

Editorial

This issue of JODEM contains research articles from six areas: women's issues, marginalized ethnics, performance studies, identity and diaspora, Eastern philosophy, and linguistic reading of literary texts.

The majority of the articles deal with the Nepali people's culture and identity in different forms. Asmita Bista and Mahendra Kumar Budhathoki analyse the portrayal of Nepali women's problems in their articles. Bista discusses how the stories in *Jiyara* present the situation of women under patriarchy and how women characters revolt against it. Similarly, Budhathoki explores how the stories by B. P. Koirala and Prema Shah depict the inhuman social treatment of widows. The women characters in both of the articles are marginalized characters. Such under-represented characters' fates are analysed also in the articles by Jiwan Kumar Rai and Man Kumar Rai. The first one deals with the cultural identity of the Limbu people in eastern Nepal and the second one that of the Dalits in the same part of the nation. The issue of identity is depicted also in the article by Ramji Timalina. He analyses how the Nepali transnational people in India and Bhutan do not possess a permanent identity because they do not have a fixed home for life. Their search for home is a search for the transnational identity including the diaspora.

Mohan Dagaura and Raj Kumar Gurung analyse the performance of cultural dances. Dagaura's article discusses how Jhumra dance in the Chaudhary culture forms and represents their cultural identity. On the other hand, Gurung compares the performance and cultural values of Gurung's Ghatu dance and Brahmin's *balan*. While all the above-mentioned articles deal with Nepali society and culture that is a part of the Eastern society in the global scenario, Bidur Rai and Keshav Raj Chalise's articles deal with Eastern philosophy and critical practices. Rai analyses a western novel from the perspective of eastern Rasa theory and finds that the emotion of love is well expressed in Fitzgerald's novel *The Great Gatsby*. Chalise compares the idea of the Soul in the Vedant philosophy and the transcendental philosophy developed in the American Romantic movement. Mohan Kumar Tumbahang and Ganesh Bastola analyse Nepali texts using linguistic perspectives. Tumbahang studies Devkota's poem with the use of stylistic concept to see the linguistic deviation. Bastola analyses the structural making of a Nepali novel.

Overall, all the articles highlight either Nepali literature or Nepali perspective to look at literature. We hope this issue can contribute to Nepal Studies that is a growing aspect of English Studies in Nepal.