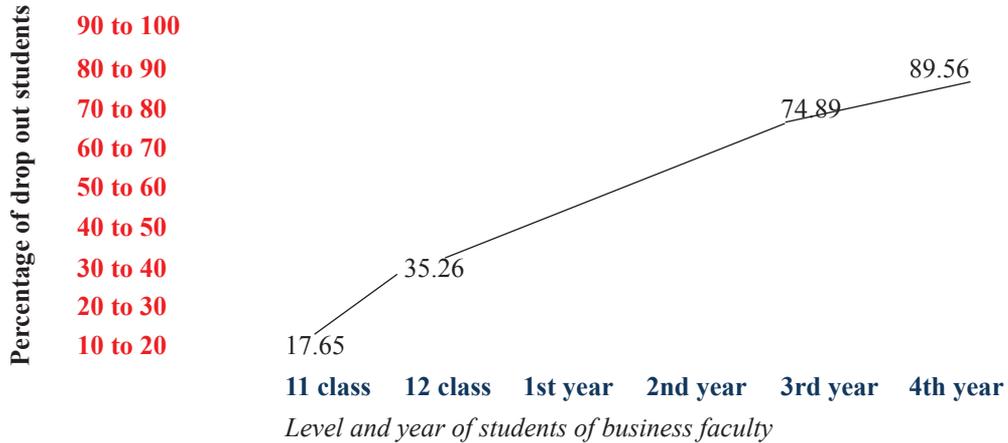
From interviewing the internal assessment drop out students, another reason also unfolded. That reason is as the age increases, a student needs to look for means to meet hand to mouth. Thus, few students have already joined job or have become self-employed. In that condition, students become more concerned to their earning vocation rather than study. For example, one student told that she has started own mushroom farm that demands her to go for marketing, thus cannot be regular in the class, even can attend assessment. However, she would continue the study by taking tuition classes. As campus class time does not fit with her need, she chooses time that fits her. Such kind of suitable time for her is tuition.

As the academic year goes up, students get gradually engaged in earning activity that may affect their previous priority on learning to earning, thus, they become irregular in classes or even totally drop academic pursuit. From data also, it can be triangulated. Above Table shows that students of Business faculty of 11 Class, the percent of dropping internal assessment is 17.65 whereas as they reach 12 Class, the percent increases to 35.26. As it goes up to BBS 3rd and 4th Year, the percent increases steeply to 74.89 and 89.56.

Such trend is discerned till bachelor level. As students reach to master degree, the trend is different. As in case of master level students of business faculty, this trend is different. As only 10 students are admitted MBS, the number itself is small and the trend is seen quite different, thus, this and other reasons may not be true with them.

6. Inference and conclusion

The quantitative data show that there is a trend of dropping internal assessment by students as the level and year of academic class increases in Koteshwar Multiple Campus. The Campus has been practicing incentive and disincentive to encourage students to attend the assessment. Internal assessment is meant to contribute in enhancing education quality through self-realization and feedback mechanism. To make it attractive in financial terms as well, there is a mandatory provision of attending internal assessment to be eligible for scholarship that is provided through waiving partial and full tuition fee. To put disincentive for dropping internal assessment, the Campus even has been practicing to slap Rs 200 as fine per subject for dropping internal assessment. To inform students when such assessment will be held, academic calendar is given in the beginning of academic year. Despite having above incentive and disincentive provision, there is high ratio of dropping internal assessment that demands a study on why students are dropping it.

For the study, qualitative method followed. Students who dropped internal assessment were interviewed on personal basis.

From the interview, three major reasons delved out. First reason, students shy to appear in internal assessment if they do not satisfy with the preparation for the assessment. Second, students were engaged with other activities while internal assessments were held. Third, as the education level increases, students get engaged in earning activities, that demands their attention towards those activities and make them drop internal assessment.

Above are apparent reasons. But underlying reasons are not the same, but different. They are: *First*, low level of motivation to excel in academic pursuit is one reason. The students who join this Campus come from poor and low-middle economic background. Besides, their past academic performances were not also bright. That does not instill motivation to excel academically, rather to be contented with just getting through final examination. Such psychology creates a barrier in making all efforts required to do better academically. As internal assessment is not mandatory provision to pass final examination, students lose interest in academic excellence, that's clear indication is revealed in dropping out internal assessment. *Second*, again the socio-economic backgrounds of students push them to look for earning activities. In many cases, those activities mismatch with internal assessment, thus they choose to drop internal assessment. *Third*, it particularly applies to girl students. Such students get married and some become pregnant. That causes impediments in pursuing regular classes and even internal assessment.

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Impact of Television Advertising of Cosmetic Products on Consumer Behavior

(With Reference to Sunsilk Shampoo)

-Prakash Pokharel[1]

Abstract

The main objective of this research is to analyze the general impact of television advertising on consumer behavior with reference to Sunsilk Shampoo. Many people use advertising at some time in their life. Some may use it privately while others may use in business. And many people respond to advertisements. They enjoy the choices available to them in every sphere of life (Kotler, 1994:24). It is one of the major tools that companies use to persuade target buyers and publics to buy their products or services. In this scenario researcher takes Survey research design as a methodology. In this study media of advertising and impact of television advertising have been evaluated. Data used in this study are only primary in nature. The required data are collected through the questionnaire survey among the people of different age groups, gender, different education group etc. covering the consumer of urban area. According to the findings it can be concluded that majority of the people have television watching habits and out of them women are more curious in television then men which indicated that television advertisement is more popular means of advertisement.

Key words:

Advertisement, consumer behaviour, urban, women

1. Background of the Study

Advertisement is one of the key elements for the development, expansion, and growth of industrial sector and ultimately for the economic development of the country. Out of the various means of advertisement, television advertisement is the most popular and effective means than other types of advertisement. "Many people use advertising at some time in their life. Some may use it privately while others may use in business. And many people respond to advertisements. They enjoy the choices available to them in every sphere of life (Kotler, 1994:20).

Advertising is used by different organizations in different ways. A large company set up its own advertising department whose job is to develop the total budget, help develop advertising strategy, select media, approve advertising agency. However, most companies use an outside advertising agency to help them create advertising campaigns and to select and purchase media.

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Among different types of media, television medium plays a vital role. The importance of television advertising is increasing day by day. Television gives information to a large number of people than any other medium of advertising. Due to the satellite facility, television programs are viewed internationally. In today's glamorous world, we can show all the aspects of products and services through television advertising. It is always said that people believe in things as they hear and see. This can be possible through television advertising only.

Television advertising first came into prominence in the 1950s in America (McCarthy, 1975:14). At first, the popularity of television was hindered by the expensive cost of TV sets and lack of programmers. But its impact was so deep that within a decade it was spread over the world. Nepal is not an exception. In Nepal, television was first commissioned in 2041 B.S. in the name of Nepal Television. It started to telecast the program in 2042 B.S. while the commercial telecasting started only in 2044 (NTV Viewer's Survey, 2055:12).

Advertising can be divided into two broad categories according promotional activities (a) consumer promotion advertising and (b) dealer promotion. In addition to these two types of advertising there can be other types of advertising also such as product advertising, institutional advertising, primary demand advertising, secondary demand advertising, indoor advertising, outdoor advertising, press advertising, electronic advertising and so on.

1.1 Media used for advertising

1) Print media

2) Electronic media

3) Direct advertising media

Television is one of the most powerful electronic media in today's world. It is the latest medium of mass communication and is now extensively used for advertisement. However, television becomes popular by 1950s in America and within a decade it was spread over to Europe, Canada, Australia and Japan. It gains popularity in Nepal much later. "Television broadcasting in Nepal started on regular basis on 2041 B.S. (1985). Television broadcasting services of Nepal Television (NTV) which started with limited resources, now broadcast its program for 114 hours a week basis through its 3 studios. It is estimated that about 47% of the population living in 32% of area of Nepal can watch the programs of Nepal Television (NTV). Programs to increase broadcasting capacity and extending reception area coverage are underway (Economic Survey, 1999-2000:108).

1.2 Brief profile of sample product and company

Sunsilk Shampoo is key product of Hindustan Liver Limited (HLL) and it is manufactured and marketing by Nepal Lever Limited in Nepal. HLL is a popular household name with its brands like Surf, Lux, Sunsilk, Pepsodent and Lifebuoy touching the lives of two out of every three Indians each day. The parent company, which holds a little over 51% in the Indian subsidiary, has been patiently waiting for this change. Unilever Nepal Ltd. is

Nepal's branch of Hindustan Lever Ltd. It started production of detergent powder in 1994 and toilet soap in 1995 and from 1996 started production of Close Up tooth paste, shampoo. In these days, the company is producing soap, shampoo, toothpaste, detergent, hair care, skin care etc.

2. Statement of the Problem

The effectiveness of advertisement is one of the major areas advertiser needs to consider. Deciding on the media is the crucial task the advertiser needs to undertake for the success of any advertisements. Among various types of media, television enjoys the dominant position. Advertisement can reach to various countries at a time through television. It may have worldwide coverage or viewership.

Different people prefer different types of television advertisements. The selection of the target market and the product's nature plays a significant impact on choosing the media. From this context, in a developing country like Nepal, this type of study is the 'must'. In this background the study deals with the following questions:

- Which age group people prefer TV advertisement more?
- Which educational level people prefer TV advertisement more?
- Which gender people prefer TV advertisement more?
- What are the reactions of people towards the TV advertisement?
- Does TV advertisement affect the consumer's purchasing decisions?
- Do consumers prefer advertised product?
- Which means of advertisement consumers prefer more?

3. Objectives of the Study

The principal objective of this research work is to analyze the general impact of television advertising on consumer behavior. However, the specific objectives of the study are outlined as below:

- To examine the consumers preferences on television advertisement.
- To examine the popularity of the television advertisement.
- To analysis the effectiveness of the advertisements of cosmetic products.

4. Significance of the Study

Advertising has proved to be effective (less costly) source of information in term of its audio-visual results than other sources. In today's modern business world, the need of advertising is indispensable. Every stage of product life cycle needs advertising, volume of which may be low and high depending upon the natures and stages. Advertising increases the demand for the products and services. It helps in the introduction of mass production, installation of up-to-date machinery, and consequent reduction of cost of article. It is

beneficial not only to the producer and retailer but also to the consumer.

5. *Limitations of the Study*

This research work is totally based on the analysis of primary sources of data. The major limitations of the study are as follows:

- The study covers only the television advertisement for the most advertised cosmetic products.

- The study is limited to a survey of respondents and interview of people within the urban areas of Kathmandu.

- Random sampling technique will be used to select the respondents for the purpose of interview. This might limit the respondents that exactly need to be asked.

6. **Review of Literature**

There are some similar studies which had been conducted previously about advertising in Nepal. Professionalism and highly advanced marketing and advertising practices have not institutionalized here in Nepal. Some research studies are conducted on advertising and sales promotion by different researchers of university students of masters' level.

Maharjan, S. (2006) has also mentioned in her study on "Purchase Behaviour of Cosmetic Products" Advertising Effectiveness that noodles advertising were effective. To label as an effective advertisement both communication and sales effect must be effective. She also recommends to Noodles Company that sales as well as communication effectiveness should be focused.

Shrestha, S. (2006) in his study entitled "A Study on Branding Switching Behavior of Consumers in Kavre District" found that brand awareness of the consumers of Banepa is very high. They buy noodles by brand rather than inspection. The consumers are knowledgeable about all alternative brands available in the market. Incentive factors like price off, free goods, coupon, prize etc. highly influence them to switch the brand. Advertising factors are found dominant effect on brand switching.

Kuikel, P. (2006) in her study "Consumer Behavior with Respect to Decision Making of Cosmetic Product (Lipstick) Purchase in Latitpur City" found that customer's behaviors are affected by firm's marketing mix or strategies. Further, purchasers are conscious about color to match their entire dress up especially saree and salwar. It might be the result of beauty parlor culture in town. Large number of consumers in moderately influenced by advertisement while selecting certain lipstick, it means that people are somehow aware of the product and wants more information of the product they want to purchase. The information sought by respondents for lipstick is feature of lipstick, brand, color and probable side effect based on composition of product. Therefore people are quite conscious about the product features. It might be the effect of modern advertisements these days.

Shrestha, P. (2005) in his study "The Role of Advertising in Sales: A Study of Three Manufacturing Companies, BNL, BNTL, and NLL" found that advertising contributes to the total performance of the studied companies, Bottlers Nepal Ltd., Bottlers Nepal (Terai) Ltd. and Nepal Lever Ltd. The analysis of data and result of questionnaire, it is concluded that advertising effects on total performance of the company and nature of such impact is found positive.

The other significant study on promotional effort conducted by Bhatta (2000) entitle "Sales Promotion and its effect on Sales: A case study of Beer Market of Nepal. The objective of the study was to find out if the sales promotion does impact on sales of Beer. To find out which mode of sales promotion is more wisely used by the manufacturers as sales promotion tools, to find out the most suitable media to advertise about the sales of beers in Nepal and to predict the sales of coming year if every factor remains same. This study specially deals with the most recent and widely used methods of sales promotion and its impact on product market.

7. Research Methodology

This part of the study deals the methods and techniques, which are used, in this study. This study is based on primary as well as secondary sources of data. Primary data are collected by taking interview to different peoples and as a secondary sources newspapers, magazines, NTV views survey 2014, dissertations submitted in the institute of management etc.are used.

The research is mostly based on the primary data. Hence, survey research design has been used. In this study media of advertising and impact of television advertising have been evaluated. The opinions of peoples about television advertising have been gathered.

Data used in this study are only primary in nature. The required data are collected through the questionnaire survey among the people of different age groups, gender, different education groups etc. covering the consumer of urban area. Thus, the people of different age groups, gender and education groups are the population of the study and among them 80 questionnaires are filled up as a sample from the population. The questionnaires are filled up with the consumers selecting 40 males and 40 females which are the main source of primary data. And other required information or data are collected from the NTV viewers survey (official report), Nepal Television Rate Card, Introduction card of NTV, dissertation submitted to the institute of management etc.

A stratified random sampling technique is used to collect the required data covering the people from various backgrounds (age group, educational background, gender etc.) who use the cosmetic products. The sample data collected covering the various backgrounds are presented in table below. The situation of gender wise data collection is presented in Table -1

Table-1: Gender-wise sample collection

Description	Sample size
Male	40
Female	40
Total	80

Similarly, the data collected from covering the various educational backgrounds is presented in table

Table-2: Education level-wise sample collection

Description	Sample size
Below S.L.C.	16
S.L.C.	16
Graduate	16
Above Graduate	16
Uneducated	16
Total	80

Likewise, the situation of age-wise sample collection from various age groups are presented in Table

Table-3: Age-wise sample collection

Description	Sample size
Below 15	16
16-25	16
26-35	16
36-45	16
Above 45	16
Total	80

8. Presentation and analysis of data

This part of the study contains the presentation and analysis of data based on survey followed by their analysis. The main objective of this part is to analyze the view of different people regarding television advertisement.

8.1 Age-wise consumers' preference on TV advertisement

The table below shows the age level and their advertisement preference. The sample size of total people is 80 and it is divided into five groups of 16 respondents in each group.

The detail situation of response has been presented in table- 4 below:

<div align="center">**Table-4: Age-wise Consumers' Preference on TV Advertisement**</div>

Description	Sample size	Musical	%	Good wording	%	Sample	%	All Type	%
Below 15	16	10	62.5	3	18.75	1	6.25	2	12.5
16-25	16	9	57.25	5	31.25	0	0	2	12.5
26-35	16	6	37.5	7	43.75	0	0	3	18.75
36-45	16	5	31.25	9	56.25	1	6.25	1	6.25
Above 45	16	8	50	7	43.75	0	0	1	6.25
Total	80	38	47.5	31	38.75	2	2.5	9	11.25

Source: Field survey- 2016

It was found that 47.5% of people (i.e. total of all ages) preferred musical advertisement mostly, 38.75% of people are found to prefer good wording, 2.5% of people are found to prefer simple advertisement and 11.25% of people are found to prefer all the advertisement i.e. musical, good wording, and simple.

8.2 Literacy-wise Consumers' Preference on TV Advertisement

<div align="center">**Figure: 5: Literacy-wise Consumers' Preference on TV Advertisement**</div>
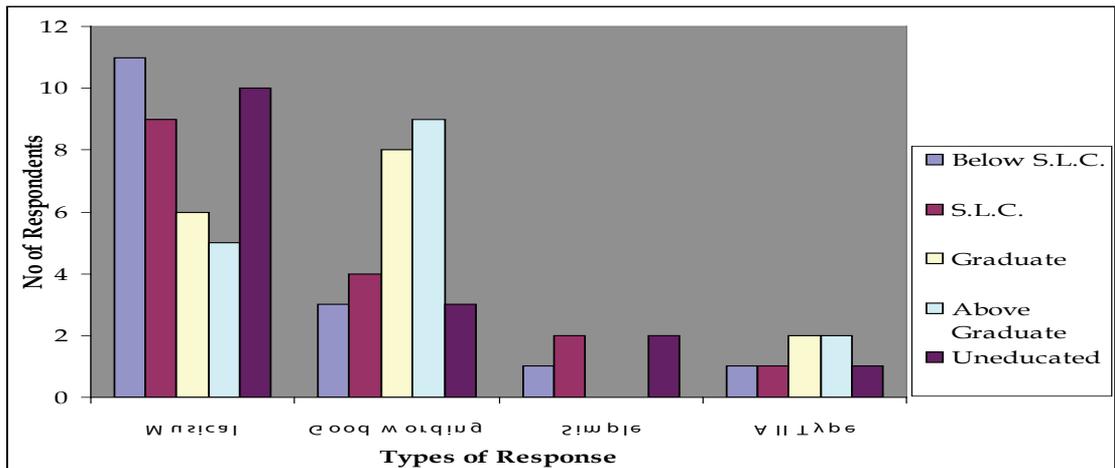
Source: Field survey- 2016

The above Bar chart shows that 41% of the respondents preferred to musical advertisement. 27% of people preferred good wording and very little percentage for others.

8.3 Preference of Advertisements According to Gender (Sex)

The situation of preferences of consumer on television advertisement according to the gender or sex is presented in table below:

Table-6: Preference of Advertisements According to Gender (Sex)

Description	Sample size	Musical	%	Good wording	%	Simple	%	All Type	%
Male	40	20	50	15	37.5	3	7.5	2	5
Female	40	25	62.5	10	25	1	2.5	4	10
Total	80	45	56.25	25	31.25	4	5	6	7.5

Source: Field survey- 2016

From the analysis it can be concluded that the female consumers seems to give more priority to musical advertisement than the good wording advertisement than the male. Altogether, they preferred the musical advertisements than the good wording advertisements. For more clarity the above information is presented with the help of the pie-chart.

8.4 Consumers' Television Watching Habit

The table below presents the consumers television watching habits when the advertisement shown in the television:

Table: 7: Consumers' Television Watching Habits

Description	Sample size	Watching	%	Not-Watching	%
Male	40	30	75	10	25
Female	40	34	85	6	15
Total	80	64	80	16	20

Source: Field Survey- 2016

The above table presents the habit of people regarding the television watching. Out of total sample population, 80% of people are found to have the habit of watching television. To analyze the figure of male and female 75% male and 85% female have television watching habits. The percentage of women watching television seems to be higher by 10%. Likewise, 25% female are found not to have the habit of watching television whereas male percentage is only 15%.

8.5 Age-wise Consumers' Reaction to the Television Advertisements

The people of different age groups react to the television advertisement differently like some of them tries to know what advertise meant, some of them may be curious about advertisement whereas some of them just watches the advertisement. The situation of consumers' reaction according to their age group is presented in table-8:

Table-8: Age-wise Consumers' Reaction to the Television Advertisements

| Description	Sample size	Try to know	%	Curious	%	Just watching	%
Below 15	16	5	31.25	2	12.5	9	56.25
16-25	16	8	50	3	18.75	5	31.25
26-35	16	9	56.25	1	6.25	6	37.5
36-45	16	7	43.75	0	0	9	56.25
Above 45	16	6	37.5	1	6.25	9	56.25
Total	80	35	43.75	7	8.75	38	47.5

Source: Field Survey-2016

The above statistics shows that the total sample populations belonging to different age group have not same opinion to the advertisement. The results regarding the consumers' opinion on advertisement indicated that … , 31.25% respondents belonging to the first age group (i.e. below 15) replied that they wanted just to know the literal meaning of the advertisement, 12.5% respondents replied that they were really curious about the advertisement, whereas, 56% respondents were found to be passive television audience.

Likewise, among the respondents belonging to the second age group (i.e. 16-25), 50% respondents were found to be conscious only with the meaning of advertisement, 18.75% were found to be highly inquisitive to the advertisement while 31.25% were found to be mere audience. To analyze the third age group, i.e. 26-35, 56.25% respondents were exciting about the advertisement and only 37.5% respondents were only audience. In the fourth age group, (i.e. 36-45), 43.75% respondents were found to be conscious about the meaning of advertisement and no people were found to be highly interested to the advertisement, while 56.25% respondents were found to be only dull audience. To see the last age group (i.e. above 45) 37.5% were conscious with the simple meaning of advertisement and 6.25% were inquisitive to the advertisement whereas 56.25% respondents were found to be mere audience.

Thus, from the above data, almost 35% respondents were found to be only conscious about to what the advertisement meant and only 8.75% were highly interested to the advertisement while 47.5% were found to be dull audience. Diagrammatic presentation is as below.

Figure: 8 Age-wise Consumers' Reaction to the Television Advertisements
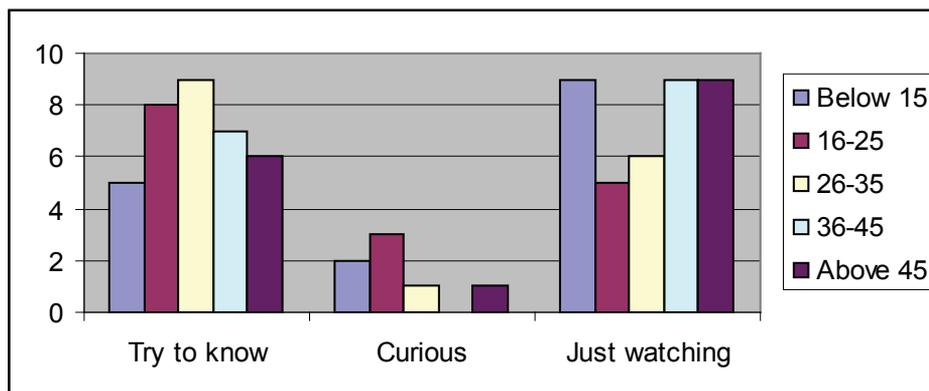
8.6 Education level-wise Reaction to the TV Advertisement

The consumers' reaction to the television advertisement according their educational level is presented in table below:

Table-9: Education-wise Reaction to the TV Advertisement

Description	Sample size	Try to know	%	Curious	%	Just watching	%
Below S.L.C.	16	4	25	1	6.25	11	68.75
S.L.C.	16	5	31.25	2	12.5	9	56.25
Graduate	16	9	56.25	2	12.5	5	31.25
Above Graduate	16	10	62.5	1	6.25	5	31.25
Uneducated	16	9	56.25	1	6.25	6	37.5
Total	80	37	46.25	7	8.75	36	45

Source: Field survey-2016

From the above statistics, the majority of the forth respondents group is found to be particular on the meaning of advertisement. The second and the third groups were found to be highly curious about the advertisement whereas the first group was found to be dull audience.

8.7 Gender-wise Reaction to the Advertisement

The situation of gender-wise reaction to the television reactions is presented in the table below:

Table-10: Gender-wise Reaction to the Advertisement

Description	Sample size	Try to know	%	Curious	%	Just watching	%
Male	40	29	72.5	2	5	9	22.5
Female	40	31	77.5	1	2.5	8	20
Total	80	60	75	3	3.75	17	21.25

Source: Field survey-2016

The above figure or data shows the gender wise reaction of advertisement. Out of total forty male population, almost 72% of the respondents viewed that they were particular only to the meaning, 5% were curious to the advertisement and 22.5% were found to be mere audience. To see the female population, 77.5% respondents were found to be concerned with meaning of adv. only 2.5% were curious to the advertisement whereas 20% respondents were found to be mere audience.

From the above data, it can be concluded that female population seems to be more concerned with the meaning of advertisement whereas majority of male population is found to be interested to the advertisement.

8.8 Effect of Advertisement on Consumers' Purchasing Decisions

The consumers goods buying decisions is depends upon various factors like advertisement influence them to buy that product by introducing that product or that product was needed for them etc. The result of consumers' reaction in this regard is presented in table below:

Table: 11: Effect of Advertisement on Consumers' Purchasing Decisions

Description	No. of respondents	Percentage
Advertisements induced to buy	5	6.25
Needed	40	50.00
Both of them	35	43.75
Total	80	100.00

Source: Field Survey-2016

The above table shows that out of total respondents, 6.25% respondents were found to be the customers of the product because they were influenced by the advertisement, 50% responded that they became customer of the product because of their need not due to the effect of advertisement whereas 43.75% customers were found to support both of the reasons. Thus, from this above result it can be concluded that majority of the respondents used the particular product to fulfill their needs.

8.9 Consumers Preferences to the Product

Consumer prefers different product by considering various factors. Advertisement is also one of the important factors which affect the consumers' preferences of the particular product. The results of consumers preference to the various type of product is presented in table below:

Table-12: Consumers' Preferences to the Product

Description	No. of respondents	Percent
Product frequently advertised	65	81.25
Product not advertised	15	18.75
Total	80	100.00

Source: Field Survey-2016

The above figure shows clearly and briefly the number of consumers' preferences to the product. Out of the total 80 respondents, 81.25% responded that they prefer the frequently advertised product whereas 18.75%, respondents opined that they prefer to buy the product that is not advertised. From the above analysis it can be concluded that majority of the consumers give the priority or preference to the frequently advertised product.

8.10 Consumers' Preferences to the Means of Advertisement

Consumers prefer different types of means of advertisement according to their needs, interests and priority. There are various types of means of advertisement available in the market like newspapers, magazines, television, radio, pamphlets etc. The situation of consumers' preferences to the various means of advertisement is presented in table below:

Table-13: Consumers' Preferences to the Means of Advertisement

Description	No. of respondents	Percent
Newspaper	10	12.50
Magazines	2	2.50
Television	63	78.75
Radio	4	5.00
Pamphlets & Posters	1	1.25
Total	80	100

Source: Field Survey-2016

The above statistics presents the number of respondents preferring the means of advertisement. Out of the total 80 respondents, majority of respondents, 78.75% responded that they prefer the television whereas rest of the respondents opined that they prefer Newspaper, Magazine, Radio and Pamphlets & Posters by 12.50%, 2.50%, 5.00%, 1.25% respectively.

Figure: 13: Consumers' Preferences to the Means of Advertisement
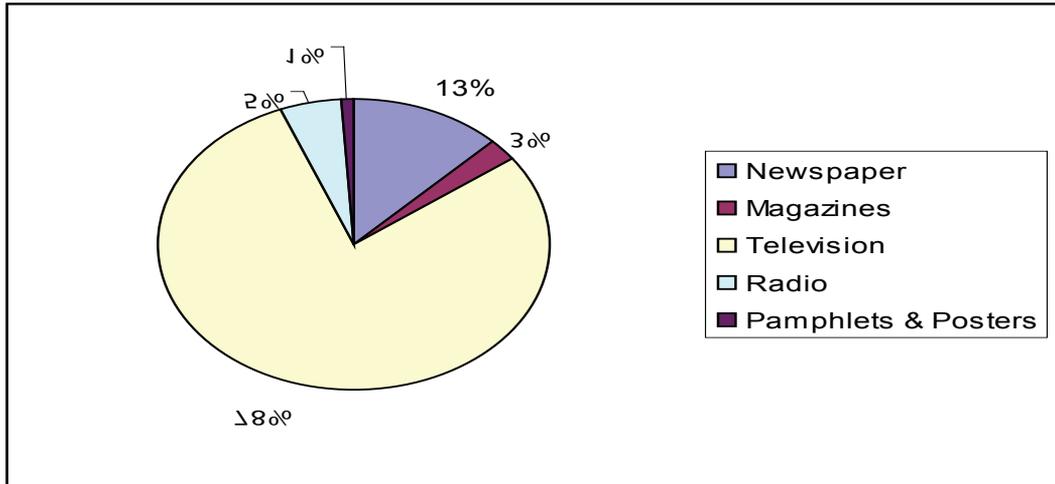
From the above analysis it can be concluded that television advertisement seems to be the most popular means or media which plays crucial role to enhance the market of the goods manufactured.

8.11 Impact of Repeated Advertisement to Attract the Consumers' Attention

The repeated advertisement of various products through various means of advertisement sometimes attracts the customers' attention whereas sometimes that fails to attract. The impact of the repeated advertisement to attract the consumers' attention is presented in table below:

Table -14: Impact of Repeated Advertisement to Attract the Consumers' Attention

Description	No. of respondents	Percent
Attract consumers attention	50	62.50
Do not attract consumers attention	30	37.50
Total	80	100.00

Source: Field Survey-2016

The above figure shows the number of consumers being attracted by repeated advertisement in the media (i.e. through television). Among the total 80 respondents, most of the respondents, 62.50% (i.e. 50 out of 80) were found to be attracted by the advertisements broadcast in the Television whereas 37.50% respondents (30 out of 80) were seemed to have no effect of the advertisement. It shows that most of the advertisements are proved to be fruitful to lure the consumers.

8.12 Consumers Response to the Adequacy of Advertisement

Consumers can receive various useful information regarding the product's usefulness or benefits, using techniques and its effects on their daily life etc. from the advertisement. The situation of consumers' response regarding the adequacy of advertisement is presented in table below:

Table-15: Consumers' response to the adequacy of advertisement

Description	No. of respondents	Percent
Seek for additional information	65	81.25
Adequate information	15	18.75
Total	80	100

Source: Field Survey-2016

The above table shows in brief the consumers' reaction to the adequacy of the advertisement. Among the total 80 respondents, 81.25% respondents wanted some more information to be added in the advertisements whereas for 18.75% responded that the content of the advertisements were adequate i.e. they are fully satisfy with information received from the advertisement of particular product.

Therefore, from the above analysis it can be concluded that majority of consumers seem willing to add additional information in the advertisement so that the advertisement would be adequate enough to accomplish the demand of the customers.

8.13 Consumers' Preference to the Product Having Same Price and Quality

Consumers may give different preference to the product having same price and quality due the effect of advertisement. The results of consumers' preferences towards such product due the impact of advertisement can be presented as follows:

Table- 16: Consumers' Preference to the Product Having Same Price and Quality

Description	No. of respondents	Percentage
Advertised product	70	85
Not advertised product	10	15
Total	80	100

Source: Field Survey-2016

The above table shows the preference of consumers to the product having same price and quality out of the total 80 respondents 85% respondents gives preference to the advertised product whereas 15% respondents gives preference to non advertised product. It proves that advertised products have good preference from the consumers.

8.14 Impact of Advertisement on Customer

Some advertisements create positive impact among the consumers regarding the advertised product while sometimes it may fail for this. The results of survey on this regard are presented in table below:

Table No: 17: Impact of Advertisement on Customers

Description	No. of respondents	Percentage
Positive impact	65	81.25
No impact	15	18.75
Total	80	100

Source: Field Survey-2016

The above table shows the impact of advertisement on different customers. Among the total respondents 81.25% respondents responded that advertisement could leave good impact upon them about the advertised product whereas 18.75% respondents opined that advertisement could not leave any impact upon them. It proves that advertisement has played important role to leave positive impact towards the majority of people.

8.15 Role of Advertisements to Make the Purchase Decision

Sometimes advertisement may play important role to introduce the product and influences for purchase whereas sometimes it may fail for this purpose. The result survey in this regard is presented in table below:

Table No: 18: Role of Advertisements to Make the Purchase Decision

Description	No. of respondents	Percentage
Indifferent	67	83.75
Purchase	5	6.25
Do not purchase	8	10.00
Total	80	100

Source: Field survey-2016

The above table shows the role of advertisement to attract the consumers. From the analysis it can be found that, out of the total 80 respondents, 83.75% respondents could not say whether they decide to buy the product or not after they saw the advertisement broadcast in the television and only a few percent of people i.e. 6.25% opined that they will purchase the product after they saw the advertisement broadcast in the television however 10 % respondents opinioned that they will not purchase. It proves that advertisement helped to the majority of customers to recall the brands' name to a greater extent but the purchase decision is not fully depends upon the advertisement.

8.16 Effectiveness of the Advertisement of Cosmetic Product

The advertisement of the different cosmetic product sometimes reaches to the target group while sometimes it may fails. The result of the effectiveness of the advertisement of cosmetic good is presented in table below:

Table No: 19: Effectiveness of the Advertisement of Cosmetic Product

Description	No. of respondents	Percentage
Seen	80	100
Not Seen	0	0
Total	80	100

Source: Field Survey-2016

Above table shows the effectiveness of advertisement of cosmetic product. From the analysis of table it can be concluded that 100 percent of the respondents are familiar with the advertisement of cosmetic product which indicated that the advertisement is very much effective to introduce the product to the customer.

8.17 Effectiveness of the Advertisement of Sunsilk Shampoo

Different customers take advertisement of cosmetic product like Sunsilk Shampoo differently. The result of the advertisement of Sunsilk Shampoo is presented in table below:

Table No: 20: Effectiveness of the Advertisement of Sunsilk Shampoo

Description	No. of respondents	Percentage
Seen	80	100
Not Seen	0	0
Total	80	100

Source: Field Survey-2016

The above table shows that out of the total respondents all respondents opined that they saw the advertisement of Sunsilk Shampoo and they are familiar with this product which also indicates that the advertisement of Sunsilk Shampoo is very much effective to familiarize the product to the various customers.

8.18 Factors Influence to Buy the Product (Sunsilk Shampoo)

Many factors influences to the customers to buy the cosmetic product like Sunsilk Shampoo. The results of the factors that affect the customers to purchase the Sunsilk Shampoo are presented in table below:

Table No: 21: Factors Influence to Buy the Product (Sunsilk Shampoo)

Description	No. of respondents	Percentage
Quality	52	65
Price	16	20
Scheme	8	10
Advertisement	4	5
Total	80	100

Source: Field Survey-2016

The above table shows the factors which influence customers to buy the product. From the table, majority of the respondents (65%) responded that they are influenced by the quality of Sunsilk Shampoo to purchase this product where as 20 percent are influenced by price, 10 percent are influenced from the scheme attached in the product and rest 5 percent are influenced to buy from the advertisement of the particular product.

9. Summary

In Nepal, advertising is growing day by day. Advertising is widely used by business, government and social organization. Banks extensively use it to issue notices for repayment of overdue loans. The use of advertisement by private airlines is increasing every year. Hoverer the impact of advertisement to the various consumers is unknown. Thus the study to analysis the impact of Television advertisement on consumer's behavior

Advertisement is one of the most important components to influence consumers for making them familiar about the product. The study regarding the impact of television advertisement in consumers' behavior is perhaps in first in Nepal. To achieve the objectives of the study required data are collected from primary sources through questionnaire. In total 80 respondents to covering the differing age groups, different gender, and educational background questionnaires responded to questionnaires. Questionnaires analyzed using various statistical and mathematical tools.

10. Conclusion

According to the findings of the analysis section it can be concluded that majority of the people have television watching habits and out of them women are more curious in television then men which indicated that television advertisement is more popular means of advertisement than all other types of advertisement but most of them just watch the television rather than to know any new information. In addition to this majority of the people of different age groups as well as different educational class and gender prefers to the musical programs as compare to the other types television programs which indicate that musical programs are more popular among the people then other programs.

Similarly, majority of the people prefers the product which is frequently advertise

rather than not advertised products though they are same nature's product but most of them purchase the product due to their necessity not due the influence of advertisement. Likewise, the advertisement of cosmetic product like Sunsilk Shampoo is very much effective to make the customers familiar about the product but majority of them are influenced from the quality this product not from the advertisement though they are know about that product from advertisement. Thus, in conclusion it can be concluded that television advertisement seems to be the most popular means or media which plays crucial role to enhance the market of the goods manufactured.

11. Recommendations

On the basis of the findings of the study, following suggestions or recommendations are recommended:

- The study shows that majority of respondents of different age groups and various educational backgrounds prefer musical programs rather than other programs. So, the producer as well as advertiser either makes their advertisement in musical form or they should broadcast the advertisement in musical program.

- The study shows that majority of the respondents have television watching habits and it is more popular with women consumers. So, the advertiser and producer should give preference to the television advertisement by focusing more to the women advertisement.

- The analysis shows that the information included in advertisement are not sufficient and majority of the respondents are willing to get the additional information from the advertisement regarding the various aspects of the product. Thus, advertise manufactures and producer should include sufficient information so that consumer can be satisfied regarding the matters.

- The study indicates that most of the consumers prefer advertise product rather than not advertise product and it also indicate that advertisement attract the attention of the consumer. Hence, all manufactures should advertise their product to expand the market share.

- The study indicate that the advertisement of any product leaves the good impact with consumer behavior regarding the product but to some extent their purchase decision is depends upon the need of the consumers also so while advertising the product all manufactures and advertiser should try to create the necessity of the product through effective presentation of product and product related information in advertisement.

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Survey

NTV Viewer's Survey, 2055

Economic Survey, 1999-2000

Human Rights Violations during Armed Conflict in Nepal

-    Prem Raj Khanal[1]

Abstract

The armed conflict of Nepal was a conflict between government forces and Maoist rebels which started from 13 February 1996 and lasted 21 November 2006. The Communist Party of Nepal (Maoist) had begun the war with the aim of overthrowing the Nepalese monarchy and establishing the "People's Republic of Nepal." A decade-long armed conflict was formally ended with signing of the "Comprehensive Peace Accord (CPA)" between government of Nepal and Communist Party of Nepal (Maoists) on 21 November 2006. This article does not describe the political, economic and other dimension of the armed conflict in Nepal. However, it tells about the different aspects of the human rights violations by State and Maoists in a decade-long (from 1996 to 2006) war in Nepal.

Keywords :

Human rights, conflict, Maoist, CPA

Introduction:

According to Informal Sector Service Centre (INSEC) - one human rights organization in Nepal, more than 13,000 people were killed and an estimated 100,000 to 150,000 people were internally displaced as a result of the conflict. State and Maoist violated the human rights and international humanitarian law (IHL) during the armed conflict. IHL governs the conduct of parties involved in armed conflicts. Geneva Conventions applies to non-international armed conflicts. Nepal has ratified the four Geneva Conventions but has not ratified the two Protocols. By virtue of Nepal's ratification of the four Geneva Conventions, both the Nepalese security forces and the CPN-M are bound by common Article 3 of the Geneva Conventions. In addition, both parties are also bound by customary law applicable to internal armed conflicts. According

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to Office of the High Commissioner for Human Rights in Nepal (OHCHR), both parties committed serious violations of IHL, principally endangering the lives of the civilian population, including through launching attacks in civilian areas; using civilian houses and schools as shields; indiscriminate bombing; abandoning of explosive devices in areas frequented by civilians; and the use of children.

Right to Life

Right to life is the most important fundamental right of human. According to the Universal Declarations of Human Rights (UDHR), article three, "Everyone has right to life, liberty, and security of person". *Article six of the International Covenant on Civil and Political Rights says* "Every human being has the inherent right to life. This right shall be protected by law. No one shall be arbitrarily deprived of his life." In 1776, the United States Declarations of Independence declared that all men are endowed with certain inalienable rights and that "among these are life, liberty and the pursuit of happiness". Nepal signed the Universal Declarations of Human Rights and other International Human Rights laws. But during the armed conflict, Nepal government does not able to protect the people's fundamental human rights. For example, more than 13,000 people were killed and thousands of people were displaced during the conflict. According to INSEC, 13,347 people were killed between the 13 February 1996 and 31 December 2006. Out of them, 8,377 persons were killed by state and 4,970 persons were killed by Maoist. There were sharp increases in the number of human rights violations particularly after November 2001 when the Royal Nepalese Army (RNA) was deployed. From November 2002, the Nepal Police (NP) and the Armed Police Force (APF) were placed under the "unified command" of the RNA for counter-insurgency operations (inseconline.org.np).

One the one hand, Maoist attacked police stations, government officials and also targeted suspected informants, landowners, and civilians. By abducting civilians and forcing some to give them shelter or to join their troops, Maoists imposed an increasingly authoritarian regime on many parts of rural Nepal. The Maoist rebellion has been waged through torture, killings, and bombings involving civilians and public officials. On the other hand, State security persons killed the civilians, gave torture to them, assuming they were helping Maoist. Security person also killed Maoist illegally. Without any proof, security persons killed the civilians assuming they were Maoist supporters.

Nepalese common people were trapping in-between both State and Maoist. Nepalese villagers would often find themselves caught in the middle of the conflict. Maoists gave the pressure to civilians for money, foods, and shelter. But, State

security person punished civilians assuming that they were helping Maoist. So, common people were faced double pressure and threaten by State security and Maoist. During conflict period, both the parties were involved in extra judicial killing, torture, enforced disappearance, illegal detention, displacement of people. They violated the rights of the children and women, explosion of ammunition causing human deaths and injuries, violation of various economic and social rights.

According to the Ban Landmines Campaign Nepal, both the army and the Maoists have been using landmines, which have victimized civilians more than the combatants. Both the rebels and security forces targeted civilians; the rebels attacking those deemed "enemies of the people," including politicians and teachers, and government forces targeting those perceived to be supportive of the Maoist cause. The rebels used guerrilla tactics such as ambushes, landmine, and bombing. For example, 6 June 2005, in Badarmude bus explosion, 38 civilian were killed and over 70 injured after a packed passenger bus runs over a rebel landmine in Chitwan district. In conclusion, State and Maoists both were commitment to respect the fundamental human rights and humanitarian laws. But in practice, both the parties were failed to protect human rights (Nepal.icbl.org).

Civil and Political Rights

According to the International Covenant on Civil and Political Rights (ICCPR), Part I Article 1, "All peoples have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social, and cultural development." Nepal government accession ICCPR on 14 May 1991. But, during the armed conflict, both government and Maoist violated the civil and political rights of the people. Individual political freedom, rights of individuals, freedom of thought, freedom of speech and expression, freedom of press, freedom of movement all rights are violated during the armed conflict in Nepal. For example, for Maoist side, they killed the people, give the torture to the people, they stopped the people for movement from one place to other place of Nepal. They violated the people right to privacy, right to peaceful assembly, rights of self-determination. Maoist closed the thousands of schools, kidnapped the student and teacher, and gave to threaten to the school administration, give pressure for money.

According to INSEC report, during armed conflict, 145 teachers and 344 students were killed by state and Maoist. By the name of justice, Maoist run the "JANA AADALAT" (people court) and gave the decision whatever they want. They violated the people rights to natural justice in law. For example, Maoist killed the journalist and

threatens other journalist and people who do not believe and support their views. For example, 15 February 2004, Ganesh Chilwal who leaded an anti-Maoist protest, was shot killed in his Kathmandu office by two suspected Maoist. Nepali citizen must ask for permission to Maoist for visit in different part of the Nepal. Sometimes, they did not give the permission to the people. Maoist violated the people rights to freedom of movement. Mainstream political parties were unable to run political programme in most of the districts due to Maoist threaten.

Government had also violated civil and political rights of the people. For example, security person of the state captured the civilians assuming they were Maoist and killed illegally. Especially, when King Gyanendra took the power in his hand, Neplai Press faces the directly censor from government. F.M radios were compelled to stop the news. But F.M stations were very much popular to increase the political awareness in Nepali community. Nepal armies censor the news from news room of the media. According to INSEC, nine journalists were killed by State and four were from Maoist side during the armed conflict. State were not successes to respect the citizens' rights to individual dignity, freedom and movement include protection against torture, and inhuman behaviour, against abduction or unwarranted detention, freedom to movement, respect of secrecy as provisioned by law, and right of the displaced and their family members to live in their original settlement or a place of their choice. The security persons of state were involved inhuman behaviour and incidents of assault were found during this period as well. Both parties gave torture and thrashing, inhuman and dishonourable activities to the people.

Disappearance

For many families in Nepal, the pain of war is continues now. They searched to find out their relatives forcibly disappeared during the conflict. During those 10 years long conflict, hundreds of people were arrested and interrogated by the army, and many remain missing to this day. The International Red Cross has a list of 937 people reportedly disappeared by the authorities, while the UN has documented around 500 cases. Sandra Beidas, chief of protection at the UN Office of the High Commissioner for Human Rights, told that the impact of disappearances on families is enormous. She said "Obviously not knowing whether their loved ones are alive or dead, what happened to them is just a constant anguish, and in a sense it's a form of mental torture." There were no detailed investigations about disappear people. Human Rights Watch said "The Nepal government has failed to conduct credible investigations and to prosecute those responsible for thousands of extrajudicial killings, torture, and enforced disappearances

three years after the end of the country's decade-long armed conflict"

The UN has made detailed investigations of 49 people who reportedly disappeared from an army barracks in Kathmandu in late 2003.The case has become a high profile test of the army and government, yet despite the UN's report of imprisonment, torture and disappearances from the barracks. Sandra Beidas says "We know that there was an army task force that investigated the cases but the army did not give us a copy." But, the Nepal Army did not accept the human rights violation in BhairabNath barrack case. In 2007, Nepal's Supreme Court ruled that 83 people who were missing, were in fact taken by the security forces and ordered compensation to be paid to families. The Court also recommended the government form a high-level commission to investigate disappearances and punish those responsible. Many individuals and families were internally displaced during the armed conflict.

In conclusion, during the conflict, there were no genuine elections at all. The citizens' right to vote and to be elected were bounded. The people, deprived of their basic political right to vote and to be elected for long, got a chance to exercise their fundamental political right. In this period, right to freedom of opinion and expression, establishing organizations, peaceful assembly, voting and being elected, right against exploitation and right to information were violated by State and Maoists.

Economic, Social, and Cultural Rights

International Covenant on Economic, Social and Cultural Rights (ICESCR) part I, article 1(1) says "All peoples have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social, and cultural development." Economic and Social Rights of people during conflict period were violated by State and Maoist. Nepalies people could not enjoy their economic and social rights such as rights to employment and livelihood, right to food, right to health, right of workers, social security, family life and right to property.

On the one hand, to search employment and social security, thousands of Nepalese continued to go abroad as migrant workers due to the war. In the failure to create opportunities of employment within the country, thousands of Nepalese youth compelled to go abroad. On the other hand, Maoist rebels bombarded larger regions, cut telephone and electricity lines and enforced economic and transport blockades in Kathmandu. Maoists forcefully collected tax, cash against people will; they robbed the bank, they looted the civilian land, property.

Because of conflict, health workers did not go to village and rural part of the

country. The health post continued to face the shortage of health workers, medicine and equipment during the conflict period. There was a lack of health workers and medicine in time of an outbreak of diarrhea in some hilly and Tarai districts. In the last year, about 400 people died of diarrhea due to the lack of medical practitioners and medicine in some Mid and Far-Western districts, including Jajarkot. Some patients died on the way, while being taken to hospital, due to protest (bandh), strike and blockade called, in a grave violation of citizens' fundamental rights. Both parties were failed to respect the citizens' right to health.

Children were deprived of their right to education due to strike and blockade. Political parties were using children in protests and demonstrations of various kinds. Shortage of teachers in proportion to the number of students violated the rights to education for student during the period. Students and teachers were abducted by State and Maoists. For example, 11 November 2003, the government Defence Ministry said the Maoists abducting twenty-nine 9th and 10th grade students from Riva Secondary School western Nepal in Mugu District. The slogan of 'Schools: A Peace Zone' could not materialize in the period. During the last period of conflict, Maoist cadres staged vandalism and arson at District Education Office Dhankuta, the manager of education in the district. In August 2005, Maoist cadres obstructed teaching learning activities at a school situated in Birauta of Pokhara.

The Maoist seized the property of civilian and government. One the one hand, Maoist captured the property from individuals, organizations and government. Maoist cadres collected forced donations, held houses belonging to individuals and did not return all buildings and land held during the insurgency. On the other hand, security forces not vacating the land used by them during the armed conflict for the safety of their camps. In Siraha, residents of Badarmala VDC staged an agitation citing that Nepali Army had not returned property. In October, the National Human Rights Commission (NHRC) said received that local Maoist cadres seized houses belonging to six individuals in Sankhuwasabha. There were reports of Maoist cadres seizing and distributing among the local landless 147 bigaha 13 kattha land area in Sunsari's Chhitaha VDC. NHRC continued to receive reports of land seizure during the period.

Child Rights

Nepal signed the Convention on the Rights of Child on 8 September 2000. But, Nepal was not successes to protect the child rights during armed conflict. During the armed conflict period, children were used by both Maoist and Nepalese Army. According to UNICEF, children were used in a "wide range of role including as spies, porters,

and combatants". Maoist compelled individuals less than 18 years of age to join their armies. Because of war, child rights to educations, health and nutrition were affected. According to the CWIN- a organization in Nepal for the rights of children, 402 children were directed affected by conflict. For example, 18 August 2004, a 12 -year- old boy was killed and six others were wounded due to a bomb exploded in a marketplace in southern Nepal. Another organization, INSEC said 344 students were killed during the 10 years long war. Out of them, 204 students were killed by state and 140 students were killed by Maoist. UN special representative on children Radhika Kumaraswami expressed her concern that there was not expected improvement in the condition of conflict-hit children, and that they could not be rescued and sheltered according to the provisions of the CPA. In violation of the CPA, children were brought in large numbers by the Maoists to their Singhadurbargherao programme on Kartik 26 and 27. Other conflict-hit children could not be effectively rehabilitated during the period.

Women Rights

State and Maoist both violated the women rights during the armed conflict. Women were faces the problem of sexual exploitation and misbehaviour by state security person and Maoist. For example, on 17 February 2004, Maina Sunuwar 15-year-old girl died in military custody after she was subjected to electrocution and drowning during interrogation. Nepal Army Major Niranjan Basnet was charged with murdering 15-year-old girl. Amnesty International Asia Pacific Director Sam Zarifi said "The Nepali government has failed to provide accountability for the many atrocities committed by Nepali security forces as well as Maoist cadres during Nepal's civil war. The resulting culture of impunity undermines the rights of victims and their families, and potentially carries over to the Army's involvement in UN missions." Major Basnet was recently expelled from the United Nations Mission in Chad because of his human rights record and repatriated to Nepal, but the army has so far refused to hand him to the civilian authorities. (amnesty.org)

Women's right to reproduction and reproductive health; physical, mental and any kind of violent activity against women to be punishable and equal right to ancestral property were not preserved by State and Maoist.

Conclusion

In conclusion, during this period both the parties were found involved in various cases of human rights violation such as extra judicial killing, torture, enforced disappearance of human persons, illegal detention, displacement, rights of the child and women, explosion of ammunition causing human death and injuries followed by violation

of various economic and social rights. The management of arms of both the parties helped improve the human rights situation as well. In the Comprehensive Peace Accord to generalization of mutual relationship and to create the environment for reconciliation it, especially, all the political parties need to take personal and collective responsibility including with civil society and with help of the organization, but the main political parties did not take part in resolving the problem with rising up above the political parties ambition for it is mentioned that in order to resolve the problem which are arose up because of struggle. The government must establish the Truth and Reconciliation Commission and Commission of Inquiry on Disappearances as soon as possible. The government follow the Supreme Court order to establish high-level Commission to investigate disappearance and punished those responsible. Nepal government conduct credible investigations and punish those responsible for thousand extrajudicial killings, torture, and enforced disappearances during the decade long armed conflict.

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Assessing the Role of Social Stigma in Relation to the Concept of Social Inclusion and Exclusion

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Abstract

Every society has some sort of hierarchy, division or categories .Some underlies within the structures of society, while others are created by the members of the society. Stigma is an unavoidable side of human society where ideal, division and discrimination-less society is just an imagination. This article argues that stigma in various form is generated ,accepted in group, and becomes "common mind" to isolate any " other", offering unequal distribution of opportunity and subjected to the social exclusion. It becomes matter of "we" and "other" and still left silence to become public concern.

Key Words:

Stigma, common mind, other, discrimination, social exclusion, social acceptance

Introduction

Evring Goffman, in his book, *Notes on Management of spoiled Identity* (1963) defines stigma as "the situation of the individual who is disqualified from full social acceptance" (1990:9). Why this is hidden and does not become public talk and often remains unexpressed? Is it embedded within social structure or it is created by the members of the particular society? This research aims to find out the answers to these questions.

Stigma is commonly found in every society and culture. It is socio-cultural fact. However, it differs in relation to geographical features, color of skin, culture, personality, religion, deformity, education level and many other factors. As it varies in number of ways, understanding stigma depends largely on the social context and relationship. Stigma in simplest form can be understood as categorization of undesired differences .Goffman states, "stigma is equivalent to an undesired difference". Goffman further suggests that all human differences are potentially stigmatizable. Stigma is a degrading attitude of a society or a group towards a person or a particular group which sets such group apart. Stigma thus, creates negative approach towards the person.

Stigma is a social reality and it is not avoidable .Everyone can easily stigmatize when shifted to different social context. An individual who is "desired" within his social setting may experience "undesired" stigmatization in a distinct society. Stigmas reflect the values and judgment of the dominant group, which has a power to define differences as desired and

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undesired. To be clear, stigma is a powerful social construction which segregates groups or individual with some discrediting differences. To understand how and why stigma persist in society it is important to understand how stigma originated and continued to exist in society from past to present.

Stigma and Identity Construction

Human differences are natural differences among people, which is the basis for stigma. A person may sometimes get into the world with stigma and sometimes get stigmatized in the later phase of life. The value judgment created by particular group or individual assumes some traits favorable while rest of other avoidable. The one who holds the power as majority group determines desirable traits and undesirable. It creates male and female stereotype and links women with beauty. Women identity is related to the physical feature and less to the qualification. Women who don't fit the beauty level that is averaged in society are commonly stigmatized.

Naomi wolf in her book *The Beauty Myth* writes "Women's labor for beauty, and the evaluation of women as beauties rather than as workers, issue women each day with metaphors of the real economic injustices that apply to them in the workplace" (56). People are segregated due to the physical structure, color of skin and beauty. It is linked with the personality and identity. Stigma then is a construction of identity by the dominant group on the basis of relative comparison and segregation. Stigma often creates negative identity of the person or group, as the word "stigma" originally refers branding of certain people to avoid or exile.

The identity attached with stigma gets fluctuate. The society which holds negative attitude towards particular individual or group may be accepted easily in another group. Thus, the construction of identity differs in the shift of social context .If a person from rural part visits city he/she may be subjected to stigma. The language, education level, apparel creates undesired differences among urban people but it is commonly accepted within his/her area. Similarly, a girl from Muslim community wearing scarf in a public school can be stigmatized because it does not follow the uniformity but at the same time becomes normal or even ideal to the religious Muslim schools. Therefore, value or judgment which determines identity changes moving from one social context to another.

Stigmatization is a powerful social tool because it is constructed by culture, social institution, group or individual to create human differences underlying within a society. These human differences create such identity which is accepted as a social fact and subjected to rejection, avoidance and denigration.

Poverty, Discrimination and Social Exclusion

Poverty is barrier; poor people are visible among other. It creates gap between people .Poor people are stigmatized and are not provided equal opportunity in social

participation .They have no access to education and carrier development, so they remain stigmatized.

Poverty is the state of being without power. Money or material achievements are linked to the power exercise. Poor people are identified in public by their outer appearance including clothes, shoes, food, gadgets, residence, and standard of living. Being poor, they are expected to perform secondary role in society. They are not counted to the main stream population. The status of beggars, homeless people living in extreme poverty line is often stigmatized but poverty itself is a relative term. One who may not be stigmatized out of poverty may easily get stigmatized in another social context, among the aristocrats.

In addition, discrimination is commonly practiced in every kind of society. Discrimination, social exclusion and stigma are closely interrelated. With regard to relationship and human behavior, social exclusion refers to act of rejecting someone from interpersonal interactions. It may be intentionally harmful or not, but referring to stigma, social exclusion is considered to be a form of relational aggression .The negative responses of the society to the particular traits or behavior is stigmatization.

To understand the link between stigma, social exclusion and discrimination, the following analysis has been illustrated:
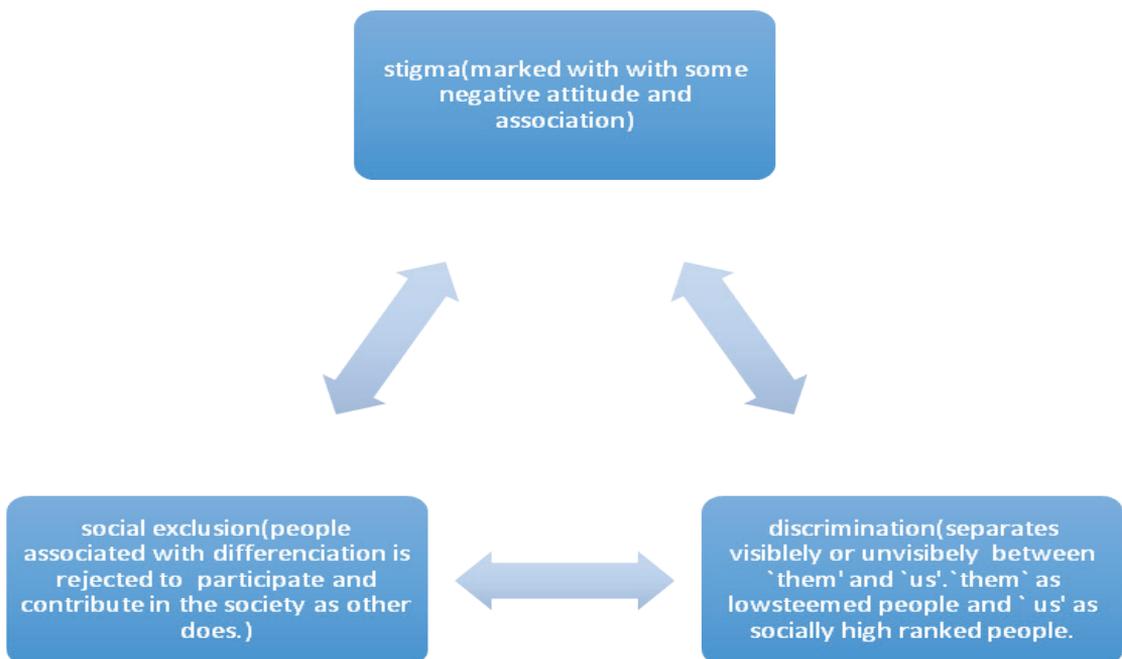
Gender, Feminism and Stigma

Stigma prevails in every society whether developed or not, but it becomes more pathetic when it falls on women who are still struggling for equality and equal position in

society. Females who fall prey to the stigmas are double oppressed one. Female is subjected to stigma if she is anti-feminine in her nature or structure .Females with uncommon height, body weight, voice, face are regarded as humiliating.

Judith Butler in her essay *Bodies that Matters* says"Thus, the question is no longer, How is gender constituted as and through a certain interpretation of sex? (A question that leaves the "matter" of sex un-theorized), but rather through what regulatory norms is sex itself materialized? And how is it that treating the materiality of sex as a given presupposes and consolidates the normative conditions of its own emergence? " (10) .Rosemarie Garland-Thomson in her essay, *Integrating Disability ,Transforming Feminist Theory* links feminism and disability theory and says " the goal of feminist disability theories, "is to augment the term and comfort the limits of the ways we understand human diversity ,the materiality of the body, multiculturalism ,and the social formation that interpret bodily differences" .Females should fit to the expectation of the female definition existing in the particular society .Feminism opposes patriarchy construction of femaleness and denies the stereotype performance. Once feminism was a good label and nowadays it has been stigmatize and altered to genocide .From the first phase of feminism to the recent days the actual meaning of feminism is difficult to understand that is ,the universal definition of feminism is far too complex .Gerda Lerners defines feminist conscious in the following extracts:

> "I define feminist consciousness as the awareness of women that they belong to subordinate group; that their condition of subordination is not natural, but it is socially determined; that they must join with other women to remedy these wrongs; and finally they must and can provide an alternative vision of societal organization in which women as well as men will enjoy autonomy and self-determination. (14)"

Nowadays, the notion of "Feminism" has been linked with negative attributes. Feminist are stigmatized. Feminism has some sort of deep annoying notion and many female supporting feminism hesitate to alien in it. Unlike many other movements, feminism arose in due course of human civilization but feminist are stigmatized to fit to as man-hating stereotypes, as a revolutionist, self-centered and beyond the social norms and values. Feminists echo their voices in favor of equal pay, equal rights, justice and protested domestic violence, patriarchy and domestic violence.

Disability, Mental Illness and Challenge to Social Justice

Disability is the term used for those who are below the so-called average normal standards. A person with no physical injuries, disease or imputation is a normal common person whereas, person lacking perfect body is called "disable". Disability is thus, linked with some sort of weakness or fault in doing .It is associated with the performance of the person. One fears of being disable because it is a kind of curse, difficulty which is hard to handle. They are excluded from a mass into a category of disable person .They are

stigmatized and are expected to remain passive in public.

One of the common features in disability is its uncertain nature; a normal person can turn into disable person due to unpredicted accidents, diseases or disaster. Furthermore, disability is an inevitable part of human life, every human being gets disable at one stage of his life, disease or ageing reduce human ability to function well.

Mental health is equally important as physical health. In our society people with mental illness are mistreated. They are excluded, stigmatized and are away from different opportunity .Mentally retarded persons are caged and kept away from public. They are stigmatized and are associated with curse or evil spirit. It is very hard to get treatment and care for those passing through mental illness, even family may not take proper care of these people. They are separated from friends, family or work place.

The law provides clear provision of rights for disable or mentally ill persons. However, as stigma is associated with social behavior and thought, legal provision does not bring change in attitude. Stigma is hidden and is embedded in socio-cultural structure.

Jhamak Ghimire`s *Jiwan Kanda Ki Phul* : An Exemplification

Jhamak Ghimire presents grim picture of Nepali society where traditional value and assumption has created barrier and stigma for a women with physical disability. It is her own experience of being stigmatized in her own family and society where she was never thought equal among able bodied people.

Jhamak Ghimire was born with impairment cerebral palsy , her bones were too weak to hold an object or move but her legs were strong . She can't speak but listen, think and understand .She struggled hard to achieve basic similar treatment in her family .This book presents her continuous fight within herself and the outside world .How her desire to learn alphabets and gaining education was thought to be far from her level, she was considered to be burden for the family members, some even prayed for her early death as an easy way to escape from the hardship to run her daily life. Many people thought that it was curse attached to her fate but none of them tried to understand what the little voiceless girl really wanted to do in her life.

She was not cared properly ,actually nobody had time to look after her, unproductive fellow with hopeless future ,to give her food and to dress her was just enough for her rearing. People used to look at her with fear, pity, curiosity and sympathy. She was stigmatized within her family, community and beyond that.

Even after when she got formal education and became well known writer of her book she was expected to seek favor on the basis of her impairment. She was noticed more because of her different body rather than her different approach by many of her contemporary critics and the people assisted her however she denied accepting pitiful eyes on her writing. Jhamak says in her book "I encountered with the social and political pressure to accept

different ideology to speak on their favor but I being a women of my own identity regularly projected my disagreement on the socio-religious structure of the Nepalese society".

Caste system as a Social Barrier in Nepal

Caste system is one of the social barriers prevailing in Nepalese society. It is an abstract stigmatization where people is excluded and ignored because of the caste origin. Caste system is permanent stigma where specific caste groups are stigmatized as "Untouchable" .

The caste system builds a top-down hierarchy in society. People are classified into higher caste and lower caste .Lower caste people are not given equal chance in the social participation, they have limited role to perform, whereas higher caste people defines their role and responsibility in society themselves.

As Nepal is the country of ethnic diversity, there are multiple ethnic group and caste system intertwined within a social group. The intensity of social rejection on the basis of caste system also varies according to the region , education level ,economic background and role played by particular caste people in the society .The stigma of "untouchables" associates with negative attitude and social exclusion .The single caste system sharing similar kind of language ,religion ,values and ideologies have several steps of caste system, which creates distinction and differentiation within same socio-cultural group .

Although the constitution of Nepal provides equal rights to every citizen, but in practice, caste system is commonly accepted as a social respect and as a symbol of prestige and in some unfortunate cases as stigma. Rural areas are highly affected by caste system where a person assumed as low caste is often victimized of stigma. They are deprived of basic rights .They are often neglected, mistreated, humiliated and resulted to physical and mental assault. The stigmatized lower caste people are given secondary role and position in society. They are not allowed to enter in high caste society.

The people marked with untouchables are not allowed to take water from same sources; they are commonly restricted to participate in religious function. In some extreme conditions, they are restricted to the access of education and suitable career building. In Terai region specific minority caste people are stigmatized as lower caste, for example, `Musahars', and `Kusundas' are treated as poor, weak and illiterate while "Badhis" are taken as sex traders and are sexually exploited.

The administration and other social institution has not paid heed to such difficulties triggered by the complex networks of caste system and thus, stigmatization due to caste system is alive in Nepalese society.

Conclusion

Stigma is an identifiable spot in the society. It is found in every society, and in many societies, it has been accepted as having cultural and social value. People who are

easily accepted in one society can be stigmatized in another society. Thus, stigma is relative concept .It include visible and invisible differences, which exclude a person from his/her own community.

It creates barrier structuring wall among themselves .Stigma is the result of physical differences or mental differences. It can also be social and cultural. Stigma brings self humiliation which avoids the person to take part in social gathering and upholding social responsibilities. People have negative attitude towards stigma, it is a fear-factor that keeps the stigma still existing in society.

Caste system is a particular stigma found in Nepali society which accepts hierarchal system. It is a social evil and stands opposite to the fundamental human rights. However, it is the bitter reality of many societies, which assumes stigma as a natural and usual segregation .Stigma is found more rigid in a closed societies than in open societies. Effective provision should be applied for reducing gap between people. Various awareness campaigns and educational program provide wide understanding of self and other, which could assist in accepting and assimilating within different people and cultures.

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