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Editorial

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Part I:
Management, Social & Computer Science

Destination Management for Sustainable Tourism:

A Case Study of *Bungamati and Khokana*

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& Deep Kumar Baral (Faculty of Management,
Kathmandu Model College, TU, Nepal)

Abstract:

Development is a peaceful transformation of all round betterment. Tourism is one of the best means to attain development at the local level. To be sustainable, it must be accepted by the local people. The local people need to be aware of tourism, involve in tourism activities, realize its benefit, and impacts to be sustainable. Nepal, as a destination, includes many destinations within it such as Everest region, Annapurna region, Pokhara, Chitwan, and so on. Kathmandu Valley as a destination contains seven World Heritage Sites, which is a world record by itself. Among several local heritage sites, culturally rich Newar villages of Bungamati and Khokana have all the basic elements to be a tourism destination. The comparative analysis of these two destinations analyze the local perception about tourism, sustainable tourism, impacts and benefits of tourism and identifies the variables and factors needed to be studied to be a sustainable tourism destination.

Keywords: destination, sustainable, tourism, cultural destination, local people, community, triple bottom line

Introduction:

Though tourism is considered to be comprising of 4As-- Attraction, Accessibility, Accommodation and Amenities--, tourism destination requires 7As to be functional (Ghimire, 2004, 2021). Tourism is managed from three levels. Government and ministers are at the center, business organizations are operating activities and locals are at the grass root level. It is understood and taught in 6 different approaches (Smith, 1998). Tourism includes three components. They are “Here”, “And” and “There”. “Here” is where the tourism activities are operated. It is the tourism destination. “There” is from where tourists are generated, that is the market. “And” is the accessibility which connects destination with market (Ghimire, 2021).

Nepal as a tourism destination contains several destinations within itself such as, Everest Region, Annapurna Region, Chitwan National Park, Kathmandu Valley, Kathmandu City, Kathmandu Durbar Square, etc. Kathmandu Valley has seven UNESCO World Heritage Sites, which is more than any country to offer at a single spot. Among several international heritage sites Bungamati and Khokana bust with national heritage. These two villages have most of the basic requirements to be a tourism destination and are well accepted by visitors, travel writers, and travel agencies.

Both of these villages are heavily populated by Newar community, the indigenous people of the valley and are very famous for culture and hospitality.

Most commonly, destination management is understood to be the role of NTO (Bhatia, 1995; Kotler, Bowen and Makens, 2002; Middleton, 1998). In some countries, like in Bhutan it is the responsibility of the government to manage a destination. It can be managed by regional bodies as in India. The destination may be managed by an independent body as a National Tourism Organization as Nepal Tourism Board in Nepal. The central body will establish different offices at the regional levels. Local governments also establish tourism development committees. In some countries, they manage a destination through Tourism Development Committee or by Community Based Tourism. It can be managed by business enterprises for business purpose as a village tourism as Sirubari, in Sanjya District of Nepal. Some INGOs such as, UNWTO, ICIMOD, SNV, etc., are also involved in destination development and promotion. So tourism destination management is hard to define in objective terms (Caalders, 2002; Caalders, Cordero, Duim, Montijan and Ritsma, 2003).

A destination is a single product for a marketer but it comprises of many tourism organizations and operations within it. It includes everything of the region. Some of them are directly involved and others are indirectly, some are economically involved and others non-economically involved, some of them are living and some of them are dead or past. Sustainable destination development is the unifying concept that integrates the environmental, social and economic consideration of contemporary. (Howie, 2003; Kotler, Bown, and Makens, 2002) Destination is a place of interest identified by tourist or by destination promoters. It is one product, one tour, one travel experience. (Kotler, Bowen and Makens 2002) Destinations are the places of interests to tourists. It has the potentiality to attract, the activities to attach and experience to realize, and it has accessibility and supported by amenities. It includes vast ranges of tourist needs and tourism related business as well as the resident communities (Howie, 2003). The aim to identify destination is to create joint effort, productification and commoditification of a place of interest to the 'outsiders'. Identification of destination is to realize the tourism potentialities, its economic value, and development of the destination for social justice. It is done to create joint effort and to strengthen the effort (Ghimire, 2021).

It is well agreed that sustainability of a destination is based The Triple Es. (Caalders, et.al. 2003). They are economy, ethical and ecology. These Three Es. are explained as Three Ps by BUITEN. The publication has clearly identified responsibilities of each level.

The table 1 explains the Three Bottom Line. It explains the responsibilities of each sector who are involved in tourism directly. The table tries to explain how sustainability is possible at the destination. To attain the sustainability each and every unit or sector must be sustainable.

Table 1
Triple Bottom Line of Sustainable Tourism

P / E	Sectors	Responsibility
Profit (Economy) Long-term economic viability and fair distribution of profit	Government	Revenue and fair distribution of the income
	Destination	Income generation at the destination
	Tourism Stakeholders	Commercially profitable; Economic viability
People (Ethical) Attention for liveability or regional, cultural and social environment	Government	Social justice; Social welfare
	Destination	Social and cultural integrity
	Tourism Stakeholders	Manpower/ human resource management
Plant / Planet (Ecology) Relation between tourism and environment	Government	Environmental management
	Destination	Cultural, natural, heritage management. Image, goodwill, hospitality, friendship, trust, and so on
	Tourism Stakeholders	Plant/ factory management

Source: Caalders, Cordero, Duim, Montijan and Ritsma, (2003, p. 9).

Objectives of the Study:

The main objective of the study is to inquire and assess the general awareness of the local people regarding importance and impact of tourism. The specific objectives to study are as follows:

- i. To examine the awareness of local people about tourism and sustainable tourism;
- ii. To evaluate people's awareness about the tourism;
- iii. To evaluate the people's perception about the impact of tourism and ;
- iv. To make comparative evaluation of people's awareness about tourism, sustainable tourism between the two destinations; Bungamati and Khokana

Literature Review:

Literature review shows that Tourism plays a vital role in national economy of Nepal. It accounts approximately 16% of the total foreign earnings and 4% of GDP. (NTB, 2001) But the rural people are not getting the real benefit from tourism (Hummel, 2002) as it is concentrated in a few limited areas. (Hummel, 2002; Dermer, 2002) Tourism of Nepal is limited within the Tourism Golden Triangle that is Kathmandu, Chitwan and Annapurna Region. Everest region is benefiting only in the limited trekking trail. Even in Kathmandu Valley tourists visit limited hot spots. Some negative impacts on those frequently visited areas have been noticed (Banskota and Sharma, 1995; Sharma, 1992). Due to little or no re-investment at the destination or to the local community the local people are not getting true benefit from the tourism operated in their area. (Dermer, 2002; The Mountain Institute, 1998) Different researches conducted by CEDA (Banskota and Sharma, 1995, 1998; Sharma, 1992), UNDP (1992, 1995), UN WTO (1992, 1993, 2003), PATA (1996, 1999) have realized the need and importance of local involvement to attain sustainable tourism, which is true in Nepal also.

Since 1992 United Nations Conference on Environment and Development (UNCED) the concept of sustainable tourism has been acknowledged worldwide. One global mechanism, that was developed to contribute to sustainable, is the Sustainable Development Agreement (SDA). More than twenty projects were undertaken under the agreement between the Latin American Faculty of Social Sciences (FLACSO) in Costa Rica, Wageningen University, and BUITEN. They have underlined the importance of three basic factors, which is popular as Three Es. They are economic, ecological (environmental) and social aspects. These three elements must be addressed to operate sustainable tourism at the destination. (Caalders, et.al. 2003).

Sustainable development of tourism is fought with difficulties as is hard to define in objective terms. Tourism is made of 4As. They are Attraction, Accessibility, Accommodation and Amenities. But a tourism destination needs 7As to be functional (Ghimire, 2004, 2021). Tourism is managed from three levels. Government and ministers are at the center, business organizations are operating activities and locals are the grass root level. It is understood and taught in 6 different approaches (Smith, 1998).

Methodology:

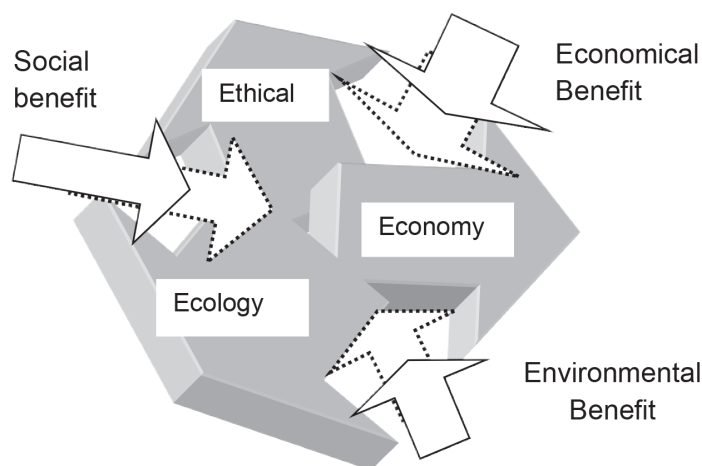
Impact assessment of tourism is complicated due to multiplicity of different socio-cultural, economic, and environmental effects generated by a variety of tourism, which are interacting with a number of diverse ethnic groups. The “locals” are the first priority of sustainable tourism. If local people are aware of tourism and are aware of its benefit, they will be motivated to involve in tourism. The involvement in tourism activity generates income and retains benefit at the destination. Thus it is hypothesized

that the programs are no longer effective if level of awareness is low. There is significant relation between level of awareness and success of programs at the destination.

The study is based on the assumption that the “locals” are the first priority of sustainable tourism. The local is the total of 3Es; Economy, Ethical and Ecology. Tourism creates either negative or positive impact (see figure 1). If local people feel they are receiving benefit the tourism in their village is operating sustainable. Their level of awareness and positive perception are the elements to be measured. The main issues that constitute the building blocks or framework for study were Tourism awareness, Sustainable tourism awareness, Awareness about the benefit and impact of tourism, and Local perception on the impact of tourism.

Figure 1

Sustainable Tripod



The method of analyzing and comparing two destinations to identify the local citizen's perception is based on the process followed by Lee, Barnowee, and McNabb (2005). The comparative study tested the perceived importance of environmental and social concern in Twain and USA. Their study was based on Farhar (1994); Furman (1998); McDanies, Lawrence, and Stivic (1996); Titou and Kahneman (1979), Schindlers (1999); Smith-Sebasto and D'Costa (1995) and Zimmerman (1996). The same method of comparative study of two destinations was done by Caalders, (2002); Duim, Caalders, Cordero, Montijn and Ritsma, (2001); Sadeque, (1997), and Caalders, Suim, Mispelaar and Ritsma, (2003).

The factors responsible to be sustainable are recommended by international tourism related institutions such as Asian Development Bank (1990), ICIMOD (1992), UN

(1993,2003), and by Caalders, (2002); Duim, Caalders, Cordero, Montijn and Ritsma, (2001); Sadeque, (1997), and Caalders, Suim, Mispelaar and Ritsma, (2003).

For the purpose of study the elements and subjects are modified under 40 factors within four headings as environmental impact, social impact, social benefit and economic benefit. They are as follows:

1. Ecology/ Environment Impact: Environment is actually a complex of several inter-related factors and is very dynamic. Each item is mutually interactive affecting each other in various ways. For the purpose of study the items are grouped into 10 factors as follows
 - i. Air pollution
 - ii. Chemical pollution
 - iii. Water pollution
 - iv. Natural (Vegetation)
 - v. Solid waste
 - vi. Manmade environment
 - vii. Climate change
 - viii. Forest
 - ix. Noise, visual pollution
 - x. Soil pollution
2. Social /Cultural Impact Element: Social study contains 9 items associated with the impact on society. They are as follows:
 - i. AIDS
 - ii. Crime and violence
 - iii. Population increase
 - iv. Drug addiction
 - v. Alcoholism
 - vi. Tobacco use
 - vii. Change in local culture
 - viii. Change in local dress
 - ix. Traditional behaviour
3. Social and Cultural Benefit Element: Social/cultural benefit components are grouped into 8 factors as follows:
 - i. Equity (distribution of income)
 - ii. Women's education
 - iii. Deprived community
 - iv. Support for education
 - v. Social reform such as suppression, late marriage, human right, etc.

- vi. Supporting local culture.
 - vii. Participating in local festivals
 - viii. Cultural exchange.
4. Economic Element: Several economic components are grouped into 13 factors as follows:
- i. Local autonomy
 - ii. Protection of local industry/ handicrafts
 - iii. Support infrastructure - rural development
 - iv. Local involvement in development work
 - v. Increase in investment (injection at the destination)
 - vi. Employment, (local employment)
 - vii. Marketing linkages with main market
 - viii. Creating indirect employment
 - ix. Developing local business network
 - x. Support social welfare in the community
 - xi. Participating in local social and cultural organisations
 - xii. Support existing regulations, and permits arranged
 - xiii. Give greater support for women's education and employment for the deprived and scheduled cast

The primary data were collected from twenty-two direct questionnaires. Nineteen questions were multiple responses close ended and three questions were open ended. Similarly four questions related to perception about the impact and benefit were developed in 5 point Lickard Scale range from 1 (One) to 5 (Five). One being very high and five being very low and "No" response were treated as not aware, do not perceive, or ignorance.

Systematic random sample of 150 respondents from each two villages of Bungamati and Khokana were collected, which was 2.5 % of Bungamati and 3.35% of Khokana total population. The collected data, information are presented in tabulated form. Analytical statistical tools such as comparative tables, comparative ratios, percentage, mean, and standard deviation were used. ANOVA was used at 05 Level of Significant. SPSS Program and Microsoft Excel were used for statistical purpose.

Analysis:

The response of local people about tourism, sustainable tourism, benefits they perceived was collected and analyzed. The findings are presented in the Table 2

Table 2
Local Response on the Awareness of Tourism

QN	Subject	Bungamati				Khokana			
		Aware	%	Not aware	%	Aware	%	Not aware	%
1	Tourism	107	71.3	43	28.66	102	68.0	48	32.0
2	Sustainable Tourism	61	40.7	89	59.0	62	41.3	88	58.7
3	Tourist Arrival	99	66.0	51	34.0	99	66.0	51	34.0
4	Tourist Arrival and Its Benefit	87	58.0	63	42.0	31	20.7	119	79.0
5 a	Economic Benefit of Tourism	115	76.7	35	23.33	79	52.7	71	47.3
5	Social Benefit of Tourism	52	34.7	98	65.33	55	36.7	95	63.3
5	Natural Benefit of Tourism	50	33.3	10	66.66	39	26.0	111	74.0
6	Feeling of Responsibility	62	41.33	88	58.66	49	32.66	101	67.3
7	Local Agency	107	71.33	43	28.66	47	31.33	103	68.7
8	Satisfaction with Dev.	127	84.67	23	15.33	132	88.0	18	12.0
9	Know about Attraction	130	86.7	20	13.33	123	82.0	27	18.0
9 a	Awareness of Attraction	147	98.0	3	2.0	141	94.0	9	6.0
10	Importance of Attraction	130	86.67	20	13.3	125	83.33	25	16.7
11	One Who Organize Activities	134	89.33	16	10.7	131	87.3	19	12.7
12	Organizing Activities	139	92.7	11	7.3	135	90.0	15	10.0
13	Accessibility	131	87.33	19	12.7	129	86.0	21	14.0
14	Expensive to Visit	132	88.0	18	12.0	137	91.3	13	8.6
15	Entrance Fee	136	90.6	14	9.3	138	92.0	12	8.0
16	Accommodation	133	88.7	17	11.33	135	90.0	15	10.0
17	Actors/ Affinity	137	91.3	13	8.67	130	86.7	20	13.3
18	Affinity	97	64.7	53	35.3	81	54.0	69	46.0
19	Amenities	89	59.3	61	47.0	83	55.3	67	44.7
	Total	1642	84.29%	308	15.79%	1590	81.83%	360	18.46%

The Table 2 shows that local people are aware of tourism (71.3% in Bungamati and 68% in Khokana) but are not aware of sustainable tourism (59 % in Bungamati and 58.7% in Khokana). The table shows that lower percentage of people are interested with tourist arrival and the benefit related to their arrivals. (Bungamati = 58% and Khokana = 20.7%) which shows that tourists arrivals has no impact in their daily life. Minimum percentage of people are aware of natural benefit of tourism (only 33.3% in Bungamati and 26% in Khokana). Tourism has direct relation with environment. Quality of destination is determined by quality of environment. The respondents are familiar with economic benefit but not aware of social and natural benefit of tourism.

The analysis showed that local villagers were aware of economic benefit (76.7% in Bungamati and 52.7% in Khokana) but people were not aware of social and environmental benefit. It presents alarming challenges for destination management. Only 34.7% people were aware of social benefit and 33.3% were aware of environmental benefits in Bungamati. In the village of Khokana 36.7% people were aware of social benefit and only 26% were aware of environmental benefits. So it is concluded that tripod of 3 E is not standing properly at these two destinations Bungamati and Khokana.

The analysis shows that people were aware of their responsibility to develop tourism in their village (17.7% of Bungamati and 13.3 % of Khokana). They knew that they must initiate themselves which showed good hope for destination management. The analysis showed that the local people were not satisfied (91.31 % of Bungamati and 86.0% of Khokana) with the tourism development effort of the external agencies such as government, NTB, hotel or travel agencies. It shows that these organisations were not involved in tourism development at the local level.

The analysis exhibits that people of Bungamati and Khokana were aware of importance of tourist attractions (86.7% and 82 % respectively). In the village of Bungamati people were involved in wood carving business so 29.3% believed that tourist visit their village to see crafts. But the people of Khokana (31.3%) believed that tourists visit their village to see typical Newar village. Wood carving business generates income at the destination but sightseeing tour organized by outsiders do not generate income at the local level. The villagers of Bungamati and Khokana celebrate many interesting and attractive festivals but they were not able to utilize the economic value of those festivals. The local people were aware of the fact that they do not have any tourism enterprises in their village. (86.7 % in Bungamati and 82% in Khokana)

Destination manager need local support to organize activities. Majority of people know that they had never organized any activities to attract tourist (82.7% in Bungamati and 82% of Khokana).

Accessibility is another important component of tourism. It is the means by which a tourist can reach from Point of Sale (POS) to the Point of Service Delivery (POSD). The analysis is necessary to identify travel barriers, physical transport system and travel supporters. 88.3% respondents of Bungamati and 89.7% of Khokana knew that their villages have good accessibility.

Affinity is to evaluate the guest -host relation. A successful tourism destination manager needs to evaluate the impact of tourism on local people. 91.3% people of Bungamati and 86% of Khokana had never realized any support from tourism enterprises and from tourist or from NTB. Only 64.7% respondents of Bungamati and 54% of Khokana were ready to welcome tourists in their village. This is a big challenge for sustainable destination management.

Final comparative analysis regarding awareness between Bungamati and Khokana is presented in Table 3. It is based on total 22 questions asked to the local people.

Table 3
Summary of Local Awareness

	Bungamati N = 22		Khokana N = 22			Total N = 44
	Aware	Not aware	Aware	Not Aware	Aware	Not Aware
Mean	110.800	39.200	100.950	47.550	105.875	43.3750
Std. Deviation	31.69194	13.69194	39.47881	38.47826	35.68609	35.04992
Std. Error	7.08653	7.08653	8.82773	8.60400	5.64247	5.54188

The descriptive Table 3 shows that sample villagers of Bungamati are more aware of tourism than Khokana (Bungamati = 110.80 and Khokana = 100.95). Standard deviation of aware people of Bungamati is 31.692 where as it is 39.479 in Khokana. (ANOVA sig = .458 between “not aware” and sig = .390 between “aware”).

The comparative analysis between two destinations regarding the tourism and sustainable are presented in the Table 4

Table 4
ANOVA Summary Table

S.N	Q. No	Subject	F	Sig.
1	1	Difference between two villages regarding awareness of tourism	.044	.835
2		Awareness of tourism based on gender in the village of Bungamati	6.239	.003
3		Awareness of tourism based on gender in the village of Khokana	8.501	.000
4		Difference between the females of two villages Bungamati and Khokana	3.015	.084
5	2	Difference between two villages regarding awareness of sustainable tourism	.370	.544
6		Gender and awareness of sustainable tourism in Bungamati	3.960	.021
7		Gender and awareness of sustainable tourism in Khokana	4.517	.021
8	3	Difference between two villages regarding to arrival of tourist	.441	.507
9	4	Difference between two villages regarding arrival of tourist and benefit	15.46	.000

S.N	Q. No	Subject	F	Sig.
10	5	Difference between two villages regarding economic, social and natural benefit of tourism - Economic benefit	12.40	.000
11		-Social benefit	2.980	.085
		- Natural benefit	.231	.631
12	6	Difference between two village regarding awareness of responsibility	.612	.435
13	7	Difference between two village regarding the awareness of availability of local agencies in their villages	2.240	.136
14	8	Difference between two village regarding the satisfaction with local agencies to develop tourism in their villages	2.364	.125
15	9	Difference between two village regarding the tourist attraction they have in their villages	.183	.669
16	10	Difference between two village regarding the sectoral Response about the tourist attractions they have in their villages	1.310	.253
17	11	Difference between two villages regarding the organizer of tourism activities	.624	.430
18	13	Difference between two villages regarding the awareness about the accessibility	.423	.516
19	14	Difference about the awareness of accessibility	.133	.716
20	15	Difference about the awareness about the accessibility	.211	.647
21	16	Difference between two villages regarding the awareness about the accommodation	1.255	.263
22	17	Difference on two villages regarding the awareness about the actors and affinity	1.255	.263
23	18	Difference between two villages regarding the awareness about the actors and affinity	.295	.588
24	19	Difference between two villages regarding the awareness about the actors and affinity Amenities	.124	.725

The table 4 shows that there is no significant difference between female members of two villages regarding the awareness of tourism. Respondents of Bungamati and Khokana agree on the economic benefit of tourism and they agree that tourist arrival in their village will be beneficial. In response to 7As, as the basic elements of tourism the sample population of two villages Bungamati and Khokana are significantly different.

The inferential analysis shows that 46.40% respondents of Bungamati are not aware of environmental impacts and 39.67% responded that they realized very low impacts. The local realized the highest impact of tourism on Noise and visual pollution (mean = 3.26). Among the items that correlated most regularly with the items in the scale were Forest and climate change. ($r = .160$). In the village of Khokana 48.93% respondents were not aware of environmental impacts of tourism and 38.93% expressed very low impact. They realized the highest impact of tourism on Noise and visual pollution (mean = 2.93). The items that correlated most regularly with items in the scale were Noise and visual pollution and Water pollution ($r = .171$)

The inferential analysis indicates that 44.96% respondents of Bungamati were not aware of social impacts of tourism in their village and 38.59% perceive very low impacts. The local people perceived highest impact on Change in local dress (Mean = 2.78). Among the items that correlated most with the items in the scale were Alcoholism and Drug addiction ($r = .204$). In the village of Khokana 45.25% respondents were not aware of social impacts and 40.44% perceived very low impacts. The highest impact was realized on Change in local dress. (Mean = 2.79). Alcoholism and Drug addiction were the items that correlated most regularly with the items

In the village of Bungamati 47.41% respondents were not aware and 44.42% responded very low benefit of social benefit of tourism. They realized highest impact on Cultural exchange (mean = 2.79). Among the items that correlated most with the items in the scale were Support local culture and Support community ($r = .124$). In the village of Khokana 47.75% respondents are not aware of social impacts and 39.33% perceive very low impacts. The highest impact is realized on Cultural exchange. (Mean = 2.67). Social reforms and Support education are the items that correlated most regularly with the items in the scale. ($r = .122$)

The inferential analysis indicates that 44.46% respondents of Bungamati were not aware and 35.28% responded very low social benefit of tourism. They realized highest impact on Developing local business network (mean = 3.04). Among the items that correlated most with the items in the scale were Employment and Support social welfare ($r = .202$). In the village of Khokana 44.25% respondents were not aware of social impacts and 37.95% perceived very low impacts. The highest impact was realized on developing local business network. (Mean = 2.86). The items most correlated were Support women's education and employment for deprives scheduled cast and Protection to local industry ($r = .220$).

In the village of Bungamati 44.46% respondents were not aware and 35.28% responded realized very low benefit of economic benefit of tourism. They realized highest impact on Developing local business network (mean = 3.04). Among the items that correlated most with the items in the scale were Employment and Support infrastructure ($r = .220$). In the village of Khokana 44.25% respondents were not aware of social impacts and 37.95% perceived very low economic benefit in their village. The highest benefit was realized on developing local business network. (Mean = 2.86). The most correlated items were Support women's education and employment for deprived scheduled cast and Protection to local industry / handicrafts. ($r = .122$).

The statistical significant difference at 0.5 level of confidence on the 10 items of environmental issues, 9 issues of social impacts, 8 social benefit issues, and on 13 economic benefit issues shows significant difference between two villages of Bungamati and Khokana.

Conclusion:

A study of this nature especially about tourism and hypothetical subject such as sustainable, perception, motivation, awareness, etc. no doubt cannot address all the issues and problems. This study is based on response of local people only, so response from central authority, tourism enterprises and tourist should be drawn. A big area left for research is Community Based Tourism, Village Tourism and Community Based Tourism. Comparative study is possible and lesson can be learned from international communities to implement in Nepal.

Therefore, three essential areas are recommended at local level for further inquiry - tourism marketing linkage, tourism planning and local tourism management. The study can be replicated in other destinations also to test the local support, their awareness and perception about tourism. The model and process developed will helpful for the NGO/INGO and TRPAP to evaluate public support.

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Enhancement of WRF Model Using CUDA

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Abstract:

The main aim of this paper is to implement and run WRF (Weather Research and Forecasting) model on Graphical Processing Unit (GPU) with the help of NVidia's CUDA (Compute Unified Device Architecture) in a normal machine. Without GPU, the model needs high-end systems to be executed smoothly. For this, CUDA code is executed for a particular microphysics module to create an object file which is then added to the WRF model. Later the object file is executed on the GPU with the help of CUDA.

Keywords: compute unified device architecture, graphical processing unit, microphysics, object, weather research and forecasting

Introduction:

Weather Research and Forecasting (WRF) is a next generation meso-scale Numerical Weather Prediction (NWP) system designed to serve both atmospheric research and operational forecasting needs. WRF is an application of meteorology that needs quantitative data of the current atmospheric state [1]. Numerical Weather Forecasting uses the equations of fluid dynamics and thermodynamics for the estimation of future state of the atmosphere. The whole area is converted into a 3D grid by the weather models. Laws of physics, fluid motion and chemistry are used with differential equations to model weather. These models are used to calculate humidity, solar radiation, winds, surface hydrology and heat transfer for each grid cell [2, 3]. WRF allows researchers to produce simulations reflecting either real data (observation, analysis) or idealized atmospheric conditions. It provides operational forecasting a flexible and robust platform. WRF is used for research purposes and real-time forecasting throughout the globe and was first released in the year 2000. WRF is being used by the National Oceanic and Atmospheric Administration (NOAA). WRF is a huge model and takes a lot of time to process using a normal computer. As efficiency of the WRF model is determined by the speed of its execution process, therefore a powerful supercomputer is the best to process and execute the data and forecast smoothly. This problem of WRF model can be solved by running the WRF model on a Graphical Processing Unit (GPU).

By implementing WRF model on GPU the processing speed of WRF on data will be accelerated. GPU is used for parallel computing used heavily on deep learning. The field of computer graphics traces its roots back to the earliest days of computer sciences. HP and IBM were some of the companies to introduce silicon hardware capable of generating imagery. Programmers created graphical software and that software was broken down into a series of instructions that the central processing unit of the computer was capable of carrying out. As the model got complex the

amount of transformation outgrew the capabilities of CPU alone so NVIDIA came up with a first GPU capable of hardware transform and lighting. CPU consists of a few cores optimized for sequential serial processing while a GPU has a massively parallel architecture consisting of thousands of smaller more efficient cores designed for handling multiple tasks simultaneously.

For the purpose of implementing WRF model on the GPU, NVidia's CUDA has been used. CUDA stands for Compute Unified Device Architecture and is a parallel computing platform and application programming interface model created and developed by NVidia. It allows software developers and software engineers to use a CUDA-enabled graphics processing unit for general purpose processing – an approach termed GPGPU (General Purpose Computing on a Graphics Processing Unit). The main purpose in our project is to implement WRF model on Graphical Processing Unit (GPU) using NVIDIA's CUDA.

Graphical Processing Unit (GPU)

GPU is a processor which can be programmed which is specially used for image rendering present on the computer's screen. The rapid processing of graphics is provided by the GPU. It was designed especially for in-depth graphics rendering. GPU supports parallel computing, meaning, can do thousands of operations at the same time or huge programs are divided into smaller ones and are executed simultaneously [8]. This parallel computing makes the GPU best for graphics as lightning, textures and rendering are supposed to be done at once so that it can be visualized on the screen of the PC. GPUs are great for rendering and decoding 3D animations and 3D videos. GPUs are also used for 2D data for zooming, etc. [9]. GPUs nowadays are used for Artificial Intelligence applications and for scientific applications as in such applications repetitive computation is required which can be solved by parallel computing. In the old days, graphics rendering was done by the Central Processing Unit (CPU), but when the applications got upgraded, CPU could not handle the load as CPU executes serially therefore GPU was introduced. GPU renders images faster than CPU but CPU performs single executions/calculations much faster than GPU because of its higher clock speed [10]. CPU consists of a few cores optimized for sequential serial processing while a GPU has a massively parallel architecture consisting of thousands of smaller more efficient cores designed for handling multiple tasks simultaneously. CPU and GPU have different numbers of cores present, processor inside a processor is known as cores which can process its own tasks. CPU is composed of only a few cores with lots of cache memory that can handle a few software threads at a time whereas GPU is composed of hundreds of cores that can handle thousands of threads at once. GPU, in AI, is mostly used in a technology called "deep-learning", deep-learning feeds lots of data into the neural networks and trains the model.

NVidia's CUDA

CUDA (Compute Unified Device Architecture) is a parallel computing platform and programming model developed by NVIDIA for general computing on graphical

processing units (GPUs). With CUDA, developers are able to dramatically speed up computing applications by harnessing the power of GPUs. In GPU-accelerated applications, the sequential part of the workload runs on the CPU – which is optimized for single-threaded performance – while the compute intensive portion of the application runs on thousands of GPU cores in parallel. When using CUDA, developers program in popular languages such as C, C++, Fortran, Python and MATLAB and express parallelism through extensions in the form of a few basic keywords. The CUDA platform is designed to work with programming languages such as C, C++, and Fortran. This accessibility makes it easier for specialists in parallel programming to use GPU resources, in contrast to prior APIs like Direct3D and OpenGL, which required advanced skills in graphics programming.

CUDA-powered GPUs also supports programming frameworks such as OpenACC and OpenCL, and HIP by compiling such code to CUDA. The CUDA Toolkit from NVIDIA provides everything needed to develop for GPU-accelerated applications. The CUDA Toolkit includes GPU-accelerated libraries, a compiler, development tools and the CUDA runtime. Thousands of applications developed with CUDA have been deployed to GPUs in embedded systems, workstations, data centers and in the cloud. CUDA serves as a common platform across all NVIDIA GPU families. The first GPUs were designed as graphics accelerators, becoming more programmable over the 90s, culminating in NVIDIA's first GPU in 1999. Researchers and scientists rapidly began to apply the excellent floating point performance of this GPU for general purpose computing. In 2003, a team of researchers led by Ian Buck unveiled Brook, the first widely adopted programming model to extend C with data-parallel constructs. Ian Buck later joined NVIDIA and led the launch of CUDA in 2006, the world's first solution for general-computing on GPUs. Since its inception, the CUDA ecosystem has grown rapidly to include software development tools, services and partner-based solutions. CUDA accelerated applications across a wide range of domains from image processing, to deep learning, numerical analytics and computational science.

Since the WRF model can only be installed and executed on Linux operating systems and NVidia's CUDA has been proven to get better results among other GPU's, our experiment considered using Ubuntu as operating system and CUDA as GPU.

Literature Survey:

The Weather Research and Forecasting Model: Overview, System Efforts, and Future Directions.

This paper gives an introduction to WRF Modeling System and the working of the model is explained in detail. The paper also discussed the future of the WRF model and how it is going to advance. From the paper, working on the WRF model, the kind of data required for the model to process was known.

WRF Physics Options

The article gives a brief introduction to all of the Physics options available in the WRF model. The work that the different types of physics options do are also explained

briefly. Jimmy Dudhia has explained which option is suited to be used in different types of situations.

As GPU (CUDA) is to be implemented on the physics option of the WRF model, the physics options must be known to us and this article gave a brief idea about all the physics options.

GPGPU PROCESSING IN CUDA ARCHITECTURE [2].

This paper written by Jayshree Ghorpade, Jitendra Parande, Madhura Kulkarni and Amit Bawaskar discuss CUDA and its architecture. It took them through a comparison of CUDA C/C++ with other parallel programming languages like OpenCL and DirectCompute. The paper also lists out the common myths about CUDA and how the future seems to be promising for CUDA. As here, CUDA has been used for implementation of WRF model in GPU, from paper [27], CUDA's architecture and why CUDA is preferred over other platforms of parallel programming was known.

Methodology for Implementing WRF Model on GPU using CUDA.

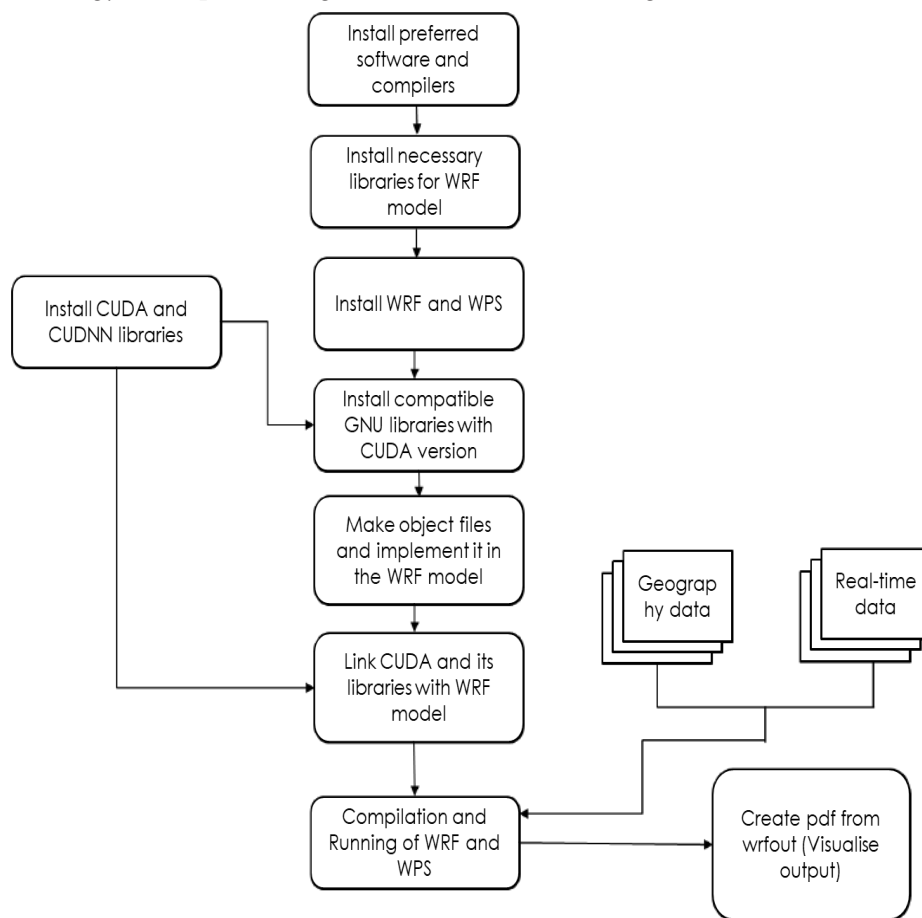


Fig. 1: Work-flow structure for implementing WRF model on Graphical Processing Unit (GPU) using NVIDIA's CUDA.

Firstly, to install WRF in a unix based system, various software and compilers are required to be installed.

The second step is to install required libraries for the WRF model to work. To install the WRF model, firstly the path variable is created by defining `MALLOC_CHECK` as 0, `WRF_EM_CORE` as 1 and `WRFIO_NCD_LARGE_FILE_SUPPORT` as 1. After the path variable is created, source code is downloaded and uncompressed inside the main directory. Similarly, WPS (WRF Preprocessing System) is also installed, that is, source code for WPS is downloaded and uncompressed inside the main directory. The next step here is to install Nvidia's cuda and cudnn libraries in the machine. As we require linux based system to install and run WRF model, the operating system we used in our machine is Ubuntu with a version 16.04, due to some complication (crashing problems) with the graphics driver in the system, version 18.04 was not used to run WRF model. The object files are generated by executing a make-file to run the codes. Make file is created to execute the above files. To execute the make file, firstly, the correct number of levels in the WRF configuration are set. Compilers are selected and values are set for the correct number of threads per block for the used GPU, i.e. 16 for X and 16 for Y, this will control the numbers of threads per block. Correct path is set for CUDA LIBRARIES that has been installed in the system earlier. After this, the make file is executed which as a result will create an object file for the CUDA code. The resulting object file is copied to the physics directory of the WRF model. In the top-level WRF directory, configure script is executed to generate a `configure.wrf` file for the system and configuration. "Dmpar" is selected as we are using gcc for the code execution and nesting is set to basic for this experiment. Finally, `em_real` model is compiled which creates 2 files named `real.exe` and `wrf.exe`.

WPS was configured with Linux x86_64, gfortran (dmpar) option. `Configure.wps` file was edited by changing `Change DM_FC` to `mpif90` and `Append -lgomp` in `WRF_LIB`. After configuration, it was compiled which created 3 files:

- i. `Geogrid.exe`
- ii. `Metgrid.exe`
- iii. `Ungrib.exe`

The Geography data was downloaded from <http://www2.mmm.ucar.edu/> and uncompressed in the Geography data directory.

Real-time data is information that is delivered immediately after collection. There is no delay in the timeliness of the information provided. Real-time data is often used for navigation or tracking. Here, Real-time data was collected from North-Eastern Space Application Centre. The data collected was from 2019-04-01 to 2019-04-03, i.e., regularly collected for the interval of 3 hours for the period of 3 days. The data is a Global longitude-latitude grid data. The real-time datasets are stored at the Real-time data directory. To run WPS, the first `namelist.wps` was edited. Section `max_dom`, `start_date`, `end_date` same Real-time Data and set `geog_data_path` to Geography Data was edited according to the data collected.

After that, Geography Data was created with a geogrid.exe file created while compiling WPS. After the Geography Data was created, Real-time data was linked with WPS. Variable table (Vtable) was also linked with WPS. Grib files were created with an ungrib.exe file created while compiling WPS. After the grib files are created, met files were created using metgrid.exe file created while compiling WPS to run the WRF model, appropriate microphysics is selected in the namelist.input file for which the object file was created, and then it was ran in the GPU enabled node. Since WRF was compiled with the dmpar option, the code will assume that there is one GPU device available per MPI task. The real case was created. After running WRF, wrfout files are created. In the post-processing step, NCL (NCAR Command Language) script is used to display the output in a PDF form. The PDF is created from wrfout created after running WRF. The downloaded ncl script is edited to add a location of the wrfout file. Finally, command is given to create a PDF from wrfout files.

Result and Discussion:

The Weather Research and Forecasting (WRF) model has been implemented and executed on the Graphical Processing Unit (GPU) in a normal system using Nvidia's CUDA.

Only one of the micro physics options (WSM5) of the WRF model was implemented on the GPU here. By implementing just one microphysics option on GPU, the WRF model could run normally and smoothly in a normal computer with small desktop GPU-clusters which would otherwise have required a high-end system to run the model smoothly. This experiment was done to prove that WRF model can run on normal computer using GPU and does not require high end systems to run the model smoothly and if all of the microphysics options can be implemented on GPU, it will enhance the performance of the WRF model and speed up the execution time of the model.

Table 1:

Successful implementation of WRF (Weather Research and Forecasting) on GPU (Graphical Processing Unit)

NVIDIA-SMI 384.130				
Name	Power: Usage/ Cap	Bus-ID	Memory-Usage	Volatile GPU-Unit
Quadro P2000	18W/75W	00000000:9E.00.00	2467MiB/ 5045MiB	1%

Conclusion:

WRF with one of the microphysics options, WSM5 CUDA variant was able to be executed on GPU. Here, it is concluded that WRF model with the help of CUDA can be executed on GPU and shows that WRF can be executed smoothly even in a normal system with GPU installed and does not require high-end systems to run WRF model smoothly. If most of the microphysics options are implemented using CUDA and then run on GPU then WRF model will not only run smoothly on normal systems but may even be enhanced and accelerate the performance and run-time.

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Causes and Consequences of In-Migration: A Study of Ratnanagar Municipality, Chitwan

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Abstract:

The study focuses on the causes and consequences of in-migration in the context of Ratnanagar Municipality Chitwan. Since fifty years people from hill side have migrated to Ratnanagar municipality. This study basically focuses on why the people from hill and India have migrated to Ratnanagar. The study follows both qualitative and quantitative research designs and asks the questions about the causes to settle down in Ratnanagar that are analyzed on the basis of priorities. Conclusion has been drawn on the basis of analysis and show why they migrated to Ratnanagar and which of the priority plays an important role for those who have migrated from their homelands to the municipality. Searching for jobs and facilities are the major causes to come down in the area. To find out the causes and consequences, questions were asked to fifty individual respondents and analyzed their priorities to migrate in the study area.

Keywords: In-migration, population, pulling, foreign, remittance economy

Introduction:

Migration is a socio-economic phenomenon. Economy plays a determining role in migration process. People want to be economically strong to live a quality life. People need employment for their livelihood. Money can be earned when they get employment. The sources of employment are comparatively more in urban areas than in rural ones. Economy helps to satisfy the basic needs of people. There are limited opportunities for the income resources in hill and village area. Migration is also known as the change of residence whether for long or short period time. According to Oxford Dictionary (1969) defines, "Migration means to move from one place, country or town to another." Thus, migration is the movement from one place to another within the country or outside it. People migrate from their permanent place of residence to a completely new place United Nation Multilingual Demographic Dictionary defines migrating as "a form of geographical mobility or spatial mobility between one geographical unit and another, generally involving change in residence from the place of origin or place of departure to the place of destination or place of arrival." (UN, 1973, p.173). Thus, people migrate from village area to urban areas to be economically strong. Ravenstein (1895) formulated various laws about migration. They are as:

The long distance migrants prefer for the purpose of commerce. The number of migrants to a place decreases as the distance increases. The male appears predominant in the long distance migration, whereas female is dominant in

short distance migration. The residents of town are less migratory than those of the countryside. Pull and push factors determine the migration theory. (p. 2)

Above lines show the basic feature and trend of migration that was practiced in nineteenth century. Stouffers (1940) notes, "Liner distance is a less important determinant of migration than the nature of space; the distance should be considered in socio-economic terms rather than geometric ones" (p. 5). Thus, distance traveled by foot is not as important as the number of opportunities available. His basic hypothesis is that the numbers of opportunities at that distance are inversely proportional to the number of intervening opportunities. Todaro (1969) mentioned labor migration and urban employments that the probability of finding a job in modern sector and their wage differentials between the urban and rural areas are the causes of migration. Todaro, further added that "the industrial expansion productivity and growth have direct effect on expected real earnings among potentials migrants. The mode is an important step towards the qualification of economic motives perceived in rural-urban income "(p.67).

In the context of Nepal CEDA (1977) carried out a study of in-migration pattern in Kathmandu. The study focused that more than 50 percent of the migrants were of age group 20-30 years. The study also concluded that economic opportunities were the major causes of migration. The study further identified some causes of migration of people from hill areas of Central Nepal. It suggested that selective nature of age, sex, occupation, population pressure, food shortage and poverty in the hill region are the main reason for migration. The plan can control the volume of migration from hilly region the availability of intervening opportunities through investment in road and irrigation. Gurung (1984) analyzes in his book 'Inter Regional Migration in Nepal', showed that population pressure, land holding, shortage of food grain, environmental stress in mountain/hill were found as the push factors and fertile land, resource government incentives, planned resettlement, physical facilities, presence of friends and relatives in the Terai were found as the pull factors. K.C. (1998) studied the micro and macro level of rural analysis. Formal migration in Nepal based on data of Population Census 1961 and 1971 concluded that differentials in income derived from the agriculture government resettlement project in Terai, government increased investment in irrigation, industrial activities, and administrative activities in specific towns were structural determinants of migration. For the micro level analysis, K.C. has shown that literacy rate, age distribution, local social factors like family kinship were found major factors for the migration. Kunwar (2015) analyzed the causes and consequences of internal migration phenomenon through the multivariate analysis as well as path model. He concluded that the low productivity and insufficient land are main causes of leaving origin and availability of physical facilities and extension of business opportunities reduce the causes of leaving origin but moving of relatives and friends and education increase the causes of leaving origin. He also concludes that the age factor also plays significant role in the process of migration. Niroula (2016) during the time of Maoist insurgency people migrated from hill to Terai.

Other factors, which accelerated this process, were probably the population pressure creation of infrastructure and concentration of development activities that created opportunities for employment in the Terai. As a result, there are considerable changes in demographic, socio-economic and environmental condition both at the origin and destination.

Migration is affected by two factors: pull factors and push factors. The pull factors are attracted by the advantage of particular place such as employment opportunities, economic possibilities, education facilities, health facilities, higher standard of living, new industries, entertainment facilities, cultural tradition and political stability. Similarly, the push factors are disadvantage of the place of origin such as inadequate facilities, low wage, poverty, unemployment, population pressure, and insufficient land, shortage of food grants, education and health problem.

Migration is divided into two categories: internal and international. Internal migration is the movement of people within a country with permanent change in address. It does not affect the structure, composition and growth of population in a country but it affects all of these factors on the smaller geographical units within a country. Internal migration is divided into two components: in-migration and out migration. In-migrants are those internal migrants who have migrated to the destination from the original place. Similarly, out migrants are those internal migrants who leave these places of origin and migrate to different destination areas. International migration is the movement of population outside the national boundaries.

The in-migration trend is more frequent in Terai districts of Nepal mainly owing to the better opportunities and better future. Hence, Terai areas are densely populated. The fertile land, income resources, education, employment, health services, transportation and communication attract the people dwelling in the village and hill areas in Terai. Therefore, the rapid population growth in the Terai districts has created several problems. Ratnanagar Municipality is also one of the inner Terai areas of Nepal, which faces innumerable problems because of the increment in the size of the population through in-migration.

Objectives and Method:

The main objective of the study is to analyze causes and consequences of in migration in Nepal in the context of Ratnanagar municipality. Specific objectives are to find out major pulling and pushing factors of migration and effect of migration in social development. To achieve the objectives of the study qualitative research design has followed and analyzed the issue in paragraph description. Both secondary and primary source of data has been used for this study. Books, article and already published other materials have used as secondary source. Primary data were collected from field survey questionnaires and, observation. 50 individual were chosen as sample population for this study. Sample has been selected through cluster sampling method and only the

migrants' people living in Ratnanagar municipality ward no 4 were participated in this study. Conclusion has been drawn through data analysis and perception of the researcher what he has perceived at the time of field visit

Study Area

Ratnanagar municipality is located in Bagmati province. It is one of the main municipality of Nepal located in eastern part of Chitwan East west highway goes through the municipality. The place is famous of tourism and agriculture. It is adjacent to Chitwan national park, and serves as a gateway to the park. This municipality is also a major place for production of poultry products and animal husbandry. People are directly or indirectly dependent in tourism industry. In this way, Ratnanagar municipality has become a center of attraction to the people. Total population of the municipality is 89234 (Municipality Report, 2020). Population is increasing day by day due migration. Consequently, the process of in-migration has been increasing. The increasing problem of in-migration has affected population and development and health and environment inviting different sorts of problems and difficulties. Hence, present research work aims to trace out the actual picture of in-migration in Ratnanagar municipality. In other words, the study is an attempt to find out the causes and consequences brought out by the growing number of in-migrants in Ratnanagar Municipality.

Map of Study Area



Migration Theory

There are various theories related to migration and describe the situation of migration of a particular nation. Shahi (2005) talked by taking the reference of Ravenstein talked about migration at the first time in 1895 in the context of migration flow from Europe to America and none developed area of Europe to urban area. He mentioned

main two factors of migration pulling and pushing factors. There are not only limited pulling factors in the host place because people migrated from their birth place to host place with golden dream of bright future. S/He hopes for better economic and social condition with respectful social recognition. Like that pushing factors are also appears in diverse form like starvation, civil war, lack of food. In his time there is starvation and people migrated from one place to another place for food. Ravenstein (1995) concluded that the first 5 of the items, migration and distance; migration by slopes; stream and counter stream; urban to rural difference in propensity to migrate and predominance migration and dominance of the economic motive, though taken from the general conclusion of his second paper are not ordinarily included” (p.33). Like that Stouffer (1960) applied another law of migration. Lee, (1966) notes that the flow of migration is higher in the place of available opportunities but migration towards the area of lower opportunities is lower. The study followed the theory of Ravenstein in the context of Nepal.

Trend and Migration Streams

After the successful control of malaria in Terai region of Nepal, migration movement from Hills and Mountains to Terai started to increase. Major factors in this migratory movements included harsher condition in the Hill and Mountain, limited supply of fertile land and lack of employment opportunities in these areas. Moreover, availability of fertile land in Terai immediately after the control of malaria and better infrastructural facilities increased the migration from hills and mountains to Terai.

Factors of Migration

Push factors operate in the area of out migration. People want to leave the place of origin due to the restrictions and disadvantages at the place of origin. Push factors refer the poor economic condition at the place of origin. The question “What are the reasons of moving out from the place of origin?” was asked to know the general push causes of migration in this study and the total household respondents answered as lack of higher education, infertile land, job transfer, Maoist problem, geographical difficulties, business failure, no land, natural climates, lack of urban facilities, poor income and family left the origin which were related at the place of origin. The next question, “Among different push factors, which four are the main priority causes?” was asked to know about the priority push factors. The respondents ranked their general causes on different priorities like as P1, P2, P3 and P4. So, the following table was prepared with the help of priority causes of migration.

Table 1:

Distribution of In-migrant Household's Cause of Leaving the Place of Origin (on the Basis of Priorities)

Reason for Leaving the Place of Origin (push factors)	Rank with different priorities of households							
	P ₁		P ₂		P ₃		P ₄	
	N.	%	N.	%	N.	%	N.	%
Lack of higher education	5	10	10	20	12	24	10	20
No fertile land	7	14	2	4	10	20	5	10
Transfer the job	5	10	3	6	5	10	0	0
Maoist insurgency	4	8	5	10	2	4	7	14
Geographical difficulties	3	6	3	6	3	6	3	6
No Land	2	4	2	4	4	8	2	4
Business failure	1	2	4	8	1	2	8	16
Due to the Natural calamities	4	8	6	12	2	4	1	2
Lack of urban facilities	6	12	5	10	3	6	7	14
Family left the origin	6	12	2	4	5	10	1	2
Poor income	7	14	8	16	3	6	6	12
Total	50	100	50	100	100	100	50	100

Source: Field Survey 2078.

On the basis of first priority causes, 10 percent migrant reported that the main cause of leaving the place of origin was lack of higher education. 14 percent and 10 percent migrants reported that the main cause of leaving the place of origin was lack of cultivable land and transfer of job. Similarly, 8 percent migrants reported that they left the place of origin because of the Maoist problem and geographical difficulties. Out of total households, 6 percent, 4 percent and 2 percent left their origin for no land, business failure and natural calamities.

The second priority cause is associate with education, concerned, 20 percent respondents reported that the reason of leaving the origin was lack of higher education. Similarly, 4 percent, 6 percent and 10 percent respondents reported that the second reasons to migrate were poor income, lack of urban facilities and family left the origin. With regard to the third priority causes, 24 percent migrants told that the third push factor of migration was poor income. Similarly, 10 percent, 20 percent and 10 percent revealed that the third causes to migrate were lack of higher education, lack of urban facilities and family left the origin. From fourth priority of the respondents, 20 percent respondents replied that the fourth push factor of migration was lack of urban facilities. Likewise, 14 percent, 16 percent and 12 percent respondents reported that the fourth push causes of migration were the family left the origin, poor income and lack of higher education respectively. To conclude, lack higher education, lack of urban facilities, family left the origin; poor income and Maoist problem are the main push factors at the place of origin.

Pull factor refers to the factors which encourage migrants for a particular area. Some such notable attractions are good facilities of higher education, urban facilities, fertile land, job opportunities and business opportunities. People select the place as destination where the pull factors are available in greater number. They are not impressed only by single factor. In this study, the question “why did you chose the current place of destination?” was asked to know about the various pull factor of migrants. The total household respondents told many pull factors such as higher education, fertile land, urban facilities, Job transfer, Job opportunities, relatives, business opportunities and near the birth place which were related at the place of destination. The next question, “Among different pull factors, which four are main priority causes?” was asked to know the main priority causes like as P1, P2, P3 and P4. On the basis of these priority causes the following table was prepared.

Table 2:

Distribution of In-migrants Households According to Pull Factors by Place of Destination (on the Basis of Priorities)

Reason for Leaving the Place of Origin (pull factors)	Rank with different priorities of households							
	P ₁		P ₂		P ₃		P ₄	
	N.	%	N.	%	N.	%	N.	%
Good facilities of higher education	5	10	6	12	10	20	8	16
Availability of the fertile land	6	12	7	14	7	14	6	12
Urban facilities	10	20	5	10	10	20	10	20
Job Transfer	3	6	1	2	1	2	2	4
Better job opportunities	7	14	10	20	8	16	10	20
Due to relatives	6	12	4	8	3	6	2	4
Maximum business opportunities	8	16	9	18	7	14	5	10
Near the birth place	5	10	8	16	4	8	7	14
Total	50	100	50	100	50	100	50	100

Source: Field Survey 2021.

(Note: Sent percent household do not mention all priorities causes.)

On the basis of first priority, 10 percent of in-migrants household chose the current place for to good facilities of the higher education, 12 percent respondents told that they migrated for fertile land. Similarly, 20 percent, 6 percent and 14 percent of total in-migrant households migrated to get urban facilities, job transfer and job opportunities. From second priorities, 14 percent of in-migrant households selected the current place of residence to have urban facilities. 12 percent, 18 percent and 16 percent households migrated to achieve higher education, business opportunities

and near the birth place respectively. To response of third priority of households, 20 percent respondents reported that they chose the current place of residence for the urban facilities. Similarly, other respondents reported that they chose the current place of residence because of good facilities of higher education, business opportunities and maximum job opportunities. Likewise, concerning the forth priorities of households, 14 percent respondents reported that they selected the current place of residence to accompany the relatives. Similarly, rest of other respondents informed that they selected the current place of residence to get job opportunities, business opportunities and near the birth place. At last, fertile land, good facilities of higher education and urban facilities are the major pull factors at the current place of residence.

Migration brings about change in the size of population. The composition, distribution and growth of population of any region are affected by migration. The process of migration has negative and positive impact both at the place of origin and destination. Due to insufficient pull factors, people migrated from mountain and hill area to Terai area. This migration creates problems of population pressure, deforestation, environmental pollution and unemployment at the place of destination.

Migration in Ratnanagar Municipality has taken place from various parts of the mountain, hill and terai districts surrounding area of the district and borders of India. Before the influx of in-migrants and immigrants to Ratnanagar the local inhabitants were the Tharus. The Tharus are the first population and they were migrated from India and Madi area. There is a significant impact on socio- economic, cultural dispersal and natural imbalance in the population of Chitwan due to migration. Therefore, the study has found both positive and negative consequences of in-migration in Ratnanagar municipality.

Findings and Conclusion:

Both pulling factors and pushing actors equally play role to migrate people from home land of study area. Lack of higher education, no fertile land, Maoist problem, geographical difficulties, and lack of urban facilities, low income, and natural calamities are the main pushing factors that play higher role to motivate people in migration. Like that modern facilities health, education, job opportunities are appeared as main pulling factors. The main causes of attraction in the study area is safety. In-migration is the result of the distribution of unbalanced natural resources and development in different parts of the world and Nepal. Due to the urban faculties, the population is increasing in urban area especially in developing countries like Nepal. But urban region cannot succeed to increase the employment opportunities and infrastructures to meet the need and demand of the incoming migrants. As a result large number of population is living in urban area in poor housing and environment. In such a situation, urban area cannot solve the problem of poverty and mass unemployment in rural area.

The rural to urban migration stream plays the dominant role in the study area people from Dhading, Baglung and Tanahun districts are majorly came down Chitwan

through migration process. Majority of in-migrant household population are engaged in study, domestic work, farming, service and business and tourism. In case of land, most of the in-migrant households depend on less than 10 kattha which is insufficient for agriculture occupation. Many in-migrants have migrated in the municipality with their self-decision. Large number of in-migrants have involved in their expected work. Eventually, the study finds out the consequences of in-migration such as, population pressure, increase in the land price, unemployment, and mismanaged settlement. Similarly, in-migration has affected different other areas at destinations like occupation status, monthly income, marital status and the size of the land. In-migration and out migration should be discouraged which constitutes mostly the muscle and brain drains and deprive the source areas of the enterprising youth which are very essential for development and on the other hand in-migration of such youth deprive and displace the local youth of their employment opportunities. This may lead to social tension between migrant and local population.

Recommendations

It creates the additional burden to densely populated land in urban area. So, the following suggestions can be forwarded as remedies:

- i. Essential urban facilities like education, health, drinking water, employment opportunity should be provided in the rural area to control the internal migration.
- ii. Basic need and job operative programs beekeeping, women empowerment program should be provided in rural area to control the flow of migration.
- iii. To control the mismanaged settlement, municipality should manage industrial and housing sector the municipality should bring forth the concept of town planning. The construction of the building is to be as per the direction of the municipality.
- iv. Small-scale industries should be developed in these areas to reduce the disguised and seasonal unemployment.
- v. The implementation of the rule and regulation can control the problem of deforestation. Wise use of forest resources and reduction of over grazing can help to migrate of the burning problem of deforestation. Public awareness can work as major to control deforestation regarding the importance of the forest. Similarly, coal, biogas and electricity can be used for the alternative for the fuel purpose.
- vi. Government should provide irrigation facilities to increase the production of land and allow double cropping, so that increased population can be absorbed in farm. Therefore the government should try to control flow of water of the rivers and made channel for the use of irrigations.
- vii. Agriculture inputs and training should be provided to increase the capacity and production of the farmer. Agriculture inputs like improved seed fertilizer,

agriculture tools and equipment should be made available for the farmers at low price for encouraging them to apply these inputs for higher production to sustain the increased population.

- viii. Female education should be encouraged and motivated in this area. Girls' schools are to set up as well as free education for them should be provided. Guarantee of job opportunity should be provided to the females by creating such enterprises as small-scale handicrafts and cottage industries.
- ix. Family planning should be encouraged to reduce the high growth rate of population and large size of family for which family planning education program should be launched in the municipality.
- x. Municipality should encourage the in-migrants for migration registration, birth registration, marriage registration and death registration.

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Nexus between Global and Local in Chitwan Magars' Performance Culture

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Abstract

The study analyzes the performance culture of the Magar living in Chitwan. Their culture is growing as hybrid form with mixing of the entities of global and local culture. Main concern of this study is related to the issue why and how performance culture of Chitwan's Magar in-between of local and global culture. Qualitative research design was used to analyze the issue raises in the paper. Both primary and secondary sources of data were used and conclusion has based on the interpretation and analysis of the collected data. It is found that due to influence technology, migration, influences of mass commutation and social media, demand of tourism play role to adopt global culture and issue of self-recognition, self-dignity and indigenous feeling of pride force to continue and preserve their native cultural value and practice.

Keywords: performance, Magar culture, tourism, folk song, globalization, localization, capitalism

Introduction:

Magar is one of the Sino-Tibetan ethnic groups living in Palpa and its neighboring districts of western Nepal. Geographically the area is located on the section of Dhablagiri Himal and High hill of Mahabharat range. Most of the Magar villages are scattered between 1200-2500 meters in the high hill area, however, some have migrated to the plain area. According to the CBS report (2011) the total number of the Magar population of Nepal is 16, 22,421. It covers 7.14% of the total population of Nepal. In this regard Dor Bahadur Bista states, "...[O]ne of the ethnic groups living in western hilly region of Nepal. They have flat and short nose round face and dark eyes" (45). There are many myth about the origin of the Magar which are based on legend and conjectures. In this regard, John, T Hitchcock says, "Magars are the descended of the 'Mayar' who is the elder of 'Hun', the person who are the chief of the nomad of central Asia" (24). Thousand years ago Magars had established their kingdom near by the Kali Gandaki River and rule the certain territory which is still known as the 'Magarat' region. David N Gellner, notes, "Magar had a beautiful kingdom that collapsed by the evader in Gandki region" (p. 256). Gandi province where twenty four tiny kingdoms were located in the past is known as the traditional homeland of Magar. It is believed that they lived with their rich performance culture like song and dance. They have their own language and performance culture, which is unique in itself. Many dances and songs are still existed in the Magar which performed on the auspicious occasions of

the festivals. Sorathi and Maruni are the two important Magar dance and song which are not only popular among them but also famous in Nepali folk dance and song of Nepal.

Chitwan offers a very rich Magar performance culture to the outsiders. The Magar are living in their communities with their cultural sense of the past, changes have taken place in their cultural modes expression. Due to the impact of modernization and the advent of modern science, their culture is getting modified day by day. On the one hand they are continually following the past. On the other, there is the crisis-cross of the different cultural threads because of the in-migration of people from hills and the flow of tourists to observe the nature and culture of this place. There is no uniformity in their present sense of culture and that of the past. Due to the commercial motive and the influence of global capitalism, they know the pragmatics of preserving their culture as cultural commodity to stage it to the tourists and earn from it. The songs and the dances that they cherish are for their cultural integrity as well as for the commoditization of it to get economic benefit. Magar performance culture retains the sense of dances, songs, languages, religious ceremonies and ritual practices. In the field of dances Maruni (Dance by male wearing female dress) appears as the manifestation of their commoditized cultural product to stage it in the open tourist market so as to earn money from it. Similarly, the performance of Sorathi (dancing in group by sixteen females) ensues the sense of marketable cultural product for commercial gain. Likewise there are other performance activities that mark the changing trend in their today's performances in comparison to the past ritual practices. They celebrate to invoke their deities and get their blessings as well as please the foreign tourists.

Method and Theoretical Perspective:

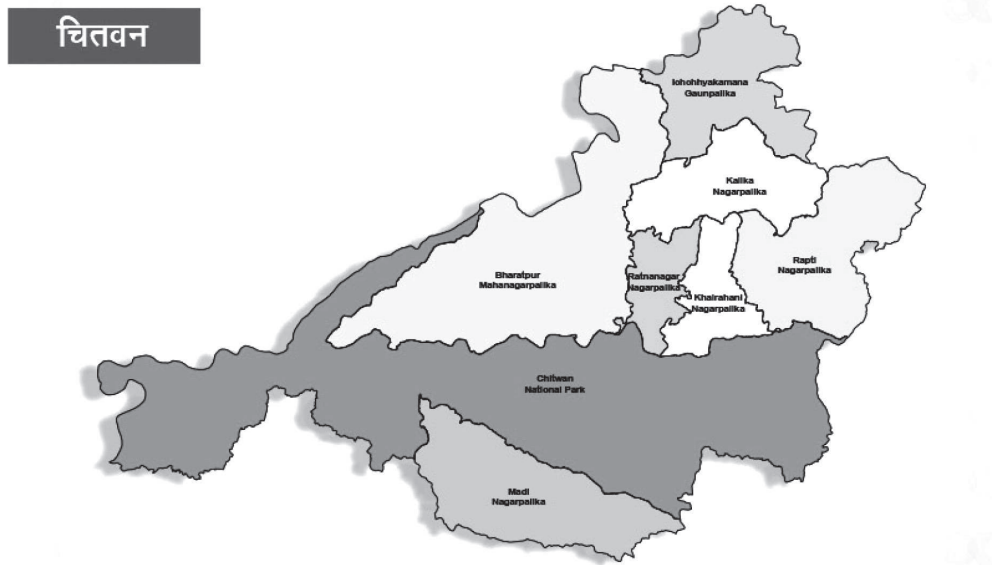
The study followed the guideline of some theorists and writers who have focused on aspects of performance theory. Richard Bauman is one of them who focuses on communicative behavior of the cultural performance highlights that performance as “a mode of communicative behavior and a type of communicative event (“Performance” 41). In the same line Elizabeth Bell highlights the social aspect of performance as, “Performers materialize the characters in and through their bodies” (179). The means of performance reveals the memory and history of the particular social group, family, community and region. Dwight Conquergood underlines that performance studies includes the local, regional, vernacular and naïve knowledge's as subordinate people do not have the privilege of explicitness, the luxury of transparency, direct communication, free and open debate. In other words, their subjugated knowledge is “masked, camouflaged, indirect, embedded or hidden in context” (370). Indeed, its performing event is “re-enactment of mythic events, few who participate” in the singing and dancing, which has a fragmentary knowledge of those myths” on the classical tale of Rama (Ellen, 75). In the same line Richard Schechner asserts that performance is a broad spectrum of activities including at the very least the performing arts, rituals, healings, sports, popular entertainments and performance in everyday

life” (“Performance Studies” 7). Like Schechner, Turner focuses on liminality feature of the performance that is found similarly in the Magar performance culture living in study area. In this regards, he notes, “Performers of the rituality are departed from the ordinary demand and expectation of their folk life. They themselves offer of lowliness and sacredness, of homogeneity and comradeship” (Turner, “Liminality”: 90). Indeed, their personal and social differences are put aside. r Stuart Hall, culture is concerned with the shared values of a group or of society” (2). Cultural performance reveals the shared social meanings as two people belong to the same culture that they interpret the world in roughly same ways and express themselves their thoughts and feelings. Similarly, Richard Schechner’s concept of cultural performances as the “Mark of identities that performed as recognition self-dignity. Stuart Hall discussed the issue as representation and note, “Ritual performance and communitas from the areas of performance”(56). Hall highlights that performance is nothing than the representation of culture. Except the theoretical guideline the study followed the qualitative research designed and both primary and secondary sources of the data were used. Library research method was used to collect secondary source. Books, articles and already published reports were used as secondary source. Primary data were collected through non participatory observation method. I have observed the some cultural performance that performed in study area. Kalika municipality wards no. 8 Devitar has been selected as the study area of this study.

Study Area

Kalika municipality ward no 8 Devitar area has been selected as study area for this study. The area is located in province no 3 150 km far from Kathmandu. Total population of the municipality is 55734 and 4216 in ward no 8. (Municipality Report, 2021). Among them 1234 Magar live in Devitar. They have been living in the area hundreds of years. The area is known as the core Magar area of the Chitwan district.

Map of Study Area



Nexus between Global and Local in Magars' Performance Culture

Because of this global impact on cultures, every local culture is bound to create a new facet which is neither akin to its previous form nor to the dominant impact of the foreign culture. Then the cultural boundary of nation-state gets shattered in the currents of outside culture. In congruent with the views of Arjun Appadurai, notes:

... [G]lobalization – simply the intensification of global interconnectedness- is transforming the existing world order most conspicuously through its direct challenge to the primacy of the nation-state in its present form . . . the question of whether humanity is witnessing the unfolding of a new historical epoch or alternatively whether the present “phase” of globalization simply conceals a renewed strengthening of the existing structures of western modernity-capitalism, industrialism, and the nation-state system. (2)

The new culture that comes at the crisscross of local issues and global trend gets assimilated and brings a new one at the changing form. Now is the time of loose boundary in regard to different phases of modern conditions of life. Chitwan, thus, has become world-renowned as a site of natural tourism, and a destination for adventurous activity. Adventure tourism also transforms nature-places more generally, turning them into something more dangerous and exciting than they used to be. Not only have some of the most scenic and spectacular places in Nepal been protected by the state from sprawling tourist-related development, these same places have been made available for specific adventurous activities. In this way, adventurers benefit from unspoiled

natural settings in which to combat the forces of nature, but at the same time nature is practiced and performed as adventurous, exciting and a place to be experienced via active tourism.

Including the cultural tourism, Chitwan is famous for ecotourism and adventure tourism. Fundamental to this process is the presence of guides, who are the gatekeepers for the negotiation of these experiences. However, it is at the level of the body that adventurous performance is truly felt. Performing various roles in public space is the dominant way that individuals make sense of their worlds and, especially, of their own bodies. Performance is thus many things at once an interpretation, a public act, a way of knowing and an embodied form of understanding. These embodied performances shape, and are shaped by, the spaces they inhabit, thus reifying the reputations previously inscribed. Rose says, "That the body is entangled with fantasy and discourse. Fantasy mobilizes bodies are expressed through discourse and discourse is disrupted by fantasy and interrupted by the body" (258). Certainly, the participants seem to be fully aware of what is expected of them in their enacted role. Respondents are undeniably aware of the desire to bring this expression of having the 'right stuff' into their performances, expressing a need to look good for both the audience and the souvenir video. The 'dressing up,' involved in many adventure tourism activities, is a central part of their performative nature, as there is often a need to feel that the participant is wearing suitable attire for the experience.

Among the cultural performances of the Magars the two cultural dances Maruni and Sorathi come with prime importance here. These performances are the activities that people find themselves in while accomplishing their day to day life. It also explores several artistic disciplines and are works that may cross traditional media boundaries such as works that include aspects of theater, music and visual arts including video. Many performances cross the perceived boundary between art and life such as thinking of everyday activities in an artistic manner.

Maruni

The festival, Maruni, for the Magar people of Chitwan has now become a performance of rituals to the tourists so as to reaffirm their unique cultural identity. The performance of body at the dance evokes a religious milieu uniting Magars to enhance tourism in Chitwan. The songs that women sing in their group known as Maruni for this dance carry a unique view of women's cultural position in the family and society. Roila songs with their critique of domestic relations, ritual practices, and intuitive expression of female pangs - constitute a medium for the performance of body and identity for Magar women. Magar performances, now, also evoke the issues of identity, culture, rituals and histories to tell the tourists that they should be looked, observed, and studied to do something for them. Body has a sort of cultural semblance in almost all of their performance activities.

Maruni is a festival, and importantly a ritual event for Magar, celebrated on the second day after the new moon in the Nepali month of Kartik, especially on the first, second and third day after the full moon of Kartik (known as Karike Unshi) in Nepali calendar – that is, during the mid- October to mid-November according to the English calendar). Maruni is, thus, presented as a ritual that reinforces the notion of cultural and gender relation of Magar religious ideology and helps to produce a society, which willingly and compliantly formulate performance retaining the cultural logos and foregrounding the seer significance of bodies. On the one hand, the women perform rituals that endorse the ideology of traditional notion of body-privilege, while on the other they voice, through the songs, dances and bodily movements that they create a new society which tries to maintain the harmony critiquing the commentary against social relations and the wider political situation that has marginalized them.

The song that sung in Maruni also provides a commentary, an alternative perspective, on women's position in society. The verses disclose the problems wives and daughters face, the anguish they feel, the criticisms they have of their malefactors, and the implicit or explicit protests they have against the social system that places them in their powerless and vulnerable position.

Sorathi

Another cultural commodity that has become the object of study is the Sorathi Nach. Each local and particular 'Magar' culture has been developed in a wider context with a different geopolitical niche revoking the past in performing role. Among all these cultural performances two cultural dances of Chitwane Magar, as a common cultural display of them, marks the domain of cultural display of body politics to the tourists in Chitwan. The Sorathi (a dance gathering sixteen people Dance) weaves the tales and memories of the ancestry with the flavor of modern global flows and socio-economic influence. The dance, usually performed by young men, takes place in a circle with rhythmic tune of musical instruments like Maadal and Jhurma. The group of dancer whirls and clash in a fantastic display of precision handling and timing. The dance projects its origin of a war culture that they underwent while coming to encompass their folks and safeguard them from the foreign attacks and preservation of the chase after a long effort for meal to their members. Not only this, the dance also manifests the part of an effort that they make to fend off and frighten wild animals away from crops when they had turned to the agrarian society in the beginning. Males with traditional costumes appear in the circle and start singing and dancing showing adroitness in the performances of wary nature with agile body and swift motion.

Cultural Performance in Kalika, Chitwan

The rites and rituals, the Magar undergo, as well as the performative role of the mixed-up society preserves many sectors for tourism development. These developments by which coincidental tourist experience of the Magar performance culture becomes a highly organized and government-sanctioned enterprise is known

as 'cultural tourism', and it gets well documented resulting from market forces and the presence of tourists on the area.

Chitwan has become now a centre for tourists as well as migrant people from other culture, it has appeared as a place to make intermingling of the people of different levels and places so as to render a new cultural mold. There is also the global, outward flow of younger populations from other localities, who seek jobs here, often leaving older, unsupported family members behind. The relocation of financial and service sector employers and corporate service employers in the countryside leaves them still firmly integrated into urban-centered networks and specialist labor markets.

Consequently, in some areas an urban imported service class culture infiltrates the rural social landscape. Contrasts can be drawn between those residents, who are excluded and deprived, lacking the power to alter their lives in rural areas, and those who are privileged and enjoy a comfortable lifestyle the idea is very much related to the idea of Turner. Magar performance culture not only limits in cultural value but also interlinks with tourist zone. I see following in my observation as;

In performance they adopted new techniques like others modern performance and mixed certain entities related to their history and legend. Their legendary matter only play role to preserve their recognition other parts of the performance is guided on entrainment (Non-Participatory Observation).

All these factors, taken together, can help formulate an eclectic, holistic approach that incorporates the key concepts of space, power and values in countryside peripheries beyond urban centers.

Magar Performance is reshaping with mixing of global and local culture both arrived zone of crisis-cross reshaping the pre-existing systems of thought. The Magar culture of Chitwan gets touched with the impact of tourism, which comes as an integral part of globalism. As a result, the tourism in Chitwan has brought a third culture in which there is no traditional notion of culture. Thus, in the mythic landscape of the ritual performance too, it is found the traces of modern influx in performance. The past legends and memories are there, but newness is equally in practice in the performances of Magar community. In place of the house yard of mukhiya (the symbolic king of the village), now the dances are in the court yard of the star hotel (the symbolic modern capitalist king). In the performing the cultural dance inside the hotel entertainment replace the spirituality and myth and it appears as means of entertainment rather than the issue of gods and goddess.

Now songs and dances are changes as form of parody and it uses for entraining other not preserving myth, culture and ritual. It appears as form of hybrid, neither new nor traditional. The global impact of capitalism has made them remain agape at this alluring, but hybrid culture. Among various performances of Magar, Maruni and Sorathi have long historical and cultural significance which play important role to live Magar culture in the present form and identified the ethnic identity of the community.

Conclusion:

Maruni, Sorathi and many others are the cultural festivals but in the context of regular performance, they have become a performance in which spectacles matters on the basis of the songs examined in this research, we can assume that all these performance cultures and songs are probably the continuation of their material culture. But now they are found getting improvised in accordance with everyday reality and the matter of global flows. The songs are not homogeneous in content, nor do they emerge from a single antecedent form of the genre. Despite the anticipated growth of the tourism industry globally, it is important to note that tourism as a development option should not be taken in isolation from other sectors, but incorporated into a holistic economic and development planning process. Skills development is routinely cited as an essential prerequisite for the initiation of effective, community-based tourism projects. This raises the question of whether or not external agencies should tailor projects to suit local skills. Thus, although tourism is not the solution for all development challenges, tourism planning needs to look beyond narrow confines and incorporate broader economic, political, social, cultural and environmental issues. Then only there will be a positive path for the uplifting of the position of the Magar in Chitwan.

In the Magar performance culture, there is the impact of global situation. Today, the Magar in Chitwan are following their culture guised with the modern trend of commerce and multicultural global flows. The cultural manifestations of the Maruni and Sorathi are also the cultural performances of Magar culture of Chitwan, but there is the trend of changes in them.

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The L2 Motivational Self System among Nepalese College Level Learners of English

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Abstract:

The main purpose of the study is to validate Dörnyei's L2 Motivational Self System (2005; 2009) among Nepalese college level learners in a rural district of Nepal named Solukhumbu. In particular, the study aims to find out which among the three dimensions (Ideal L2 self; the- Ought to L2 self; L2 learning experience) of Dörnyei's L2 motivational self-system impact the learners motivation in learning second language. The study employed 50 survey questions along with six background questions to the data. Correlation analysis of the data provides considerable empirical support for the validity of the L2 motivational self- system and its relevance in Nepalese context, with Ideal L2 self as the strongest predictor among the three dimensions of Dörnyei's L2 motivational self-system along with some relation to L2 learning experience while comparing Ought to L2 self. However, Instrumentality prevention came to be the strongest contributor to the criterion measure, whereas instrumentality promotion contributes more to the ideal L2 self, highlighting the need to understand the association of English targeting future goals to become successful and to find better job.

Keywords: L2 motivational self-system, Ideal L2 self, the-Ought-to L2 self, L2 learning experience, instrumentality, cultural interest

Dörnyei (2001) explains that motivation provides a force for an individual to start learning an L2 and the ability to sustain the L2 throughout their learning process. The learning of English in Nepal displays a motivation deficit in rural areas because English in Nepal is readily used as an L2 or foreign language in larger cities in order to conduct business, thus commerce and personal wealth provides an extrinsic motivation for people to learn and use it. However, in the country side and in remote areas such as Solukhumbu, English is not as prevalent and may not be perceived as immediately relevant to the students' perception of their future success (Sijali, 2016).

Although the L1 English speaking population is low, the majority of people learn English as a foreign or second language in school due to its use in media, education, diplomacy, business and tourism (Giri, 2009). English has been more focused on since it has been elevated by the government to a role of importance in the 1990 when officially adopted as a subject taught in the elementary public school curriculum. This is true for countries like China, Russia, and Brazil (Kachru, 1982), which then creates versions of English that change country to country, making the English a culturally-based language. With the growing formation of different varieties of English in the world, Nepal has also developed its own variety of English, often referred to as

Nepalese English, Nepali English, or Nepanglish. This results in the English spoken in Nepal being different from other south Asian varieties, because Nepalese speakers do not learn English primarily to communicate in a south Asian context where Hindi language become a language of trade and communication, but to communicate with distant countries like the USA, UK, Australia, and Canada (Kachru, 2005). Thus, Nepal falls in the 'expanding circle' of Kachru's (2005) three Circles of English. Expanding circle countries are considered those with no longstanding historical or governmental role, but who adopt English as a foreign language for trade, commerce and international communication.

Despite English being used widely in the nation, the proficiency level of English in rural areas, like Solukhumbu, is very low, resulting in competency levels in English that are very low because of the lack of direct exposure or use in this region (Mathema & Bista (2006); Bista (2011). This lack of exposure to English through formal education and through rural isolation may lead to a lack of motivation to learn English, thus resulting in lower competencies (Harlig-Boliv & Dörnyei, 1998), affecting the diplomacy, business, and tourism of Nepal (Giri, 2009).

Motivational research on L2 language acquisition was first conducted within a broader research framework of social psychology. Gardner and Lambert (1972) first examined second language learners and motivation as a mediating factor between different ethnolinguistic communities in a multicultural setting in Canada. Their work illustrated the relationship between motivation and orientation or "goal" proposing two motivational terms "Integrative Orientation" and "Instrumental orientation". Integrative Orientation is the positive disposition of an individual to learn a language, the culture, and the community. Instrumental Orientation refers to the practical reasons an individual decides to learn a language. Thus, instrumentally motivated learners might be motivated to learn a second language as a required part of the studies or as an incentive to get higher paid jobs. Gardner and Lambert further argue that the degree to which each of these types of motivation occurs in learner will impact and affect the outcome of learning.

The influential works of Canadian social psychologists, Robert Gardner and his associates (Gardner and Lambert, 1972; Gardner, 1985) have been very popular among the researchers in researching L2 motivation research. The concept of integrity has been highly acknowledged by the researchers. For instance, Cook (2000) believes that the integrative and instrumental motivation steered by Gardner and Lambert is helpful and an effective factor for second language learning. Gardner (1985) and Ellis (1994) additionally introduce Gardner's socio- educational theory which proposed two types of motivation; integrative motivation and instrumented motivation.

Despite the importance attached to the construct of integrity, many criticisms soon came from different fronts, having their origin in a period that Dörnyei (2003a) calls the 'cognitive situated' phase in L2 motivation research. Inaptness to the educational contexts (e.g, Crooks and Schmidt, 1991), failure to integrate the cognitive theories of learning motivation (e.g., Dörnyei, 1994; Oxford and Shearin, 1994), illegibility of the

current age of globalization (e.g., Dörnyei and Csizer, 2002; Lamb, 2004; McClelland, 2000), and the inability to capture the complexity of the new conceptualization of social identity (e.g., Mc Namara, 1997; Norton, 1995) were the main drawbacks that led to the strong criticism of Gardner's theory of L2 motivation.

Although the contradictory findings concerning integrativeness have been contested for years, (Gardner, 1985), L2 motivational research seems to be experiencing a promising restructuring with the entry of an entirely new and comprehensive theoretical framework labeled 'the L2 motivational self-system' (Dörnyei, 2005, 2009).

L2 Motivational Self-System:

The L2 motivational self-system (L2MSS) proposed by Dörnyei (2005) and Dörnyei and Ushioda (2009) builds on the socio-educational model (Gardner & Lambert, 1972; Gardner, 1985) and conceptualizes L2 motivation not as language learners' identification with others (as suggested in integrative motivation) but as language learners' identification with their future selves. Dörnyei's L2MSS theory emerged from studies (c.f. Dörnyei, Csizer, & Nemeth, 2006) that involved collecting data regarding L2 motivation from over 13,000 Hungarian school students in several longitudinal waves. Dörnyei challenged the role of the integrative variable on the basis of his study with regard to learners' motivation (MacIntyre, MacKinnon, & Clément, 2009), claiming that in foreign language (FL) contexts that is, in situations in which the L2 is not being acquired within the target language (TL) community and learners have no (direct) contact with the TL speakers, the TL group lacks salience for the L2 learners, a fact that substantially diminishes the role of the integrative motive.

The L2 self-system includes three major paradigms: 1) the Ideal L2 self, which is "the L2 specific facet of one's ideal self". 2) the Ought-to L2 self, the language-related attributes that "one believes one ought to possess in order to meet the expectations of others and avoid possible negative outcomes", and 3) the L2 learning experience, which are "situation-specific motives related to the immediate language learning environment and experience" (Dörnyei & Ushioda, 2009, p. 29).

The Ideal L2 Self:

According to Dörnyei (2005), the ideal L2 self is "the L2-specific aspect of one's ideal self" (p.106). It represents an ideal image of L2 user one aspires to be in the future. If one wants to be a fluent L2 user who interacts with international friends, for example, the imaginary picture of one's self as a fluent L2 user might act as a powerful motivator to reduce the discrepancy between the actual self and this ideal image. Studies by Taguchi et al. (2009) and Ryan (2009) showed that this dimension of the L2 motivational self-system not only significantly correlates with integrity but also explains more variance in the learner's intended effort. This construct is found to be the strongest components of the L2 motivational self-system in many recent studies (Csizer & Kormos (2009); Islam et al. (2013); and Papi (2010) concluded that the learner's motivational behavior was best explained by the ideal L2 self-variable.

The Ought-to L2 Self:

The ought-to L2 self is the L2-specific aspect of one's ought-to self. This less internalized aspect of the L2 self refers to the attributes that one believes one ought to possess as a result of perceived duties, obligations, or responsibilities (Dörnyei, 2005). For instance, if a person wants to learn an L2 in order to live up to the expectation of his/her boss or teacher, the ought-to L2 self can act as the main motivator for L2 learning. In the aforementioned comparative study conducted by Taguchi et.al. (2009) in Japan, China, and Iran, it was found that in all three countries, family influences and the prevention-focused aspects of instrumentality (e.g. learning the language to avoid failing an exam) impacted upon this variable, but its overall effect on learners' motivated behavior was considerably less than that of the ideal L2 self. In a study conducted in Hungary, Csizér and Kormos (2009) found a positive relationship between parental encouragement and ought-to L2 self. The ought-to L2 self is also believed to be a close match to the extrinsic constituents in Noels (2003) and Ushioda's (2001) taxonomies (c.f. Dörnyei, 2005, 2009).

However, Lamb (2012) reports that his study failed to identify clear Ought –to self among Indonesian students, a finding much like previous studies by Csizer and Lukas (2010), and Kormos and Csizer (2008), which he argues, might be because of the shortcomings in the methods of elicitation.

The L2 Learning Experience:

The third dimension of the L2 motivational self-system is the L2 learning experience which is concerned with the ongoing process of shaping day by day motivation during the course of language learning (Ushioda, 2011). It, as Dörnyei (2009) argues, "Concerns situated, executive motive related to the immediate learning environment and experience" (p.29). This dimension is significant as it results from the interaction between prior experiences and the present L2 learning environment (Macintyre, Mackinnon & Clement, 2009). The L2 learning experience is concerned with learners' attitudes toward second language learning and can be affected by situation-specific incentives related to the immediate learning environment and experience. In the studies mentioned above (Csizér and Kormos, 2009; Taguchi et al., 2009), this dimension of the L2 motivational self-system showed the strongest impact on motivated behavior.

To develop a deeper understanding of motivational factors in L2 acquisition, this study review chose to examine the theoretical framework of L2MSS, proposed by Dörnyei (2005) and Dörnyei and Ushioda (2009). Three main dimensions of L2MSS were examined as a foundation for the following study where the sample participants of this study were non-native speaker of English in the Solukhumbu District.

The participants studied at different public and private institutions throughout Solukhumbu District. The total number of participants comprises 120 people, 78 were male and 42 were female. The age range of the participants were 68 between 18-20,

20 between 21-23, 17 between 24-26, and 13 between 27-30 years of age. All of these students had studied English from first grade as a compulsory subject. The formal English instruction they received was 3.5 to 4 hours every week out of 220 days of the school year. Though the participants were not asked to report their English proficiency level or given a standardized test to measure their level of English, all passed the 10th grade final English examination. Out of 120 participants, 58 of the participant's parents were illiterate, 44 held a high school degree, 13 with undergraduate, and 5 of them held master's graduate. The education level of the participants was categorized as high school, bachelor degree, and master's degree, with 93 participants having earned a high school degree, 22 with a bachelor degree, and five with a master's degree.

The research was conducted at a high school and college located in the rural district of Nepal named as Solukhumbu. Solukhumbu lies on the northern part of Nepal bordering China. Some of the main areas in the district are Lukla, Namche, Phaplu, Salleri, etc. The data was collected in the education institute located in Phaplu and Salleri. Phaplu is 76 miles away from the Kathmandu international airport, Nepal. The data were collected in Institutions as follows:

1. Jana Jagriti Higher Secondary School, Salleri
2. Mountain Higher Secondary School, Salleri
3. White hills higher secondary school, Salleri
4. Solukhumbu Multiple Campus, Salleri
5. Phaplu Community Higher Secondary School, Phaplu

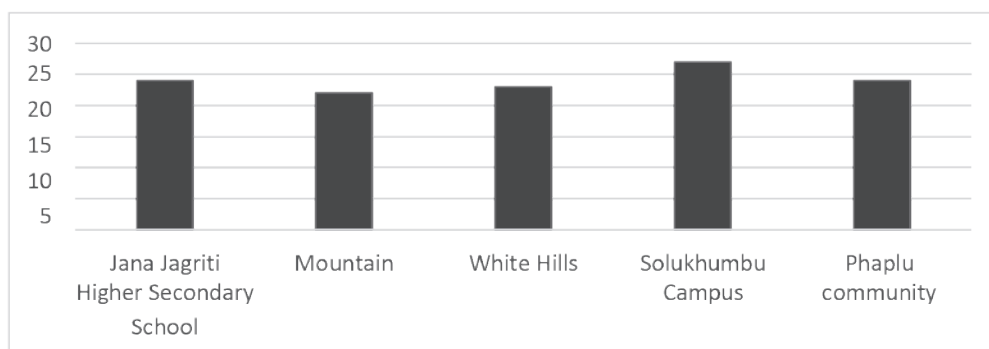


Figure 1: Distribution of Survey

Out of 120 surveys, 24 were collected from Jana Jagriti Higher Secondary School, 22 were collected from Mountain Higher Secondary school, 23 were collected from white hills Higher Secondary School, 24 were collected from Phaplu Community Higher secondary school and 27 data was collected from Solukhumbu multiple campus.

The questionnaire was designed and validated by The School of English Studies of The University of Nottingham, UK. It followed the theoretical framework of the L2 Motivational Self- System (Dörnyei, 2005; 2009) and was adapted and implemented in three recent studies on the L2 Motivational Self System, -: 1) Ryan (2009); 2) Papi (2010); and 3) Islam et al. (2013). The questionnaire was composed of three parts totaling 56 questions -: 1) six background questions (eg. Age, Gender, education level etc.); 2) nine questions regarding participant's cultural interest and attitudes towards L2 community; and 3) 41 statements about English language learning motivational variables. Nine of 50 items were questions with a 5-point Likert scale with a frequency range ranked from, very much to not at all. The remaining questions were determined by a 6 point Likert scales, with a strongly agree to strongly disagree scale.

In conclusion, the finding of the study shows that the participants are more inclined to get motivated by Instrumentality prevention compared to other factors except three dimensions of Dörnyei's L2 motivational self-system. The positive attitudes towards the L2 community are also motivating learners to learn English. Concerning the three dimensions of Dörnyei's L2 motivational self-system, ideal L2 self proves to have the strongest impact in motivating the participants with strong correlation except English anxiety and ought to L2 self. The r-value obtained by ideal L2 self- indicated that the participants are more likely got motivated by their desire to be like the speaker they admire. The average mean score is among the three i.e., ideal L2 self, the-ought to L2 self and L2 learning experience, the highest is scored by ideal L2 self by 5.03 where L2 learning experience has 4.51 and the -ought to L2 self has the same value of 4.51. This again reveals that the learners are intended to get motivated by ideal L2 self. Out of four hypothesis that the researcher made one was invalid and other three were valid.

The result has shown that only two dimension of L2 motivational self- system impact on language learning. The two dimensions that impacted learning language among the rural Nepalese college level learners are ideal L2 self and L2 learning experience. The ideal L2 self comes to be the most powerful factor to motivate learners 'achievement and the other is L2 learning experience. The ideal L2 self- proved that learners intended to study more if they desire to achieve their goal from their self-realization. The-ought to self on the other hand has shown what external pressure could produce in promoting students' motivation to achieve their goal. The study also explain how the anxiety level of the learners rise and demotivate students to learn instead of motivation. The English anxiety just being correlated with milieu, ought to L2 self and instrumental promotion proves that the Nepalese college level learners in the rural district Solukhumbu of Nepal won't be motivated through the extrinsic motivation. Similarly, several other factors that motivate learners such as cultural interest, attitudes towards L2 community, instrumentality prevention, and milieu.

The study reveals that motivation can be an interesting tool to be used in teaching by teacher. Since this study has shown some interesting results such as positive

attributes of learner's behavior towards attitudes on L2 community, cultural interest, instrumentality prevention and the influencing factors regarding motivation can be applied to the Nepalese learners in Solukhumbu district in helping them to achieve their goals in learning a language. First, teachers are recommended to interpret different motivational learner types and from the most influential motivational factors, teachers can emphasize certain tasks and behaviors related to ideal image as well as their learning experience. Second, since Nepalese classrooms in rural areas lack basic things required for effective teaching and learning, teacher can employ motivational strategies to make their teaching effective. Third, teachers need to help students to think of their future selves and make that their learning goal so that it can be expected to result in motivated behavior with high learning achievements.

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Job Satisfaction and Change Readiness: A Study of Global IME Bank

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Abstract:

Any organization's innovation is the key factor for gaining sustained competitive advantage. In achieving the innovation, change is an important factor and to bring about the change, employees' change readiness is indispensable. So, creating employees' change readiness largely avoids the resistance to change. This study mainly attempts to explore the positions of employees' job satisfaction and to analyze the impact of job satisfaction on change readiness. To explore the position, cross sectional research under descriptive research design and casual research design have been adopted respectively. Based on the primary data collected from branch managers of Global IME Bank, the researcher explored the impact of job satisfaction on change readiness. Under the descriptive statistics, minimum, maximum, mean and standard deviation have been used to describe the position of managers' job satisfaction. Under the casual analysis, Karl Pearson's correlation and regression analysis have been adopted to analyze the impact of job satisfaction on change readiness and test first hypothesis. Under the inferential statistics, independent sample t-test and analysis of variance have been adopted to test the second hypothesis. Cronbach's Alpha has been calculated to test the reliability of data. The position of managers' job satisfaction was found to be above to the average in investigated banks. It was also identified significant positive relationship between job satisfaction and change readiness and no significant difference in change readiness in different groups of gender, age, level of education and length of employment. This study proposes that managers should increase employees' job satisfaction level to create employees' change readiness so as to reduce the change resistance significantly and introduce the change successfully.

Keywords: job satisfaction, change readiness, change resistance, Cronbach's Alpha, correlation, transformation, influence on change

Background of the Study

Every organization has to pass through various kinds of changes occurred in political, legal, economic and technological environment. The most frequent changes the researchers have traced are technological changes. These changes have raised a big question mark in the sustainability of any organizations. No doubt, the long term survival of any business organization is achieved through innovation and flexibility required for dealing with environmental changes. And, both innovation and flexibility are achieved through change.

How can an organization be able to adapt and change the things as per its dynamic environment? It is obviously through the 'readiness for change'. Readiness of both management and employees is required, but this study has focused only on readiness of employees toward change. Until and unless employees are ready for change, change cannot be implemented. Employees' readiness is inevitable to introduce any kind of change that may either be radical or incremental. It is the people or employees, who make up organization and it is they, who are the real source of, and vehicle for, change. They are the ones, who will either embrace or resist the change. If organizational change is supposed to be implemented successfully, then organizations and people who work in them must be ready for such transformation. Change readiness is not automatic and it cannot be assumed (Gordijn, 2015).

A failure to assess organization and individual change readiness may result in managers spending significant time and energy dealing with resistance to change. The need of later actions of managers to cope up with resistance to change can largely be avoided if change readiness is created before attempts at organizational renewal begin. Double benefit can be obtained if an investment is made in developing, both at an individual and whole-of-organizational level, change readiness. That is, on one hand, positive energy goes into creating preparedness of employees for changes, and in return, on the other hand, there can be reduction of significant time and effort of management in dealing with resistance to change once organization revival is underway (Smith, 2005). Now, if it is cleared that change readiness is important to avoid the resistance to change, how then might this best be accomplished has become a critical question for all business managers around the world.

Kurt Lewin, a pioneer in the analysis and understanding of organizational change, described the "unfreezing" of an organization as a key phase in organizational renewal advocated bringing about a deliberate "emotional stir up" in order to "break open the shell of complacency and self-righteousness" in organizations (Lewin, 1951). While much of Lewin's theory, particularly on the "refreezing" of organizational culture in the wake of change, has been overtaken by later thinking and experience this core notion of the need to break the status quo and to encourage people to perceive and embrace the need for change is still valid.

Similarly, many researchers have found excitement and enthusiasm on employees for change as a contagious and, fear, anger and resentment as resistant factor. So, it is critical for managers to generate enthusiasm, rather than anxiety, about change. Similarly, creating and communicating a vision of the future which will result from the changes, a positive message for change and confidence in the change process are also important to minimize the change resistance in the organizations. Such message should encompass the need for renewal, the nature of the changes to be made and the organization's capability to effect change. The messages communicated must be realistic, at the same time, honest and genuine. Similarly, the communication on these matters (change) with employees should take place early in the change process, preferably well before change begins. Employees' confidence, commitment and

willingness to participate can be developed by doing this in the planning stages and continuing on into the implementation phases of the changes (Vogelaar, 1990).

Job satisfaction is positively related to attitudes toward change. Satisfied employees are in general more willing to change than their dissatisfied colleagues (Yousef, 2000). Other view of Iverson (1996), Iverson and Roy (1994) and Mathieu and Zajac (1990) showed indirect effects of job satisfaction via organizational commitment on change. Likewise, Lau, Tse, and Zhou (2002) claim that organizations that have satisfied employees, are more likely to undergo a smooth organizational change, whereas organizations with dissatisfied employees will probably encounter many obstacles in realizing a successful change.

Factors such as an organization's environment, leadership, culture, structure, incentive and reward systems, communication processes, work design, and employee attitudes (work satisfaction, organizational commitment, work motivation and effort) play vital role in developing models of change processes in organizations for achieving the change readiness (Rainey, 1999).

One prominent variable that has been found to have direct influence on change readiness is 'job satisfaction'. It has been found that job satisfaction has had a profound influence on change readiness. Job satisfaction influences the readiness for change via the will to change, the norm to change, and the ability to change. Job satisfaction is an attitude based on an evaluation of relevant aspects of the job and job situation, this attitude is a result of a weighting evaluation of different aspects of the work situation (Yousef, 2000).

Vogelaar (1999) considers the object of the attitude 'Job Satisfaction' to be all the actual work carries out by an employee, the physical environment in which these activities are performed, the formal and informal contacts in his/her work that are maintained by the employee, the rules wherein the work should be done and the remuneration and other compensation that the employee receives for his or her work. In short, it concerns the entire content of work, working conditions, and employment conditions with which the employee is directly confronted during work. And more these things are in good condition in the organization, more possibility of employees to be ready for change.

It is because job satisfaction is directly concerned with employees. Employees – the targets of change – are central to the success or otherwise of change efforts. Their attitudes, skills, motivations, and base knowledge form a significant component of the organizational environment in which change is to be attempted (Jager, 2001).

Pandey (2017) found the positive impact of employee satisfaction on change readiness. He also observed there is no significant different in impact of employee satisfaction on change readiness. The relationship between employee satisfaction and change readiness was also found to be significantly positive.

From the review of different literatures above, it is crystal clear that there is no

common view of different researchers in achieving readiness for change; one contradicts another. In such contradictory views of different scholars in achieving readiness for change, how the organizations can achieve readiness for change is an unsolved question most of the business leaders around the world are asking. As mentioned earlier, different theories in the area of change and change readiness have been developed. Different researchers have suggested different variables that are majorly influential for creating readiness for change. One group of experts has suggested job satisfaction as prime variable for creating readiness for change. On the other hand, other groups of experts have suggested not job satisfaction but creating a need and urgency for change, communicating change message, participation and involvement are some prime variables that are majorly influential for creating readiness for change. So, the result is inconclusive. Managers often get confused about which one variable should be taken carefully into consideration while creating readiness for change.

In such problematic situation of business, where managers are seeking for an appropriate solution, does job satisfaction have any impact on readiness for change? Can managers consider job satisfaction while creating employees' readiness for change? If job satisfaction has impact on employees' readiness for change, then what is the position of job satisfaction? Therefore, the central questions of this study are:

What is the position of job satisfaction of branch managers in top one Nepalese Commercial Bank in terms of net profit?

What impact job satisfaction of branch managers has on their readiness for change in top one Nepalese Commercial Bank in terms of net profit?

Objectives of the Study

This study has sought to give the answers of above research questions by setting the following objectives:

To identify the position of job satisfaction of branch managers in top one Nepalese Commercial Bank in terms of net profit.

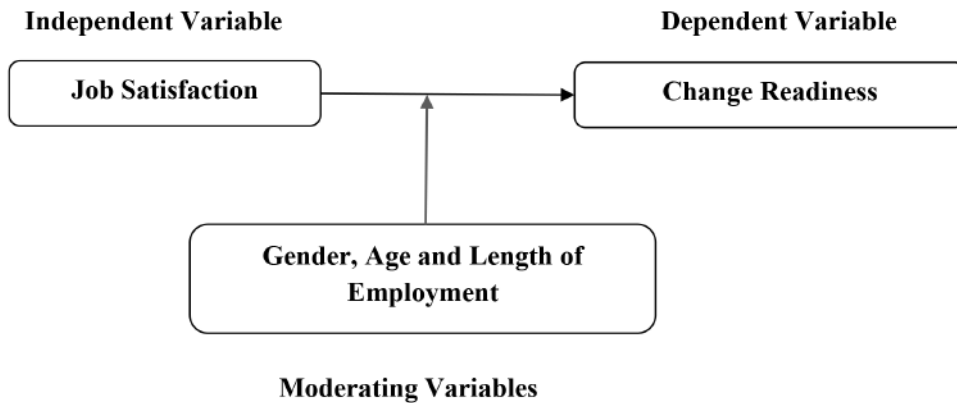
To analyze the impact of branch managers' job satisfaction on their readiness for change in top one Nepalese Commercial Bank in terms of net profit.

Theoretical Framework

Yousef (2000) showed positive relationship between job satisfaction and change readiness. Iverson (1996) showed the similar relation as Carnall (1986) presented. Carnall (1986) showed interrelationship between job satisfaction and change readiness. Similarly, age, gender, level of education, and length of employment are the moderating variables which control the degree of impact of job satisfaction on change readiness. Pandey (2017) confirmed positive impact of job satisfaction on change readiness with

no significant difference in impact of job satisfaction in change readiness in different groups of age, gender, level of education and length of employment. Thus, following theoretical framework was developed:

Figure 1 Theoretical Framework



Source: Gordijn (2015)

Operational Definition of Variables

a. Job Satisfaction:

Job satisfaction is “the extent to which a person is gratified or fulfilled by his or her work” (Adhikari, 2014). Nature of job, remuneration, promotion, communication, nature of supervision, work group and work environment are the some important variables in determining the job satisfaction, which were taken into consideration while developing questionnaires to measure the job satisfaction.

b. Change Readiness:

Metselaar and Cozijnsen (1997) have defined readiness for change as a positive behavioral intention towards the implementation of modifications in an organization’s structure or work and administrative processes, resulting in efforts from the organizational member’s side to support or enhance the change process. The definition is based on Ajzen’s model of planned behavioral (1991). In this model, three forces are distinguished, which determine (via behavioral intention) the behavior of people: the attitude towards behavior, the perceived subjective norm (the attitude of others in the environment of a person to behavior) and the control that the person experiences about behavior.

According to the theory of planned behavior, resulted from the research of Icek Ajzen, three factors- attitude, subjective norm and perceived behavioral control-

have significant impact in an employee's desire to change their behavior. In order to make Ajzen's model applicable for defining and measuring readiness for change, Metselaar and Cozijnsen (1997) have adjusted and extended the model. They changed the 'attitude of employee' into 'the will to change', 'the subjective norm' into 'norm to change' and 'behavioral control of the employee' into the 'ability to change'. In this study, too, two factors -will to change and ability to change- were taken into consideration while developing questionnaire to measure readiness for change.

c. **Moderating Variables:**

Gender, age, level of education and length of employment were taken as moderating variables because the strength of impact of job satisfaction on readiness for change may vary in different groups of these moderating variables.

Hypotheses:

Based on the above theoretical framework, following hypotheses are proposed for empirical testing:

H₁: There is significant impact of job satisfaction of branch managers on their readiness for change in top one Nepalese Commercial Bank in terms of net profit.

H₂: There is significant difference in strength of impact of job satisfaction of branch managers on their readiness for change in different groups of age, gender, level of education and length of employment in top one Nepalese Commercial Banks in terms of net profit.

Methods:

Descriptive and casual research designs have been adopted. To describe the position of branch managers' job satisfaction and achieve the first research objective, cross-sectional research design under descriptive research design has been used. To analyze the impact of job satisfaction of branch managers on their change readiness, achieve second research objective and test first hypothesis, casual research design has been used.

Similarly, descriptive and inferential statistics have been used. To present the position of branch managers' job satisfaction, under descriptive statistics, central value – mean – has been used; to analyze the impact of job satisfaction of branch managers on their readiness for change, t-test, F-test and regression analysis under inferential statistics have been used.

Data have been collected from branch managers of number one commercial bank - Global IME - in terms of net profit. The sample size of 165 has been determined for this study by using the following formula with confidence level 95%, margin of error 5%, population proportion 50% and population size 288:

$$\text{Finite Population } (n') = \frac{n}{1 + \frac{z^2 \times \hat{p}(1 - \hat{p})}{\varepsilon^2 N}}$$

Here, z is the z score, ε is the margin of error, N is the population size, and p is the population proportion. For the purpose, simple random sampling technique has been adopted.

The questionnaire used to collect the data is based on five point Likert Scale from scaling '1' as strongly disagree to '5' ranging strongly agree. The questions included in the questionnaire have incorporated the major domains/dimensions of job satisfaction like compensation related satisfaction, peers satisfaction and supervisor related satisfaction to measure the job satisfaction. Similarly, to measure the readiness for change of branch managers, major dimensions of readiness for like willing to change and ability to change have been used. Each of the domains of job satisfaction and change readiness has contained five questions. Pandey (2017) had adopted the same questionnaire with same domains of job satisfaction and change readiness. The collected data have been analyzed by using statistical package for social science (SPSS). Cronbach's Alpha has been calculated to test the reliability of data.

Data Analysis and Results:

Reliability Test

The Cronbach's Alphas for peers satisfaction (0.931), supervisor related satisfaction (0.876), job satisfaction (0.737) and willing to change (0.853) are greater than 0.70. The calculated values of Cronbach's Alphas are above the standard (0.70), which implies that the data collected on these variables are reliable (consistent). On the other hand, the Cronbach's Alphas for compensation related satisfaction (0.681), ability to change (0.655) and change readiness (0.661) are less than 0.70. In specific case, it is become the factors compensation related satisfaction, ability to change and change readiness prominent for the study. It has been found that the data having similar values of Cronbach's Alpha are processed by previous researches too. So, the data collected on these variables are less reliable but can be processed for analyses.

Position of Job Satisfaction

As indicated in table 1, the mean value of job satisfaction (56.12) is just above to the average value of maximum and minimum (55.5), so the managers of investigated bank seem to be less satisfied towards their job. This has achieved the first research purpose.

Table 1
Position of Job Satisfaction

	N	Minimum	Maximum	Mean	Std. Deviation
Job satisfaction	102	36	75	56.12	7.502

Source: SPSS Output

Relationship between Job Satisfaction and Change Readiness

As indicated by the data presented in Table 2, job satisfaction is positively associated to change readiness ($r=0.653$) in investigated bank. This implies that satisfied managers are in general more ready for change than their dissatisfied colleagues. That is, satisfied managers, in general, do not resist or less resists the change introduced by bank. The correlation between job satisfaction and change readiness is significant ($p=0.00$). This implies that the probability of the correlation between job satisfaction and change readiness not being true is zero per cent. That is, 100% of the time we would expect to have this correlation. The correlation is in the expected direction. This has achieved the second research purpose.

Table 2
Correlation Matrix of Job Satisfaction and Change Readiness

	Change readiness	Job satisfaction
Change readiness	1	
Job satisfaction	0.653**	1

***. Correlation is significant at the 0.01 level (2-tailed).*

Source: SPSS Output

Degree of Impact of Job Satisfaction on Change Readiness

As shown in Table 3, the value of coefficient of multiple determination is 0.426. This implies that the variation in change readiness can be explained by job satisfaction is 42.6%. It has been found that the explanation variable having similar value of R square was processed by previous researches, too.

Table 3
Variation in Change Readiness Explained by Job Satisfaction

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0.653	0.426	0.419	4.036
a. Predictors: (Constant), Job satisfaction				
b. Dependent Variable: Change readiness				

Source: SPSS Output

As indicated in Table 4, the alternative hypothesis is accepted since p-value is significant (0.000). This implies that job satisfaction of employees contributes to their readiness for change. The chance of error of the estimate is 4.036.

Table 4

Goodness of Fit of Regression

Model		Sum of Squares	F	Sig.
1	Regression	645.871	39.641	0.000
	Residual	1531.536		

Source: SPSS Output

As indicated in Table 5, the degree of relationship between job satisfaction and change readiness is significant since p-value (0.000) is less than 0.05. This implies that job satisfaction has significant impact on change readiness. The regression equation of change readiness on job satisfaction in line with the equation $Y = a + bX$ is given by:

$$\text{Change Readiness} = 16.14 + (0.327) \text{ Job Satisfaction}$$

Where,

Y = Dependent Variable (Change readiness)

X = Independent Variable (Job satisfaction)

a = Constant (16.14)

b = Slope of the regression line (0.327)

Table 5

Regression Analysis of Change Readiness on Job Satisfaction

Model B		Unstandardized Coefficients		Sig.
		Std. Error		
1	(Constant)	16.14	3.109	0.000
	Job satisfaction	0.327	0.056	0.000

Dependent Variable: Change readiness

Source: SPSS Output

Hypotheses Testing

Hypothesis 1

H1: There is positive relationship between job satisfaction and change readiness.

The correlation between job satisfaction and change readiness is positive and significant ($r=0.653$; $p=0.000$), as can be seen from Pearson Correlation Matrix and its interpretation. Thus, the alternative hypothesis was accepted. This means that, as hypothesized, job satisfaction and change readiness are positively correlated.

Hypothesis 2

As shown in the table 6 - Independent Samples Test -, the p-value (0.372) is greater than 0.05, which means there is no significant difference in change readiness in female and male. That is, the change readiness in female does not vary too much more than the change readiness in male. Thus, second hypothesis is not confirmed. That is, there is no significant difference in change readiness in different group of gender.

Table 6

Group Differences in Change Readiness across Gender

Gender of respondent			N	Mean	Std. Deviation
Change readiness		Female	48	37.33	5.158
	Male	50	36.48	4.652	
		Levene's Test for Equality of Variances		t-test for Equality of Means	
	F	Sig.	Sig. (2-tailed)		
Change readiness	Equal variances assumed	.893	.372	.392	
	Equal variances not assumed			.393	

Source: SPSS Output

As shown in Table 8, the alternative hypothesis was rejected since p-value (0.476) is greater than 0.05. This implies that there is no significant difference in change readiness among the employees having different lengths of employment. Thus, second hypothesis is not confirmed.

Table 7
Group Differences in Change Readiness across Length of Employment

Change readiness			
	Sum of Squares	F	Sig.
Between Groups	36.073	.747	.476
Within Groups	2292.906		

Source: SPSS Output

Discussion

Managers in investigated bank were seemed to be less satisfied in their job. In similar research done by Gordijn (2015), he found the positions of job satisfaction in investigated organizations satisfactory. The difference between the findings of Gordijn and this study was detected because of difference in contexts and sampled organizations. Gordijn conducted his study in Netherland, where employees are provided satisfactory compensations by their company; employees have very good peers relations; they are treated by their supervisor fairly as a result compensation related satisfaction, peers satisfaction and supervisor related satisfaction are found to be satisfactory and so job satisfaction is higher. These explorations and comparison were made by using descriptive statistics.

With respect to the relationship between job satisfaction and change readiness, the test of first hypothesis of this study was in line with the findings of Gordijn, Hallgrimsson and Pandey. This similarity was detected because of similarities in data collection and analysis tools and techniques, and demographic variables of respondents like gender, age and length of employment. This detection was made by using inferential analysis.

The test of second hypothesis contradicted the findings of Gordijn and shown consistency with findings of Pandey. This study found that there is no significant difference in change readiness in different groups of gender, age, level, and length of employment. But Gordijn found significant difference in change readiness with same level of job satisfaction in these groups. These differences were happened because of difference in contexts, timings, respondents, sampled organizations and types of questionnaire used. These differences were found by using inferential statistics. Gordijn did his research in non-financial organizations of Netherland in 2015 whereas this study has been conducted in Nepalese Commercial Bank in 2022. Similarly, he used the questionnaire based on DINAMO of Metselaar et al (2011) whereas this study had used the questionnaire based on Likert Scale of Rensis Likert. The consistency between findings of this study and Pandey was because of similarity in nature of studied organization, types of questionnaire used and context.

Conclusion:

A failure to assess individual change readiness may result in managers spending significant time and energy dealing with resistance to change. The need of later actions of managers to cope up with resistance to change can largely be avoided if change readiness is created before attempts at organizational renewal begin. Double benefit can be obtained if an investment is made in developing, both at an individual and whole-of-organizational level, change readiness. That is, on one hand, positive energy goes into creating preparedness of employees for changes, and in return, on the other hand, there can be reduction of significant time and effort of management in dealing with resistance to change once organization revival is underway (Smith, 2005). Now, if it is cleared that change readiness is important to avoid the resistance to change, how then might this best be accomplished has become a critical question for all business managers around the world.

Job satisfaction, along with others, influences the readiness for change via the will to change, the norm to change, and the ability to change. Job satisfaction is an attitude based on an evaluation of relevant aspects of the job and job situation, this attitude is a result of a weighting evaluation of different aspects of the work situation, based on which, we can assess whether employees are ready for change or not (Yousef, 2000).

This study raised the question that whether job satisfaction and change readiness are associated and aimed to figure out the same. The study claims that there is significant positive relationship between job satisfaction and change readiness, which is consistent with the findings of many previous researchers. It is also figured out that gender, age and length of employment of managers don't have any impact on their change readiness. That is, change readiness is found same in both male and female managers along with different age and work experience.

Therefore, organizations are supposed to consider the level of satisfaction of their employees and managers before introducing the change in the organization. If it was found that employees are less satisfied with their job, then change intervention program is likely to be resisted by them. Ignoring the job satisfaction level of employees while implementing the change may result managers spending significant time and efforts dealing with resistance to change. Happy employees are always supportive for organization and so such employees always help management make the change intervention program successful. Organizations always have to undergo many changes due to dynamic nature of environment. The major threat for change to be resisted is people working in the organization. Management has to take different measures into account to increase the job satisfaction level of employees so as to have minimum level of change resistant activities like agitation, lock out, strike and so on in the organization. Similarly, depending on the diversity practices of the organizations, demographic factors such as gender, age, year of experience of employees may or may not have influence on degree of resistance to change.

Implications:

The implications of this study have been separated as managerial implications and future research implications.

a. Managerial Implications:

This study suggests the managers to increase job satisfaction level of employees to achieve high change readiness from them. Now managers can assess the job satisfaction level of employees and increase that assessed level of job satisfaction if it is found to be low before introducing any kind of change so as to create change readiness and reduce the change resistance. Thus, to introduce the change without wasting time by reducing employees' change resistance, this study is important to managers.

Similarly, in planning regarding change, this study is supportive to the managers, who are eyeing to make some structural or technical changes in their organization. Until and unless employees are ready for change, employees' change resistance is certain. This study helps the managers to formulate appropriate plans to achieve employees' change readiness by assessing the level of job satisfaction of employees. If they found the level of job satisfaction low in their employees, they can also formulate similar plans to increase level of job satisfaction of employees so that higher employees' change readiness can be achieved.

This study helps the managers to take right decision regarding change at right time. The organization may have to lose lots of its resources once the change process and employees' resistance to change begin hand in hand. Because organization may have spent lots of financial and non-financial resources in bringing change and if change could not take place as per the desire of managers, wasting the resources will be only the outcome. Now managers can take right decision about change at right time by assessing the job satisfaction level of employees so as to reduce the employees' change resistance and introduce change successfully.

a. Future Research Implications:

The recommendations for the future researcher vis-à-vis the limitations of this in terms of scope, methodology and assumption are made as follows:

Large sample was not taken for study because of time and cost constrains so, future researchers can go for more rigorous sampling.

Factor analysis and constructing validity analysis were not done in this study so, future researchers can do factor analysis and constructing validity analysis.

This study was conducted top on commercial banks in terms of net profit earning profit. Future researchers can conduct similar research in other financial and non-financial institutions.

The data used for the study were based on through questionnaire. To exercise

future researchers can interview with managers and employees so as to obtain more accurate and reliable data related to job satisfaction and change readiness of employees.

This research validates the fact that job satisfaction as more influential variable for creating readiness for change. Future researchers can take other more influential variables like creating a need and urgency for change, communicating change message and participation and involvement for creating readiness for change for study.

Longitudinal research is especially more important concerning changes readiness, as organizations increasingly have to undergo changes due to the rapid developments in technology. So, future researchers can conduct longitudinal research for the confirmation of findings of this research so as to address the issues of rapid developments of technology and dynamic nature of environment.

This study has aimed to identify the position of determinants of job satisfaction but future researchers can set one more objective of ranking the determinants of job satisfaction by using mode so that managers can give more emphasis on high ranking determinants of job satisfaction rather than focusing on all determinants, which, in fact, is not possible in practice due to limitation of financial and non-financial resources within the organization.

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Part II:

Humanities

Transnational Ethos in Adichie's *Americanah*

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Abstract

This paper analyses Nigerian novelist Chimamanda Ngozi Adichie's Americanah as a transnational fiction that shows how transnational identity is formulated in a liminal space. The issues like trans-nationality, globalization, and home are associated with the issue of identity. To carry out the analysis, we use theoretical insights from Transnational Studies which revolves around the life of people living in a globalized world: we are living in the world where there are no border restrictions and due to technological advancement, people can be present virtually in different places at the same time. This paper analyzes how Adichie's Americanah redefines the notion of immigrant's identity and explores transnational ethos in relation to the concepts of nationality, globalization, home, and culture through the portrayal of two Nigerian lovers Ifemelu and Obinze. Adichie portrays her Nigerian characters like Ifemelu in transnational context not only to critique Western multicultural ethos—policy to encourage transnational immigrants to assimilate to mainstream culture of the hostland—but also to valorize the role of transnational subjects like Ifemelu for the development of their homeland even in the age of 'globalization'.

Keywords: homeland, hostland, nation-state, globalization, diaspora, transnational identity, transnational ethos, agency

Chimamanda Ngozi Adichie's novel *Americanah* (2013) revolves around Ifemelu and Obinze, two Nigerian lovers whose goal is to go to the USA. Ifemelu succeeds to go to the USA but Obinze fails because of the strict visa policy of America after 9/11 attack. It was because young men like Obinze from the 'third world' countries were suspected to be 'potential terrorists' in America as Obinze's mother, a Nigerian Professor remarks: "It's the terrorism fears . . . The Americans are now averse to foreign young men" (233). As a result, he goes to England as his mother's "research assistant" (234). Ifemelu settles in America and gets American citizenship but goes back to Nigeria after her thirteen years' stay. On the other hand, her ex-boyfriend Obinze is deported to Nigeria by the British Police for his illegal stay in London even after the date of his visa gets expired. It shows how Ifemelu is in the position of making use of her own agency to make to and fro moves across the borders of her homeland and hostland while Obinze lacks such agency as Maximilian Feldner remarks: "Unlike [Ifemelu], [Obinze] does not have the choice, or the freedom, to move between the countries: Living in England illegally makes it impossible for him to travel to other countries" (195).

Both America and England were alien lands for both Ifemelu and Obinze respectively in the initial stage. Assimilation in Western culture and lifestyle was problematic for both of them. Slowly and gradually they get used to it. Time and again they are haunted by the memory of their family and homeland. Ifemelu straightens her hair and stops braiding like she used to. She learns American accent and becomes happy when someone compliments about her accent. She forgets Obinze and gets into relationships first with a white American boy Curt and then an African-American man Blaine. Adoption of American culture by her brings about a change in her sense of self. In other words, her identity is changed. Having lived in America for a long time and with the help of her boyfriend Curt, Ifemelu becomes eligible to get an American citizenship. In this sense, being a transnational citizen, she could stay in America forever in case she wanted to or could go back to her homeland. The person who by choice adopts foreign nationality but still remains in contact with the birthplace is a transnational subject. On the other hand, Obinze struggles hard in London for three years: He works as a toilet cleaner, and menial laborer in warehouse and construction sites before his deportation to Nigeria. In the light of this concept, we argue that Adichie in *Americanah* represents her central character Ifemelu as a transnational subject like the author herself. By presenting the central character as a transnational subject and contrasting her with her own agency-less lover, the novelist not only valorizes the role of the nation state even in the age of globalization but also critiques the Western multicultural ethos which is characterized by liberalism and racism.

Difficulty in the formation of identity in the host country is at the heart of the novel. Both Ifemelu and Obinze are destined to follow the Western lifestyle while attempting to maintain their native way of life at the same time. Unlike Obinze, Ifemelu belongs to multiple nations and multiple cultures and ways of life at the same time. Her identity is constructed somewhere in in-between or liminal space. She has not forgotten her original identity, nor has she adopted new American identity completely as a 'mimic man' does: "Ifemelu never wants to claim American-ness. She is not merely content with but proud of her Nigerian background" (McMann 211). However, there are plenty of evidence to show Ifemelu's attempt to become like the Americans in the initial phase of her stay in America. Ifemelu's efforts to master American accent, straightening hair and ignoring the family members are some of the actions taken to become like the Americans. She tries to maintain her Nigerian identity after being disillusioned about hypocrisy and racism in America as she shares her experience with a Haitian poet: "I came from a country where race was not an issue; I did not think of myself as black and I only became black when I came to America . . . But the minute you step outside, race matters" (290). Adichie highlights such 'changed' form of racist practices in America that was considered to be post-racial society when the novel was written as Maximilan Feldner remarks: "Repeatedly, [Adichie] discloses and criticizes popular notions of a 'post-race' society: a society in which race and racism supposedly no longer play a role or pose a problem" (192). In Adichie's view, such discourse called end of racism in America is just a myth, a false narrative:

Adding to the complexity of racial discourse are contemporary claims when *Americanah* was published, that the United States is a post-racial or color-blind society. . . This is a myth. Instead of overt racism . . . what pervades American society is a kind of omnipresent invisible racism, elided by structures of power and privilege that oppress and discriminate against people of color. (McMann 128)

Despite prevalence of 'invisible racism' in her hostland, Ifemelu maintains her relationship with her homeland and relatives. She stays in touch with her country of origin via the means of communication like telephone and internet. Though she stays away from her family and other relatives for time being, she cannot do so in a long run. Ifemelu sends money to her family back home: "She saved money, sent more home. She wanted her parents to move to a new flat" (200). Talking to the family members in Nigeria makes her able to travel back to her home virtually. Though virtual, the immigrants are able to easily travel back and forth to their host country and the country of origin. For them, physical boundary has very limited impact in their life. Physically they are at a distance from their family, but can maintain good relationship with it.

The major contention of the paper is to scrutinize the novel from the lens of Transnational Studies and see the ethos of transnational identity formation process of the major characters. To support our argument, we employ the theoretical concepts of interdisciplinary theorists from transnational studies like Patricia Clavin, Paul Jay, Natasha Garrett, Nina Glick Schiller and Nelson Shake whose ideas help in analyzing the transnational ethos in the novel. In this regard, Nina Glick Schiller, Linda Basch and Cristina Blanc argue that transnational subjects have connectedness with both the homeland and the hostland:

Contemporary immigrants cannot be characterized as the "uprooted." Many are trans-migrants, becoming firmly rooted in their new country but maintaining multiple linkages to their homeland. . . Transnational migration is the process by which immigrants forge and sustain simultaneous, multi-stranded social relations that link together their societies of origin and settlement. (48)

Their idea intensifies the 'ethos of connected-ness' in the life of immigrants. The immigrants get engaged in social lives of both host country and the country of origin. They live in two societies at the same time. Even in America, Ifemelu lives with other Nigerian immigrants. She also hangs out with other black girls more than white ones. However, her selection of friends' circle as well as the lovers shows her dual nature. She wants to get assimilated with the American culture for which she behaves like the Americans. But at the same time, she hangs out with those people who remind her of her native identity. It is because Ifemelu is Nigerian and American at the same time. In this context, the title of the novel '*Americanah*' sounds to be ironic in the sense that she is not an *Americanah*-- the immigrant who tries to show that s/he is unlike other

natives but like the foreigners (Americans in the context of the novel) -- as such as her close friend Ranyinudo rightly points out: ““You are no longer behaving like an Americanah!” and despite herself Ifemelu felt pleased to hear this” (395). The title of the novel makes a critique of the ethos of Western multiculturalism that encourages immigrants’ assimilation to mainstream Western culture. “The implications of this term within the text are somewhat derogatory as it tends to indicate a softening of indigenous instincts or a loss of authenticity” (Bragg 130, emphasis ours). In this sense, Ifemelu is the representative of transnational subjects who want to preserve the sanctity of their own native values while adapting to positive values from the hostland. To do so, she should not make a choice between America and Nigeria—either Nigeria or America-- as she shows her liking of positive sides of American values while preserving own native values: “I like America. It’s really the only place else where I could live apart from here” (458).

The current situation of most of the ‘third world’ countries is beautifully captured by the novelist. Almost every youth wants to settle in the USA or Canada or Australia, or any other European country. It does not matter whether life is easy or hard in their country of origin; they want to get out of it at any cost. Their desperation is shown through Obinze in *Americanah*: “They would not understand why people like [Obinze], who were raised well-fed and watered but mired in dissatisfaction, conditioned from birth to look towards somewhere else, eternally convinced that real lives happened in that somewhere else” (276). He fails to get visa for the US but he does not want to quit. He goes to the UK thinking that his stay in England will help him go to the USA ultimately. Migration to the foreign land has an effect in the identity of a person. The same effect is also scrutinized in this paper but most importantly this paper closely examines the identity formation of the immigrants especially from the ‘third world’ countries like Nigeria.

As the novel is critically acclaimed, some critics have written scholarly articles on it through different perspectives. Critical Race Theory, Diaspora and post-colonial Studies and Feminism are the most frequently used perspectives to interpret the novel. To show how the immigrants’ life is full of struggles and how only few of them are able to adapt to the host country, Beauty Bragg brings the reference of Ifemelu and Obinze. Regarding their experience in foreign land, she compares and contrasts Obinze and Ifemelu:

[Obinze and Ifemelu’s] early experiences as immigrants are very similar in that they have difficulty finding employment, find the social norms of the people they encounter alien, and suffer a sense of alienation resulting from both of these facts. Ultimately, though, Ifemelu is able to transcend these conditions by forging first psychic and then physical connections with other black populations. These distinct experiences suggest a reading of the U.S. as a space that enables the development of a diasporic consciousness. (130)

Bragg studies the novel from the perspective of critical race theory.

In the similar line, approaching the novel from the perspective of Critical Race Theory, Ava Landry contends that the novel is based on Adichie's racial experience in America. In her view, the novel has autobiographical overtone and Ifemelu is based on Adichie's own life experience: "The novel is somewhat autobiographical, as it loosely parallels Adichie's own experiences on entering the United States as a Nigerian immigrant and learning what it means to be labeled "black" for the first time" (128). Similarly, Shane A McCoy explicates Adichie's racial experience in the novel: "For Adichie, race does indeed matter in the US context, and the ideas, attitudes, and belief systems related to race are underscored by the author as learned experiences" (280, emphasis in the original text).

The afore-mentioned reviewers' attempt is to see the racial identity and black consciousness. They explore the concept of identity but it is based on racial experience, not on transnationality. On the other hand, though few scholarly articles on the novel are written on the issue of transnationalism, the discussion on implication of transnational ethos is yet to be explored. In this context, Tina Steiner opines that 'transnational fiction' is primarily metonymic, not metaphoric: "[M]etonymy functions in contrast to metaphor in transnational fiction . . . As a mode of narration metonymy can better capture the concrete and material realities of migrant characters than metaphor" (437). She approaches this issue from the perspective of Jakobsonian Structuralism. Marking a point of departure from such textualist and binaristic perspective, we claim that perspective of transnationalism allows us to see the issue in a new light and come up with fresh knowledge on the subject. It is because Transnational Studies gives equal importance on positive values of both homeland and hostland. Therefore, there is no relevance of either... or logic of Structuralism. We hope that our findings will contribute in the study of the novel as we are trying to provide a new perspective to analyze the novel to shed light on the issue of transnational ethos at the front.

Since we are mobilizing ideas from Transnational Studies as our theoretical methodology in this paper, it would be better to compare and contrast the issue of the transnational with the similar issue called diaspora. Diaspora Studies explores how the immigrants adopt themselves in a new country or their hostland but transnationalism goes beyond diaspora and studies how the immigrants adapt themselves in hostland and stay connected with their country of origin at the same time. Diaspora is primarily concerned with the study of ethnic group living away from their native land, whereas transnationalism focuses on the study of an individual migrant. To add further, diaspora is the study of permanent migration, whereas transnationalism studies the flow of the migrants beyond the national border as Patricia Clavin argues. Characterizing "transnationalist encounter" as "border crossings" (423), she claims, "[T]ransnationalism is best understood not as fostering bounded networks, but as creating honeycombs, a structure that sustains and gives shapes to the identities of nation-states, internal and local institutions, and particular social and geographic spaces" (421). Diasporic subjects have either very little or every chance of returning

to their country of origin, whereas transnational subjects have a high chance of 'homecoming' to their country of origin leaving everything behind. In this regard, in her PhD dissertation entitled "Transnationalism, Home and Identity: Personal Essays", Natasha Garret quotes Peggy Levitt and Thomas Faist to distinguish transnationalism from diaspora as:

I chose to use the term transnationalism in my study, as opposed to diaspora as diaspora is often used synonymously with transnational community, and much like transnationalism, is somewhat overused or used inadequately. Levitt . . . defines diaspora as groups who were forcibly expelled from their homelands and who remain socially marginal in societies that received them as they waited to return. . . . Faist . . . argues that the term diaspora is appropriate only if the group has suffered a traumatic experience. Diaspora can be called a transnational community if they develop an attachment to the host country. (6-7)

Though diaspora and transnationalism are sometimes used interchangeably, the excerpt shows how the two are different from each other. In her view, unlike the transnational move, diasporic dispersal is exclusively forced and is therefore full of traumatic experiences. In the context of the novel, unlike transnational subject Ifemelu's relatively comfortable move across the borders, Obinze's dispersal is forced and traumatic. It is because diaspora is characterized with the sense of dislocation, loss and identity crisis. In this regard, though Augustine Nwanyanwu makes a contradictory generalization in her claim that immigrants from Americanah suffer from traumatic experience, her idea is specifically more applicable to diasporic subjects as such like Obinze than to transnational subjects like Ifemelu: "This paper discusses the novel's presentation of its agency: namely its concern with emigration/exile and its traumatic effects on emigrants' lives and identities" (387). It is because lack of agency produces traumatic feelings in immigrants like Obinze, not trans-migrants like Ifemelu who can use their agency.

Thomas Faist also shows how transnationalism and diaspora are similar to and different from each other. Thomas Faist in "Diaspora and Transnationalism: What Kind of Dance Partner?" points out the differences between them:

Although both terms refer to cross border process, diaspora has been often used to define religious or national groups living outside an (imagined) homeland, whereas transnationalism is often used more narrowly-- to refer to migrants' durable ties across countries-- and, more widely, to capture not only communities but all sorts of social formations such as transnationally active networks, groups, and organizations. (9, emphases in the original text)

Faist reinforces the statement that transnationalism focuses on cross border relationship. Faist's statement fits to describe the cross border activities of Ifemelu, not Obinze in the novel. She has strong ties with her country of origin, Nigeria.

The identity of Ifemelu and Obinze, the first and the second main characters of the novel respectively, is shaped by the language they speak. When they were in Nigeria, they spoke typical Nigerian English, which sounds totally different due to the accent and emphasis to certain sounds. Both of them speak in English and it becomes the primary language of communication in their respective hostlands. Whenever they talk to their family members back home, they talk in their native language. Their identity is as diverse as their language. They do not confine themselves within one language or identity. Their identity and language keep on fluctuating from one to the other based on where they are and what they are doing. While talking to her parents and sending them money, Ifemelu becomes a Nigerian, and soon becomes a global citizen afterwards. When she talks to the Nigerians, she has Nigerian accent. Nationalism without fixed nation and identity without fixed sense of self is a rapidly growing phenomenon in the globalized world. It has shattered the preexisting notions of identity and nationality. In this context, in *Location of Culture*, Homi K. Bhabha argues against the desire to maintain single authentic identity. He writes, “[T]he very idea of a pure, ‘ethnically cleansed’ national identity can only be achieved through the death, literal and figurative, of the complex inter-weavings of history, and the culturally contingent borderlines of modern nationhood” (5). In the contemporary time, people do not have single identity or even nationality. In this regard, Maximilian Feldner rightly points out the fertility of the liminal space of the transnational subjects like Ifemelu: “Ifemelu’s position in-between does not only allow for her contrapuntal awareness, but also makes her an exemplar of Homi Bhabha’s notion of hybridity” (193).

Arjun Appadurai contends that identities are increasingly liminal and hybrid as people, capital, commodities, information, technologies, images and ideologies circulate across the borders due to “five dimensions of global cultural flows which can be termed : (a) ethnoscapas; (b) mediascapas; (c) technoscapas; (d) finanscapas and; (e) ideoscapas ” (296). The native identity gets redefined when the protagonist of the novel feels alienated and is far from home. Transnational subjects try to divert their fear and desperation and create the identity in new place. In the globalized world, things are much more complicated as they keep on getting mixed up with the other. Identity and nationality are not confined to singularity. Identity and nationality of the protagonist is jumbled. She does not have single nationality, nor does she have single identity. In her hostland, she has different identity from the identity she had in her country of origin. Regarding the identity in transnational context, Nelson Shake opines that identity is much more complex and layered in the present time. He writes, “While transnationalism focuses on issues of identity, it emphasizes complexities of identity . . . [and] examines identity on a much larger scale by discussing the changes that are happening to the structure of the nation and how that affects people” (9). For Shake, the issue of identity in transnational setting is very much complex.

In “Cultural Identity and Diaspora”, Stuart Hall opines that cultural identity can be defined “in terms of one, shared culture, a sort of collective ‘one true self, hiding inside

the many other, more superficial or artificially imposed 'selves', which people with a shared history and ancestry hold in common" (393). Both Ifemelu and Obinze seek for what they found in their native land but not in the US or England. They are trying to find the 'oneness' among the people they meet. Both of them feel comfortable being surrounded by people sharing similar beliefs. Both Ifemelu and Obinze were not much concerned with their national and cultural identity while they lived in Nigeria. They realize that they are Nigerians when they find it difficult to adapt in new place with different cultures. Both the characters ask different questions that they never asked when they were in their native country. The questions were raised interrogating the existence itself: 'who am I?' Both of them wonder who they actually are. In other words, they were in existential crisis questioning what they were doing in alien lands where they could not become what they had been their whole life. In such situation, identity is constructed through nostalgic memories. The characters try to create their identity based on their past and present experiences. The past experiences are closer to them rather than the new ones, so they try their best to find a balanced identity which has to be based on who they were along with who they are.

The construction of cultural identity for the immigrants like Ifemelu and Obinze is possible by forming a group of people having the same or similar culture and practices. In foreign land, they can feel like being close to their culture as they try to celebrate in an old-fashioned way in new place. The sense of belonging to a culture or nationality is more condensed than that of living in a fixed territory and celebrating it. For Ifemelu, meeting a Nigerian in Nigeria was not a big thing but in the US when she meets her friend Kayode DaSilva, she gets really excited and her memories of her homeland make her nostalgic: "They hugged, looked at each other, said all the things people said who had not seen each other in many years, both lapsing into their Nigerian voices and their Nigerian selves, louder, more heightened, adding "o" to their sentences" (222). This scene shows how delighted Ifemelu becomes for her meeting of a friend from her homeland.

In contemporary era, transnational migration is a common phenomenon. The traditional borders are being shattered and are less significant. However, love and attachment towards homeland has never decreased. It is noticeable in the central character's 'homecoming' even after getting American citizenship. In this respect, Benedict Anderson defines nationalism as "an imagined political community . . . It is imagined because the members of even the smallest nation will never know most of their fellow-members, meet them, or even hear of them, yet in the minds of each lives the image of their communion" (6). Both the characters Ifemelu and Obinze did not know most of the citizens of their homeland when they stayed in Nigeria but as soon as they moved to the US and England respectively, they started considering the people of their country of origin as close relatives. Despite having lots of differences, once they internalize themselves as immigrants, the person who was non-existent few days ago becomes the closest friend in the hostland.

Ifemelu simply wanted to go to America and live with Obinze there. She did not have any fixed goal to get settled or live there forever. Despite having lived for thirteen years in America, she goes back to Nigeria. Her goal seems to be clear at the end of the novel. She wants to be with Obinze not in America, but in Nigeria. It took her thirteen years to figure it out. Maintaining purity in culture is almost impossible when one lives amongst the people of another culture and lifestyle. In *Global Matters: The Transnational Turn in Literary Studies*, Paul Jay argues, “[T]here are no such things as pure, autonomous cultures that are not ‘contaminated’” (3). Both Ifemelu and Obinze think that their culture is ‘contaminated’ which was once ‘pure’. It is the reason why both of them were reluctant to assimilate themselves in new culture in their initial days. As immigrants living in new places, both of them realized that maintaining cultural purity is almost impossible and slowly they begin to change their lifestyle which inherently changed their perception of culture.

Judging the accent and name, Ifemelu’s identity is mistaken but in a positive way. It was actually a compliment for her. But the same compliment made her identity more complex to perceive. It raises a question whether she cherished being labeled as American or hates it. Her conversation with the American telemarketer shows how nice she feels when she is complemented and guilty at the same time:

... “May I ask who I’m talking to?”
 “My name is Ifemelu.”
 He repeated her name with exaggerated care. “Is it a French name?”
 “No. Nigerian.”
 “That where your family came from?”
 “Yes” ... “I grew up there.”
 “Oh, really? How long have you been in the US?”
 “Three years.”
 “Wow. Cool. You sound totally American.”
 “Thank you.” (175)

When the conversation takes place, she picks up the American accent. She speaks in the accent and when complemented she feels guilty: “Only after she hung up did she begin to feel the stain of a burgeoning shame spreading all over her, thanking him, for crafting his words “You sound American” into garland that she hung around her own neck. Why was it a complement, an accomplishment to sound American?” (175).

As the immigrants, the identities of Obinze and Ifemelu are in flux. As they are in ambivalent situation, they are not sure on whether to stay stuck to their old identity or totally adopt new identity. So, they tend to linger between old and new identity all the time. Such fluctuation in identity is shown by Ifemelu many times. Ifemelu’s identity becomes complex. The new identity overlaps with the old one. The word ‘Americanah’ is a Nigerian slang for referring to people who ‘pretend to be’ or ‘are really’ Americanized. The singular identity of Ifemelu as a Nigerian citizen changes as soon as she migrates to the US. Even after returning to Nigeria after her thirteen

years' stay in the US, she is still considered to be an 'Americanah': "Ameicanah!" Ranyinudo teased her often. "You are looking at the things with American eyes. But the problem is that you are not even a real American. At least you had an American accent we would tolerate your complaining!" (385). It clarifies that whatever identity Ifemelu held has drastically changed. She is not a Nigerian like other natives anymore, nor is she an American like mainstream American. She is somewhere in between—Nigerian American, both Nigerian and American at the same time. In the same line her ex-boyfriend and would be life partner Obinze is in the process of becoming a transnational subject when the novel ends as he is going to marry Ifemelu, a transnational subject after he divorces his wife Kosi. More importantly, he no longer has obsession with America. He shares his disillusioned view about America to Ifemelu: "...[America] lost its shine. When all I had was my passion for America, they didn't give me a visa, but with my new bank account, getting a visa was very easy. I've visited a few times. . . It's wonderful but it's not heaven" (434).

The construction of identity in a foreign land can be linked to the concept of 'feeling of nationalism without nation' as well. Krzysztof Jaskulowski defines nation not as a "cohesive and real group with clear boundaries, but a set of signifying practices and discourses... a nation is a social construction" (13). This concept is applicable in case of Ifemelu and Obinze. They are living away from their places of birth but still have attachment with it. They introduce themselves as Nigerians whenever someone asks about their nationality. When Ifemelu is in saloon braiding her hair, she introduces herself as a Nigerian. At that time, she had already lived in the US for more than a decade. She still considers herself a Nigerian despite the fact that she is eligible to become an American citizen. Due to cross-cultural migration, similar people gather. The only similarity they share is the nationality or their motherland. They are bound together by the fact that they were born in the same country. Beyond that relationship, there is nothing more to bind them. People enjoy psychological, emotional and spiritual advantage of their country but not physical one as they are living miles away from it. The concept of 'feeling of nationalism without nation' is quite oxymoronic as the people consider a country to be their own country which is hundreds and thousands of miles away from the place they stay but at the same time they have co-feeling of nationalism for the country they are living in.

To sum up, *Americanah* narrates the story of immigrants who try to reformulate their identity in the Western countries. Ifemelu is represented as the transnational subject who moves from her native country to America. As a transnational subject, Ifemelu is able to identify herself as an American along with the internalization of the fact that she is Nigerian by birth. Ifemelu adapts western way of life without forgetting her native culture and tradition. She can travel back and forth between her homeland and hostland which shatters the conventional borders that separated homeland and hostland. The physical distance is also shattered by the availability of means of transportation. And with the help of means of communication, she contacts with relatives back in homeland which is a virtual movement from hostland to homeland.

She is present in both places; physically present in one place while virtually visiting another place. This connection with the place of birth helps her retain her old identity in her new sense of self or subjectivity so that she can form new transnational identity. The identity of the transnationals is also shaped by the language they speak. Ifemelu speaks in American as well as Nigerian accent which makes her carry both identities together.

We have tried to explore the implication of transnational ethos in the novel. The transnational subjects like Ifemelu hold multiplicity of identities in almost every aspect. She has multiple identities, multiple families, and multiple lives. As a transnational subject, her identity is based on what she was and what she is. Since identity formation is an important issue in Transnational Studies, we have explored the same throughout this research paper. Ifemelu lingers between two identities, she cannot totally forget what she used to be in her homeland in the past and cannot incorporate fully what she has and is trying to become in the foreign land. She lives a double life. Ifemelu tries to fit in America as someone whom people around them recognize. When she left Nigeria, she had already lost her old identity and did not have the new one. Lack of identity motivates her to construct new identity which defines what she is along with her past. In short, through the portrayal of Ifemelu as a transnational subject, Adichie challenges Western liberalist multicultural ethos and glorifies the role of the nation-state especially in the 'third world' countries like Nigeria. It is because unless and until the nation-state becomes strong, it cannot counter Western hegemony in general and contemporary American neo-imperialism in particular. So, Adichie advocates for a 'brain retain' or a "brain circulation", to borrow AnnaLee Saxenian's phrase, (qtd. in Quayson and Daswani 13) of the immigrants in the 'third world,' not a 'brain drain' in the West.

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Subversive Humanism in Manto's *Partition Fiction*

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Abstract

Ironizing the violence to convey the political message about minority, Saadat Hasan Manto uses humanistic radical irony as a vehicle for political commentary by demystifying the politics of the representation of violence in official texts of both modern India and Pakistan. Partition affected every sector of human affairs badly. So, partition stories depict the irreplaceable loss displacement, dispossession, abduction, rape, painful death and other forms of violence that common people suffered from all three communities: Hindu, Sikh and Muslim. Manto counts the prime position who dealt with reality of the existing violence by showing it at various levels as familial, social, economic, political, religious others. In that course Manto also subverts the limited and biased notion of partition, which took partition of India as only the partition of territory and people. In the light of Hutcheon's notion of 'radical use of irony', I argue that Manto's use of irony in "Cold Meat" and "Open it" shows the utter cruelty of the people in power and authority at the time of partition violence and humanity shown by the marginalized section of society. His writing encapsulates his empathy for the victims and his belief in the essential goodness of humanity. The humanity that shines through in his writings about the down-trodden people living in the fringes of society, and the victims of partition violence of 1947 are an integral part of his stories.

Keywords: irony, trauma, partition, violence, representation, humanism

As revisionist historians subvert the official representation of partition issues by revisiting the history, the partition story writer, Saadat Hasan Manto uses irony as his mode of writing to undercut the official representation by unearthing the violence perpetrated along the lines of bourgeois patriarchy's interests and values. Manto's 'radical use of irony', to borrow Linda Hutcheon's theoretical concept, helps to capture the specificity of the violence and delineate the pain and the trauma of the recipients of violence with a remarkable degree of analytical stance in course of their representation of violence that remains fresh and vivid in the readers' imagination even after more than half a century after the bloody partition of India. In this regard, Hutcheon argues that 'radical use of irony' helps author to give voice to the voiceless: "[I]rony can be provocative when its politics are conservative or authoritarian as easily as when its politics are oppositional and subversive: it depends on who is using/attributing it and at whose expense it is seen to be" (15). It is through this ironic perspective that Manto observes the brutality and irrationality of patriarchy's violence over women and other subalterns such as the working class people, villagers, and children.

To write trauma, or to give voice to a wound that seems to defy representation. Dominick LaCarpa suggests that literature, because of its supple and intricate relation to reference, has been the privileged domain, or "safe haven" (185) for trauma's

rehearsal and performative transmission. He uses irony to foreground the violence in his writings by unmasking the pain and trauma that haunts people's consciousness and especially those who were physically and psychologically defiled during the hostility between Hindus-Sikhs and Muslims. In *Writing History, Writing Trauma*, LaCarpa recapitulates these points to mediate more broadly. On the critical methodology, most appropriate for the traumatic inheritance of contemporary culture, a reflection that potentially encompasses other traumas such as slavery, nuclear destruction, apartheid or partition. LaCarpa proposes a theoretically minded, yet historical approach to trauma that would commemorate the particularity of historical wounds, while recognizing the ways in which this unmasterable past continues to shape our current experiential and conceptual landscape. However, this past and its losses would also be subject to a collective process of mourning, "working through," and moving on, a trajectory that would ultimately release us from a cycle of perpetual re-traumatization and allow us to turn to future-oriented ethical and political projects.

Though Manto has propounded no coherent philosophy of life through his fictional and discursive writings, a close reading of them reveals that he gives a higher status to certain values and concepts. These values and concepts include: frankness, honesty, the discrepancy between appearance and reality, the validity of sex in life and most importantly his great love for humanity. The humanity that shines through in his writing about down trodden people living in the fringes of society, and the victims of partition violence of 1947 are an integral part of his stories. About his view on humanity, Mumtaz Shirin, says:

Manto is not interested in hallowed angles. Manto the writer does not have much to do with pure and innocent angles who can never passably commit sin. Manto likes men who dare commit sin. Manto's human being is neither an angel nor a devil. He is on earthling, a creature of the earth who has potentiality of original sin, mischief, murder and mayhem. But God had ordered angels to pay obeisance to him. (qtd. in Asaduddin 105)

Manto's humanism, which is actually in-between the angelic and the devilish gives rise to the ironic vision which is bifocal as Manto shows great love and care to the whole human race. He is aware of the fact that love is the vital spring of life. Without it, life loses its meaning and charm. It is because of this sort of love for human life, Manto accepts sex as one of the most basic, instinctual and elemental urges of human being since it is the only means of human production. Hunger for sex is as primal as the hunger for food. Man takes recourse to all kinds of subterfuge for the satisfaction of this hunger and dresses it up in acceptable nomenclatures and relationships. Suppression of this hunger and the puritanical morality associated with it lead to grave imbalance in mind and personality of human beings. In his stories, Manto examines of this hunger without butting an eyelid and without resorting moralistic preaching.

Saadat Hasan Manto shows unprecedented objectivity in the redetection of the Indian partition violence of 1947. Besides objectivity, the dominant rhetorical aspect of Manto's partition stories in meta-irony formshock the audience through a transmission

of the trauma of the victims. Objectivity in Manto's writing is achieved through different means. One is the adoption of the victims' point of view that completely erases the authorial voice. While "Toba Tek Singh" for an instance, presents the trauma of the dislocated millions on both sides of the border through lunatic Bishan Singh's point of view, "Open it" textualizes the trauma of a raped woman from the perspective of Sakina, a repeatedly raped seventeen years old Muslim girl. The other means employed for neutrality in the sparing use of characterization devoid of any religions, ideological or cultural markers. Manto never makes any effort to describe characters in detail nor does he try to identify them in the name of religion, culture or any communal group. Manto's "Open it" wounds the readers' mind through the transmission of the trauma of Sirajuddin, the protagonist of the story from the very beginning of the story. "When Sirajuddin opens his eyes in the camp and sees the tumultuous crowds of men and boys around him" (34), he comes to realize that his daughter is missing amidst the turmoil and violence of partition in which Sirajuddin had already lost his wife. The traumatic feeling of Sirajuddin touches and wounds the heart of the readers. It has been transmitted to the readers' mind through the main characters of the story.

Manto generally paid attention to the ending of his story. That is why, they startle the readers with their pay-off lines which round off the basic fabric of the story. Many of Manto's masterpieces such as "Open it" and "Toba Tek Singh" bear the testimony to this fact. The stories "Cold Meat" and "Open it" by Manto exploit the ironic mode of storytelling to foreground the brutality of violence and to underline the bourgeois and patriarchal underpinnings, thereby excavating the painful memory of trauma that victims have undergone. He, while ironizing the violence to convey the political messages about minority, uses humanistic irony as a vehicle for political commentary demystifying the politics of the representation of violence in official texts of both modern India and Pakistan. Manto's irony which makes readers see from the perspective of critical humanism also explains why the partition took place. His use of irony in the context of violence of massive inclusion and exclusion in the stories gives its political edge. So, the politics of irony has been made a favored tool of minority groups, feminists and other subalterns as means of critiquing the establishment by re-evaluating the bourgeois and sexual politics during and aftermaths of partition of India in 1947.

Partition parted every sector of human affairs. So, partition stories depict the irreplaceable loss displacement, dispossession, abduction, rape, trauma, pain death and other forms of violence that common people suffered from all three communities: Hindu, Sikh and Muslim. Partition of India is really one of a violent events ever happened in the human civilization having lasting impressions of monstrosity and horrific emotional duress. But these ugly aspects of partition were ignored and kept aside by highlighting partition event only as independence and bravery in the official history of modern India. This based documentary never justifies the real trauma for these innocent victims. In this regard, Gyanendra Pandey for this injustice comments:

The history of violence has been treated in the historiography of modern India as aberration and as absence: aberration in the sense that violence is as

something removed from the general run of Indian history: a distorted from, an exceptional moment, not the real history of India at all. Violence also appears as an absence because historical discourse has not been able to capture and represent the moment almost and always about context about everything that happens around violence. (27)

All these official documents of history are single sided and of elite's. No commoners are provided justice. Several voices are silenced and their repressed psyches, once, sooner or later, outburst for what Manto reveals through his stories as partition become the event of victory and independence only to some handful of people whereas majority of people were accompanied with feeling of pain, sorrow, anguish and sadness, where people were separated overnight, friends became enemies, homes became strange places and those very strange places were to be called as homes. So people's mentality parted with the partition of the nation.

Urvashi Butalia questions the historians for their negligence to explore what she had seen as the underside of this history, feelings, emotions, pain and anguish trauma, sense of class, silence in which it lay shrouded. Stressing on the fact that historians could not bring objectivity of partition violence because of their families were involved in it. Death, displacement, dislocation, loss of home, and family- these were close "to the lives of many historians" (275). Butalia strongly opines that there should be re-examination of history of partition because the re-examination is deeply rooted in the concern of the present" (276). In her view, the entire traumas and tragedies of partition violence were not visited and examined properly.

These revisionist historians subverted the deep pangs of sufferings and exhibited the while lies. While making revision of official history, creative writers and those revisionist historians depicted the situation before and after the event and presented the cause and effect of the happening. Among these several creative writers, Manto counts the prime position who dealt with reality of the existing violence by showing it at various levels as familial, social, economic, political, religious and mainly others. In that course Manto also subverted the limited and biased notion of partition, which took partition of India as only the partition of territory and people. Two critical concepts emerge in response to the tension between traumatic and historical modes of addressing the past: the notion of "the middle voice" (19) and that of "empathic unsettlement" (41). With many precautions and qualifications, LaCarpa proposes the discursive analogue of a "middle voice. The middle voice would thus be the 'in between' voice of undecidability and the unavailability or radical ambivalence of clear-cut positions" (20). This "middle-voice would thus fully identify with the trauma that it represents.

Manto's use of irony in "Cold Meat" shows the utter cruelty of humanity at the time of the partition violence of 1947. He does exhibit his subaltern politics by making the humanity of the poor and the dispossessed shine over others. Leslie Fleming quotes Aksari who says, "Man even in his real shape, is acceptable to Manto. He has already seen that man's humanity is tenacious enough so that even his becoming a wild animal

cannot extinguish his humanity. Manto has confidence in humanity” (101). Manto’s faith in humanity can be located in the story “Cold Meat” where Ishar Singh, the protagonist, copulates with cold meat of a girl. The story seemingly revolves around one aspect of sexual psychology, but in fact, in it an extremely subtle message is given to man, that even at the last limits of cruelty and violence, of barbarity and bestiality, he still does not lose his humanity. If Ishar Singh had completely lost his humanity, the touch of the dead woman would not have affected him, so violently as to strip him of his manhood (Fleming 102). The choice of his character Ishar Singh and Bishan Singh is deliberate. They are represented as morally superior people, in which humanity shines rather better than many belonging to the higher class.

LaCarpa proposes the “middle voice,” whose “modulations of proximity and distance, empathy and irony with respect to different objects of identification” would communicate trauma’s troubling affective charge while maintaining the distinction” would communicate trauma’s troubling affective charge while maintaining the distinction between victims and proxy-witnesses (30). LaCarpa further proffers the concept of “empathic unsettlement,” an affective response he considers most appropriate to the reception of another’s traumatic past. A notion akin to Kaja Silverman’s “heteropathic identification” (40), “empathic unsettlement” recognizes the affective impact of another’s traumatic history, yet respects its irreducible specificity, and thus avoids conflating empathy with identification.

In “Cold Meat,” irony begins with the central character’s raping of a dead girl. The raping implies a sharp irony that exposes the cruelty of the communal violence particularly directed towards the female. “Cold Meat” is a story about an all-too-brief rendezvous between two Sikh Lovers, Ishar Singh, and Kalwant Kaur. In the world outside, looting and arisen are rife, and Ishar has participated in them fully, periodically bringing the spoils home to Kalwant. The air between the two lovers in the hotel room is tense. For some time now, Kalwant has sensed that not all is well between the two of them. He manages to evade the questions and pacifies her by initiating love making. However, where the foreplay reaches fever-pitch and Kalwant is like ‘pot ready to boil over’ Ishar is unable to play ‘the trump card’ and bring their sexual play to climax. Finally, Ishar confesses the existence of other woman, as he tell her:

In the house that I . . . looted . . . there were seven . . . seven men these. Six . . . I . . . I murdered . . . with this very dragger, which you . . . never mind . . . listen . . . There was a girl very beautiful, who I picked up and took with me . . . but . . . but . . . His voice become faint. Kulwant asked again. Then what happened? Ishar Singh opened his closed eyes and looked at Kulwant Karu’s body, every part of which was heaving, ‘She . . . she was a dead body, a corpse . . . absolutely could meat . . . my love, give me. (Manto 97)

This is the climactic scene of irony in “Cold Meat” where readers are aware of Ishar Singh’s rape of a dead body of a Muslim girl. Manto has captured ironically the very tragic face of mankind caught fever in the dilemma of hope and fear, failure and success morality and immorality.

Manto's sympathy lies with the subaltern characters. However, since Manto is neither a delicate nor a sentimental writer, he never writes with the goal of appealing to the emotion of the readers. He rather depicts the essential human condition and aims the pinch the intellect "though a sustained engaging readers' minds" (Beerendra Pandey 97). He resorts to what Beerendra Pandey calls the meta-ironic method of transmission of trauma as evidenced in his stories "Open It" and "Cold Meat" Beerendra Pandey remarks:

Irony is Manto's stories such as . . . "Khol Do" ("Open it") . . . should be understood as meta irony which consistently reveals the shocks of acting out. The story writer makes the survivors and witnesses and the readers became re-traumatised and re-live the past . . . , Manto's early partition stories, on one of which Pandey has based his subaltern intervention into the nationalist historiography of partition, turn out to be an attempt at addressing the problem of narrating the south Asian memory: transmission of violent emotion through a sustained engaging of reader's mind forcing them to recreate the violent violence vicariously in order to be possessed by the past, overwhelming them with shock. (21-22)

The story that shocks Manto's readers much more than any other of his stories is "Khol Do" ("Open it"). "Open It" depicts most powerfully how Manto comes to give with the human pain of partition, exploring with remarkable combination of anger, sarcasm and tenderness as the effects of the violence and dislocation on its victims. It is the story of an old man's attempt to find his only daughter Sakina from whom he has become separated while escaping the looters. When he wakes up in a crowded refugee camp, old Sirajuddin is at first, completely numb and unable to recollect anything about the night in which Sakina disappeared. When he regains his sense, the afflicted father engages the services of eight Muslim volunteers, who cross the border in search of the lost and abandoned. The young volunteers promise to find his daughter. After ten days of the prayer and waiting, Sirajuddin is present when a near-dead body of a girl is found on the roadside and brought inside a make shift hospital. When the doctor runs on the light, the girl is recognized as his daughter by Sirajuddin. Fresh from this discovery by the old man comes, however yet another discovery, which dominates at once. "Macabre in humanity": "The predatoriness of the traumatized victim, traumatized father and the traumatized doctor" (Beerendra Pandey 34).

The doctor looks at the body lying on the stretcher and feels her pulse. Then he points towards the window and talks him: 'open it'.

The body stressed slightly on the stretcher.

The lifeless hands untied the waistband and lowered the salwar.

She's alive! My daughters alive, old Sajuddin shouted with joy. The doctors broke into a cold sweat. (Manto 134)

Trauma affected Sakina, at the end of the story, is in such a state of mind that she cannot "distinguish between a predatory male command and a sympathetic male voice" (Beerendra Pandey 34). The father seems happy to find his daughter alive but the doctor knows better about the dark future of a girl raped in the conservatives South

Asian society. So he gets the cold sweat-pathology of his trauma. The doctor's trauma parallels the trauma of the readers of Manto's time.

"Toba Tek Singh" is another very well-known partition story that highlights the poignancy of the human tragedy as also the political bankruptcy of the solution dividing not only land but also the people who had lived together for centuries, creating a unique blend of cultural life. It is so ironic that the division of a country into two also divides the insane inside the asylum. Two governments have decided to divide the lunatics too on the basis of religion, the reactions of inmates displayed a unique sense of solidarity with the place and the people, one Sikh Lunatic asked another Sikh: "Sardarji, why are we being sent to Hindustan? We don't even know their Language" (150). Another climbs a tree saying that he likes to live neither in Hindustan nor in Pakistan but rather live on a tree.

The protagonist of the story who carries the burden of Manto's message is, however, a lunatic named Bishan Singh who was popularly known as Toba Tek Singh, because he belongs to a place with that name. He has been in the asylum for fifteen years or more and has refused to either sit or lie down all these years. His visitors have regularly brought him the news of his growing up daughter. Suddenly the visits have ceased in the wake of the news of the partition and worried Bishan Singh starts asking about location of Toba Tek Singh. Then his childhood friend Fazaluddin brought him the news that his people had gone away to Hindustan and hoped that Bishan Singh too might be sent there. Bishan Singh asked him the question-where was Toba Tek Singh. Fazaluddin first replied that it was in Hindustan but then corrected himself to finally state that it was in Pakistan. This upsets Bishan Singh very much.

It is because of this obsession that Bishan Singh frequently talks about his native place Toba Tek Singh "oper di gurgur di bay dhianna di mung di daal of Toba Tek Singh and Pakistan" (148). Though incomprehensible entirely, some of his words in the sentence are sensible words like mung, daal, government of Pakistan. Toba Tek Singh suggests that he remained attached to the soil of his native place. The end of story according to Beerendra Pandey, has a typical use of meta-irony that makes readers "laugh . . . then cry and again laugh" be-taking the boundary between a laughter and cry. It is called dark humor. The final shock at the end of "Toba Tek Singh" has the transforming effect that extends up to the readers.

Summing up, Manto shows the essential goodness of humanity conveying the sense of human love, warmth and the intimate sense of fellow-feelings with a powerful depiction of violence. He does not forget to awaken the slumbering humanity or the humanity gone mad at the time of crisis. Manto's irony takes on political overtones as it helps excavate the painful memory of trauma and agony that recipients have undergone. He, while ironizing the violence to convey the political message about minority, exploits irony as a means for political commentary that mystified the politics of the representation of the violence resurfaced in the name of an inevitable politico-religious movement. Manto's use of irony, in the stories, has been used as a powerful weapon of the minority groups and feminists as a means of critiquing and subverting

the dominant ideologies and establishments by reevaluating the capitalists and masculinist politics during and aftermaths of partition of India in 1947.

Manto's use of irony in "Cold Meat" and "Open it" shows the utter cruelty of humanity at the time of partition violence of 1947. Irony in "Cold Meat", which begins with the central characters raping of a dead girl, exposes the cruelty of the communal violence particularly directed towards the females. Ishar Singh's engagement with the dead body, that is cold flesh, has taken away his potency which is symbol of masculinity. Another story "Open it" depicts most powerfully how Manto comes to grip, with the human pain of partition, exploring with a remarkable combination of anger, sarcasm and tenderness, the effects of the violence and dislocation on its victims. The story ironically shows how woman are exploited both physically and psychologically not only by the people of different religious communities but by the people of their own religion. Manto's ironic vein continues in his other story "Toba Tek Singh". Bishen Singh's death in 'no-man's land' gives the readers a glimpse of the true history of the partition violence in which millions of Indians and Pakistanis had experienced the trauma of dislocation, madness, rape and loot.

Manto's writing encapsulates his sympathy for the victims and his belief in the essential goodness of humanity. The humanity that shines through in his writings about the down-trodden people living in the fringes of society, and the victims of partition violence of 1947 are integral parts of his stories. His insights are more refreshing, more poignant, more hard hitting, and, of course, more ironic. Manto's characters are always from the fringes of the society urban, poor, daily wage earners, drifters and victims of the trauma of partition-who come to occupy central space in his works.

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Mythical Association of Male Body in *Baahubali Series*

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Abstract

This study entitled as “Mythical Association of Male Body in Baahubali Series” explores how S.S. Rajamauli destabilizes the cinematic convention of the constructed female body in consideration of the male gaze in the Bollywood film industry. It investigates the entertainment industry’s presentation of the male body for both the male and female gaze in Baahubali Series. Moreover, the manuscript highlights the glorification of the male body through rigorous training and constant maneuver in resonance with the Eastern mythologies and Hindu scriptures. The study discovers the reworking of myth and archetype in film and an ideal male body prepared in gym centers and training institutions. Cinematic representations of Bhima, Krishna, Lord Vishnu and Arjuna mythologize male bodies. The research paper examines the texts from the perspectives of Body Studies and the body myth from the Eastern epic traditions, including Mahabharata, Ramayana and Hindu hymns. Similarly, the body of Baahubali rehearses Bhima and Krishna, the body of Bhalla Deva with Duryodhana and the body of Bajjala Deva with Dhritarastra. The Hollywood film industry’s projection of the body with resonance of myth and archetype subverts the traditional notion of body as impure trivial thing. Since the representation of the body in Bollywood movies has barely been explored, this study can be significant source for the researchers of myth, movie and masculinity in the future.

Keywords: body, mythologize, cinematic representation, idealization, Bollywood

Baahubali Series, a movie directed by S.S Rajamauli, is a heroic story of Pravash-starred Mahendra Baaahubali who avenges death of his father Prabhas starred Amarendra Baahubali by killing his uncle Rana starred Ballala Deva and releasing his captivated mother AnuskaShetty starred Devasena who awaits her son for 25 years. The movie has been divided into two parts i.e. Baahubali the Beginning and Baaahubali the Conclusion.

Baahubali1 begins with Shivagami saving the baby Mahendra Baahubali sacrificing her own life in the river. However, the baby is rescued by Sanga and her husband who grows up as a mighty and handsome Shiva with indefinable courage and power and is capable of accomplishing the tasks that a normal mortal being can never even dream of. He aspires to climb water fall (Jal Parvat) from his childhood and succeeds it following the mask of Avantika, his beloved for whom he decides release of Devsena (Anuska). The muscular Shiva sneaks into Mahismati and almost manages to rescue Devasena until he is attacked by Satya Raj starred Katappa who realizes that Shiva is the Mahendra Bahubali, the son of Ameendra Baahubali. Then, the story goes to flashback where Amarendra Baahubali and his cousin brother Ballala Deva are raised

by Shivagami, wife of Bjjala Deva and is deprived of the throne in spite of being elder son due to his physical weakness. Both of them grow up as mighty, fearless and knowledgeable warriors who need to prove their capacity by killing Kalkeyas, a new threat to their kingdom. Though Ballala deva manages to kill Kalkeya, Baahubali is announced as their new king because of his wisdom and love for his citizens. Shiva after knowing his real identity as Mahendra Baahubali asks “if my father was so strong who killed him?” Kattappa with teary eyes says, “I betrayed him and took his life” and the film ends.

Baahuabli the Conclusion continues the flashback of Amarendra Bahubaali and is journey to Kuntaladesh where he falls in love with the mighty and skilled princess Devasena, who also becomes the love interest of Ballala Deva. Baahubali chooses Devasena over his position as the king and becomes commander in chief. The plotting of Ballala Deva gets successful when Baahubali and Devsena get banished from the kingdom but happily live with the commoners. Ballala Deva further plots to convince Shivagami that Baahubali is plotting to kill him as a revenge who decides to save her son and orders Kattappa to kill Baahubali who stabs him back. Devasena delivers a baby and goes to the palace where Kattappa has already revealed about the immense love of Baahubali for Shivagami. Then Shivagami vows to protect the baby Mahendra Baahubali but is attacked by her own son and his henchmen. Thus, Sivagami flees to save the baby which is the starting point of Baahubali the Beginning. The climax is all about war between Mahendra Baahubali and Ballala Deva where Baahubali manages to throw Ballala Deva in the pyre of wood collected by Devasena for 25 years and is burnt alive by her. The movie ends with reunion of Baahubali, Kattappa, Devasena and Avantika where Baahubali is introduced as new king of Mahismati.

Different Hindu myths display the ideal male bodies like that of Arjun, Bhim, Duryodhan, Dhritarastra, Krishna and Ram. Their physiques have been presented as the perfect bodies with strength and mind. Similarly, Baahubali series highlights that the perfect ideal male body is not only the western treasure but Hinduism also explores its own agenda of perfect male body which needs further exploration. The research shows that the movie, through the use of eastern context, sets the new philosophy of ideal male body and therefore it is significant in the body, myth and film studies.

The study attempts to explore how *Bahubali Series* glorifies male bodies projected in the cinema world in association with eastern Hindu myths. It shows that the bodies thought to be impure and trivial can be made divine correlating with godly bodies. It is largely based on eastern mythical aspects. It tries to show the bodies of the heroes in the movie world are ideal like that of the gods. An ideal body is not only the subject matter of Western society but the Hindu philosophy also has defined the ideal body in various scriptures. In the Eastern context, the body of God Narayana (one of the Tridevaas) is considered to have an ideal body with long arms and legs and a broad chest. Moreover, the body of the dancing Shiva (another Tridevaa) is considered to have an ideal body. Similarly, the long epic Ramayana defines Rama as an ideal male. In Mahabharata, Krishna (reincarnation of Lord Vishnu) is claimed to have an ideal body.

In the Hindu myth, too, there are heroes with different types of bodies. The heroes in the myth are presented as courageous, skillful, bright, pleasing, and eternal. Lord Vishnu is supposed to have ideal male body with long hands and legs, attractive naval and pleasing figure. The ideal body of Lord Vishnu is described in Puranas as:

Bearing the auspicious sign of srivatsa ... on his handsome, bright, large and raised chest. His chest, heart and lotus like palms are vestal. In his luxury (amusement), he is most pleasing to (Goddess) Lakshmi in befitting the cosmic-machine moving, who is detached, eternal ... and unblinkingly (constantly) adored by gods. (105)

The quote displays that Lord Vishnu's body is a perfectly pleasing body to look at and take pleasure. It is the matter of entertainment for the worshippers and followers of him. It further shows that the male body has been a matter of pleasure since god's time. In the same way, in Bahubali Series is all about the depiction of perfect standard of male body which is equally accepted by modernity as well as Hindu mythical Gods like Shiva, Krishna and Vishnu who have example of Dharma bodies.

According to Dharma Sastra, Krishna is defined as the most stunningly beautiful spiritual form. The term Krishna means 'all attractive'. He is the carrier of the peacock feather on his head. He is well known for his dark complexion which is similar to dark rain cloud. His hair is black and curly. He wears a unique gem called 'Kaustuba' and wears the garland of ever green fresh flowers around his neck and the sole of his feet are decorated with auspicious symbols. His best plaything is flute which he plays so sonorously that even the earth dances in its melody. Similarly, he is said to have enchanting smile that lures everyone. His clothing is compared to lighting.

Other accounts say that Krishna's enchanting smile is irresistible, as are His attractively moving eyebrows. His clothing resembles lightning. His wide eyes, delicate hands, reddish-soled feet, and His deep navel often draw comparisons to the beauty of lotus flowers. The luster of His dazzling toe nails is compared to moonlight, and He always appears in the fullness of youth.

Lord Krishna is also known as Adhokshaja who is beyond the material senses. It's easy for us to see matter. The Supreme Person is hundred percent spiritual, and we need spiritual vision to see Him. Krishna says in the Bhagavad-Gita that He keeps a curtain of illusion (Maya) between Himself and those who have no affection for Him. It is Lord Krishna's wonderfully best quality that makes him divine. In the same light, Both Amanendra and Mahendra Baahubali in Baahubali Series are Krishna like figures in terms of their color, trickster attitude and their strong stand point for truth and justice.

In addition, Gupta claims that Baahubali is the periodless tale of the hero called 'Shiva' who is royal by birth but grows in faraway land, aspires to climb waterfall and his biggest challenge to meet his beloved. The rest of the story unfolds that makes him acquainted with his real identity. Gupta displays:

Strapping Shiva (Prabhas) has a strange fascination for a faraway mountain

peak, where he can see the outlines of a castle. His attempts at leaping across cliffs first leads him to the beautiful Avantika (Tamannaah) and her group of rebels, and then to the distant kingdom which has the tied-up-in-chains-for-twenty-five-years Devasena (Anushka Shetty), suffering the indignities heaped upon her by the cruel King Bhallala (Rana Daggubati) and his father (Nasser). Rajamouli doesn't bother giving us a date for the film. It is closest to a 'period', part myth, part everything else. (Indian Express, n. p.)

The above quote shows that Rajamouli has successfully delivered his audiences with timeless myth because it carries the story of 'Shiva' who climbs the Jaal Parvat after several attempts to meet his dream girl who turns out to be a warrior fighting for releasing their captivated queen Devasena who turns out to be his mother and rest of the story comes to light.

Baahubali Series contains considerably a large amount of mythological elements related with Hinduism. In fact, when we look upon the characters of Amarendra Baahubali and Mahendra Baahubali, both played by Prabhas, we cannot stop various mythological characters like Bhima, Ajuna of Mahabharata and Rama of Ramayana and the god Shiva of Hindu mythology.

Mahendra Baahubali, like Bhima, is a fighter with immense strength to overcome any difficulties. Firstly, he aspires to climb the Jaal Parvaat, that is, waterfall, and keeps on trying until he succeeds to get a close view of his beloved Avantika (Tammannah). In one of the scenes, when Avantika encounters with Shiva, later revealed as Baahubali, he claims that he has climbed waterfall only for her. She exclaims 'only lord Shiva can do this!' This statement shows what the strength of Baahubali is or his strength is equivalent to lord Shiva. Similarly, in one of the scenes, Shiva carries Shiva Linga on his arm displaying his perfect and heavily built body. He walks fiercely and confidently as if Lord Shiva is walking. And, when he accomplishes his task of placing Shiva Linga under Jaal Parvaat to give him holy wash to fulfill his mother's wish, his bravery is further exposed by song "Kun hai whoo" (who he is). The song states that "he has brought with him eternal light spreading everywhere" which is equivalent with Stotra which states "Shiva's head is glorified and has a fire flaming on the surface of his forehead". As the song describes, Shiva has happy and shiny face glorified with happiness after he accomplishes his task. And because of his mighty deed, he is able to bring glory and satisfaction in the faces of everyone who witness his task. Moreover, every brave act of both Mahendra and Amarendra Baahubali brings happiness and delight among his subjects as they feel blessed under their commands. The song further states "his strong arms can turn the tide of history". The song turns true as Amarendra Baahubali tries to change history of Mahismati bringing equality among his subjects but he is unsuccessful due to plotting made by his brother Balladeva (Rana). However, this dream is fulfilled by his son Mahendra Baahubali conquering the devil and bringing peace and justice in his kingdom which delights all his citizens.

Both Amarendra and Mahendra Baahubali symbolize victory of truth over evil. We can also compare Baahubali as Bhima, a perfect wrestler. According to Mahabharata,

Bhim is supposed to have the strength of 10,000 elephants. In similar way, Amarendra Baahubali faces every sort of destructive combats. Like a fierce warrior with loving heart, opposite qualities within himself, he combats with Kalekeya and nearly kills him. In Mahabharata, Bhima stands opposite to Dhuryodhana in terms of strength and power. Bhima always fights for truth, righteous and justice. He can never tolerate injustice but always shows immense respect towards his mother's and brother's Yudisthira's decisions. In the same way, Amarendra Baahubali fights for justice and doesn't hesitate to sacrifice his throne for truth. However, he, too, is loyal towards his mother respecting her each decision. In Baahubali 2, Amarendra Baahubali obeys his mother's decision twice. Once by choosing Devasena to keep his promise and second by living the life of commoner going out of the palace fighting for truth.

Balladeva contrasts with Amarendra Baahubali in every possible ways and only similarity between them is their immense physical strength. He is crooked and a great conspirator who can do anything for the lust of power and position just like Duryodhana who conspired and dethroned his Pandava brothers. Dhuryodhana is best remembered for his physical strength, warrior skill, tyrannical nature, and lust for women and power. Here, in Baahubali series, Ballala Deva portrays the character of Dhuryodhana because of his physical strength, tyrannical nature, lust for Devasena, his skill with his pet weapon mace, his lust for power and position and so on. The physical toughness between two can be seen in the final part of Baahubali 2 where Mahendra Baahubali and Balladeva fight with equal strength and for a while it seems quite impossible for them to win each other. In Mahabharata, Bhima fulfill his wife promise to let her bathe her hair with Duryodhan's blood. In the similar way, Mahendra Baahubali fulfills his mother's promise by letting her burn Balladeva in the pyre prepared by her.

The characters of Mahendra Baahubali and Amarendra Baahubali can be compared with Yudisthira of Mahabharata because of his constant faith in dharma and truth. Yudhishtira, the eldest brother of Pandavas, can even sacrifice himself for dharma and truth. He is the perfect ruler and a perfect human. So is Amarendra Baahubali in Baahubali 2 who happily sacrifices his luxury, comfort and even his kingdom for the sake of dharma. He selects dharma's side in one of the scenes when Devasena is asked to be wife of Balladeva in court. He protects her claiming that he has promised to protect her dignity at any cost. And when his mother Shivagami asks him to choose between throne and Devasena, he remembers Shivagami preaching where she says: "For a word given in a good faith, for upholding truth and justice, to protect the code of dharma oppose whoever the offender is. Even if it the god, don't be afraid. This is the law of dharma. And righteousness of the warrior's clan" (n. p.). As the given quote speaks in favor of truth, justice and dharma, Amarendra Baahubali is seen choosing truth in any condition. So, he falsifies Shivagami for not being able to choose what is right or wrong before compelling a girl to marry someone else, that is, Balladeva without knowing what is there in her heart. Similarly, Amarendra Baahubali is loyal towards his land Mahismati in any condition either he is in the power or not. In one of the scenes of Baahubali 2, he beheads commander Setupaty for touching females of

his kingdom which is also against dharma. Moreover, he grows fierce when the court refuses to listen to the truth spoken by his wife Devasena who is pregnant at the time which is against the raj dharma. For the offense, he is banished from his royal life along with his wife and before leaving he says: "On the one hand is the law you trust, on the other is dharma you taught. Between the two this sword you gave me made me choose between paths of righteousness. Even if I'm banished under reproach, I'll serve and sacrifice my life for Mahismati" (n. p.). As the quote claims Amarendra Baahubali lives, fights and dies for the sake of righteousness for which he is immensely loved and supported by people. He is down to the earth and gives first priority to his words rather than his comfort. Be it when Ballaladeva cunningly kills Kalakeya for the throne in Baahubali 1 or be it when he becomes king of hearts by his constant service to the citizen of Mahismati, it is obviously his dharma. The same is followed by Mahendra Baahubali who walks in his father's path of dharma. In fact, he kills Balladeva to save righteousness in his kingdom just like Mahabharata was fought for the reconstruction of truth and dharma.

The next mythical character we remember after watching Baahubali is the character of Arjuna. Arjuna of Mahabharata is recognized for his sharp skills of pet weapon bow and arrow and for his cleverness. It is the skill of bow and arrow through which he successfully wins Draupadi in swayamwar ceremony where he has to perfectly shoot the right eye of fish by looking its reflection in the water. The very act makes Draupadi lose her heart to him. In the same way, Amarendra Baahubali can set his target perfectly which he does in one of the remarkable scenes with Devasena where he teaches her the skill of using three arrows at the same shot during the attack of Pindaris in her kingdom. His skill of using bow and arrow and killing dozens of enemies at the same time is captivating. Arjuna is also a perfect warrior with farsightedness. And, so is Amarendra Baahubali who handles the war field perfectly with correct strategies which can be viewed in the war with Pindaris and Kalakeya where he wins wisdom.

We do remember another mythical character Krishna while watching Baahubali. Krishna is popular as a trickster, innovator, play maker and protector of dharma. We find same characteristics in Amarendra Baahubali as well as Mahendra Baahubali. Amarendra Baahubali's disguise as a commoner and his tricks to win the heart of beautiful Devasena is presented beautifully. Like Krishna, Amarendra Baahubali has perfect craftsmanship in war. He tricks, befools and kills hundreds of enemies in the war with Kalakeya using kerosene dipped clothes. Like Krishna, Amarendra Baahubali is an innovator who works in the favor of his citizens by using his innovative skill to build comfort for them. In one of the scenes, Amarendra Baahubali as a commoner in Baahubali 2 is shown using his mind and traditional engineering tools to break rocks and to pull off water for his citizens. Like Krishna, Baahubali (both Amarendra and Mahendra) has dark complexion and is equally loved by all citizens. Both Amarendra Baahubali and Mahendra Baahubali believe in Dharma or virtue for which they can sacrifice their life. When we talk about Krishna, we cannot forget Radha (one of the Gopinees who loves and is loved by Krishna) The scene, where Devsena sings a song in Gopika Purnima, portrays about Rass Leela of Krishna, the trick he uses for stealing hearts of many Gopinees specially Radha. The song says: "Kana soo Jara" which is

intended message sent from Devsena to her Krishna, that is, Amarendra Baahubali where she confesses her guilt directly asking herself “why did I lose my mind to send you before the bull?” This is the confession made by comparing her loved one with Krishna.

How can we miss the character of Dhritarastra, Duryodhaana's father when we talk about Mahabhaata? The character of Bajjala Deva, Balladeva's father, resembles Dhitrarastra who couldn't get the throne despite being the eldest son because of his physical inability. He couldn't become a king because of his blindness. As a result, the throne was given to his younger brother Pandu. In the same way, in Baahubali Series, Bajjala Deva is deprived of his throne because of his physical weakness i.e. his one hand is undeveloped. In one of the beginning scenes of Baahubali 2, Kattappa informs him that Baahubali would be coroneted as king in upcoming Dasharaha. Here, Bajjala Deva states:

History repeats itself. The throne meant for me was given to my brother. And now the throne meant for my son is being bequeathed to my brother's son! Should my son, grandson, and great grandson also toil for generations? Dog answer “why was I not crowned as king then? Is it because I'm disabled? So what if one hand is incapacitated.... (Baahubali 2)

The given line reflects history of Dhritarastra who was not coroneted on the ceremony because of his disability. That is why; Bajjala Dev recollects extreme hatred for Amarendra Baahubali as he is the son of his same brother who was coroneted instead of him. So, he equally conspires along with his son to banish and kill Baahubali.

Ramayana is another Hindu epic based on how a son should be or how the ruler should be. In the same way, Baahubali series is highly dominated by the concept of ideal ruler and son. Rama is a loyal son, a loyal prince, a daring and loving husband and most importantly, the ideal ruler who can cross any extremity to keep his subjects happy. He killed learned devil like Ravana to keep his wife Seeta back and even banished the same wife for public's sake. He is a perfect son of his mother who happily went to baanbasa (jungle's life) for fourteen years only to keep his step mother Kaikeyi's words. In the same way, Shivagami is also not the real mother of Baahubali but he shares such a bond that is highly appreciable and undefinable. In the song “Jeeyoo re Baahubali”, mother son relation is defined in a wonderful way. The song states: “even death doesn't scare him because he is always risking his life for his mother's sake”. Similarly, the popularity of Baahubali as an ideal leader is also described in the song “jeeyo re Baahubali” which states:

Your glory states far and wide
Long live Baahubali!
'You are dearer to us than our lives'
Everyone is going to sing
And keep singing, in your praise. . . (n. p.)

The song sings the glory of Baahubali and his popularity among public. In fact, both Amarendra Baahubali and Mahendra Baahubali fight with Ballaldeva so that peace, equality and justice can be established in Mahismati. And when Mahendra Baahubali

avenges Balladeva, he vows in his coronation as follows: “In our kingdom those who believe in hard work and justice will walk with their heads held high. And if anyone thinks of harming these good people whoever it may be, their severed head will burn in the flames of hell”. The speech Mahendra Baahubali reminds us about the people in the Ramrajya under Maryada Pursotam Rama who sacrificed everything to get his kingdom in order and justice.

In this way, this paper proves that Hindu mythology does talk about male for the glorification of male Gods. The Hindi sculpture and holy scripts glorify the body of Lord Vishnu, Shiva and Krishna more specifically. In the context of the Baahubali Series, the body of Baahubali can be compared with the body of Lord Vishnu because of his broad chest and long hands and arms. Similarly, Baahubali has dark complexion as Krishna has. Baahubali can also be compared with Lord Krishna due to his trickster image which he uses to win the heart of his beloved and during war time. Like Shiva he is ferocious and the destroyer of human-looking demonic like Kalakeya and Bhalla Deva who are black spot to humanity.

This research also displays that the plot and the characters of Baahubali Series parallel with the Hindu epic Mahabharata. Like the two cousin brothers, Kauravas and Pandavas fight for the throne and justice, Baahubali is all about the war between two cousin-brothers Bhalla Deva and Amarendra Baahubali and his son Mahendra Baahubali to get the throne of Mahismati. However, like Kaurava especially Dhuryodhana, Bhalla Deva fights for greed, power and position whereas like Pandavas, Baahubali fights for the establishment of truth and justice. So, we can compare Baahubali with the character of Bhima of Mahabharata for his inhuman strength which he shows while carrying Shivalinga made up of stone and taller than him. Likewise, we can compare Bhalla Deva with Dhuryodhana of Mahabharata who is equally mighty and powerful as Bhima. Similarly, Baajala Deva, Bhalla Deva's father parallels with the character of Dhritarashtra of Mahabharata. As he is dethroned from the throne of Hastinapur because of his blindness, Baajala Deva is dethroned because of his physical disparity and so on.

The study also unveils that *Baahubali Series* merges the concept of male body with the concept of super human strength that falls under the mystical occult. The hero of the movie i.e. Baahubali (both Mahendra and Amarendra) as well as the villain Bhalla Deva aren't only attractive to look at because of their well-chiseled and carved bodies rather the strength they carry is the superhuman one which can be either performed by God or the superheroes. Baahubali and Bhalla Deva are like mythical heroes and villains who can accomplish any task either by strength or the magical strength. They look like charmer or magician who can control wild and untamed animals. Like God Krishna carries Goverdhan Parvat Baahubali is capable to carry the unimaginable weight of Shivalinga and so on. The concept of superhuman strength is blended with the masculinity projected with chiseled bodies. Anyway, the study substantiates that the concept of glorification of male body is not entirely the western ideal but it is also the part of Hindu mythology.

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Angst of Displacement in V.S. Naipaul's *Magic Seeds*

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Abstract

This paper aims to explore how Naipaul articulates dislocated and disjointed sensibility of the individuals drifting in diasporic location. Presenting precarious situatedness between ancestral and adopted homeland, Willy, the anti-hero of Magic Seeds, represents the problems of post-coloniality such as difficulties in discovering roots, detecting one's own history and finding an authentic identity. By taking theoretical insights on diaspora identity and hegemonic relationships in identity formation, this paper reveals that Naipaul snubs diasporic space regarding it to be a threshold to estrangement and alienation.

Keywords: angst, dislocation, double-ness, estrangement, identity, spatiality

Descending from a family of Hindu Indian immigrants living in Trinidad and educated in England, V.S. Naipaul has gained much popularity as a diasporic writer. Naipaul possesses a penetrating analysis of the themes of alienation and exile with stylistic virtuosity and psychological insight. He often relies on autobiographical materials derived from his childhood in his native Trinidad but largely talks of the impact of the colonial enterprise on the subjectivity of the colonized. In this regard, Karl Miller argues, "Both his fiction and nonfiction were to prove, by and large, strongly autobiographical in tendency, though the distressed romantic solitary who performed some of the earlier journeys was in time to efface himself, to make way for informants, skillfully and interviewed and assessed" (xi). Naipaul persistently articulates the experiences of diasporic characters who are strangers not only to the places they move in, but also they are aliens to themselves. This disturbing feeling of homelessness is covertly reflected in *Magic Seeds* (2004).

Diasporic individuals are emotionally attached to their homeland, yet yearn to belong to their current places of residence. They roam psychically between two worlds and as a result both their root culture and their host culture negate their belonging to either location. This condition of being homelessness is associated further with alienation. Even though these individuals strive to integrate to new cultural setting, they remain connected to their natal customs, traditions, and cultural practices. *Magic Seeds* brings to light such issues faced by exilic communities and reflects upon their attempt to relocate to original homeland.

To become in an exile is to be displaced, set adrift, and detached. Yet this is not simply to inhibit a dead zone of loss and isolation, for the expatriation is also a productive space for expanding new forms and new ways of organizing experience, creating new affiliations, associations and communities for developing new identities. John M.

Sorenson remarks, "As exiles create new diaspora communities, they typically engage in communal reconstruction of their experience and jointly formulate specific forms of identity based on ethnic, regional, or national affiliations" (201). So, expatriate communities not only express the sense of loss and estrangement but also attempt to reformulate new identity. The sense of displacement and dislocation experienced by the diasporic community is invited by migrancy, a reigning trope of the contemporary world. In "Günter Grass", Rushdie asserts, "We all cross frontiers; in that sense, we are all migrant peoples" (279). While that may be true on some intangible level, still different people cross them differently, and thus all are not migrants in the similar way. Experience of migration and refraction of migrant experience differ based on the positionality of every immigrant.

Magic Seeds, a sequel to his earlier novel *Half a Life* (2001), revolves around diasporic sense and sensibilities of Willie Chandran. He appears to be a drifter struggling for 'self' and floats from India to England, England to Africa, Africa to India, and then back to England again, in quest of his stable selfhood but to no avail. His search for authentic identity gets inexhaustibly perplexed and he falls into the abyss of perpetual exile. Alan Davis assesses, "If *Half a Life* is a Bildungsroman, even as its protagonist remains (as the title suggests) half-formed, still a drifter, then *Magic Seeds* is Naipaul's gift to Willie" (340). When *Half a Life* ends, Willie resides in Africa in Ana's house as her London man. Since he has forgotten his root, he does not want to live there without identity. When Willie comprehends that he has wasted much of his life, he then goes to Berlin to stay with Sarojini, his sister. *Magic Seeds* opens with Willie thinking that he cannot stay in Berlin with his sister, "Another world. He was living there in the half-and-half way with his sister Sarojini. After Africa it had been great refreshment, this kind of protected life, being almost a tourist ... it began to end the day Sarojini said to him, 'you've been here for six months. I may not be able to get your visa renewed again You've got to start thinking of moving on'" (1). Thus, moving on becomes his existential plight.

Diasporic individuals attempt to retain a collective memory of their natal land through various means. As stated by William Safran, diasporants are "committed to the restoration of 'the original homeland' and continued in various ways to 'relate to that homeland'" (83). Willie also tries to associate himself with his natal land but fails. The son of a Brahmin, and a colonizer's favorite, Willie forsakes his father's established life at a temple. He makes a trip to England, marries Ana, a Portuguese settler, and tries to settle with her in Mozambique. But he returns to Berlin where he is sheltered momentarily by his sister Sarojini, before he becomes a land-rights activist in India. While involving in activism, he was imprisoned and tortured. After his release, he returns to England and works in an architecture firm. At this juncture, Willie internalizes the plight of displacement. At this point, he feels that mimicry of the connection and its pretenses are the only shelters for the exilic communities. This sense of mimicry makes Willie restless.

Berlin appears to be a great respite for Willie after the bleak time in Africa, but his visa is expiring soon. Consequently, his intent of keeping the situation under his grip

is not fulfilled. Willie is forced to face the reality of his existence but the only answer he gives to his sister is, "I don't see what I can do. I don't know where I can go ... I was always someone on the outside. I still am. What can I do here in Berlin?" (1-2). Identity experienced by Willie resembles to Antonio Gramsci's insights on identity in an environment formed by hegemonic forces:

When one's conception of the world is not critical and coherent but disjointed, one belongs simultaneously to a multiplicity of mass human groups ... The starting point of critical elaboration is the consciousness of what one really is, and is 'knowing thyself' as a product of the historical process to date which has deposited in you an infinity of traces, without leaving an inventory. (37)

Identity as experienced by Willie is sometimes exploitative, often brutal and impulsive. The sense of dislocation is not reduced even after his departure from Africa, and Berlin also does not appear to be the city of his comfortable settlement. Even after arriving in Berlin, Willie remains uncertain and confused.

Willie feels an insatiable thirst for home which he has developed after his marriage to Ana and after an obscure life in Africa:

It had seemed natural to him twenty and more years ago, at home, to want to hide. Now all that has followed from that wish seemed to him shameful. His half-life in London, and then all his life in Africa, that life when he was permanently in semi-hiding, gauging his success by the fact that in his second-class, semi-Portuguese group he didn't particularly stand out, and was 'passing' all that life seemed shameful. (10)

Willy thus manifests exilic sensibility. He is, indeed, a drifter, a perpetual wanderer looking for home everywhere and finding it nowhere.

Willie spends six months in Berlin with his sister Sarojini but he frustrates her with his idleness. Sarojini pushes Willie to join Kandapalli's rebel army, which has succeeded in taking over a rural India. This revolutionary movement intended to emancipate the poor low-caste Indian villagers from the clutches of the land owners. Willie thus undertakes a reverse journey from Berlin to India. His sister's inspiring remark to him to go to the "real place with real people" (16) is indicative of the existential tremors of rootlessness and homelessness. The time that Willie spent in Berlin was the time of reconciliation and revelation. It let him relate with himself in more authentic way. He saw India again after more than twenty years:

India began for him in the airport in Frankfurt, in the little pen where passengers for India were assembled. He studied the Indian passengers there He saw India in everything they wore and did. He was full of his mission, full of the revolution in his soul, and he felt a great distance from them. India began to assault him, began to remind him of things he thought he had forgotten and put aside, things which his idea of mission had obliterated; and the distance he felt from his fellow passengers diminished. ... He felt

something like panic at the thought of India he was approaching. ...He felt 'I thought of the two worlds, and I had a very clear idea of the world to which I belonged. But now, really, I wish I could go back a few hours and stand outside the Pat- rick Hellman shop in Berlin, or go to the oyster and champagne bar in the KDW 64. (25-26)

Willie complies as such a commitment to revolution might bring meaning in his life. After much adversity, he is taken to a rebel training camp but the movement turns out to be vague and instead of leading to any sense of fulfillment it drags him into a sense of homelessness.

Willie joins the guerrillas and lives in the jungle with them but a number of questions arise in his mind about the people around him. He speculates what caused those guerillas leave the outer world and enter that strange chamber in their late thirties or early forties. After years of perilous life in the jungle, Willie realizes that he is losing himself, and thinks of surviving. Willie says, "I've forgotten myself. Now I'm truly lost. In every way I don't know what lies ahead or behind. My only cause now is to survive, to get out of this" (125). Eventually, he escapes together with another absconder of the movement and he surrenders to the police. He is given a ten-year sentence, but Willie is freed after six months due to the intervention of his sister Sarojini and his friend Roger, a lawyer, whom Willie met when he was in London. After his release, Willie is again bound for London. Back in London, Willie comes to a practical maturity, "It is wrong to have an ideal view of the world. That's where the mischief starts. That's where everything starts unraveling" (293). On the way to that maturity, Willie is still not being at home anywhere but looking for home.

At this juncture, Willie seems to be a part of Arjun Appadurai's 'ethno-scape: "The landscape of persons who constitute the shifting world in which we live: tourists, immigrants, refugees, exiles, guest workers and other moving groups of individuals" (33) who make up the instabilities within the seemingly stable global system. This is confirmed in the very beginning of Naipaul's novel when the narrator states: "It had begun many years before, in Berlin, another world. He was living there in a temporary, half and half way with his sister Sarojini. After Africa it had been a great refreshment, this new kind of protected life being almost a tourist, without demand and without anxiety" (1).

Leading the life of a gypsy, Willie enjoys this status of a tourist. In the guerrilla movement that he joined in India, he has to take up the task of a courier because the point about a good courier is that he has to look fine everywhere. Willie represents the fragmented culture and displaced individual for whom 'Home' remains just a far cry. During his entire life, Willie keeps seeking for his roots. He says, "It is the one thing I have worked at all my life, not being at home anywhere, but looking at home" (74). He experiences reiteration of dislocation, restlessness and rootlessness wherever he reaches. His predicament is characterized by recurring displacement, disenfranchisement and dispossession.

Even while perpetually moving to different places, Willie feels unending insecurity. From the stance of Berlin, Willie associates his time in Africa with frailty: "I had begun to feel that because of my insecurity – the in-security I had been born into, like you – I had yielded too often to accidents, and that these accidents had taken me further away from myself. When I told my wife [Ana] I was leaving because I was tired of living her life, she said something strange. She said it wasn't her life either" (115).

Sarojini provokes in the service of political causes. But, as soon as Willie joins the guerillas in the rural India, he finds that he is not in the right place:

When I went out to Africa ... I never wanted to stay. I thought something was going to happen and I would never unpack. Yet I stayed for eighteen years. And it was like that when I joined the guerrillas. The first night in the teak forest, it was too unreal. I wasn't going to stay. Something was going to happen and I was going to be liberated. But nothing happened, and I stayed seven years. (178)

Willie's desire to find a secure place to be in remains unfulfilled even after his return to rural India as an activist. He starts feeling restless and agitated.

Setting the story in former colonies and metropolitan centers with a view to problematizing the impact of dislocation and revealing how these spaces deny any association to postcolonial migrant individuals. With reference to Willie, Naipaul describes how the pieces of the 'self' die, "[he] felt ... the beginning of old grief. But then he thought, 'I have been there. I have given part of my life and I have nothing to show for it ... I must let that part of me die ... I must understand that big countries grow or shrink according to the play of ... forces that are beyond the control of any one man. I must try now to be only myself'" (176-177). Willie's failure to associate himself with either place or cause or family results from the exclusionary practices associated with globalization.

In prison Willie has the opportunity to reflect upon his sister's revolutionary sentiments: "though her talk never ceased to be about injustice and cruelty and the need for revolution, though she played easily with the tableaux of blood and bones on five continents, she was strangely serene with ... her easy half-and-half life" (8-9). He reflects later on his own time as a revolutionary in the Indian jail: "I am surrounded here by a kind of distress I don't know how to deal with We talked about their oppression, but we were exploiting them all the time. Our ideas and words were more important than their lives" (167). Naipaul, thus, demonstrates the processes by which people become hybridized and acquire disruption, displacement, conflict and fluidity of identity.

Willie is mission-educated in India, which distances him from the milieu of pre-independent India. After moving from England to Africa and his marriage with Ana, a colonial Portuguese woman, Willie shifts to Germany to stay with his sister, Sarojini. Sarojini, on the other hand, leaves her father's ashram with her German lover, regrets her armchair activism in Berlin, and returns to the ashram, only to be frustrated by its

impossibilities. Later, she returns to Germany, disillusioned by her meaningless life and abandonment by her partner. In a letter, she writes to Willie, "I am not too happy with what I have done, though every-thing was always done with the best of intentions. It is awful to say, but I believe I have sent many people to their doom" (159). Willie, indeed, is the creature at the edge attempting to resist the hegemonic discourses associated with globalization. He is pushed to various locations but fails to find home and feels displaced and dislocated.

Contrary to Bhabha's idea that migrancy and hybridity offer rich intellectual possibilities, *Magic Seeds* reflects on the impossibility for the migrants to belong to anywhere. Despite their Western education, both Sarojini and Willie are prone to denial and rejection. Sarojini and Willie are aware of the fact that their host countries offer them sanctuary yet reject them on the basis of racial identity. Neither Willie nor Sarojini personifies the "uncritical gregariousness" (101) which Abdul R. JanMohamed characterizes as part of the disposition of the immigrant to a new country. Stripped from participation in the adopted culture, they are obliged to situate themselves on the border. Yet, as JanMohamed points out:

In theory, and effectively in practice, borders are neither inside nor outside the territory they define but simply designate the difference between ... interiority and exteriority they are points of infinite regression ... Thus, intellectuals located on this site are not, so to speak, 'sitting' on border; rather they are forced to constitute themselves as the border, to coalesce around it as a point of infinite regression. (103)

The infinite regression takes the shape of the inability of Willie to be at home even in India. He is alienated from himself in terms of personal choices and the categories offered to him in metropolitan centers. His colonized self is no longer acceptable; the practices of colonization remain in evidence after the decline of empire. Yet by laying claim to the ties of empire, and by the denial of that claim by the metropolitan center, he holds a mirror to the hypocrisy of former colonial powers who deny agency in displacing people. Willie is favored by colonial power through the education provided by missionaries, but becomes redundant in a globalized world. Forging a new identity is therefore inevitable aspect of his existence. A new form of community of what Bhabha terms the unhomely, a new internationalism, a gathering of people in the diaspora, "To live in the unhomely world, to find its ambivalences and ambiguities enacted in the house of fiction, or its sundering and splitting performed in the work of art, is also to affirm a profound desire for social solidarity" (*The Location of Culture* 26-27). However, this creative possibility is interrogated in the novel, since the possibilities for another life become even more limited in the global village.

Host countries for the diasporic characters function as shelter, refuge, and prison, and both Willie is aware of his futility in the global metropolis. Willie, instead of claiming that he has paid for access, as part of the world colonized by Britain and the European powers, begins to perceive how blank the center is. In order to exist there, it is expected that he should create a persona for himself and he is referred to as "a pioneer of modern Indian writing" (174).

Willie carries India within him and is thus “an exile in the weak sense, that is, a subject who always belongs to his home culture in spite of, indeed because of, a circumstantial and temporary alienation” (Jan Mohamed 99). Returning to London after many years, Willie thinks, “I must try now to be only myself” (177) but living there also stirs the old grief. He starts thinking his life has been a series of surprises and has no control over things. For him, his life was “a form of drift” (179) because he could not see what was there left for him to do.

When Willie arrives in Africa and returns to Europe after eighteen years, he sees:

The streets of the center were everywhere crowded, so crowded that sometimes it was not easy to walk. There were black people everywhere, and Japanese, and people who looked like Arabs. He thought, ‘There has been a great churning in the world’ ... He felt a great relief. He thought, ‘The world has been shaken by forces much bigger than I could have imagined’. (196)

Noticing all these changes, Willie feels relieved thinking that he did not have to join anybody and could celebrate what he was and what he had become. But gradually his mood of relaxation got abated and he began to be bored by the routine he had fallen into.

Once again, Willie starts to get entangled into restlessness. There is little he finds he wants to do in London. His new way of looking no longer surprises him. He feels, “To see it too often was to strip it of memories, and in this way to lose precious pieces of himself ... and in the big cities he began to wonder, as he had wondered in the forest and in jail, how he was going to make the time pass” (197). The novel thus demonstrates homelessness, displacement, and exile as experienced by migrants like Willie.

Hence, Naipaul in the novel reflects on the experience of exile and the consequential emotional displacement. Willie, a serial emigrant, keeps searching for his roots and moving from one place to another but belongs nowhere. The novel thus, focusing on Willie’s character, sheds light on expatriate sensibilities and estrangement and alienation that he experiences wherever he goes. Willie, a man forever in restless pursuit of his own elusive essence, ultimately feels: “It’s wrong to have an ideal view of the world. That’s where the mischief starts” (294). After coming back to London, Willie becomes alone and once again without direction and gives such remarks.

Naipaul, thus, shows how Willie has become only a drifter preferring to move away from what he had known, where he might fetch up and what form his life would take. Even after spending his childhood and adolescence in India, three years in London, eighteen years in Africa, seven years in rural India with the rebels and once again returning to London, he perceives no pattern, no thread in his life. He just becomes a floater wandering into multiple spaces seeking fixity. He straddles in-between regression and progression, dislocation and relocation. This process of perpetual

move between two states of dislocation and relocation compels him to interrogate the sustainability of an individual in such a situation. Willie's exilic consciousness not only disconnects him from his roots, but also polarizes his existence, which straddles between natal land and exile.

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Indeterminacy of Meaning in William Blake's "The Sick Rose"

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Abstract

This study attempts to make deconstructive reading of William Blake's poem "The Sick Rose". It also shows how the literary text can be interpreted from multiple perspectives deriving infinite meanings from the same text. The major motive of this research is to demonstrate potentiality of every text to be creatively misread generating various possible meanings. The paper also projects the fact that deconstruction is not destruction, rather it is reconstruction. It displays how the use of language in the text creates contradiction, un-decidability and multiplicity opening up possibility for new meanings. To justify the argument, deconstructive ideas of the philosophers Jacques Derrida and Roland Barthes have been used. The four steps of deconstructive reading- a. Reading the Text b. Finding the Binaries c. Hierarchizing the Binaries and d. Creative Misreading-have been followed for the study of the poem "The Sick Rose". This research can be a contributing source for promotion of deconstructive reading of anything prevailing in the society and thereby decentering the center and re-centering the margin opening up possibilities for new perspectives, meanings and truths.

Keywords: deconstruction, binary, creative misreading, hierarchy, multiplicity, indeterminacy of meaning

Deconstructing any literary text focuses on demonstrating the fact that the text and language used within it create contradiction, confusion and multiple interpretations leading to un-decidability. It is nothing more than playing upon the words and deriving multiple meanings and thereby questioning and challenging the so-called single meaning and truth. With many other critics of deconstruction, Derrida himself comments on deconstruction. "What is deconstruction? Nothing, of course" (275). Deconstruction is nothing, he simply answers. But, there is a great meaning in that simple answer that it is everything, everywhere and every time. He further opines, "Deconstruction doesn't consist in a set of theorems, axioms, tools, rules, techniques, methods... there is no deconstruction, deconstruction has no specific object. . ." (qtd. in Gary 274). His saying itself is deconstructive. Gayatri C Spivak gives her opinion about Derrida's deconstruction in her 'Translator's Preface' to *Of Grammatology* (1976) : "to locate the promising marginal text, to disclose the undecidable moment, to pry it loose with the positive lever of the signifier; to reverse the resident hierarchy, only to displace it; to dismantle in order to reconstitute what is

always already inscribed. In gist, deconstruction is dismantling of hierarchy in order to reconstitute. “Deconstruction consists in putting this authority out of joint” (Derrida 25). Deconstruction acts to disjoint the joint of the so-called center. “Deconstruction is the enemy of the authorized/authoritarian text, the text that tries to tell it like it is, including this one” (Gary 275). It stands as a strong enemy of the authoritarian philosophy. “Deconstruction is the active antithesis of everything that criticism ought to be if one accepts its traditional values and concepts” (Norris, qtd. in Gary 275).

Deconstruction is liberation from authoritarianism. “Deconstruction works to deregulate controlled dissemination and celebrate misreading. Therefore, the theory of deconstruction seeks to liberate the text” (Leitch 122). According to Derrida “The aim of deconstruction is to overthrow the hierarchy of dualism which is at the foundation of philosophy” (qtd. in Guney and Guney 224). “But undoing, decomposing and de-sedimenting of structures was not a negative operation” (Derrida 85–87). Deconstruction is not destruction, in other words, but rather the dismantling of cultural, philosophical, institutional structures that starts from textual. Every system is a social construction, something that has been assembled, and construction entails exclusions: “Deconstruction seeks out those points or cracks in the system, where it disguises the fact of its incompleteness, its failure to cohere as a self-contained whole. In locating these points and applying a kind of authority to them, one is able to deconstruct the system” (Derrida 151). According to Hendricks, “Deconstruction distrusts all systems” (2). All the conventionally established systems are prone to subversion. Derrida insists that “Deconstruction has nothing to do with destruction” (Abrams 59).

Roland Barthes challenges the supremacy of the author upon the text claiming that the birth of the reader is death of the author as multiple readers interpret the same text differently. He decenters the mythical center of authorship created conventionally in his essay “The Death of the Author”. He asserts, “We must reverse the myth: the birth of the reader must be required by the death of the author” (1133). Reader is more decisive in meaning of the text than the author. “Writing is that neuter, that composite, that obliquity into which our subject flees, the black-and-white where all identity is lost, beginning with the very identity of the body that writes” (1130-1131). For Barthes, people write to gain the identity of the author but with writing, they lose their identity. There is always a gap between what is said and what is understood. “This gap appears, the voice loses its origin, the author enters into his own death, writing begins” (1131). He further adds, “To assign an author to a text is to impose a brake on it, to furnish it with a final signified, to close writing” (1132). Authorship does not open the writing rather it closes the writing as it destroys the possible meanings. Barthes highlights on decentering philosophy focusing on the idea that the author dies when the reader is born- the center gets decentered.

In the same spotlight, Blake’s poem “The Sick Rose” has been creatively misread focusing on its invitation for multiple meanings. The use of the language and the

binaries in the poem creates contradiction, multiplicity, infinity and undecidability. As the rose can be proved as the ruling and dominant being dismantling the traditional belief that worm is superior to the rose, the poem is prone to have deconstructive reading.

The methodology for this study is mainly the method of textual analysis. The poem “The Sick Rose” by William Blake will be analyzed using Derridean and Barthean ideas of Deconstruction. The French philosopher Jacques Derrida propounds the idea of deconstruction and highlights on multiple meanings and centers through the terms undecidability, open-endedness, aporias, fluidity, difference, dangerous supplement etc. and challenging the notion of finality, singularity, closure, fixity, logo-centrism, phono-centrism, and so on. Deconstruction is not destruction rather it is reconstruction as his major motive is not only to destroy the centers but also to establish multiple centers which seems to be a democratic practice.

Another French philosopher Roland Barthes, through his essay “The Death of the Author” (1967), emphasizes on deconstructive ideas through his notion of the death of the author which presents the death of a single center and birth of the multiple centers. When the author completes the text and it goes to the readers, the reader is born and the author is dead as the text is interpreted and given meaning differently by the different readers. Therefore, the birth of the reader is the death of the author. It proves that there are multiple centers and meanings but not the single ones. In the same spotlight, Blake’s poem has been subversively analyzed.

Through deconstructive reading we do not destroy the meaning or the text rather we create new and different meanings from the text. It is a new style of reading the text challenging the traditional method of meaning-giving process. For this study, the researcher has followed a four-step technique of deconstructive reading of a text:

- Reading the Text
- Finding the Binaries
- Hierarchizing the Binaries
- Creative Misreading

Deconstructive reading of any literary text can be done through above-mentioned four-step process. The first step is reading of the text. Now, let’s look at the poem as the text.

a. Reading the Text “The Sick Rose”

O Rose thou art sick.

The invisible worm,

That flies in the night

In the howling storm:

Has found out thy bed
 Of crimson joy:
 And his dark secret love
 Does thy life destroy.

The speaker of the poem addresses the Rose and informs her that she is sick. The cause of her sickness is a worm that is invisible and it howls in the storm at night. The worm comes to the crimson joy bed of the Rose in the dark night. The invisible worm infects her with his dark secret love and destroys her life. It means the Worm fulfils its sexual desire exploiting the Rose's beautiful body.

b. Finding the Binaries in “The Sick Rose”

The second step of deconstructive reading of a text is finding the binaries present in the text. It is necessary to find out the binaries first in order to list them in the hierarchical order. Now, let's find out the binaries in the poem:

rose	worm
sick	healthy
invisible	visible
fly	land
night	day
howling	silent
storm	peace
found	lost
bed	jungle
joy	sadness
crimson	colorless
dark	light
secret	open
love	hate
life	death
destroy	construct

c. Hierarchizing the binaries

The third step of making a deconstructive reading is hierarchizing the binaries found in the second step of reading. In this step, the binaries are organized in hierarchical order as per the traditional perspective and understanding. This task of hierarchization opens a path for dismantling the hierarchies and making creative misreading. Now, let's make hierarchical order of the binaries found in the poem "The Sick Rose":

worm	rose
healthy	sick
visible	invisible
fly	land
day	night
howling	silent
storm	peace
found	lost
bed	jungle
joy	sadness
crimson	colorless
light	dark
open	secret
love	hate
life	death
construct	destroy

d. Creative Misreading

The fourth and major step of deconstructive reading is creative misreading of the text in which the traditionally established hierarchical binary is subverted. "The function of deconstruction is to unravel the inconsistencies of language most outstandingly by highlighting the contradictions embedded in a text. In so doing, it demonstrates how a text destabilizes itself, thus undermining its fundamental premises" (Almasalmeh 98). The so-called concept of superiority and inferiority is challenged. Here, the center is decentered and the margin is brought to the center creating a different meaning and structured. It is not destruction of meaning rather it is reconstruction and restructuring the structure. The Critical Difference (1981), Barbara Johnson clarifies the term, "Deconstruction is not synonymous with destruction" (12). It means that deconstruction does not destroy the meaning of the text rather it recreates the multiple possible meanings. Now, let's make creative misreading of Blake's poem "The Sick Rose".

Deconstruction asserts on multiple meanings, truths and centers.

“Deconstruction is the enemy of the authorized/authoritarian text, the text that tries to tell it like it is, including this one” (Gary 275). In this regard, M.A.R. Habib depicts, “Proponents of deconstruction often point out that it is not amenable to any static definition or systematization because the meaning of the terms it employs is always shifting and fluid, taking its color from the localized contexts and texts with which it engages” (605). The meaning often changing according to contexts- are usually related to the extended significance that Derrida accords to writing. Such terms include “trace, supplement, text, presence, absence and play” (652). In the same limelight, the poem prospects multiple interpretations. If we look at it from the Marxist angle, the worm is a capitalist and the rose is a proletariat where the former exploits the latter. In the same way, postcolonial reading sees the worm as the colonizer and the rose as the colonized in which the colonizer is superior and the colonized is inferiorized. Similarly, if we see the poem from the psychoanalytical line, the worm is a sex ridden phantom which uses the sexual energy with the rose. The worm is completely guided by id (pleasure principle) beyond the ego (reality principle) and superego (morality principle). Moreover, from the feminist perspective, the worm as a male sexually abuses the rose, the female. Furthermore, the poem can have so many other meanings if it is looked at from structuralist, culturalist, new critical, formalist and new historicist perspectives. John Story on Derrida writes, “Meaning is always deferred, never fully present, always both absent and present” (126).

Deconstruction glorifies and celebrates logical and creative misreading of any text. “Deconstruction works to deregulate controlled dissemination and celebrate misreading. Therefore, the theory of deconstruction seeks to liberate the text” (Leitch 122). According to Derrida, “the aim of deconstruction is to overthrow the hierarchy of dualism which is at the foundation of philosophy” (qtd. in Guney and Guney 224). The line “O Rose thou art sick” (1) has double meanings in which the rose can be both mentally and physically sick, and also psychologically and sexually sick. J. Hillis Miller points out, “Deconstruction is not a dismantling of the structure of a text, but a demonstration that it has already dismantled itself. Its apparently-solid ground is no rock, but thin air” (34). If we make creative misreading, we can say that the rose is sick with sexual desire and satiates her thirst with the worm. In addition, the worm is invisible and comes to the rose at night time with the howling storm. “The invisible worm” (2), / “That flies in the night” (3) / “In the howling storm” (4) show that the worm is not strong as per the traditional belief. It does not dare to come to the rose in the day time visibly. It has to wait for the chance to come to the rose. From this fact, we can deduce that the worm is weaker than the rose. Furthermore, it is not the worm which is using the rose rather it is the rose which is using the worm. The rose is using it to satisfy her sexual desire that has caused her sick. It also subverts the notion that males are more active and females are more passive in sexual activity. Here, the rose is showing her more active sexual role than the worm. Moreover, the worm is just like a

howling creature, that is, the weak creature in front of the rose. Jonathan Culler's idea is applicable here. He claims, "To deconstruct a discourse is to show how it undermines the philosophy it asserts, or the hierarchical oppositions on which it relies" (86). Traditionally, everything belongs to the male where the female holds nothing as she is taken as the property of the male. But the poem destabilizes such dogmatic belief claiming that the female is the owner not the male. "Deconstruction distrusts all systems" (Hendricks 2). In the same line, the poem acclaims:

Has found out thy bed
Of crimson joy:
And his dark secret love
Does thy life destroy. (5-8)

The poem subverts the notion of male superiority and female inferiority. Here, the bed belongs to the female not to the male. The female's bed is full of crimson joy where she lives. But the worm lacks it and lives in the jungle. The worm has come to live with the rose in her bed. It is like the refugee in the rose's house. Then how can the worm be superior and rose inferior? Similarly, the patriarchal society stereotypes that females have dark aspects and are unbelievable which destroys the life of the males. But in the poem, the worm, not the rose, has dark, negative desire and thought which can destroy the life of females. On the other hand, it is not the fact that the life of the rose is destroyed by the dark secret love of the worm rather her sexual fire inside her has been watered. It means her sexual desire is fulfilled. When the worm comes to her own bed and has high sexual desire, she gets an opportunity just like getting god while searching a holy stone. Though the worm could be dangerous for her, she has used him in her favour. In this way, we can subvert the meaning of the poem by "taking it from other side" (Zizek 34) or making creative misreading. It is similar to Derrida's insistence that "Deconstruction has nothing to do with destruction" (Abrams 59).

To conclude, deconstructive reading is nothing more than displaying the contradiction, multiplicity and un-decidability prevailing within the text due to the language used in the text. In this reading, all the logo-centric aspects are dismantled creating spaces for the issues and categories forcefully thrown into displacement. Though the Rose is taken as inferior traditionally, deconstructively, the worm is inferior and the Rose is superior. It is not the worm that is using the Rose rather it is the Rose that is using the Worm to satisfy her sexual desire. The reading concludes with the proofs and findings that Blake's poem "The Sick Rose" is potential of contradictions, multiplicities and infinities which challenges all the hierarchical binaries, fixities, closures, single truths, centers and meanings giving central space to the marginalized and inferiorized.

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Order of Mind and Society: Reading *The Winter's Tale* vis-à-vis Selected Teachings of Buddha

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Abstract

This paper reads The Winter's Tale by William Shakespeare and Buddha's teaching on mindfulness collected mainly in The Middle Length Discourse of Buddha and The Dhammapada together. Unable is the human mind to predict the kind of thoughts it might experience next, same is the case with life that human beings live in this universe. Leontes in the play finds it hard not to believe on his thoughts. Since he fails to watch his own thoughts, he loses several precious belongings in his life. Buddha in his teachings makes us cautious about the trick our own thoughts can play upon the beholders. Be aware of own thoughts is the call. Two different forms of expression produced over two different times and places, the play and the teachings as tales of human mind may help readers to articulate one with the help of other. The paper concludes that together these texts reveal to the readers that society is run as much as by people in power politically and militarily as it is by the people who are mindful and act responsibility. Without mindful individuals, powerful rulers alone fail to provide order to their society and life.

Keywords: mindfulness, tyrant, dukha, karma, compassion

This paper aims to explore the issue that the unpredictable and incomprehensive nature of our mind necessitates human beings listen to each other, remain alert about the possible harm the horses they and their fellow travelers ride may cause, develop interdependency between and among fellow denizens and also search ways to cultivate mindfulness so that one is able to help oneself and others in need. To reach this conclusion, it has selected *The Winter's Tale* by William Shakespeare for discussion, and Buddha's teachings from *The Dhammapada* and *The Middle Length Discourse of Buddha* as interpretative strategies of the play.

Buddhism accepts mind as one of the most dominant force in human life. It demonstrates that mental states are fleeting moments whereas mind is the home where we take a recluse. "Mind precedes all mental states. Mind is their chief; they are all mind-wrought. If with an impure mind a person speaks or acts, suffering follows him like the wheel that follows the foot of the ox" (60), writes Weragoda Sarada Thero, a Shri Lankan translator and Buddhist thinker in the introduction of his book. One of the world's most reverend texts *The Dhammapada* centers round its grand theme that mind is the source of suffering as well as joy human beings may experience in life. A collection of Buddha's teachings, *The Middle Length Discourse of Buddha* evokes and

discusses human mind in its multiple statures: enlightened, meditational, naive and so on. One common thing the teachings collected in these books tell is that handling mind one's own is the most difficult task for human beings. To trust or not to trust own mind becomes the question. However, there is a bright side as well since those who are able to cultivate a mindful state possess insights to chaff thoughts that are 'vital' from the 'trivial' ones. Such human beings can make the best of their mind. While doing so, they rescue not only themselves but also others in need.

The analogies that human mind an ox, for that matter a horse; human life a cart do engage the perceivers to take human life in a state of perpetual journey in this universe. Individually taken, each of us is a sojourner; collectively, we form a caravan as it were. Invisible yet dominant the horses by their very nature stride; the wheels of life roll. Among the carts some go off the track; others regain it. The horse each sojourner rides may remain disciplined one moment or it may go wild next. Everything is unexpected here in this caravan. Some horses take the holders through psychologically dark, undecipherable jungles of emotions, actions and circumstances, yet others may bring discoveries and joys not only to their riders but also to the fellow sojourners. It is natural that among the riders many may find it hard to understand their own horse. In such context, a state of helplessness prevails in each person's life. The state of not being able to decipher one's own mind does make human beings face the universe staggeringly. This state of helplessness and danger necessitates a bond of interdependence between and among fellow denizens: interdependency between teachers and their gurus, masters and their servants, friends and friends, wife and husband and so on.

Being captivated is the mental state that overshadows the beginning part of The Winter's Tale. Leontes desires to prolong an ongoing nine-month-long merry-making act. His desire is tinged with a certain infatuation as it were. Such desire to keep on clinging on fun with his childhood friend Polixenes, the fellow king of Bohemia may sound natural to him but for outsider it is no less than an obnoxious act. So much so that Archidamus and Camillo, the confidants of Polixenes and Leontes respectively reveal a plan to give this merry-making yet another round of continuity in Bohemia as well. This mental state that Leontes is caught in and the influence it is casting on others' mind forces Hermione to get involved into the action that breeds unpleasant consequences in her and Leontes's conjugal life. Carried away by Leontes's whim, she surrenders to his plan. So does Polixenes. 'To be boy eternal' (Act I, Scene II) is the desire both of them seem to have given to.

Among other things that a mind in such state lacks is the quality of mindfulness. No sooner does horse that Leontes is riding goes obnoxious for a certain period of time, it changes its avatar. That very desire of remaining 'boys' eternally and his vow to cling onto it becomes a counter-productive act. Abruptly, Leontes gets into a dangerous state of mind: jealousy, one among fundamental causes of human suffering or dukhkha

(08) in Buddha's teachings. This mental state that lasts not more than a few days creates painful predicament that makes Leones and others suffer for sixteen years. The particular scene where Hermione and Polixenes hold a conversation, a scene of Leontes's own creation backfires him: 'Too hot, too hot! To mingle friendship far, is mingling bloods'. Leontes's mind or horse loses the track as it were. Gone paranoid, he talks nonsense to his son. His strange gestures and expressions stun Polixenes and Hermione. Under the influence of this mental state, Leontes fails to separate things that is 'vital' from the one that is 'trivial'. Stephen Greenblatt, one of the leading contemporary scholars on William Shakespeare's plays and the performance cultures of the Renaissance period draws a powerful analogy between Leontes and the dictators of the twenty first century globally. He calls Leontes a 'tyrant': "What he actually wants is loyalty he does not mean integrity, honor or respectability. He means an immediate, unreserved confirmation of his own views and a willingness to carry out his orders without hesitation. When an autocratic, paranoid, narcissistic ruler sits down with a civil servant and ask for his loyalty, the state is in danger" (124). Similar to the way the tyrants of modern world have caused the general public suffer and have been violating norms and values of human rights out of their ego and greed, the stubborn minded Leontes ruins several lives, is the point Greenblatt wants to establish. Closed remains Leonte's mind. As a result, similar to the karma that the millions of people who oppose tyrants either have to exile themselves or stay home with resentment, Camillo and Paulina face the same situation in life.

Leontes is deluded and his delusion costs a lot. First and foremost, the innocent members of his royal family suffer. Then does suffer himself. Exposing the secrets of such deluded mind that individuals are caught into, The Dhammapada remarks "the deluded, imagining trivial things to be vital to life, follow their vain fancies and never attain the highest knowledge" (79). Leontes instead of detaching himself from his fanciful horse, he rides it. Instead of holding the rein of the horse, he runs it over others and also to himself. 'Imaginings' can be dangerous, this is one of the most repeatedly stressed messages Buddha wanted to pass on to his disciples as the collections of his teachings reflect. Though meant for the monks and aspiring monks, his message evokes the day to day hurdles ordinary people may face in their life as they struggle to keep themselves safe from their own fancies. Explaining this psychological state as taught in The Dhammapada, a North Indian Buddhist philosopher of the eighth century Santideva explains,

... not perceiving the way things are, but perceiving incorrectly, is ignorance. When there is this kind of ignorance, the three types of conditioning are brought into existence; directed towards goodness, directed towards vile actions, directed towards the imperturbable. These are called "conditioning having ignorance as a condition. (217)

This area of studies is beyond the scope of this paper. What it likes to emphasize is the 'vile actions' that Leontes commits after he fails to perceive "the way things are". Ignorant about the consequences, he becomes the victim of his own decision.

Illuminating the possible consequence that the action taken under such state of mind is bound to generate, Santideva further writes, "... wherever ignorance sows the seed of consciousness in the field of action, the moisture of craving flows forth, and a collection of sense-spheres arises, it grows in the mother's womb, and the sprout of name and form comes into existence" (218). Leontes's course of life sets to take a painful contour as soon as his jealous state of mind takes the driving seat. His 'sense-sphere' harvests 'name and form' out of nowhere. Evoking this incomprehensible nature of his mind and action, Harold Blooms writes that Leontes "beholds the spider in the cup even when it is not there", and Bloom defines him as "Shakespeare's most frightening study of paranoid sexual jealousy, surpassing Othello's agonies, if only because there is so little foregrounding provided for Leontes's madness" (ix). Once Leontes sets his horse loose, the scene changes. His best friend becomes the worst enemy to him. His 'better half', the Queen becomes the worst half, one of the most hated persons in his life. His confidant Camillo becomes the betrayer par excellence to him. He loses his son forever. He loses his daughter for sixteen years. Moreover, he seals himself off from the light that Paulina wants to bring in his thick clouded mind. He is bound to suffer. Suffering follows him like the wheel that follows the foot of the ox or horse. Probably, this could be one of the reasons why he draws empathy from his audience. His fall reminds the audiences or readers the worldview human beings are prone to create, and the consequences they are bound to bear.

Unknown about the future course, Leontes faces both the incomprehensible and unpredictable characteristics of human life for that matter mind. Explaining how Shakespeare's protagonists mainly from the tragedies respond to such difficult experiences, David Scott Kastan writes:

For Shakespeare, anyhow, the uncertainty is the point. Characters may commit themselves to a confident sense of the tragic world they inhabit; but the plays inevitably render that preliminary understanding inadequate, and the characters struggle unsuccessfully to reconstruct a coherent worldview from the ruins of the old. And it is the emotional truth of the struggle rather than the metaphysical truth of the worldview that is at the center of these plays. Shakespeare's tragedies provoke the questions about the cause of the pain and loss the plays so agonizingly portray, and in the refusal of any answers starkly prevent any confident attribution of meaning or value to human suffering. (08)

Caught in such 'inadequate' state, Shakespeare's protagonists lose their control over thoughts and the fluid situations. Such 'agony' they live through does heighten their humanness, and affirms a bond they have with the audiences.

The Winter's Tale takes a motion. Its course is all set to make Leontes suffer miserably. Why does he succumb to this dangerous state of mind? Should his karma of past life or the kind of life that he is living now be blamed? Once fallen into this state, Leontes becomes dangerously stubborn that he expects everyone see and observe things from his point of view: "Is whispering nothing? Is leaning cheek to cheek? Is meeting noses? horsing on foot on foot? Skulking in corners?" (01: 02). Jealousy hammers his mind and inscribes a message that Leontes takes it for guaranteed. Under its influence, he expects Camillo to surrender his disbeliefs. Highlighting the dictatorial psycho political nature of Leontes, Greenblatt explains that such a tyrant "does not need to traffic in facts or supply evidence. He expects his accusation to be enough. If he says that someone has been betraying him, or laughing at him or spying on him, it must be the case. Anyone who contradicts him is either or liar or an idiot" (123). Seen through new historical perspective as pointed by Greenblatt, Leontes becomes more prominent to the readers and audiences of the twenty first century political and economic as well as popular culture dominated by megalomaniacs. But something that needs to be highlighted here is the tide that Camillo and Paulina create. Unlike Leontes, Camillo and Paulina mainly act sanity. They save not only their life but also that of Leontes's from a complete ruin. They provide a joyful turn to Leontes's love and life at the end of the play. No sooner does Leontes commit mistakes and loses his sanity, Paulina and Camillo hold the rein. This shift is significant.

At times Leontes fails to check his own thoughts and is about to harm others, then and there do rise Camillo and Paulina to rescue would- be victims, Polixenes and Hermione. As the ill-temper state of mind drags Leontes's chariot called life, visionary do become Paulina and Camillo. Contrary to Leontes' 'paranoic' state of mind, they take a hold of it in a wise manner. Camillo in no time does realize that Leontes is under the influence of 'diseased opinion', and to argue against him is bound to be futile. Much trained is the horse that Camillo rides. It decides to avoid the deadly course that Leontes's horse had expected. With a clearer state of mind, Camillo along with Polixenes escape to Bohemia. They prove that by not following Leontes, they avoid greater casualties. But in the meantime, they don't boycott Leontes. Instead they wait for the right time to herald. While one loses the mindful state; there rise individuals who achieve it. This places our life and society in a comparatively safer order.

Sans mindful state, Leontes becomes a victim of his own fancy. The Middle Length Discourse of Buddha reiterates the message that ill thinking is a violence. Wrong speech is violence (273-4). Once given to this, Leontes takes wrong actions: he orders Camillo to poison and kill Polixenes. He orders to imprison the innocent Queen and orders his newly born baby to be abandoned to death. It is too late before he realizes his mistake and is doomed to suffer for sixteen years. Analyzing such state of consequences, The Dhammapada states, "The evil doer-may be happy as long as he does not reap what he has sown, but when he does, sorrow overcomes him" (109). Thus, Leontes loses his son, Mamillius. Yet another shocking news comes that the

Queen, Hermione is dead. The Delphi oracle predicts that he is bound to remain heirless, and is doomed to suffer till the date his lost heir is found. The temporal and spatial lane he is destined to march through emanates from the invisible thoughts sprouted in his mind. The horse he trusted for a certain time being heralds a shocking reality in his life.

But the fact that one is always provided a chance to return to the right track makes his life bearable and also meaningful. Over clouded may one become in his mind, wrong speech and action may he commit, but there is always some chances available to her or him to recover. Submission to the oracle from Delphos is probably one such significant intervention that motivates him to place his cart on track. The oracle of Delphos halts his horse gone out of control. It is then and there it stops. The realization that human beings may commit mistake but not the gods brings new order in his life. This fear or trust on divinity turns the tide. Once the Oracle is read over in his court in front of all lords, he realizes the mistakes he has committed so far. This is the point the horse that had gone wild for some days comes to a halt. Leontes looks back in regret but in vain. There is no return. He has no option other than train his horse to take him to a spiritually safer lane.

The journey Leontes had already set under the spell of ignorance, the 'unwholesome' actions he had already taken and the disasters he had already created, take him to another shore of life in no time. Swimming safe across the bank is a difficult task. But the way bad actions overshadow the good ones; good or 'wholesome' actions can also weaken the spell of its opposites. The recovery too is inevitable the way the process of destruction takes pace. Explaining the take The Middle Length Discourses of Buddha has one connection between the rise and fall of spiritual values on human life, the translators and interpreters Bhikkhu Nanamoli and Bhikkhu Bodhi write:

That dynamism is kamma, volitional action of body, speech, and mind. Those beings who engage in bad actions - actions motivated by the three unwholesome roots of greed, hate, and delusion - generate unwholesome kamma that leads them to rebirth into lower states of existence and, if it ripens in the human world, brings them pain and misfortune. Those beings who engage in good actions - actions motivated by the three wholesome roots of non-greed, non-hate, and non-delusion - generate wholesome kamma that leads them to higher states of existence and ripens in the human world as pleasure and good fortune. (45)

Leontes experiences dramatic changes in his life. The sixteen years pass. Several things happen in between. Leontes cleans his self as it was.

Confession by its nature enables him to discover the source of suffering, the direct and subtle relationship between inner and outer life and brings transformation in his self. Thus there is the arrival of his long lost daughter. So does his would be son-in-

law. There is the arrival of his long betrayed friend, Polixenes. So does his long lost confidant. The most important thing is that Queen he thought dead comes back to life. But the fact that he realizes his mistake, the cry he makes inside and the pain he goes through melts his ego. Revealing the secret power of undergoing confessional meditation, The Dhammapada states: “Those who humbly listen to it give up their vile actions, and completely get rid of the many vile actions they have done in the past. They gain happiness that they never had before, do not ever lose the happiness they now have...” (1). By training his mind through confession, Leontes has got rid of earlier self, understood the cause and effect of vile actions in life and earned spiritually a better life.

An individual who happens to commit mistakes in the state of ignorance, can also discover wisdoms. Evoking this dynamic quality of human actions in life, The Dhammapada further remarks, “The good man may suffer as long as he does not reap what he has sown, but when he does, joy overcomes him” (109). Suffering the protagonist in the play has been going through finally lasts. Like the cloud in the sky, misunderstanding between him and his friends is cleared off. A reunion takes place. Leontes and Polixenes’s desire to live together becomes a reality. The separation, the dukkha and misunderstanding they had gone through in between turn out to be much needed things. Therefore, one’s mental state, the working of the mind and the condition he or she gets into are temporal experiences, “All created things are transitory; those who realise this are freed from suffering. This is the path that leads to pure wisdom” (162), suggests The Dhammapada.

As stated earlier, the role Camillo and Paulina play to save situation from getting worse tells a dynamic nature of human society. Paulina is also aware of the damage that ill thoughts can bring in one’s own life. For that matter, she attains a larger than life attributes in the play. Theatrically speaking, she brings the statue back to life. She performs the role of a director and choreographer in that sense. She directs Perdita and Hermione’s movement. She is able to direct the course of the final part of play according to her plan. In this sense, she commands her own mind as it keeps on concentrating a single mission, to make Leontes realize his faults and honor the innocence of Hermione. Paulina designs it not as a game of revenge but as a workshop or rehearsal Leontes is supposed to go before he is spiritually fit enough to live a happy life. As a human being, Paulina is aware of the rightful action. She does not only know right time and right place to intervene, she is also aware of the temporal dimension of the cloud that has overpowered Leontes’s mind. She waits for the moment when the cloud in his mind gives away to the light. Concerned more about the scale of suffering Hermione has gone through and the justice she needs to be given, Paulina remains focused on her target. She acquires this superior quality of mind mainly because she knows the secret that mind is the source of joy and suffering in life. Second, she is aware the value of serving the people in need. Third, she is aware of the need of acting out right action on right time and right place. Such power that Paulina is able

to generate is praiseworthy. This is the message that The Dhammapada suggests to the meditation practitioners, the Bhikshus: “Train your eyes and ears; train your nose and tongue. The sense are good friends when they are trained. Train your body in deeds, train your tongue in words, train your mind in thoughts. This training will take you beyond sorrow” (192). Paulina tries her words to bring Leontes out of the grip of his ill thoughts by presenting a newly born daughter to him. When this approach fails, she dramatizes the situation. She sends the news that the Queen Hermione is dead. Almost like a demi goddess, she watches Leontes in the state of suffering. Herself a widow, she transforms her pain to rescue the other, the Queen in this case. She detaches herself from her personal loss and grievances. And, once she is sure that Leontes has earned new self, she directs the game of unveiling the statue. This can be taken as the unveiling of Maya, the state of greater reality that we all need to accept in our life.

Camillo too is aware of the tricks mind can play in individual's life. No sooner had he found Leontes's ill mental state, how entrapped is he into the world of this mental state, Camillo took the decision to rescue Polixenes and himself. Had he stayed there with Leontes and followed his command, more horrible situation would have taken place. Instead of following the ill-tempered master, he follows his own master, the mind. This decision of Camillo is the right action taken at right time and place. He does the same sixteen years later in Bohemia when Polixenes starts behaving like a tyrant. He too was about to force Camillo to think and perceive situation the way Leontes had expected him to do sixteen years earlier. But Camillo, like his would be wife Paulina, stands firm on his belief, on a clear state of mind. Like Paulina, he sacrifices his personal happiness for the sake of justice and reunion of these old friends. In this sense, both of them, Paulina and Camillo make their life meaningful by serving the people in need. Economically and socially they may belong to the rank that serves the King and the Queen, the Prince and the Princess. But spiritually, they belong to a superior rank. Individually, they take the ship to the right direction. Not only that they complete the journey in the right manner. They pass on a right kind of message to the people that when one's mind fails, instead of taking benefit out of it, others should try to help the person get his peace back, mind back. This is the way one orders human society.

Written at two different times and places with different purposes, Buddha's teachings as included in the texts referred earlier and The Winter's Tale help us understand not only the secrets of mind and the spiritually guided life but also the nature of human society. As discussed above, human beings may achieve peaceful mental state, a state that brings joy for the achiever as well as his or her fellow creatures. The corridors of suffering that ill-thoughts or mental states take human beings often are terrible. But the fact that such journey can be developed as occasions to achieve subtle realizations about life in the universe, and such realizations can play significant role to protect humanity. This paper wants to conclude with an emphasis that society remains in flux the way The Winters's Tale unfolds: When some go crazy; there emerge others who act sane and vice versa. The message is clear that human beings are tortured with the mind

they are given to. They need to read the stories it tells, watch and understand its modus operandi. They need to watch it; listen to the tune it plays: "Because you didn't listen to it, all of you have again and again had to experience, with no peace of mind, the intense and unrelenting pain of being burned and of other torments in the great abyss, that is, in the hells and other realms like them. So listen to it with most careful attention!" (1), *The Dhammapada* suggests us. *The Winter's Tale* since a play meant to be performed tells its audience that their society consists of individuals caught in various mental states. Together, these travelers form a caravan. The horse like mind may derail one, but chances are that others can manage to keep their horse on track. Some train their horse well. Above all, the most superior horse is the compassionate one. The audience come to realize that socially they may belong to different ranks but the secret about life is that the human with compassionate heart takes care of his or her own mind is the happiest and successful persons despite all gender, economic class and merits. It is him and her who remains in demand. Thus, this paper concludes the discussion that bringing *The Dhammapada* and other Buddhist texts and *The Winter's Tale* to a single space enables one to articulate the tale of mind and society that has remained the source of fiction and philosophy, play and rituals and so on for ages.

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