

Social Movements and Identity Politics in Nepal

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Abstract

The paper, employing a blending approach of 800 survey data and a dozen in-depth interviews collected in 2003-5, similarly, drawing archival sources, discusses on how social movements (SMs) and identity politics are being formulated and reformulated in Nepal through micro perspective, explores embedded multiple mechanisms, processes, transactions, motivational factors and networking patterns, argues for cohesive importance of incremental effects, indirect effects, environmental effects, retrospective nominalization and unanticipated consequences on ideological, and contextual transactions. The correspondence analysis and mosaic plots are key techniques to analyze the survey data. Similarly, in-depth interviews and archival sources complements to quantitative findings. The result shows that Nepal is enduring rapid and massive social and cultural changes or shifting across the periodizations in the reciprocal transactions of SMs and identities – inclusive and exclusive. Since 1990, particularly the post-Maoist insurgency, various forms of SMs and identities are replacing the role of political parties or somehow overcoming set political ideologies – socialism, liberalism, and democracy – with sparked social markers: ethnicity, caste, region, religion etc are in centre of identity discourse. However, it is a global phenomenon and has been, especially in Nepal, building a new ideology.

Introduction

SM is one of the vehicles of campaigning to re-make the world through which individual or collectivities give voices and claims to their grievances and concerns about the rights, welfare, and well-being of themselves and others engaging in various forms of action.¹ It forms one of the rational mechanisms of social, political and cultural changes. Nevertheless, the constituent properties, motivating factors, networking patterns and reifying processes vary across the space, time and types of movements. This paper attempts to find out Nepali SMs' motivational factors, networking patterns and dynamic processes across these sociological variants – time and types – posing two questions i) how has been SMs emerged and identity politics have been reified and ii) how do these two phenomena are operating each-other ? It compares eight types of Nepali

¹ This article is a product of an academic programme entitled, “The Impact of Activism in Nepal: An Anthropological and Historical Study” which was jointly carried out by the Centre for Nepal and Asian Studies, CNAS, TU and Institute of Social and Cultural Anthropology, University of Oxford from 2003 to 2006. And finally, this study is made possible by the generous grant (F/08 599/B (2003-2006)), provided by Leverhulme Foundation, UK. I am indebted with David N. Gellner for his guidance during the project time.

activist – political, religious, ethnic, caste, Dalit, women, social, and economic. The recruitment patterns have been examined across the three political structures – high authoritarian, authoritarian and democratic.²

The context

Nepal has been a seething cauldron of political change for almost 20 years now. Tectonic political changes have occurred in Nepal over last six decades³. The political system has gone through five major transformations in this period of time. Before 18 February, 1951, Nepal was governed by an autocratic Rana family dictatorship. It was highly hierarchical, authoritarian, and ritualistic (Gellner (1997a)). Hindu *sastras* and *dharmastras* (epics) were sources of state laws that gave a progression of Sanskritization (Sharma (2004)), and syllabus of formal education. After the successful democratic revolution of 1951, Nepal enjoyed a monarchical democracy until 1960. Constitutionally, this opened up various political and social avenues for collective and individual opportunities in various forms of activism, and economic advancement.

From 15 December, 1960 until 8 March, 1990, under the Partyless Panchayat system,⁴ Nepal again reverted to a traditional monarchy. It promoted modern education, rule of law, and economic development (Gellner (1997a)). Nevertheless, it banned the multi party polity, outlawed oppositional activism, and continued the ideology of the integrative⁵ Nepali nationalism⁶ model of the Rana regime. In response to the massive student movement raised in 1979, King Birendra announced a referendum that gave a locus of public discourses. The 49-day long Peoples' Movement-I (enormous street demonstrations) of 1990 threw out the Panchayat system, consequently reintroduced the parliamentary constitutional monarchy. Most significantly, for the first time, constitutionally the sovereignty shifted to citizen from the King. A Maoist insurgency took root in Nepal in 1996. It immobilized the country and made it virtually impossible for the government to rule. As of this paralysis, a new form of environment is now being created in Nepal, and at this time, it is not yet clear what kind of government will emerge. To date, a new interim constitution has been promulgated and a constitution assembly has been elected to write a new constitution however failed to write constitution in its constitutionally defined date – May 28, 2010. Nepal turned into a republic state – on 28 May, 2008 – abolishing

² The attributes of polity have been measured on the ground of individual and collective freedom guaranteed in the state constitution.

³ By tectonic political change, the paper focuses on the modern activism and social movement perspective.

⁴ In response to the students' massive street protest national referendum was held in 1980.

⁵ The concept "integrative" has borrowed from Paul Brass (2005:10-11) by 'integrative Nepali nationalism', the paper indicates to a policy of mono-linguistic, mono-regional, mono-dress. It is a more or less continuation of Ranas' policy.

⁶ By the term nationalism, in this context the paper indicates to both notions: to refer to the process by which ethnic groups and communities are mobilized for action to attain political ends, and attempt to generate loyalties are developed to the state (Brass (2005:9-10)).

one of the oldest monarchies of the world of over two millennia. The abolished Shah Dynasty of Nepal was in fact 240 years old.⁷

In the midst of all of this political and social foment and change, Nepali society has become, and is continuing to become, a politicized society. Reformations, transgressions, and contention have been basic features of Nepali SMs. ‘The structure of group differentiation’ has been contested by the policy of ‘parallel ethnic structure’⁸ in the changing socio-political settings. Nepal is a tapestry of more than a hundred different castes and ethnic groups, like about eight dozen linguistic and various regional groups, and many of these groups are now becoming politically active. It seems as though almost every day new activist groups are coming into existence. In addition there are the traditional political parties based on their respective ideologies.

Particularly since the 1990s, various activist organizations and social SMs, are substituting the role of political parties, intermediating citizens and the state in Nepal. However in the SMs’ intellectual traditions, it is not a new innovation or discovery (Daniel Bell quoted by McAdam, McCarthy and Zald 1996; Della Porta and Diani 2003; Snow et. al. 1980; Tilly 2004). SMs have been stamped as one of the rational mechanisms of social, political and cultural change. Nevertheless, no consensus exists among intellectuals, academics and SM activists regarding the conceptualization of SMs’ constituent properties, employed methods and recognitions on the form and nature of collective actions (McAdam, McCarthy, and Zald 1996; McAdam, and Diani 2003; Diani 2003; Della Porta and Diani 2003; Snow, Soule, and Kriesi 2004; Zirakzadeh 2006), somewhat amorphous (Zald 1996:261).

Previous works on SMs and Identity

The growth of SMs and identity politics, are complex concepts and multi-layered process, incubate quite different understandings of these theories. This paper reviews the main strands of sociological thought on the mechanisms and processes of individual recruitment which ultimately supports SMs and identity politics.

A wide range of scholars have effectively covered and discussed various forms and terrains of SMs and other forms of collective action. In general, they have been engaged with various forms of ‘conflict’, a manifestation of undercurrent activisms, SMs, contentious politics and structural changes e.g. Rawal 1990, Kumar 1995, 200, Bhattachan 1995, 2000, Dahal 2004, Khanal 1995, Baral 1995, Gellner, Pfaff and Whelpton 1997, Whelpton 1997, Fisher 2001, KC 2001, Guneratne 2002, Kisan 2002, Hachhethu 2002, Krauskopff 2003, Lecomte and Dollfus 2003, Gellner 2003, de Sales 2003, Whelpton 2004, Ishil, Gellner and Nawa 2006, Onta 2006, Bishwakarma and Sundar 2006, Hangen 2007, Vasily 2009, Gellner 2009, Lawoti 2007, Sharma 2007, and on the Maoist in particular, Maharjan 2000, Karki and Seddon 2003, Fujikura 2003, Thapa 2003, Thapa and Sijapati 2004, Hutt 2004, Pandey 2005, Onesto 2005, Pathak 2005, Mishra 2007, Ogura 2007, 2008, and Shah 2008.

⁷ Slusser (1982) writes Licchavi ca. AD 300 to ca. 879; transitional ca. 879 to 1200; early Malla 1200 to 1382; late Malla 1382 to 1769; Shah 1769 to present (abolished on 2008), but interrupted by loss of power for a century, Rana 1846 to 1951 when a local family usurped the power but not the throne of the Shahs p 18.

⁸ According to Paul Brass (2005:11) Donald Horowitz suggest two ethnic policies for multi ethnic countries: 1) The structure of group differentiation, where ethnic group relations are characterized by hierarchical relationships in which one group is ‘superordinate’ and another is ‘subordinate’, 2) parallel ethnic structure: where all ethnic groups have equal status.

Even though some of these studies are heavily influenced by Marxist philosophies and structural approaches, nevertheless scholars are less engaged with the theoretical traditions used to analyze European and the North American SMs. However, the aim of discussion, in this paper, is neither the transplantation of American and Western theories (Oommen 2007) of SMs. Nevertheless, identity-oriented concerns with the political meaning of every-day life and perennial and modern interpersonal or group relations, sexuality and subjective experiences, life styles and popular culture are their focus without employing latest quantitative techniques. The argument that these domains are actually crucial battlefields, rather than private or apolitical realms, opened up new areas of cultural and social life to political action and scholarly examination as Darnovsky et. al. (1995: xii in Conway, 2007) observes in the global context. Similarly, as far as sociological studies go, except for Fujikura 2004, Shah 2004, Karki 2006, Lecomte 2006, Gellner and Karki 2007, and Gellner and Karki (2010 forthcoming), both Nepali and foreign scholars have largely ignored ‘activist recruitment.’ In particular, studies addressing ‘micro-questions’ of activist recruitment (see McAdam 1989:744) employing quantitative methods are significantly lacking in Nepali academia. This paper attempts to fill this deficiency.

Even though at one level these theories – Marxist, new social movements (NSMs), collective behavior, resource mobilization/political processes – are themselves complementary, to some extent overlapping and inter-connected, there are also several distinctions. Thus I would first like to follow these three points raised by Porta and Diani’s (2004:3):

- i. SM theories are not homogenous intellectual currents, and it is possible to distinguish within each a multiplicity of concerns which can’t altogether be assimilated.
- ii. Individual scholars often borrow concepts and insights from several theoretical perspectives.
- iii. Lastly, it is important to bear in mind transformations which have taken place over time in the course of intellectual development of individual scholars.

Emergence of SMs study

The German sociologist Lorenz von Stein, in 1850s, first engaged with the notion of “social movement” (Tilly 2004), he diffused an idea, centering Marx and Hegel’s theory of class conflict as a continuous, unitary process by which the whole working class gained self-consciousness and power (ibid). The very activism and intellectual traditions in SMs and identity politics exist in Nepal. Politicians, intellectuals, activists used very term and concept idiosyncratically (Ziraksadeh 2006:4) to convey the heterogeneous movement meaning and ideologies across the spaces and time. Since an elusive conception, it has reified avenues from irrational to rational throughout history: across regimes, intellectuals and public discourses. The horror of the French revolution and outrage of the crowd (Tarrow 1998:10), McCarthyism in the USA, Fascism in the Italy, and Nazism in the Germany immediately after the Second World War all presented negative examples for students of SMs. Consequently, these theorists depicted SMs in a derogatory way, focusing predominantly on their childish, immoral, and anti-democratic features (Ziraksadeh 2006:6).

Similarly, Melucci (1996) depicts the theoretical location between Europe and the United States and says that in reaction to the structural functionalist model in USA, three major perspectives

emerged: collective behavior (in its interactionist version), resource mobilization and political process positing the question of ‘how’ collective action emerged and was carried out. With the different methods positing of ‘why’ SMs in Europe questioning the Marxist theory, NSM theory developed. The same is true in Nepal. During the Rana and Panchayat period, SMs and activism used to be presented as negative, sometimes even from the commoners’ perspectives.

Although no satisfactory definitions of social movements have yet been formulated (Oberschall 1997), they are readily provided in most text-like treatments of the topic (Turner and Killian 1987; Trarrow 1998; della Porta and Diani 1999 in Snow, Soule and Kriesi 2004:6). According to Snow, Soule and Kriesi, the following are ingredients of social movements: collective or joint action which contains change motives (although these are not necessarily comparable to sports and rock fans, who tend to roar and applaud in unison); change-oriented goals or claims; some extra – or non-institutional collective action; some degree of organization; and a degree of temporal continuity. Of course, these are overlapping and to some extent, inter-connected notions. Thus, they define social movements as

collectivities acting with some degree of organization and continuity outside of institutional or organizational channels for the purpose of challenging or defending extant authority, whether it is institutionally or culturally based, in the group, organization, society, culture, or world order of which they are a part

Snow, Soule and Kriesi 2004:11

SMs of all types and times with all features, e.g. claim, protest, sporadic, centralized and change, could be summarized under the following points: i) informal networks based on; ii) shared belief and solidarity, which mobilize about; iii) conflictual issue through; iv) the frequent use of various forms of protest (Porta and Diani 2004:16). To come to this definitional point, scholars have gone through various intellectual stages in history. In the beginning, during the last century, sociological theories of ideology and later, theories of organization and rationality dominated as perspectives from which to address issues of SM (Johnston, Larana, and Gusfield (1994)). In the late sixties and early seventies, two principal theoretical models in particular evolved: the Marxist model and the structural-functionalist model. However, reactions to those theoretical lacunae developed in both settings: collective behaviour (in its interactionist version), resource mobilization, and the political processes perspective developed in response to the structural-functionalist model in the United States and the ‘new social movement’ evolved in response to the Marxists model in the Europe (Porta and Diani 2004). Garner and Zald (1985:138) and Diani (2004: 341) claim that protest and contentious collective action are ultimately “politics by other means,” and that SMs were merely one of the options that challengers could draw upon to pursue their policy outcomes and their quest for membership in the polity.

Identity

Erik H. Erikson, a psychoanalyst, first time use the term ‘identity’ during the late 1940s and early 1950s however by the 1980s, it became a stock term in sociology and a widespread social label (Weigert, Teitge and Teitge 1986). Beyond the identity theories and their types, it is believed that philosophy provides the ‘cognitive apparatus’ (Porta and Diani 2004:68) that gives individuals a space to orient themselves in the world. This toolkit consists of a multiplicity of

cultural and ideational elements which include beliefs, ceremonies, artistic forms and informal practices such as languages, conversations, stories, daily rituals (Swidler 1986:273) across different societies and territories.

This paper theoretically situates ‘individual or collective motivation’ factors as particularistic rather than universal phenomena. A narrative-identity approach aptly posits that people are “guided to act by the relationships in which they are embedded and the stories with which they choose to identify” (Somers and Gibson 1994:65 in Hall, Neitz and Battani 2003:41). Those identified niches, micro or macro (individual, social, cultural, political etc), create boundaries of I and you, we and they as identity (Tilly 2006), and motivation formations and networking build up in structure homophily (MePherson, Smith-Lovin, Cook 2001, Diani 2003). For instance, to study SMs, ‘American’ and ‘European’ theorists pose distinct questions of ‘how’ and ‘why’ respectively because American organizations evolve in pragmatic processes, while the industrial revolution and Marxist ideology heavily influenced European theorists (Klandermans and Tarrow in Porta and Diani 2004:2). Similarly, the present Rai communities had travelled different identities in Nepali history as ‘Khambu’ from King Prithivi Narayan Shah to Rana’s rise and as Kirati in the Rana’s period and recently a movement has been launched as Kulung, Thulung etc not a Rai identity (Rai 1985:29).

Similarly, according to Diani (2003:300) in Europe the term SMs has been used, while in the USA scholars prefer the terms protest, collective action, etc. From these stances it could be said that SMs are distinctive because they consist of formally independent actors who are embedded in the specific local contexts (where ‘local’ is meant in either a territorial or a social sense), have specific identities, values, and orientations, and pursue specific goals and objectives, but who are at the same time linked through various forms of concrete cooperation and/or mutual recognition in a bond that extends beyond any specific protest action, campaign, etc.

Since this paper attempts to discuss motivations, networks and recruitment processes of activist across types and time, it focuses on distinct cohorts of individuals with varieties of experiences and social locations. It may be assumed that every society is governed by a distinct philosophy, which leads variety of niches of social spaces. For instance, the first key defining feature of rational actor theory is its methodological individualism (Elster 1989; Laver 1997 in Crossley 2002:56), which is the very essence of the Western world. In contrast, the Indian individual, particularly when he/she hails from rural areas, is not autonomous (Rudolph and Rudolph in Oommen 2007:82). Further T.K Oommen stresses that the ‘rational actor theory’ was founded on specific philosophic assumptions related to the Western social fabric. This includes, for example, that an individual enjoys full autonomy or high degree individuality, whereas in Hinduism one enters at the state of high individuality only in the third *ashram* – the *vaanprastha*.⁹ According to Hindu philosophy, every person has to pass through four *Asharams*, or stages of life: *brahmacharya*, *grihastha*, *vaanprastha*, and *sanyasa*. Each stage holds twenty-five years. In each stage, one has to perform specific duties. For instance, the *brahmacharya* and *grihastha* stages are dedicated to education and household activities respectively. Likewise, the *vaanprastha* and *sanyasa* stages renounce collective life for the duty of discovering individuality and seeking self (Rana 1978).

⁹ Based on personal conversation with T.K. Oommen in Kathmandu on 18/11/2009.

Methodology and data collection techniques

The paper, methodologically, has employed a combination approach – qualitative and quantitative¹⁰ – to illustrate the micro mechanisms of activist recruitment. Activist is a central unit of the paper. Nevertheless, the present paper attempted to connect micro-level transactions with whatever level of social structures – micro, meso, and macro through embedded patterns of networking. This paper excludes the participants ‘of the moment’ or ‘claimant,’ no matter how they could embrace population with theoretical significance. An activist is a person who, intentionally and voluntarily, engages full time or part time in at least one organization with firmed end goals, whether those be halting or changing extant authority of whatever its form: culture, institution, group etc. The respondents selected for the purpose of quantitative analysis were members of both executive and working committee, and of a formal or informal organization, although organizational membership may not always be an essential component to be an activist. The body of data, complementary of each other, comprises dozens of in-depth interviews, biographies, autobiographies, archival sources and the 800 quantitative studies. The paper was carried out in Kathmandu, Kaski and Dhanusa districts of Nepal. Since there is no recognized official list of activist, the respondents were selected by employing snowball sampling method. The quantitative data have been analyzed by way of SPSS Version 13 mainly for the cross-tabulation and the software “R” 2.9.1 programme (see Appendix 1) has been used to build up correspondence analysis (see Appendix 2) and develop mosaic plots (see Appendix 3).

How comparisons are made

Comparative design, on types of activism or movements across the time and space, are rare in social movement studies (Klandermans and Staggengborg 2002). Most of the studies on activism and social movements have conducted covering on single case, event in a single point of time period and location (ibid). Thus, the paper has set out an endeavor to cover types of activist, across the three time frames. However, it has excluded the comparison¹¹ of activists and non-activist or regular citizen¹². The paper has suggested cross categories and different time periods attribute the heterogeneous ‘causal mechanism’¹³ to get involved in the activism.

The term and concept of ‘causal mechanism’ have been borrowed from McAdam, Tarrow and Tilly (2001); they discuss on environmental, cognitive and relational mechanisms. Undoubtedly, activist recruitment is not homogeneous intellectual currents itself. One would get various concepts and theories to examine recruitment (high/low cost) of the activist. However, this paper

¹⁰ I greatly appreciate to the GP program Kwansai Gakuin University, which has been providing me invaluable training on the software “R”. Similarly, I would like to express my debt to Akira Furukawa, Yasuto Nakano and Kwansai Gakuin GP programme team for their academic guidance to produce quantitative result.

¹¹ McAdam correctly observers that ‘the comparison made in most studies of movement participation between participants and nonparticipants is inappropriate because most nonparticipants would never participate in a movement, either because they do not sympathize with its goals or because they would never participate in political protest of any sort’ (cf. Klandermans and Staggengborg, and Tarrow 2002:325).

¹² McAdam (1988) compare activists and non activists, like Klandermans (1987) makes comparisons of an activist through longitudinal in-depth in different point of the time.

¹³ McAdam, Tarrow, and Tilly (2001) defines ‘mechanisms’ as are a delimited class of events that alter relations among specified sets of elements in identical or closely similar ways over a variety of situations.

has examined the five causal factors for all types of activists, in three periodizations and two regions in different political structures, democratic¹⁴ or authoritarian (undemocratic)¹⁵.

The types

Political, ethnic, caste, women, Dalit, religious, social and economic types were comparative units in the paper. It is a classification of types of activist organizations which remained close to Nepali ways of viewing things (Gellner and Karki forthcoming). Of these eight types of classifications: Dalit, ethnic and caste have constituted Nepal centric definitional properties and the rest are universal in the modern world. Like *madesh* is a region but now it is emerging as political ethnicity. Religious and social activism trace out their long history. In the paper, political organizations have defined to those organizations who themselves claim as ‘political organizations/forces’ and registered in the election commission following the 1990s constitution of Nepal.

Ethnic activists have frequently exchanged with the ‘cultural nationalist’ or ‘indigenous nationalities’, who have been launching activism locating to ‘language and culture’ at the ‘central elements’ to define ‘cultural nationalist’ identity. Caste group activism included the Hindus, except the Dalits. Primarily, the Kshetry [Chhetry] National Federation¹⁶ has surveyed in it. Of course, religion is one of the key ingredients to constitute an ethnicity. Nevertheless, religion itself has its own separate long history of activism compared to modern forms of secular activism.

The periodizations

The periodizations, the existence or manifestation of political and social ideology, have been framed on the key political and social durations. The rationale of the periodizations in the activists’ recruitment lies in fluctuations in the trajectories of causal factors in differential activists’ identities i.e., hill and tarai, political and ethnic etc. Whitter (2004:541) correctly points out this by quoting Mannheim; ‘one major outcome of activism mobilization is the formation of a political generation, a cohort of activists who are committed to the cause in enduring ways’. The same is true in Nepal substantive political mobilizations are evident of formation of the new social milieu. Thus, looking those key political events, the paper has labeled one time period: before 1979 period comprises Rana rule¹⁷, constitutional monarchy¹⁸, and the King’s

¹⁴ See Passy (2003) for the detailed recruitment patterns in democracy.

¹⁵ See Anheier (2003) for the recruitment of activists/participant in non-democratic political structure. What is democracy? Why it is labeled democracy? In fact, those questions are problematic. Democracy earn varieties of concepts, definitions and ideologies therefore, here, the paper has examined for conducive environment to form the organization, to recruit members, and right of expression through the peaceful means (even other than state sponsored activities). Those rights had assured by the ‘The Constitution of the Kingdom of Nepal 1990’. Thus, lacking to form organizations the Rana regime (pre 1951) and Panchyat system (1961-1990) have been defined as undemocratic period.

¹⁶ Among the so called high caste Hindu groups, community organization are not popular and if some exists only ritualistic organization are however the Kshetry Mahasang is in the scene these days.

¹⁷ The paper focuses the time period since the 1940s.

¹⁸ It covers the time period since 1951-1960, the multi party polity with King’s prominent role.

coup¹⁹ and banned to political parties. In the 1980 referendum was held between the multiparty democracy and reformed party-less the Panchyat System. Similarly, Nepal enjoyed multiparty democracy in 1990 again. The 1951 and 1960 time frames occupies key political changes, although, in the paper, these both time frames have included in pre 1979 time era because these time periods have found very small respondent size.

Recruitment varies through numerous factors. Processes of individual recruitment under authoritarian political structure are undoubtedly different then from those that occur in democratic periods. These Nepali key political events have formed as well as demise, decline, shifted into in new activisms. Those events occurred within a single life span and have offered opportunities for contentions, oppositions, and original activist dynamics, producing new periodizations of activists in Nepal. Cultural nationalist, Dalit, women, social, and tarai activisms, are also seen to be analogous to political events (religious activism may be a partial exception here).

Discussion and analysis

Acquisition of self identity

Individuals' meaning formations are reflexive, the consciousness impelled to the individual self-perception that produces action, counteraction, reaction, and emotion. Hall, Neitz and Battani (2003: 31) aptly trace out of its (self-location) historical roots – 'Hobbes's social-contract theory imagined self-interested individuals, the French Enlightenment went a step further, positing those self-interest individuals as driven to repel the forces of authority – the church, the family, and the state – in the name of freedom from domination, the movement into modern society imagined a move away from tradition and constraint and toward freedom'.

The paper found the same in the life history of a renowned political activist Sarmila Devi Pradhan. She shared her story "it was in 1931, we (my sister) were relatively active compared to other Nepali girls, because we had just arrived in Kathmandu from Burma and had faced II World War". Oppositional activists, especially young boys, contacted these two girls, and succeeded to convince them. They became members of the oppositional movement. They had a mission to change the then social, cultural traditions. In 1947, all activists went to the Tri-Chandra College and lay down in the college gate exactly at noon. First time, she saw Puspa Bahadur (later they were married), a veteran communist leader. Police captured them and took to Rana's palace. The Ranas asked them about their (girls') demands. In response, they asked for enrollment of girls in the schools and the women free mobility of women without *burka* because at that period women were compelled to wear face cover while walking out of the house. They had no issues except those, which presently prevail in the undercurrent feminist activism. It means that all the consciousness and meaning formation are relative to the social knowledge fund.

¹⁹ On December 15, 1960, king Mahendra banned political party and took all political powers.

Gender and kinship identities are being inherited in the west, (Johnston, Laurana, and Joesph 1994). But in South Asia one more unit of identity - the caste is being inherited. Except these identities sociologists have been debating on – who a person is and what he or she becomes are thorough social process. It is very important to understand in the social movements' participation and activism recruitment studies (ibid). In Nepal, cultural and social evils are massively referred motivational factors by the activists. However, it constitutes different meaning to different activists across the individuals belonging to various locations.²⁰ In the paper, the concept 'evil/s' in English language has been employed to express two different Nepali concepts: i) *kuriti* and ii) *vikriti*.

Vocabulary of social evils dwells in the inter-generations and inter-individuals self-location in different orders. A Dalit activist, Dilli Kumari Sunar, spells out her experiences of triangular [father, herself and her spouse] interference of action, or counteraction, or motivation, that led her into activism. She is engaged in the three folds of activism: Dalit, women and politics. She points out her motivational factors in those contradictory interests and contentious relations. At the age of ten, her father severely beat her because she heard the Verses of Ramayan (Hindus' epic). Her father's conviction was that if a woman heard epic verses, god would punish her. She took it as a social evil and decided to fight against it.

She added "father's words hurt me it gave me trauma even fetching water, collecting foddors, and cooking food". She further stated that

I got an ego; and grew up with an intention of study but schools were not at my village (in Dailekh district) then. I requested a relative who was 80 years old. With my long discussion and untiring request, ultimately he gave me a hand written page with *ka*, *kha* etc (Devnagari alphabets) written on it. I learned to write these alphabets on dust using a small wooden piece as a pen. I had to hide it if some one crossed the way. He taught me while we were grazing the cattle in the forest. I had four/five cattle. I got married at the age of 14 years and then I learned more from my eldest son after his schooling.

Her husband again badly beat her because she did not ask him for permission to attain an adult literacy class.

It is a struggle of three self-locations and convictions that took different directions and the motivations from the contentious relations. They had their own meaning and rationale of actions. Her father was bound by religious belief, which he knew. Her husband attempted to impose the male authority but her interest, ego, education and government initiation pushed her on the path of her own identity and meaning. She pointed out that – her family members' maltreatment was responsible to get her activism recruitment. Nevertheless from her father and husband's perspective her decision could be labeled as *vikriti*. This instance supports Snow et al's statements (1986) that a family environment would facilitate an individual as inspirational role and some times array grievances or create an alter ego that articulate demands and pursue individual activism.

²⁰ Here 'locations' cover both self and collective meaning.

She told another story of discrimination and humiliation not implied only for herself but to the entire Dalit community. The *sanatana* ideology of castes based vertical hierarchies and its practices as touchability and untouchability show discerning and cynical behaviors to the entire Dalit community. She told another event which she had faced in the public tap. She was not permitted to fetch water, no matter whether she would be in second or third place in the queue. One Dalit had to wait till the high caste people finished the jobs of fetching water, taking bath and washing their cloths. In the case of common deep-well, situation is more vulnerable. High caste peoples do not permits these Dalits to share water.

Further Ms. Sunar added one more story of contention ‘we were not allowed to enter the hotel to have a cup of tea. Socially and legally, we were bound to wash the cup ourselves even after paying equal amount of money as high caste people paid for a cup of tea’. After the promulgation of second legal code in 1963, this practice of touchability and untouchability was legally proscribed. When she refused to wash out the tea cup in a hotel at Maina Pokhar in 1978, all high caste people surrounded her about three hours and they compelled her to sign on a paper. The paper read that she disobeyed the public code by not washing the tea cup in the hotel, in the public place.

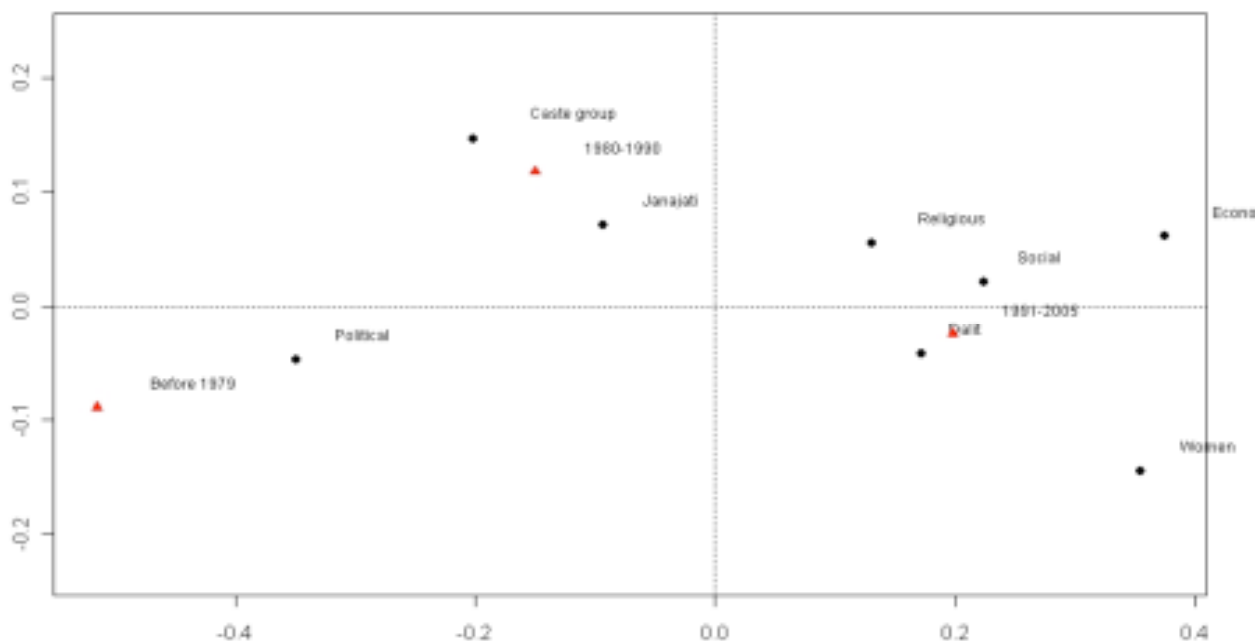
Such *kuriti* of society, governing rules and dialectical relations with the high caste members made her resist such behaviors. Nevertheless, she claimed herself to be a religious woman and generated an activism rational citing the common Hindu philosophy – all human beings of high or low castes have bodies constituted with five elements [Pancha Tatwa]: air, water, earth, fire, and sky.

Periodizations and motivational factors

The relation of three periodizations: before 1979 (high repressive system), 1980-1990 (repressive system) and 1991-2005 (liberal political system); and five motivational factors – ideology, socialization, resistance against social evils, self-awareness and social service – have been analyzed in this section. The correspondence analysis displays causal factors ideology and resistance against existing social evils are closely related to the liberal political system. Similarly high authoritarian system is strongly located with socialization, and the authoritarian era is near to self-awareness, whereas the motivational factor social service lies between liberal and authoritarian system. However, it is deviated from all three periodizations indeed.

Correspondence analysis

Figure 1 Periodizations and types of activists



Eigen Values: Ca summary Dimention 1 0.065004 mjca Dimention 1 0.250000
 Dimention 2 0.002747 Dimention 2 0.250000

Association of authoritarian political structure and socialization

Impact of socialization in activist recruitment

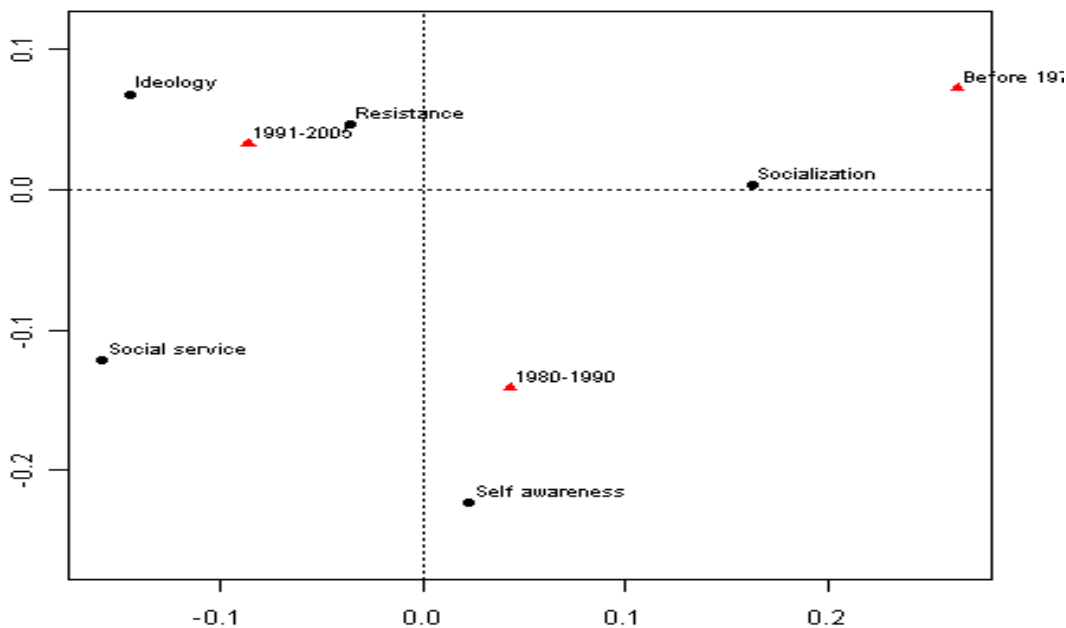
The confluence of geographical remoteness²¹, political rigidity and social interaction inaccessibility²² encouraged socialization, especially through the family and kinship as most reliable and important mobilizing structure before 1979. Until the 1960s, there were few tea shops in Kathmandu. Among of them, a was very famous tea-shop named *Kanchha ko Chiya*

²¹ According to Prayag Raj Sharma (2004), geographical remoteness and underdevelopment have caused Nepali society aloof from the modernity. Thus, varieties of culture and practices are still alive. The development indicators say that the expansion of road, electricity, school, health post have relatively increased in the rural area particularly after the 1990s. Up to 1980, Nepal had 7330 KM roads, 17,842 schools, 71,560 telephone lines. In 2006, developments in communication sector i.e. the telephone, mobiles, and printed or electronic media (FM radios) are seen even in rural areas. The number of schools reached 34, 543. Likewise 17,433 KM roads were constructed (the sixth plan 1980, statistical pocket book 2006).

²² By social interaction inaccessibility, the author intends to indicate to lack of opportunities of locus of interaction.

Pasal in Sundhara²³ there were no practices of having lunch and tea in hotel in Kathmandu until late 1940s (Amatya (2005:58)). Similarly, tea culture introduced in Kathandu during the early 1940s (Singh 1975:182). In 1951, Nepal had only 5.3 and before 1981, 23.3 percent literacy rate (MoPE 2004) and see (Appendix 4).

Figure 2: Correspondence analysis of periodizations and motivational factors



Eigen values: CA summary Dimention 1 0.016264 mjca Dimention 1 0.250000

²³ Based on conversation with Nirmal Man Tuladhar and Shiva Ram Shrestha on September 15th and 16th.

Dimension 2 0.006020

Dimension 2 0.250000

As noted earlier, Nepali societies were much more based on traditional ‘locus of interaction’ in absence of modern web of networks i.e. educational institutes, print and electronic medias, means of communications and transportations. Thus family and kinship were more influential institutions of individual recruitment.

Role of marriages, families

Marriage, one of the key institutions and conduits of social and cultural ties, has been creating political networks in Nepal to frame ‘group solidarity’. Particularly, the arrange marriage practices (within same caste or ethnicity or sometimes ideology) has been rationalized for the blood purity, cultural and religious functions and to preserve ideological intimacy. However, on other side it has two implications: 1) cultural unit: a unit of ‘atavism’ or to maintain racial, or ethnic, or caste ‘identity’, and second, 2) political unit: for the political opportunities (it may be applicable, some how even in intercaste or interethnic marriages). For example, Whelpton, Gellner, and Pfaff (2008: xxix) draw on Ogura’s work to argue about local grievances of Magars, an ethnic group, with the local dominant elite Thakuris. These Thakuris have direct marriage connection with the ex-king of Nepal which developed anti-state or republic agenda in Rolpa, one of the Maoist origin districts. The boundaries of ‘we’ and ‘they’ would be observed in the social territory. Both Magar and Thakuri are ‘political families’.

Pashupati Shamsheer Rana (1986) correctly observes that in the Rana regime all powerful and economically lucrative jobs were under the control of Rana members. These Ranas had private helper, often appointed from certain families. Sometimes these private helpers also served lower level administrative job. Even though they were in very small numbers, however, they had good educational background. Marriages with the same caste family across the country made strong conduits for political ideology extension. They fought against the Ranas. In democracy they succeeded to control both political and administrative realms.

Many of the hill Brahmin, Chhetri, and Newar settlers in the tarai arrange marriages for their children in Kathmandu Valley and other parts of the hill region. The plains Brahmin, Rajput (Chhetri) and members of the various business castes often arrange marriages all over northern India. This marriage pattern represents a continual and active reinforcement of the cultural ties that are shared by the tarai population with the hill of Nepal and the plains region of northern India (Gaige (1975: p 22).

In this context, we could observe that family has been a ‘factory institution’ for the individual recruitment. It is a common phenomenon in the South Asian countries. Even though the human development indicators show low status of the women in this regions, Indira Gandhi, Soniya Gandhi, Benzir Butto, Khalida Jiya, Shekh Hashina, Bandara Naike etc became either state head, or Prime Minister or prominent politicians in their countries. Recently, Sujata Koirala became Deputy Prime Minister in Nepal. They are the product of particular ‘political family’, under

specific social and cultural mechanisms. Thus, family is an intermediary locus of various forms of activism, or motivation, or of activist producer, particularly for the political activism²⁴.

State polity, school and public junctions

Mosaic plot 1 (Appendix 5) shows a very positive association of political activist before 1979. In the late modern history, Nepal has witnessed three political regimes: 1) the Rana rule, 2) constitutional democracy and 3) the partyless Panchyat system. Ranas regime was an autocratic family dictatorship, and the Panchyat system was the King's direct rule where few groups were facilitated. These periods were "tough repressive" to the oppositional activists and "tolerant control"²⁵ groups. Under those regimes, oppositional activities were banned and all forms of activism were very risky. These contexts are comparable with the della Porta's (1996) four classifications of political regimes. Following to Charles Tilly's (1978) typologies of the nature of the state, she reclassified – repressive regimes which repress many groups and actions while facilitating few of others; totalitarian regimes which repress few groups and facilitate a wide range of actions, even to the point of making them compulsory; tolerant regimes which accept a wide range of actions but reduce the power of the stronger groups; and weak regimes which have a wide range of tolerance and little repression or facilitation.

The Rana and Panchayat regimes could be placed under the first category. However the Panchyat regime was relatively liberal compared to its predecessor, the Rana regime. Risk factor is one of the central causes that pushed 'socialization' in the positive deviation. In those regimes, activists had to employ safest techniques and use to seek all methods of concealment to escape from the high punishment of state. For example, Nagendra Bahadur Karmacharya, a founder member of Nepal Communist Party, said that in the Rana regime activists used to come for instruction covering their faces and used to give speeches pronouncing in different voices. These days, trust network was quite essential to share political ideas during the Rana rule and Panchayat regime. Mahesh Sing Thapa Magar recalls his recruitment process:

In school I was not involved in politics and there was no political activity either. I joined politics in Dehradun after I finished my school life in Gorakhpur. This [Dehradun] was the place where I met Puspa Lal and Yek Dev Aale and then gradually became active in politics. My acquaintances dragged me to politics. Initially, as new political recruits, we had very strict rules, regulations and timetables. Usually we faced three sessions in the holidays and two sessions a day during college days, not like today. In the morning between 4-6 am instructions class used to be held, focusing on national and international scenarios and books. From 2-4 pm they used to teach various historical and contemporary political issues. Puspa Lal, Yek Dev Aale, Hikmat Bhandari, and others were our instructors.

They used to teach all the cadres together but a few of them were selected for further special classes. However, everyone started from general classes and then was promoted into higher positions *prarambhik sadashya*, and *sadharan sadashya* (initial or primary membership and general membership). One comrade was teaching at the Butwal

²⁴ See Karki (2000) for more detail.

²⁵ I borrow these two terminology (tough repressive and tolerant control) from Dobatella della Porta (1996:65).

campus but had joined the communist party. He was initially affiliated with the Congress Party. Therefore, our leaders doubted him.

However, he didn't know about it though they [our leaders] used to talk about it with us. Puspa Lal looked at him with doubt. An internal hierarchy existed; one Brahman comrade received an education in Sanskrit. Therefore they did not fully trust him. Those comrades were allotted less powerful departments in the party organization.

His recruitment case was relatively different. As he was recruited in India, he did not face problems from the Nepali state. However, interestingly, he said how he used to recruit people in the early Panchayat period:

I was a Politburo member of Nepal communist party. The party gave me a responsibility for organization, to recruit new cadres. I became teacher, at that time, educational status was very low. Educated people were few. For teaching Indians used to come to Nepal. That time activists had to win the heart of people before approaching fresh citizens for political recruitment. I used to visit students' houses, try to explore their psychology during the conversation. And decide whether it would be useful or not to talk with them about our political mission. In some cases I had to make four or five visits, walking for three or four hours to evaluate a single family. I used to wake up before the rooster crowed and come to school for teaching. It was necessary to judge people because once one was politically exposed, the state would arrest them. Of course, one would be in high risk to be in prison, property confiscation and sometimes death penalty too. However, teacher was one of the relatively safe identities in the rural village. Therefore acquiring this identity I visited different places to recruit the people, with the party's decision.

It seems that the then oppositional activists were utilizing the traditional and more reliable social recognition. During the non-democratic system (Rana and Panchayat) individual formal contacts (kin, community, geographical blocks) used to be deployed more often as means of recruiting agents for individuals because all party and community based activism were banned and organizations were in clandestine forms. For example, in the Panchayat period people had a 'relational junction' in New Road *pipal-bot* in the evening time to interact, share, discuss and for update.²⁶ These leaders used to offer them. In the Rana regime, *kahriko-bot* in the Tudikhel, Kathmandu, had provided such opportunities of interaction between the Rana rulers and commoners. It was a junction of political socialization for activists, adherents, subscribers which gradually disappeared since 1990.

Authoritarian political structure and motivational factors: self awareness and social service

The time period 1980-1990 is politically liberal compared to earlier phase (1963-1979) of Panchayat period. As a result of the mass student protest against the Panchayat system in the

²⁶ According to Nobel Kishor Rai, in the early seventies he used to visit *pipal-bot* having three missions: first to meet the political leaders of both Kathmandu and outside, second, to update political knowledge and social context. The then tumult of *pipal-bot* was very famous in Kathmandu particularly in the political spectrum. The tumult would be real and third, to buy newspapers.

spring of 1979, the national referendum was held on May 2, 1980. The reformed Panchayat system won securing 54.7 percent of the valid votes over the multiparty system (Shaha 1990). Nevertheless, a new discourse emerged, and political parties and their members became visible. Few changes made in the constitution for instance National Panchayat elections were held through the direct peoples' vote. Students in Kathmandu became active in the identity politics. Rabintra Rai says:

In the Hindu King's coronation, each representative from four Varnas: Brahman, Kshetry, Vaishya and Sudra, should have to sprinkle. In the time of late King Birendra, Padma Sundar Lawati took part in the sprinkle ceremony as representative of Sudra (an untouchable caste) on March 1975. Actually, he is a Limbu, member of Kirat (constitutes mainly four ethnic groups Rai, Limbu, Sunuwar and Yakkha) community. As indigenous members, not a Hindu, against this action, the Kiranti students studying in Kathmandu reacted. Consequently Rai, Limbu, and Sunuwar community organizations were set up in the late eighties. However, before that to resolve the received reaction from the Kirati communities, Lawati registered *Kirat Daharma Tatha Sahitya Utthan Sang* in Panchthar District aiming to innovate, up lift, and organize the religion, culture and way of lives under the chairmanship of Dharma Guru Dharmananda Lingden.

On the other hand the ex-British service men faced lots of problems in Kathmandu. Then, they started to set up community organization seeking social and cultural facilitation within their own community. An ex-British army and ethnic activist, Yogendra Gurung expressed his experiences:

Actually, we army people do not know much about the administrative procedures and social facts Nepal. These government officials "*sarkari adhikari*" always exploit us. We faced difficulties even in getting citizenship, land registration, connecting electricity, drinking water, telephone etc. We started to live in Kathmandu. Man Bahadur Gurung was an employee in the British camp in Lalitpur. When his brother died, we did not find any person for funeral procession *malami*, in Kathmandu. That event really hurt us. During that time limited numbers of Gurungs were living in Kathmandu.... so, especially on the Lahure's initiation we set up a branch office of Tamu Bauddha Arghaun Sadan Pokhara because in Panchyat period it was not permitted to open ethnic organization without the label religion so later we established Tamu Bauddha Sewa Samiti.

Noticeably, same type of story was shared by another ethnic activist, Pabitra Sherpa.

I have an interesting story. I do not know how important it is. I am the first person to come to Kathmandu from the Tokpegola community and anyone who moved to or visited Kathmandu before was supposed to be a wealthy, *thulo manchhe* [big man]. One of the villagers belonging to the Tokpegola community came after a while but I was quite busy with my business; I had opened a carpet factory, therefore we did not have frequent contact. Unfortunately, his wife suffered from a brain tumor and he failed to contact me. So our neighboring community Olangchunge, who were living and doing business in Kathmandu, helped them, but after many days of care in the hospital, she did not improve. So they stopped caring for her. Then her husband brought her back to a

room in Dalkhu where she died. The Newar house owner pressured them immediately to take away the dead body but the husband had not contacted anybody about a funeral procession. So he asked his brother-in-law, though he also belonged to the community other than outside the Tokpegola. Anyway, they carried the dead body on a motorcycle, putting it in the middle between two people like a cooking gas cylinder, wrapping it in a huge jute bag [*bora*]. They rested three times on the way to a crematory for cremation. That became an anecdote within our neighboring communities. During our participation in any function like a funeral procession, marriage, and cultural activity, that event became the song [*geet*]; a satirical story about how Tokpegola lived in Kathmandu, about how we bury dead bodies. They [members of other community] used to laugh at us, talking about the cremation, and that used to pinch me and give a heat to me [humiliate me].

Later, many Tokpegola members came to Kathmandu saying “If Pabitra could survive in Kathmandu why not I?” On 1999 (VS 2056), in my initiation, we introduced *Tokpegola Samaj Sewa Samiti*, (Tokpegola Society Helping Committee), targeting the enhancement of mutual understanding, helping each other, and the organization of Tokpegola community members who are living in Kathmandu. At the same time, *janajati vidyak* was passed by the parliament and consequently our community was also listed among the 59 ethnic communities.

An Executive Member, NEFIN

The caste group activists too, set up their clan organizations to resist cultural modernization. This activism is for status quo. Remarkably, caste group activism is different than ethnic organizations in the activist recruitment motivation. The caste groups have no-political grievances. These groups have been controlling politics and administrative power since the formation of modern state. The organizations managed and survived through the Panchyat years by keeping a low profile (Gellner and Karki 2008). However, the motivational factors for recruitment were also self awareness and social service as cases illustrated above.

Liberal political structure and causal factors: resistance against social evils and ideology

Resistance against social evils (*kuriti*, and *vikriti*) is very close to 1991-2005 periodizations. All identity activisms including Dalits, women, and caste massively appeared after 1990 in liberal political structure with ‘low-risk-cost environment’ in the word of Dough McAdam (1986). Thus, is it is very natural to associated this motivational factor with this period. Having international network and role of INGOs and NGOS are also crucial to motivate identity groups through structural motivational factor, *kuriti*, *vikriti*.

After the 1990s, INGOs gave huge funds to local NGOs, especially to subordinated identity groups. Consequently, it is estimated that more than 50,000 NGOs and CBOs have been registered and some of them have been working in Nepal. INGOs give special consideration to women, Dalits, indigenous communities, and Madhesis in their job opportunities (see Appendix 5). Likewise, technological change has greatly affected to form or diffuse the ideologies across the public sphere other than activists’ deployed technologies and tactics. First time, Nepal government decided to offer FM broad casting licenses in 1993 (Whelpton, Gellner, and Pfaff-

Czarnecka (2008)). Now, according to nepalradio.com by the June 30, 2009, 304 licenses had been distributed for the FM radio, 172 operational FM radio stations had been installed. Several FM radios, financed by donor-funded NGOs (Whelpton, Gellner, and Pfaff-Czarnecka (ibid)), broadcast news and programmes for specific ethnic audiences. In such political and opportunity structures identity groups have emerged.

Rise of identity groups

After 1990, a rigorous current of diverse activism and movements gained a significant advancement including the ‘recognition’ (self, social, and political) of traditionally subordinate groups including Dalit, women, indigenous nationalities, etc., and formation of other organizations. Consequently, political parties and social organizations have been compelled to endorse those new identities formally in their agenda and have introduced new departments (ethnic, Dalit, social issues) into their own organizational structures. Now, all political parties have introduced those departments as part of their integral wings. Before this political movement, those ethnic, Dalit, and regional movements were supposed as communal and sectoral activisms, and it is interesting to note that those political activists, who are now in their parties’ front organizations and central committees, were previously hesitant to reveal their involvement in and commitment to the previously independent social and ethnic concerns. Activist organizations or groups that have served as gateways into the necessary networks that promote the mobilization and advancement of activism, but which are also activism groups in their own right, including women’s associations (*ama samuha*), clubs, and developmental organizations.

The political activists in the period of 1991-2005 found negative weak association. After 1990, Nepali constitutions opened up opportunities for all form of activisms. The suppressed voices came out individually or collectively, even in organizational form. Here again, I think, the last typology of dell Porta (1996) – which has a wide range of tolerance and little repression or facilitation would well represent Nepal. The Maoist insurgency brought up in centre the identity politics in Nepal. Activists are gathered in the name of identity other than political banner. The rise of cultural nationalist, regional, Dalit, and women appeared in the public sphere as powerful force. It is also an impact of globalization. It is true in Nepal that identity groups came actively at the same period of time through the conflict based experiences with the state despite non political agenda of identity: for example ritual, ethnic, and language. However for its ownership political constitution plays a vital role.

Conclusion

Life experience of activist, as discussed above, gave some archetypal and overlapping features as well, which revealed various dimensions and dynamics in their requirement process. Of them some commonalities could present as follows:

- I. Individual and collective self are generated through the transaction or having some sort of dialectic engagement.

- II. The kinds and medium of transaction run through events, discriminations, and opportunity structures.
- III. It is a process of boundary formation.
- IV. It continues, displaces or creates a new sort of image, ideology and institutional boundaries.

Most significantly, socialization and ideology have causal relationship across the periodizations. While society shifts from traditionalism to modernity, the effect of socialization has decreasing impact on activist recruitment. For instance, three periodizations: before 1979, 1980-1990, and 1991-2005, occupy socialization at the rate of 45.4 percent, 35.6 percent and 30.2 percent respectively (see Appendix 7, table 1). The trend indicates that relatively educated and modern people have less impact of socialization compared to traditional people. Ideology has increased in modern society compared to traditional one with 13.8, 15.0, and 20.4 percent before 1979, 1980-1990, and 1991-2005 respectively. Very interestingly, same table suggests that all types of activists have increasing trend within causal factors.

Similarly, the role of political parties, in the liberal political structure, has been shifting from political ideology to identity groups for example women, Dalit, caste, ethnic etc (see Appendix 6, mosaic plots 1 and 2).

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Appendix 1

The software "R"

R, free software under the terms of the Free Software Foundation's GNU General Public License in source code form, is a language and environment for statistical computing and graphics. It provides a wide variety of statistical (linear and nonlinear modelling, classical statistical tests,

time-series analysis, classification, clustering, ...) and graphical techniques, and is highly extensible. R provides an open source route to participation in that activity. One of R's strengths is the ease with which well-designed publication-quality plots can be produced, including mathematical symbols and formulae where needed. Great care has been taken over the defaults for the minor design choices in graphics, but the user retains full control.

Appendix 2

Correspondence analysis

Correspondence analysis, CA, is an explanatory data analytic technique designed to analyze simple two-way and multi-way tables containing some measure of correspondence between the rows and columns in a joint plot. The label 'correspondence analysis' is a translation of the French 'analyse des correspondances', a term associated with the work of Benzecri (Philips 1995). It had been popular among sociologists in UK and USA however was remained low until the work of Greenacre's work in 1984 in these countries and the easier availability of appropriate computer software (ibid).

According to Philips (1995), CA is by no means a 'new' technique for data analysis. Proponents trace its development from the mid 1930s, for example in the work of Hirschfield. One source of confusion is that correspondence analysis is equivalent to a number of techniques which have appeared in different contexts under different labels.

Nakano (2009) explains the basics of correspondence analysis as follows

- Correspondence analysis is an appropriate method for the analysis of categorical data; it avoids the unease of using traditional multivariate techniques such as factor analysis on such data (with apologetic murmurings about 'robustness').
- It produces a visual representation of the relationships between the row categories and the column categories in the same space.
- Correspondence analysis can suggest unexpected dimensions and relationships in the tradition of exploratory data analysis even if, in this post-empiricist age, no-one expects 'theory' to emerge automatically from the data.
- Although 'model-free' itself, the results of correspondence analysis are often a useful preliminary to a more structured and traditional multivariate modeling of categorical data.
- Visualizing relationships between categorical variables
- Revealing hidden structure within categorical data
- contingency table of categorical variables
- categorical variables containing more than two categories

Appendix 3

Mosaic Plot

A mosaic plot is a graphical display that allows examining the relationship among two or more categorical variables – frequency data and discrete data. It, proposed by Hartigan and Kleiner represents the counts in a contingency table directly by tiles whose area is proportional to the cell frequency and developed – at present form – by Friendly, is a graphical method for visualizing an n-way contingency table and for building modes to account for the associations among its variables (Friendly 1994). The frequencies in a contingency table are portrayed as a collection of rectangular proportional “tiles”, the area are colored and shaded to portray the residuals from a specified log-linear model. See Friendly 1994 for more details.

Appendix: 4

United Nations’ advertisement for personnel recruitment

www. Jobsnepal.com

Administrative Assistant (Assets, Inventory & Archiving Management): Detail

Category: Administrative

Detailed Job Description / Requirements:

Date of first publication: 3 September 2009

The United Nations Development Programme in Nepal is looking for a dynamic, results-driven Nepalese citizen for the position of:

Administrative Assistant (Assets, Inventory & Archiving Management)

Contract Type: GS-5

Duty Station: Kathmandu

RESPONSIBILITIES

Under the guidance of and supervision of the Deputy Resident Representative (Operations) and direct supervision of the Operations Manager, the Administrative Assistant for Assets, Inventory and Archiving Management supports the overall management and control of expendable and non-expendable UNDP assets, consumable inventory management, assets disposal and renewal of inventory data, executes processes and transactions ensuring high quality and accuracy of work, provides reliable archiving services. The Administrative Assistant promotes a client, quality and results-oriented approach.

The Administrative Assistant works in close collaboration with the Programme and Operations Teams in the CO, project personnel and other UN agencies staff to exchange information and ensure consistent service delivery.

For detailed Job Description of the position, please visit the following UNDP website:

<http://www.undp.org.np/vacancy.htm>

QUALIFICATIONS REQUIREMENT

- Completion Secondary education.
- 5 years of relevant experience in administration or programme support service. Experience in the usage of computers and office software packages (MS Word,

A Seminar on Social Movement and Inclusive Citizenship
Organized by CCD, June 19th, 2010
Draft – please do not cite

Excel, etc.).

• Very good knowledge of spoken and written English and Nepali languages.
Applications should be submitted no later than 23 September 2009 by e-mail, to hrrmu1.np@undp.org or in a sealed envelope to:

UNDP Operations Department
(Ref: AA/PBS),
UN House, Pulchowk
PO Box: 107,
Kathmandu, Nepal

Only applicants who are short-listed will be contacted. Applicants must submit the updated standard UN Personal History Form (P.11) available at UNDP Website:

<http://www.undp.org.np/vacancy.htm>

Work experience and/or academic knowledge in relation to gender and social exclusion will be an added advantage. Women, Dalits, Janajatis, Madhesis, people with disabilities, and other minorities are especially encouraged to apply.

UNDP has a policy to have a gender balance in its staff at all levels by 2010. UNDP, as a matter of practice, does not charge any application, processing or training fee at any stage of the recruitment process. If you have any questions as to vacancy announcements you may have received, please refer to this website.

Note: Published in the Himalayan Times Daily

Date: 03/09/2009

Appendix 5

Growth of literacy rate in Nepal (6+ population)

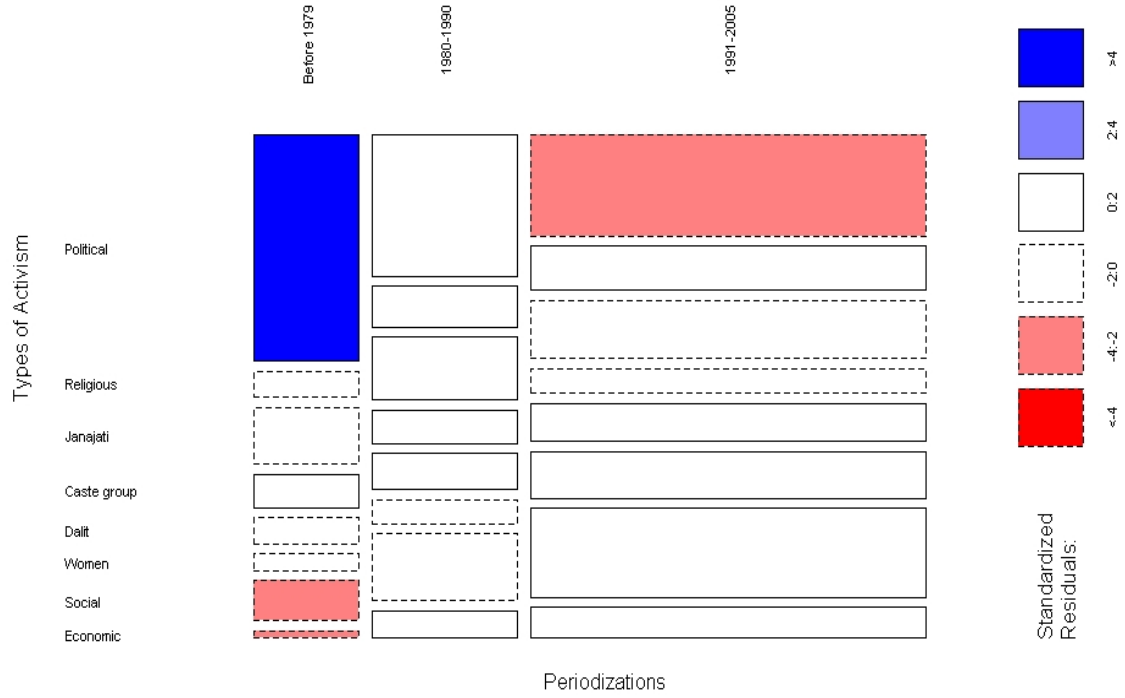
Census year	Total	Female	Male
1952/54	5.3	0.7	9.5
1961	8.9	1.8	16.3
1971	13.9	3.9	23.6
1981	23.3	12.0	34.0
1991	39.6	25.0	54.5
2001	54.1	42.8	65.5

Source: (MoPE): Nepal Population Report 2004

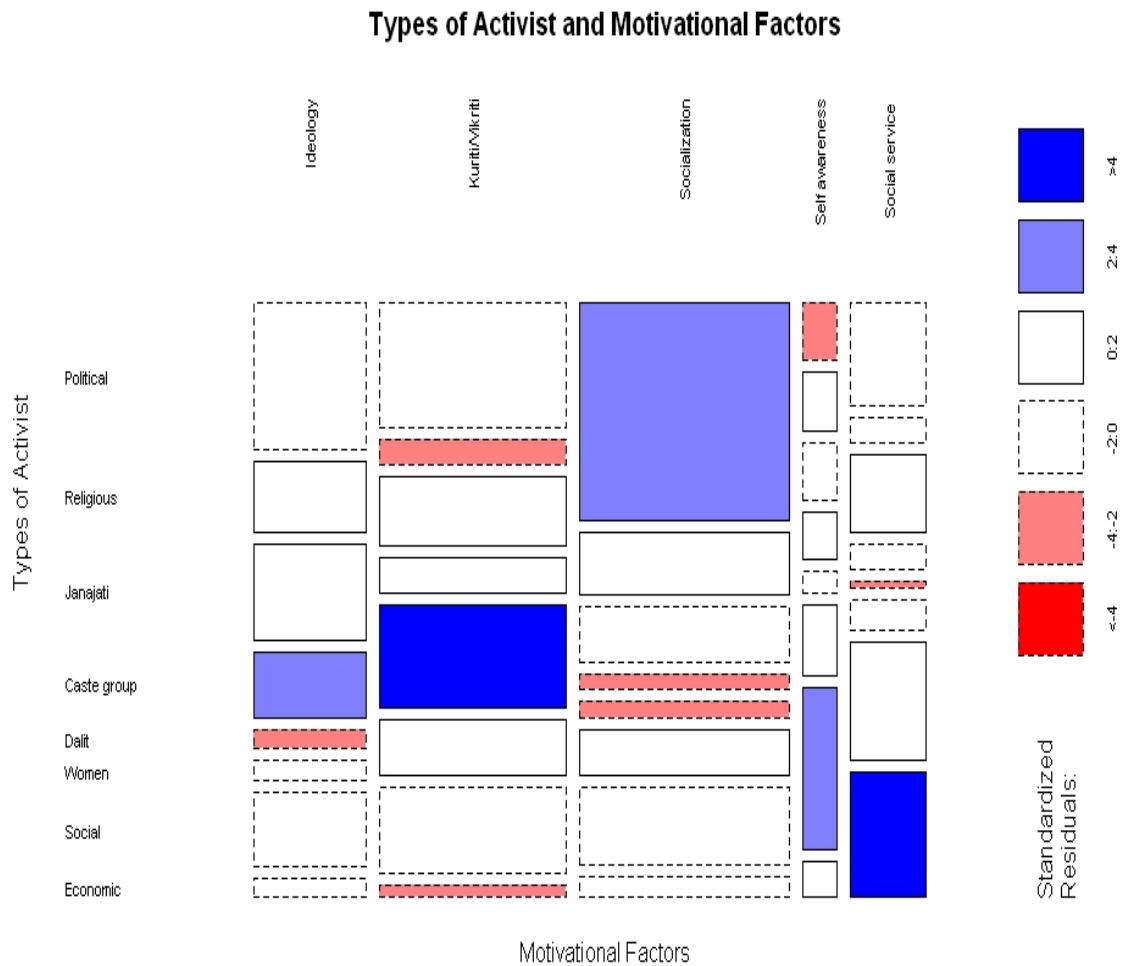
Appendix 6

Mosaic plot 1: Types of Activism across the Periodizations

Type of Activism across the Periodizations



Mosaic plot 2: Types of Activist and Motivational Factors



Appendix 7

Table 1: Periodizations and causal factors

Periodizations

Periodizations		Causal Factors					Total
		Ideology	<i>Kuriti & Bikriti</i>	Socialization	Self awareness	Social service	
Before 1979	Count	18	38	59	6	9	130
	% within Periodization	13.8%	29.2%	45.4%	4.6%	6.9%	100.0%
	% within Causal Factors	12.4%	15.8%	21.8%	13.6%	9.1%	16.3%
1980-1990	Adjusted Residual	-1.4	-.2	3.0	-.5	-2.1	
	Count	27	49	64	14	26	180
	% within Periodization	15.0%	27.2%	35.6%	7.8%	14.4%	100.0%
1991-2005	% within Causal Factors	18.6%	20.3%	23.6%	31.8%	26.3%	22.5%
	Adjusted Residual	-1.2	-1.0	.5	1.5	1.0	
	Count	100	154	148	24	64	490
Total	% within Periodization	20.4%	31.4%	30.2%	4.9%	13.1%	100.0%
	% within Causal Factors	69.0%	63.9%	54.6%	54.5%	64.6%	61.3%
	Adjusted Residual	2.1	1.0	-2.8	-.9	.7	
	Count	145	241	271	44	99	800
	% within Periodization	18.1%	30.1%	33.9%	5.5%	12.4%	100.0%
	% within Causal Factors	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%