

Aspects of Federalism Implementation for Development and Prosperity

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Abstract

In Nepal's context, concepts like 'development' and 'prosperity' are two age-old (suppressive Rana oligarchy, uni-Panchayat regime and its aftermath) mirages chased by rulers for the ruled ones almost seem to be unattainable. Nevertheless, the mirages of 'development' and 'prosperity' can be materialized when one readily changes his/her antediluvian attitude of fatalism (Bista 1991) and low work ethics. In a recent political paradigm shift from unitary monarchism-oligarchy to multi-party federalism, those two mirages have again been reiterated as Nepalese people's dream and discourse (claimed as Oli-vision) in political arena. In our recent practice, federalism is in its infancy and as a form of government may not matter much first about separating or devolution of political power more effectively, avoiding the power concentration and bringing government responsibilities closer to the citizens. In fact, what acutally matters is its action-oriented effective implementation for separating 'development' from 'fatalism' before it turns frequently into a vicious nightmare. Thus, this paper aims to explore some pertinent aspects or preconditions/hindrances of implementing federalism effectivly for achieving the aforesaid goal of 'development' and 'prosperity' within our prevalent general socio-political and bureaucratic trend of 'Balaram syndrome' (a metaphor of ethical degradation of mankind), 'bholi' and 'chiya' syndrome, 'sida-bida' syndrome, nepotism, cronyism, medieval mindset, malpractices of blind capitalism and absence of good governance. In this paper, my main point of departure in methodological tool as such is a closer observation of socio-political trends in Nepalese society and its relevant literature.

Key words: Federal, development, prosperity, good governance

Introduction

Generally, federalism is a form of government in which a constitution distributes powers between a central government and sub-divisional governments, usually called states, provinces, or republics. Lower entities such as

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municipalities, towns, and districts are created by the states (or other sub-divisional governments) and have no sovereign power of their own. ‘Power sharing’ by the national government to the lower levels of government is at the heart of federal system. As a framework of political system of governance, it has its own pros and cons as shown in the following table:

Table 1
Pros and cons of federalism

Advantages	Disadvantages
<ul style="list-style-type: none"> • Permits diversity and diffusion of power • Local governments can handle local problems better • More access points for political participation • Protects individual rights against concentrated government power • Fosters experimentation and innovation • Suits a large country with a diverse population 	<ul style="list-style-type: none"> • Makes national unity difficult to achieve and maintain • State governments may resist national policies • May permit economic inequality and racial discrimination • Law enforcement and justice are uneven • Smaller units may lack expertise and money • May promote local dominance by special interests

Actually, the struggle for ‘power sharing’ as envisaged in federalism by the Nepalese people has been continuing till date since 1990 AD and beyond. People’s ultimate sacrifice made it possible for political paradigm shift from unitary monarchism-oligarchy to multi-party federalism (declaration and bill on December 28, 2007 by the Interim Parliament and implementation on May 28, 2008 by the first meeting of the Constituent Assembly) for innovation and fulfilling their aspirations linked to happiness.

Federal Dreams, Discourse and Reality

Federal dreams in essence, means making Nepal advanced, prosperous and strong, rejuvenation of the Nepalese nation-states, and happiness for the Nepalese people (cf. Xi Jinping (2015)). Such dreams these days have become a strong discourse of the ruling party occupying enough space in media in the form of slogan. If the ‘discourse’ is merely for creating truth, morality and meaning as claimed by Michel Foucault, such faking creation of truth, morality and meaning does not materialize the Nepalese people’s federal dreams.

Most of the Chinese think tanks as well as people perceive that Nepal is a bed of gold which has not yet been perceived by the Nepalese people or leadership frontlines. For them, it is a land of high possibility that ensures the Nepalese peoples' aspiration of prosperity and modernization in terms of rejuvenating the Nepalese nation-states and happiness of the people. Many westerners enjoy Nepal as a piece of heaven on earth. And in reality it is so. On the contrary, the people have suffered of perennial inferno due to rampant socio-political and bureaucratic trends of 'Balaram syndrome' (a metaphor of ethical degradation of mankind), 'bholi' (tomorrow) and 'chiya' (tea) syndrome, 'sida-bida' (alm-off-days) syndrome, nepotism, cronyism (*aphno manche* in Bista's (1991) terminology), medieval mindset, malpractices of blind capitalism and absence of good governance.

Who is to Materialize the Dreams ?

In fact, what went wrong for ages and ages for not being able to achieve some standards like Asian Standard or any other modern World Standards as dreamt by the past monarchs or by leaders at present in Nepal? Who is that divine agent to work for materializing such 'development' and 'prosperity'? One needs to be clear here that—is it 'the Nepalese people's dream?' or 'the rulers' dream?' Obviously, such prosperity fiasco's root causes lie in the leaders and bureaucrats, who fully depend on taxpayers' money. Bista (1991), a senior socio-anthropologist in his seminal work *Fatalism and Development: Nepal's Struggle for Modernization* observes that eight principal attitudes or psyche like (i) caste hierarchy (high-low, touchable-untouchable), (ii) medieval socialization and education, (iii) fatalism (dependency on god and fate), (iv) discrimination (caste, gender, language etc. Box 3), (v) *chaakari* (sycophancy of every sort for taking unnecessary advantages), (vi) *aphno manchhe* (nepotism and cronyism), (vii) no hard working and (viii) exclusion (exclude those who do not belong to high caste, socio-linguistic groups in state power and meaningful participation) of indigenous nationalities lots are important factors to consider for not being able to materialize the Nepalese people's dreams; whereas the leaders and bureaucrats have abundance of resources fulfilling their dreams from taxpayers' money to enjoy their lives and also for their future generations. All power games have proved that terms like 'development' and 'prosperity' are faking satanic verses of power gamblers. Therefore, unless and until the Nepal administration enjoys employing good quality Human Resources (HRs) in all spheres of social, political, academic, and economic affairs, the common citizens' dreams of

‘development’ and ‘prosperity’ for sure will hardly be materialized. Here, it is thus essential to explore some of such pertinent factors why this is so for ages.

Good Quality HRs

In order to reverse Bista’s observation mentioned above and the implementation of federalism effectively for materializing the common people’s dream of prosperity and happiness, there is no alternative of a good quality HRs with ultimate virtues (see Table 2) in three major areas like education, politics, and bureaucracy.

Table 2

Vices and virtues guiding human values

7 deadly vices	7 cardinal virtues
1 Pride 2 Covet 3 Wrath 4 Envy 5 Sloth 6 Glut 7 Lechery 8 th deadly sin environmental degradation	1 Faith } from Greek 2 Hope } philosophy & 3 Charity } New Testament 4 Justice } 5 Prudence } natural 6 Temperance } virtues 7 Fortitude }

Table 2 clandestinely presents 7 antediluvian vices on the left hand-side and when people are blindly inclined to such deadly vices, ‘Balaram syndrome’ starts ruling the moral as well as ethical human values. To explain simply ‘Balaram’ is a rustic livestock tending character famous in the Nepalese local-folk song “...*garnai gareu Balaram khanti dudkhama pani halera...*” (Balaram messed everything by mixing up water in pure milk) characterizing moral-ethical degradation and idolizing their own leaders since such vices are learnt from the society’s leadership frontlines. As a whole, he symbolizes the deterioration of 7 cardinal virtues in mankind on the right hand-side. It is now spreading negative messages amongst most of the common villagers also that malpractice is necessary to accumulate capital blindly as most of the Nepalese political leadership are doing. This is a case of blind capitalism and emanates from one of the vices known as covetousness. Explicitly, such HRs can hardly contribute to the society and nation-states. So, there is a rare chance of ‘development’ and ‘prosperity’ for the Nepalese people’s happiness.

Another very frequently imposed vice in and around Nepal's education, politics, and bureaucracy system in citizens' daily life is sloth or sluggishness, which is expressed through 'bholi' (tomorrow) and 'chiya' (tea) syndrome. This implies lingering for bribe taking and often committing corruption. Xi Jinping (2015) in his speech and writing asserts that "through hard work, all things are possible." The Chinese people and leaders have proved it to be so. However, hard work according to Bista (1991: 79-80) in Nepal's context is, "At a popular level, even amongst illiterate people, any kind of work is equated with pain (*dukkha*) and people consider it an act of wisdom to avoid work. The opposite of *dukkha* is *sukkha* (bliss) which means living without having to work. People who can live without having to work are considered fortunate. As a career objective in modern Nepal, every Nepalese tries to have a Jagir, a salaried job where one does not have to work but will receive a pay cheque at the end of each month. Candidates still show their zeal and enthusiasm for work at the time of applying for the job, because that is the rule one has to follow. But in such jobs one is not expected to actually work." This sort of trend or attitude is antithesis of Xi Jinping and the Chinese people means federal dreams defer.

For governance of China, Xi emphasises on three main actions like (i) creating a knowledge-based society, (ii) lighting the lamp of wisdom (based on the Chinese philosophers like Confucius and Mencius), and (iii) eliminating corruption (Jones 2015). His meaning of 'lighting the lamp of wisdom' in Nepal's present context is intensifying of seven cardinal virtues in our citizens possible through good governance in education, politics and in bureaucracy too. It prepares citizens to stand morally strong in any modern knowledge-based society and nation-states.

When citizens of any nation are strong morally, 'sida-bida' and another fatal syndrome of nepotism or cronyism (in Bista's (1991) term *aaphno manchhe*) automatically decreases respecting 'equitable and inclusive' pillar of good governance of Nepal with full of happiness on citizens' face and in heart. The two Nepali terms *sida* (alm) and *bida* (holiday) come from a Nepali proverb, "*Bahunlai sida ra masterlai bida pyaro hunchha*" (a priest prefers alm¹; whereas a teacher holiday) very popular in present day Myagdi district, where I had empirically noted this proverb for the first time while leading an academic

¹ Bista (1991: 81) explains that 'charity' is not valued under Hinduism—charity being strongly distinguished from giving alms to the holy. ...When a priest receives a gift, he never thanks the giver. It is the giver, the client, who should be thanking the priest for accepting it, for in accepting it the priest bestows spiritual merit on the giver.

institution in the district during teacher education series sessions. Not only teachers but bureaucrats and politicians including the general public also love too much holidays in Nepal. To assert it as a matter of proof, many campaigners in social media recently protested the present government's decision to cut off public holidays on indigenous nationalities' cultural holidays. Instead of being equal and treating them equally by cutting off Dashain and Tihar holidays, the government in a way has demonstrated disparity on the favour of elitist rulers' religion and culture.

Thus, when many sections of society along with teachers love holidays (pay without work), what will our learners learn to love? Learning through hard perseverance or easy holidays wasting life in vain on smart phones and tablets misusing social media? Here, let me reiterate the Chinese saying about teacher,

“When teachers fly
Students start running
When teachers run
Students start walking
When teachers walk
Students start sitting
When teachers sit
Students sleep and die.” (My trans.)

Nepal's condition in most of the community or government funded schools is that teachers quite often want to “sit” outside the classroom basking the sun-shine or want to enjoy so many *bidas* (holidays). This is how students either go missing from the classroom or are hijacked by private English medium boarding schools. Then, the government policy of free education till high school level is mocked by government itself while charging tax on education for the children studying in private schools.

Furthermore, teachers themselves first prioritize to participate in teachers' union activities and carry the flags (even unfurl on their house roof-top) of political parties to assure their Jagir (a pay cheque without any hard work) in Bista's (1991: 80) term. Xi Jinping recently opined that greedy (‘covet’ in Table 2) people must opt for business rather than taking CPC's membership. Of course, quality HRs in education should be given chances to assume the post of teachers, who are academic professionals having flair for teaching and leading their students towards light rather *aaphno manchhe* sycophancy. Without a mandatory arrangement of one person one post or one professional one profession, the Nepalese citizens' dreams of prosperity and happiness are impossible. Teachers carrying party's flags means only the leaders' dream possible. Like Xi the

Nepalese leaders and teachers must opt for either one or should stop aborting the citizens' dreams.

When teachers want to get pay cheques without teaching well in the classroom based on sound and updated pedagogy, then all other general public including bureaucrats and politicians want their easy pay cheques without any hard work. That is what it is happening in Nepal. All want money without any work—a lesson learnt from their leaders. When one gets an easy pay cheque, there is no worry to go for *dukkha* (pain) as observed by the socio-anthropologist Bista. What they all want is *sukkha* (bliss) without any pain. This *sukkha* applies to the teachers from primary to the university level. No teachers are asked about their teaching quality when so many students fail in their paper-pencil test let alone any simple linguistic, mathematic or scientific skills learning in certain levels what they actually learn from their Jagir-oriented teachers. The only thing is sure that they should get pay cheques at the end of each month. Long live impunity. Rule of thumb gets priority rather than one following the rule of law. Here, another pillar of good governance is broken down. They feel very proud for such breakings.

Those who keenly want to do hard work having calibre and follow the rule of law in all sectors including education are discouraged or even harassed in lack of *aaphno manchhe* (nepotism and cronyism) and support or backing of any sort in any form. The Public Service Commission's (PSC) selection procedure of personnel is based on parroting of principles and facts rather than on practical and applicable hard work in the real field. Quality HRs rarely get selected in such hard working posts. Moreover, PSC's vice (Table 2) cases like question papers leak for *aaphno manchhe* or a *Bhinaju* (elder sister's husband) checking his *Sali's* (wife's younger sister) answer sheets are quite common. The Supreme Court's Chief Justice case not long ago has proved that there are billions of such malpractices to be unearthed mainly robbing the common Nepalese citizens' modernization, prosperity and happiness dreams.

Will AID Materialize the Dreams?

Nepal was open to the outer world since 1950 and started getting international attention and support from around that year or so. The answer to the question (Will AID materialize the dreams?) of this section or of this paper is a big 'No', when the bureaucrats/administrators as well as rulers or HRs of any sector avoid their behaviour known as *Chakari* 'sycophancy' in Bista's (1991: 5) observation, "*Chakari* behaviour is often the lifetime occupation of the adult, though the rewards can be great. By practising *chakari* over several generations a

particular family may even be able to raise its class or caste status. *Chakari* has to be nourished and requires persistence. The strategy of *chakari* and the concept of productivity in those who practise it are alien to modern economic thought and systems, and can in no way support genuine development. *Chakari* is an indication that Nepal not only needs to learn new things in order to progress, but must also unlearn old things. *Chakari* may not be easy to eradicate, but it needs to be purged if economic success is to be a reality in Nepal.” The same thing applies to the recent political discourse of ‘prosperity’ and ‘happiness’. Will the leaders, administrators, teachers and professionals of every walk of Nepalese lives be free from *chakari*? Are they committed to respect neutrality, equity, and equality to all the citizens of the nation-states each other?

Another problematic area of attitude identified by Bista (ibid.) is of ‘ownership’. He says, “There are many instances of such foreign aid projects never being used because of this problem of ownership. Bridges get built, but the local villagers continue to manage a chasm and ford a stream, because they have always done so and they have no sense of the public ownership of the bridge. Foreign aid has now existed in Nepal for almost forty years, yet this behaviour is still widespread. People lack any sense of either pride or of possession of these projects as they would towards things they built through their own efforts.” By and large, the functioning of foreign aid donors also seems to be true lies in the name of war on poverty as sketched in Figure 1 below.



Figure 1: Foreign AID donor agencies’ war on poverty

Source: Google search 2018

A symbolic representation of poverty alleviation in Figure 1 based on Trickle Down Principle above is a nastier or even dirtier world politics of domination by corrupt power-grabbers, mafia, brokers, agents, and mediators, which is a futile hope of prosperity of the pre-existing and ongoing discourses of the 21st century’s Nepal. An excellent example is of South Korean court sentencing the ex-leader and former President Park Geun-hye in jail for 24 years

and 18 billion won (£ 12 m, \$ 17m) fine for abusing her power and coercion² after facing a string of corruption charges can teach one of the best lessons of life to evil characters with full of vices (Table 2) in their hearts and practices. Nonetheless, Nepal's shameless example of Chief Justice (Gopal Prasad Parajuli)³ of the Supreme Court is a symbolic example of zero justice or justice dying in the Nepalese society. In a society or nation (including seven states), where such felony prevails, no 'development' and 'prosperity' like that of South Korea are possible unless justice prevails by replacing felony as such.

Main Barriers of Federal Dreams

In socio-anthropological observation intertwined with politics, there is something lurking in the Nepalese society and nation-states for not being able to achieve the second or first world standards also known as federal dreams in this paper for happiness is the lack of understanding like that of William Shakespeare's character Cassius persuading to his friend Brutus. He says,

“Why, man he [Caesar] doth bestride the narrow world
Like a colossus, and we petty men
Walk under his huge legs, and peep about
To find ourselves dishonorable graves.
Men at some time are masters of their fates;
The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings.”

(Julius Caesar, Act I, Scene II, L. 135-141)

Cassius, in fact, is trying to persuade Brutus to stop his friend Caesar from becoming a monarch—an act he thinks is in the best interest of the country. He is arguing that it is not fate, but humans' weak position, that is exploiting them to act against their will. In this paper, many such weaknesses or vices of the leaders and bureaucrats have already been discussed earlier while referencing socio-anthropologist Bista (1991) about fate-fatalism (“stars” in Shakespeare's metaphor) as one of the main barriers of achieving the federal dreams of 'development' and 'prosperity'.

Metaphorically, Cassius here means that sometimes people have to take steps they think they cannot. He does not mean to present fate and human efforts as opposite to each other. He simply urges that one should act when it is time to

² BBC News, 7 April 2018

³ A series of media reporting about the validity of his date of birth and academic transcripts during February-March 2018

act. If a person gets a chance to change his circumstances, he should go for it. The phrase links the concept of human dignity with efforts a person makes, and not the status he enjoys.⁴ By this analogy the main root cause of the Nepalese people’s fate-fatalism according to Bista (ibid.) originates from caste hierarchy (Figure 2)—a concept that entered in Nepal for the first time in the beginning of the Lichhavi era (ibid.), medieval mindset in the process of socialization (mainly in the Hindu caste) and education (in all members of non-caste groups), discrimination on seven parameters (Figure 3) as main barriers of the Nepalese nation’s advancement.

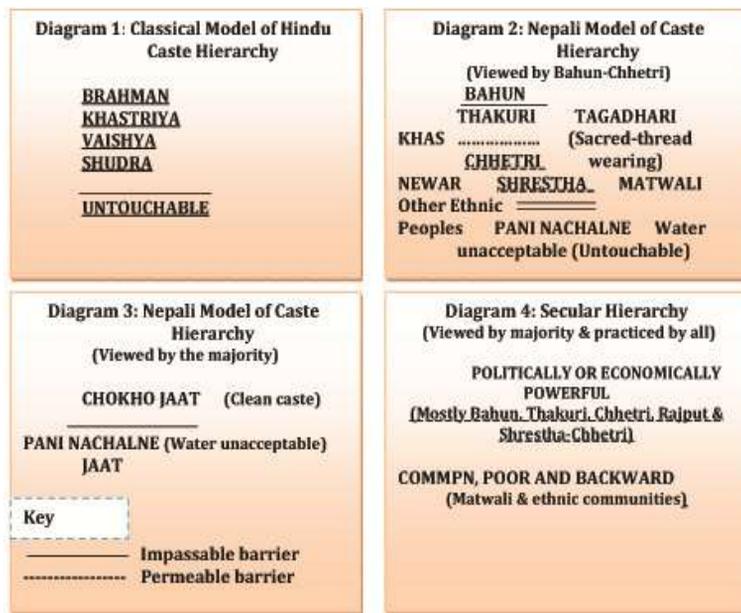


Figure 2: Diagrammatic representations of different views of caste in the Kathmandu valley

Source: Bista (1991: 43)

The question of dependency on fate-fatalism has become of the key components of socialization as well as education all over the nation. As a result, those people having predestined good fate are born in a noble family of high and elite Hindu caste as the rulers’ class, and having no any fates are born as the ruled ones without any access to participation and inclusion in nation-building is a pure case of fatalism. Majority of mono-race ruling is the greatest fault of Nepal’s underdevelopment till date rather than any “stars” as such.

⁴ Also in a literal sense, the phrase means that it is not fate, but weakness of the character that forces a person to act against his will. Figuratively, it puts fate and one’s character or position side by side, stressing the second as a dominant force.

The Nepal Caste Pyramid According to the *Muluki Ain* of 1854



Figure 3: *Muluki Ain*'s caste pyramid

Source: Bennett (2006: 6 and 7 also cf. Höfer 2004 [orig. 1974])

To a greater extent, caste hierarchy (Figure 3) plays a dominant role in socialization and education processes, politics, any social spheres, access to resources, participation, connectivity in power, networking, information and so forth. Nepal's oral as well as written pages of history are full of such narratives as part of socialization and education system. Because of such education and training of the rulers' class, discriminations are pervasive on and amongst its citizens on the following seven parametres (Table 3).

Table 3

Dimensions of discrimination and exclusion of citizens

Dimensions of exclusions in Nepal

Social Category Status	Gender	Caste	Ethnicity/ Race	Language	Religion	Geo-political
Dominant	Men/Boys	Tagadhari: Brahman, Chhetri	Caucasoid	Indo-Aryan Nepali	Hindu	Parbatiya 'Hill dweller'
Subordinate	Women/Girls	Dalit	Mongoloid Janajati	Other	Non-Hindu	Madhesi 'Plains dweller'

Source: Bennett (2006: 5 and 7)

Citizens at the lowest level of Table 3 are always marginalized or excluded in the name of superiority based on social category and status, caste and ethnicity, anthropological stock, language, religion, geo-politics, and so on. The medieval mind set till date has claimed and practised that the peoples at the lowest

level in the Table above are born for servitude ever. They believe and also by practice till today that the people on the top (Table 3) are rulers by birth or that is written on their forehead (fate~fatalism) on the sixth day of their birth ceremony and deserve to be above the law, malpractise or abuse of power with impunity, and accumulate limitless capital for several generations (Table 2 covet or greed) by applying *bango aunlaa* ('curved finger' as the saying as part of social education goes, *sojho aunlaale ghiu aaudaina*) or by committing corruption limitlessly as part of schooling; whereas the rest must obey the rule of law and be punished even for beef-eating. Due to this trend and tendency of the highest level ranked people grabbing the power, Nepal's position in Corruption Perception Index (CPI) is on the 122nd place with a score of merely 31 points out of 100 reported by TI-N (Transparency International-Nepal).⁵ Obviously, because of this stark reality, the federal dreams will probably defer as that of Melamchi Drinking Water Project unless the present government takes action of eliminating corruption like President Xi Jinping (2015) in China.

The Last Hope on Good Governance

At the moment, what one can maximally expect is the end of impunity and the restoration of rule of law in nation-states of Nepal, which will be the last hope of citizens to attain advancement, prosperity and finally happiness. Therefore, all citizens including the leaders first in all seven states of the Nepalese-nation should strictly stand on and with the eight pillars of good governance (Figure 4) and practise them honestly in day to day life. It is so because 'good governance' is an indeterminate term used in the international development literature to describe how public institutions conduct public affairs and manage public resources. Nepal's case is mainly that of public resources mismanagement and captured by the rulers and elite classes.



Figure 4: Eight pillars of Good Governance

⁵ Corruption Index in Nepal averaged 26.50 Points from 2004 until 2017, reaching an all time high of 31 Points in 2013 and a record low of 22 Points in 2010. According to TI-N, political will to make laws, work and take action against corruption is seriously lacking in South Asia.

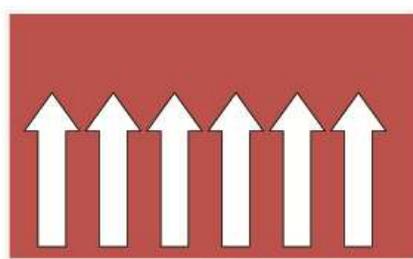
First of all, what counts is the Nepalese leaders' political accountability (also administrative, professional, and democratic accountability) and first and foremost, they must be accountable to their citizens. Accountability ensures actions and decisions taken by public officials (including leaders) are subject to oversight so as to guarantee that government initiatives meet their stated objectives and respond to the needs of the community they are meant to be benefiting, thereby contributing to better governance and poverty reduction. It ensures a green signal to prosperity and happiness. Parliaments are key actors in what has been termed the 'chain of accountability'. They are, along with the judiciary, the key institution of horizontal accountability, not only in their own right but also as the institution to which many autonomous accountability institutions report.

They are the vehicle through which political accountability is exercised. Along with civil society organizations and the mass media, they are also important institutions in vertical accountability. Social accountability defined as 'society driven horizontal accountability' seeks to provide direct answerability from government to citizens (but lacking in Nepal's case); parliaments and elected representatives are important vehicles through which citizens and civic groups can also extract enforcement. And—no matter how defined—parliaments are one of the institutions through which diagonal accountability (phenomenon of direct citizen engagement with horizontal accountability institutions while provoking better oversight of state) can be exercised.

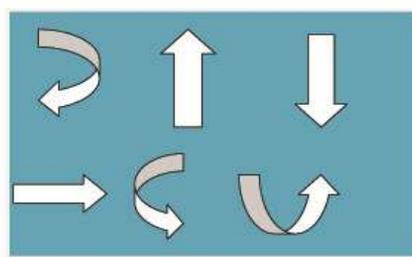
Similarly, transparency (i.e. minimizing and eliminating corruption to improve a shameful contemporary condition of blind capitalism or materialism), responsiveness (i.e. no *bholi* and *chiya* 'lingering' syndrome), equitability and inclusiveness (i.e. no one should be left out on equal basis with justice), effectiveness and efficiency (i.e. no *aaphno manchhe* or nepotism and cronyism), following the rule of law (i.e. no impunity where the top post holders in office should be punished first including people suffered of Balaram syndrome), participation (i.e. letting all work and contribute rather than pay cheque without work) and consensus oriented (i.e. support a decision in the best interest of the whole citizens or nation-states) are equally important foundational pillars supporting for federal dreams of 'prosperity' and 'happiness'. Citizens' or nation-states' immediate need of the hour is to ensure good governance and maximum virtues rather than absurd discourse of development, prosperity and happiness while implementing federalism successfully.

Delimitation and Promotion

Reversing very bleak malpractices of blind capitalism (wealth or money at the centre so commit any shameful malpractices through vices or unfair means to it for one's sons, daughters or relatives) in Nepal's present federal system implementation, it is urgent and necessary to delimit excessive greed of wealth possession or covetousness (cf. Table 2 covetous and the rest vices including hierarchy or discrimination of any type). Xi Jinping's suggestion, "greedy people should better go to business rather than communist party memberships" (for unnecessary personal gains) is one of the best effective lessons to be learnt. When learnt that much of learning, understanding, and practice by leaders and any general public would ensure the internal or even external retrieval of workforce (including brain-drained ones) in the Nepalese job-market economy rather than any other weaker policies of state control or nationalization of private property. Politicians' 'state craft' mechanisms should excel in promotion of honesty, impartiality, human values in the process of socialization and education in daily life, high degree of virtues in citizens, unidirectional and high work ethics (Figure 5 top). From this day on any leadership frontlines should promote the creation of a knowledge-based society, lighting the lamp of wisdom (based on indigenism virtues), eliminating corruption, and practice of good governance—following the rule of law and accountability as the most important ones in high priority.



Alignment Dreams: First World



Alignment nightmares: Third World

Figure 5: Types of work ethics

Source: after Hall (2008: 96-97)

On the top of diagram (alignment dreams) in Figure 5, we see all the little energy and focus arrows that represent team members heading in the same direction for achieving any targeted goals; whereas the bottom of the diagram (alignment nightmares) is quite contrary. In order to materialize any aforesaid goals, it is wise to prioritize for the team-spirit on the top. The bottom one working style, for ages, has driven Nepal and the Nepalese nowhere but in poverty nightmares and limbo till date. Good work ethics strengthens good governance.

Conclusion

This paper's main argument from anthropo-socio-political, historical and psychological perspectives while implementing federalism effectively is that the faults of underdevelopment, poverty and unhappiness, and backwardness lie more in our talkative leaders' and voters' negative attitude to good work ethics rather than in our fates. As observed by Chinese think tanks or general public or a western traveller, Nepal has immense potentiality for development and prosperity both in natural and human resources. Therefore, one needs to be a doer rather than being a talker. We need holy people letting their helping-hands to each other rather than praying lips or sycophancy alone. For an effective implementation of federalism and taste its tasty fruits (Table 1) for happiness, the leaders and experts at the policy and implementation levels should consider aspects like educating and socializing our citizens in their respective pluralism so that the people can themselves light the lamp of wisdom, create knowledge-based society, and eliminate corruption with hearts full of virtues (Table 2). The foundation of the Nepalese nation-states firmly standing on the eight pillars of good governance (Figure 4) will end all sorts of evils, vices, syndromes, hierarchy (Figures 2-3), discriminations (Table 3) and malpractices of our society inspiring good work ethics in citizens' mind and heart. That is what people's federal dreams of development, prosperity and happiness have to do with at the cost and sacrifice of so many precious lives for political paradigm shifts in Nepal. If necessary strict measures in policy change such as 'hire and fire based on performance' and 'either death penalty or life term jail in the cases of corruption' should be adopted for change, development and prosperity.

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