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Reshaping Multiculturalism through Constitutions and Receptivity in Nepal

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Abstract

Being a diverse and multicultural country, Nepal is characterized by a wide range of components such as languages, cultures, ethnicities, and religions. While the Constitution 2015 is more liberal and inclusive than previous constitutions, the state has numerous obstacles to overcome in order to accommodate dissatisfied voices and maintain harmony among different entities. Discrimination, economic disparities, language barriers, and insufficient representation of marginalized groups persist, hindering the full realization of multiculturalism. The paper explores these challenges and stresses the importance of respecting cultural differences and promoting inclusivity. In addition, it also acknowledges some positive initiatives, such as increased political representation of women and marginalized groups and a growing awareness of the need to address discrimination in areas like inter-caste marriages. The article also advocates a more inclusive democratic system, dialogue among various indigenous communities and the dissemination of non-academic knowledge to build a fairer, more harmonious society.

Keywords: Constitution, Democracy, Multiculturalism, Idiosyncrasy, Receptivity

Introduction

Nepal is a country with various castes, religions, languages, or beliefs. In this sense, Nepal is a multicultural country. Merriam-Webster.com defines “multicultural” as, relating to, reflecting, or adapted to diverse cultures. Nepal, located in the Greater Himalayan Region, is a nation characterized by its diversity in language, culture, race, and religion (Constitution of Nepal, 2015). It serves as a significant hub of biodiversity, housing over one-sixth of the world's languages (Turin, 2007). The

proper management of such a multicultural society is not easy. Since the restoration of democracy in 1990, voices have been raised to redefine the role of the state and the nature of governance to accommodate diverse cultural groups into the mainstream. After 1990, the demand of minorities such as Dalits, Janajatis, Madheis, LGBTQs, etc. to understand themselves, organise their groups, maintain their idiosyncrasy, and get their identity recognised in the public spheres like the media, education, industry, and in other sectors. If the state looks at the ethnic, cultural, religious, and other new forms of diversity from a positive standpoint, and reinforces the idea of unity in diversity, the state can reap countless benefits from these constituents. The state's major responsibility has to identify itself as a cultural and social mosaic by prioritising and realising the unique entity of each culture. If the state ignores the needs of the minorities, the country can fall apart and it can trigger serious consequences, especially in a newly democratised and republicised country like Nepal where the aspirations of citizens can be very high. This paper examines both challenges and opportunities while negotiating multiculturalism through the Constitution of Nepal 2015.

The Concept of Cultural Plurality and Multiculturalism

As Taylor (1994) claims, "Multiculturalism is a demand by ethnocultural groups or minority cultural groups for recognition of their marginal cultures"(p. 25). Parekh (2000) argues, "Multiculturalism is not about difference and identity per se but about those that are embedded in and sustained by culture: that is, a body of beliefs that practices in terms of when a group of people understand themselves and the world and organize their individual and collective lives" (p. 2-3). Furthermore, while "cultural pluralism" and "multiculturalism" may appear synonymous, their meanings diverge within academic discourse. Cultural pluralism, the older term, evokes the idea of a "melting pot." In contrast, multiculturalism emphasizes ethnic and racial distinctions, embracing the concepts of separation and non-assimilation. The traditional melting pot metaphor gives way to the imagery of a "salad bowl" (p. 63). In other words, multiculturalism is all about the co-existence of different cultures within a society, but cultural pluralism is a phenomenon where minority groups are compelled to participate fully or partially in the dominant society, maintaining their cultural difference.

The Constitution of 1990 asserted that all the citizens were equal before the law, but in 2007, Nepal was officially declared a "constitutional monarchial kingdom," recognizing its multi-ethnic and multilingual Hindu character. This legal acknowledgment stressed the multicultural essence of Nepalese society within the framework of a Hindu state (Pradhan, 2007, p.16). That constitution had promoted the cultural plurality model. Although monarchy no longer exists, its effect can still

be felt in the state's behaviour. The state seems to be interested in upholding the previously adopted approach.

Background of Nepal

Nepal, one of the South Asian countries, is a country of diverse cultures where people of various religions, castes, languages, faiths, etc. live together peacefully. Encompassing a landmass of 147,516 square kilometers, Nepal stretches 885 kilometers from east to west and spans 193 kilometers from north to south. The country's demographic, cultural, and linguistic diversities are shaped by its connections with India to the south and China to the north, fostering people-to-people interactions (Gautam & Poudel, 2022). According to the Nepal Census Report 2012, the population stands at more than 26,494,504. There are more than 126 ethnic groups, 123 languages, and more than ten types of religion categories. "Chhetri is the largest caste/ethnic group" constituting 16.6 per cent, Nepali is the most spoken mother tongue constituting 44.6 per cent, and Hinduism is the largest religious group constituting "83.2 per cent of the total population." These instances are an indication that multiculturalism is inherent in Nepali society, and there is a long history of unity in diversity.

The inception of the multiculturalism movement can be traced back to the early 1970s in highly developed countries such as Canada, Australia, the US, the UK, Germany, and beyond. As stated by Parekh (2000), this movement, which has now extended its influence even to France, emerged organically in various political landscapes and garnered support from a diverse array of groups. Although it started in Europe, multiculturalism-related debates can come into play before addressing the issues of any multicultural country.

Methods and Materials

This article makes use of a common but popular method of thematic analysis. Thematic analysis includes more than one sub-set to undertake research in social science fields such as psychology, sociology, anthropology, economics, history, gender studies, political science, and many more. "The principles of the thematic analysis technique, such as coding of data, searching for themes, refining the themes, and reporting the findings, are relatable to other qualitative methods, such as discourse analysis" (Naeem, et al., 2023, p. 2). This study has particularly adopted a textual and document analysis technique to substantiate his arguments throughout the article. In addition to the constitutions of Nepal, the author has consulted a wide range of scholarship, including locally published newspapers and webpages because mainstream media and publications may have failed

to accommodate voices and perspectives of indigenous peoples and people who are on the margin of society.

Results and Discussion

Challenges and Implementation

In the last two centuries, both the state of Nepal and its various ethnic groups have put forth numerous societal modalities. Over this duration, the governing elites in Kathmandu endeavored to establish their concept of a plural society, aligning it with their interpretation of Hindu society and governance, as evidenced by the laws enacted by successive rulers. Part 4, article 49, and sub-article 2 says:

The social and cultural objective of the State shall be to build a civilised and egalitarian society by eliminating all forms of discrimination, exploitation and injustice on the grounds of religion, culture, tradition, usage, custom, practice or on any other similar grounds, to develop social, cultural values founded on national pride, democracy, pro-people, respect of labour, entrepreneurship, discipline, dignity and harmony, and to consolidate the national unity by maintaining social cohesion, solidarity and harmony while recognising cultural diversity. (Constitution of Nepal, 2015)

Although the State has promised to eradicate all forms of discrimination, the state has not done enough homework or paperwork to materialise this ambitious vision. Sahlins (1958) says that egalitarian societies simply did not exist even in the past. “Theoretically, an egalitarian society would be one in which every individual is of equal status, a society in which no one outranks anyone. But even the most primitive societies could not be described as egalitarian in this sense” (p. 134). This has hinted that creating an egalitarian society in Nepal is a hard nut to crack—full of challenges.

Nepal remains classified as one of the least developed nations, with approximately “25.2% of its total population” residing below the poverty line, and a “literacy rate of 65.9%” reported in 2011 (Central Bureau of Statistics, Statistical Year Book of Nepal, 2019, p. xiv). Despite a decrease in poverty incidence from 25% in 2011 to 21.6% in 2015, persistent disparities based on geographical location and social backgrounds are evident. In 2011, about 42% of Dalits and 10% of Newars (an ethnic group with historical ties to the Kathmandu Valley) were below the poverty line (Asian Development Bank, 2020). These statistics underscore the government's shortcomings in achieving social justice and equitable economic distribution among cultural groups.

The *Janajatis* (ethnic communities) usually grapple with obstacles in accessing development benefits because of factors such as language, geographical isolation, remoteness, and insufficient education and information (Aryal, 2008). Similarly, the Madhesi community encounters political, economic, and social marginalization, highlighting the challenges they confront, as mentioned in the same source. Moreover, Pfaff-Czarnecka's (2019) observation points out that there persists a notable imbalance in the composition of teaching and academic staff within esteemed educational institutions, particularly in the tertiary sector. This inequality is evident as these institutions predominantly feature "high-caste men" in authoritative roles, underscoring the existing disparities in the educational landscape (p. 12). Many indigenous communities are not aware of many facilities or privileges that they are entitled to due to remoteness and illiteracy. This has widened the gap further between the haves and have-nots. The dominant class will be more powerful and exploit more resources and opportunities. She argues that the hierarchical Bahun paradigm, characterized by disembodied abstract knowledge, held sway over the applied, "technical, and practical knowledge of other population groups" (p. 34). While spreading modern education, "indigenous knowledge" should not be ignored. Harris duly puts forward a question in response to this situation "How can one legitimately participate in a discussion when the arguments of both sides are being defined and enunciated by only one side?" (p. ix). In the knowledge production of culture, representatives of that culture must be involved and while disseminating information from one cultural group to another, the language that is spoken by the target community speak must be used.

Due to the communication gaps, the constitution of Nepal 2015 is believed not to echo the voice of those who are on the margins of society. Tewa (2019) states that as of July 13, 2015, the process of gathering suggestions for the draft commenced, with Members of Parliament (MPs) conducting visits to their respective constituencies by July 16. However, the majority of discussion programs were centralized in the district headquarters and conducted in the Nepali language. This approach inadvertently excluded Indigenous Peoples (IPs) residing in remote areas, farther away from these district hubs. The use of Nepali both in disseminating information about the discussions and during the deliberations further marginalized IPs who predominantly communicate in their native languages. Notably, the draft itself was not dispatched among Indigenous communities. Yadava (2007) contends that the persistent gap in linguistic diversity in Nepal can be attributed to the assimilationist policies of previous centralized regimes. These policies conferred singular power and prestige upon the Nepali language, deeming minority languages as inferior and subjecting them to suppression. According to Gautam and Poudel (2022), democracy in Nepal serves as a "double-edged sword." While it has supported efforts to preserve and promote linguistic diversity, it has

simultaneously constrained diversity by prioritizing Nepali and English over other disappearing languages. This prioritization has marginalized the potential of indigenous languages, confining their roles and recognition within the broader linguistic landscape. The authors argue that democracy, in its implementation, has inadvertently contributed to the dominance of certain languages while sidelining others, proving that the state is interested in upholding the oppressive tradition as far as possible, neglecting the public outcry of the people on the margin.

The state's behaviour in the multicultural context does rather savour of hypocrisy. The constitution does impose Hinduism subtly. The current constitution, which has become a focal point of public dissent, acknowledges Nepal as a secular state. The contention lies in the fact that prohibiting cow slaughtering and beef-eating is perceived as contradictory to the principles of secularism. From Indigenous Voice (2015), it can be inferred that there is a call for the elimination of provisions within the *Muluki Ain* or any other laws that run counter to the fundamental tenets of secularism. The argument emphasizes the need for aligning legal frameworks with the secular nature of the state. Garcia has rightly characterised this situation as "ornamental" (Harris xiii). The problem is still rooted. A developed and multicultural country like Australia has permitted the slaughtering of its national animal-the kangaroo, some ethnic communities are arguing that the state has stripped them of their right to kill animals that are labelled as "national animals." In Nepal's case, some minorities communities reason that national animals represent Hinduism, not all ethnic communities. Despite numerous inquiries into the management of kangaroos, Boom et al. (2012) state that successive federal governments persist in the belief that killing them is essential, without providing a clear and justifiable rationale. This suggests an ongoing disconnect between governmental actions and the need for transparent justification in the matter of coping with sensitive issues within the country.

Instead of safeguarding the rights of citizens, the government's exploitation of indigenous people is apparent. The government's authoritarian attitude was evident:

"On 28 April 2021, the local administration unleashed bulldozers on a piece of land at Mechi Municipality Ward No. 6 of Jhapa, on the vicinity of the Mechi bridge, with the stated intention of flattening the land to build a Border Outpost (BOP). The bulldozed land has historically been a burial site for the local indigenous people – the Rais, the Limbus, the Magars and the Gurungs among others." (The Margin, 2021)

In this respect, the government appears ruthless and indifferent to communal sentiment and communal demands.

The policy of generalisation from the government or the elite is very condemnable. In the textbooks published in Nepal, Aryal (2008) notes the narratives and life stories of Bir Prithivi Narayan, Bir Balbhadra, and Bir Amarsingh have become entwined with the colonial discourse surrounding the Gurkha army, predominantly composed of individuals from ethnic or tribal communities. Consequently, the historical accounts have aimed at unifying diverse individuals under a singular national identity, portraying them as part of an independent and free nation characterized by the commonality of being "Bir" or "Bahadur [brave]," (p. 101). Certain indigenous communities tend to pose these questions: Why are only Chhetris and Brahmins mentioned in the school textbooks to greater degree? Why are they labelled braver than other naturally and instinctively violent and brave indigenous people? The perpetuation of stereotypes, such as those mentioned, serves to normalize the state's discriminatory practices, whether they be based on religion, culture, or language. For Nepali society to move towards greater equality, there is a need to explore more effective avenues for "disseminating knowledge" (p. 114). This implies a call for a reconsideration of existing societal norms and a more inclusive approach to information-sharing in order to foster a more egalitarian social landscape. Only reliable way of transforming information across different communities and equitable practices can lead our country to harmony and prosperity in the future.

In Nepal, the politics of identity encounters a challenge related to recognition due to the absence of a universally agreed-upon definition for minorities. The term 'minorities' was introduced for the first time in the 2007 Interim Constitution with the specific purpose of identifying groups in need of special protection from the state (Kharel, 2016). This stresses the complexity and evolving nature of the concept of minorities within the constitutional framework and the ongoing efforts to address the issue of recognition. As there are many cultural groups that demand respect and recognition in Nepal, the state cannot easily address their issues without a particular framework. Modood (2008) suggests "conversations and re-negotiations about who is to be recognised and what is to be recognised" (p. 549). Problems about recognition are the answers to questions like which class, race, gender should be recognised and how they should be recognised. The potential contention among various cultural groups, each seeking recognition, raises concerns about reinforcing the dominance of the prevailing culture. Additionally, focusing excessively on cultural group identity may minimize the potential for collaborative political movements that can unite people across diverse backgrounds. This consideration underscores the need for a systematic approach to identity politics that promotes inclusivity and collaboration rather than inadvertently consolidating the dominance of a single cultural perspective.

In a multicultural environment, the endorsement of national identity or symbols becomes a source of contention. The constitution designates Hindu cultural symbols, including the cow (considered sacred in Hinduism), the flag (a Hindu symbol), Crimson (representing victory in Hindu culture), and the use of the Sanskrit language in official contexts, as national emblems. This mandates non-Hindus, including Indigenous Peoples (IPs), to adhere to these Hindu symbols, which can have legal repercussions and adverse effects on them (Alternative Report of the Indigenous Peoples of Nepal, 2018). This practice of using emblems echoes the challenge of accommodating diverse cultural perspectives within the legal and symbolic framework of the nation. Dialogue with the representatives of diverse communities to agree to national identities or emblems is an ideal option for the ruling side. Initiating the process of fostering social inclusion, the state could consider reevaluating national symbols such as the rhododendron (national flower), cow (national animal), lophophorus (national bird), and *khukuri* (national weapon). Notably, these symbols appear to contradict the ethos of social inclusion that Nepal has aimed for since 2007. Furthermore, a noticeable bias in representing Nepal's national identity is evident, particularly in visual media's portrayal of Nepali features, which tends to focus primarily on individuals residing in the hills. To genuinely promote multiculturalism and tolerance, Pandey (2014) opines occasional coverage of ethnic festivals alone is deemed insufficient. This demonstrates the importance of revisiting both symbolic and visual elements to better align with the principles of a diverse and inclusive national identity. The state has more responsibilities and more homework to do to recognise the existence of differences within Nepal.

Opportunities and Positive Initiatives

Balasubramaniam (2010) stresses the central tenets of multiculturalism, emphasizing its core focus on eliminating discrimination rooted in ethnic and cultural distinctions. In this regard, the ideology shares common ground with movements advocating for increased gender equality, the acknowledgment of gay rights, and the promotion of same-sex marriages or unions. This underscores the parallel objectives of various social justice movements, all seeking to address and rectify discrimination based on different aspects of identity. There are a few countries that have negotiated with unsatisfied groups to end different forms of discrimination. There is an indication that Nepal is gradually and grudgingly heeding advice from those on the margin of society. According to the constitution of Nepal 2015, Nepal has responded to its cultural diversity and respected the cultural demands. Based on these provisions, Nepal can be called a multiculturalist country.

While the establishment of a separate language commission (Article 287) may be considered a noteworthy effort to support the varied languages and dialects of minority groups, Tewa (2019)

believes the persistence of Nepali as the national and official language has the potential to undermine the progress made by the aforementioned article. This observation points to a potential contradiction within the legal framework, wherein efforts to promote linguistic diversity might be compromised by the overarching influence of the dominant language. Nepal's new constitution was promulgated in 2015. Yet, as of 2019, "the government is under pressure to deliver on this commitment. Inclusive language education policy indicates political will, acknowledges linguistic rights, and opening 'ideological and implementational spaces'" (Fillmore, 2020, p. 232). Regmi (2021) claims that the state's mother-tongue education policy has not been effective by dint of inadequate reading resources and trained manpower. Therefore, we need to wait and see what policies the state will adopt to promote the mother tongue of different communities effectively through education or by symbolic or other means.

The Gorkhapatra, the state-owned newspaper, and the TV channels NTV and NTV Metro can play an instrumental role in fostering cultural harmony and peace. "There has been improvement in the *Gorkhapatra* in recent times, as against the previous days. But still, there is a need for overall change. *Gorkhapatra* has also been publishing in 38 languages at present" (Setopati, 2019). This does not allow other languages to become extinct.

On a global scale, various groups, including feminists, gay men, lesbians, and environmentalists, advocate for societal acknowledgment and acceptance of their distinct identities and perspectives (Parekh, 1999). Despite this plea, only a handful of countries have actively embraced these voices. In the case of Nepal, the LGBTQ community, once subjected to open derision as "social pollutants," has made substantial strides, now enjoying social and political rights. Notably, the country has achieved legal recognition of a third gender, positioning it far ahead of many other nations. The transformative journey over the past decade, marked by significant victories in Nepal's courts, has played a pivotal role in advancing the rights and status of the LGBTQ community within the country (Knight). There are many problems to be solved regarding LGBTQ. But these groups have succeeded in drawing the attention of the state. In 2007, the Supreme Court of Nepal delineated explicit rights, including protection against discrimination, for individuals in same-sex marriages belonging to the lesbian, gay, bisexual, and transgender (LGBT) community. The country formally acknowledges the notion of a "third gender," a recognition manifested in national documents like citizenship certificates and passports, which now feature three gender categories: "male," "female," and "other" (Regmi and Teijlingen, 2015, p. 806). This legal and administrative recognition represents a significant step toward inclusivity and

acknowledgment of diverse gender identities within Nepal. Therefore, Nepal is sometimes accused of being more liberal toward LGBTQ communities, especially in South Asia, neglecting other more pressing agendas.

The central government still exercises power in most areas. However, there is an indication of some inclusiveness at the local level. In an historic electoral event, approximately 40,000 officials were elected across local, provincial, and federal parliaments after a two-decade hiatus. Notably, women accounted for nearly 41% (14,352) of those elected in local governments, surpassing 33% in state and federal assemblies. This female representation exceeds the global average for women in parliaments, which stands at 24%. A noteworthy aspect is that a significant majority of women (91%) hold deputy leadership positions, serving as deputy mayors and vice-chairs in local governments. Sherma (2025) adds “In recent years, Nepali women are making a lot of progress and carving out their niches in different sectors, which is commendable” (p. 97). In terms of social inclusivity, there has been a notable increase in Dalit representation in the current House of Representatives, rising from 0.48% in 1991 to 7%. Furthermore, both Madhesis and Janajatis achieved substantial progress in the inaugural provincial elections of 2017, securing seats that align with or nearly match “their respective national population shares” (Gender, p. 7). This reflects a positive shift toward increased diversity and representation in the political landscape of Nepal.

Inter-caste marriage is also gaining recognition now. On mutual understanding arranged marriages between two different castes are also happening. Mishra (2017) shares an optimistic environment in Nepal. The interwoven multi-ethnic, multilingual, and inter-caste marriage between President Bidya Bhandari's daughter, Nisha Kusum, and Avishekh Yadav, the son of Ram Baran Yadav, exemplifies a significant instance at the apex of Nepal's power structure. This union serves as an illustrative example, indicating that the ethnic challenges within Nepal are not insurmountable. Nepal's national football team captain Kiran Chemjong's (Limbu) marriage to Kanchan Niroula (Chhetri/Brahmin) and actor Laxmi Bardewa's marriage (lower caste) to another actor Jiban Bhattarai (upper caste) are more recent examples. This high-profile marriage highlights the potential for bridging ethnic divides and fostering inclusivity even within the upper echelons of the country's leadership.

Covering the caste-based issue between Rupa Sunar and Saraswati Pradhan as a very sensitive issue in the media can deter people from practicing any form of discrimination in society. Such incidences can compel the government to enforce strict laws. Rupa Sunar lodged a formal complaint, alleging that she had been denied room rental due to her perceived lower caste status. Consequently,

an investigation was initiated, leading to the arrest of Pradhan on June 20 (myRepublica, 2021). The 2015 Constitution remains steadfast in upholding the fundamental principles of non-discrimination and equality. Furthermore, the constitution has taken a decisive step by criminalizing the practice of untouchability, marking it as a punishable offense (Kharel et al., 2016). This legal provision aims to address and curb instances of discrimination based on caste, aligning with the constitutional commitment to fostering a more inclusive and egalitarian society in Nepal.

To empower people on the margin of society, the state has considered some strategies. Whoever or whichever government takes such initiatives, they must be continued. According to Ministry of Finance (2014), building upon the objectives and accomplishments of previous periodic plans, the government's budget for the fiscal year 2014-15, as outlined by the Ministry of Finance in 2014, introduces significant provisions. Specifically, monthly stipends ranging from NPR 1,500 to 3,000 are allocated for students hailing from low-income backgrounds in Dalit, Chepang, and Raute communities. These stipends are designated for individuals who have excelled by securing a first division in the School Leaving Certificate Examinations from public schools.

In addition, the government has announced its commitment to covering all expenses for students from Dom, Badi, Chamar, Musahar, and Dalit communities pursuing graduate-level studies in engineering and medicine. The budget speech further underscores the inclusivity of these measures by assuring scholarships for intellectually gifted, disabled, conflict-affected, liberated Kamlari, marginalized, and Dalit students. This comprehensive approach aims to address the financial barriers hindering education and create opportunities for various marginalized groups in Nepal. Such an initiative can empower students from underprivileged communities to be representative in leading sectors.

Cultural diversity is also seen in some of the big-banner Nepali movies. Actors like Rabindra Jha, Najir Hussain, Wilson Bikram Rai, Rear Rai, Miruna Magar, Niraj Magar, Upendra Subba, Dayahang Rai, Buddhi Tamang, and so on are popular actors who represent the minority. Some of them are limited to comedy roles and some to the lead roles. On a positive note, this has disrupted the monopoly of the elite and dominant castes in the film industry, challenging the assumption that only Aryan looks are eligible for screens. This has indicated that non-Brahmin and non-Chhetris can also contribute to mainstream Nepali films, such diversity can reinforce the idea of multiculturalism. A mixture of actors from various cultural backgrounds reinforces the notion of racial harmony and multiculturalism. It is a long road, but there is a possibility of creating a multicultural society that is always in progress. Young generations are more liberal and receptive to embracing a new genre that creates an atmosphere devoid of conservative, orthodox, and dominant idealism.

Possible Ways to Address Multicultural Issues

Since the 2015 constitution is being condemned by indigenous peoples of Nepal for not being inclusive in many ways, Thami (2022) believes that “IPs’ [Indigenous Peoples] organizations should be independent from the political parties and their ideology that organizes communities under an umbrella of indigenosity and indigenism” (pp. 4-5). The increasing self-consciousness and demand for recognition of identity and differences among minorities and the heterogeneous nature of Nepali society can trigger more unpredictable complications in the future. Therefore, the management and accommodation of diversity for nation-building do not happen overnight. Nepal needs to make a tremendous effort to design and adopt a more inclusive model of the democratic system which must be built on the principle that political power is decentralized and divided, racial discrimination is eliminated, better economic opportunities are created for the underprivileged, minorities, and poor families, disappearing cultures are protected, and illiterate populations are empowered, etc. Empowerment programs work better than quota systems based on castes or identities. Indigenous peoples, Dalits, Madhesi or Brahmin—anyone can be below the poverty line. Spending budgets on skill-based programs to elevate such people’s living standards is worth doing. In addition, the state should encourage citizens to respect cultural differences at least in public spaces, seek psychological sources of stereotyping others such as *Dhoti*, *Tapari*, *Madhishe*, *Pahade*, *Bhote*, *Topi*, *Paate*, etc., invite the representatives of different minority groups for a series of dialogical pattern, design and adopt a political mechanism and spiritual approach in addition to tolerance and acceptance, and effective dissemination of the knowledge that is categorized as non-academic and non-valid by the elite can assist in creating a fairer society. With these, Nepal can remain a mosaic of cultural diversity and experience prosperity and communal peace.

Conclusion

Despite being a small country geographically, Nepal is culturally rich. The existence of more than 123 languages on the official records itself proves that Nepal is a garden where different beautiful flowers grow. On the other hand, Nepal must be prepared to cope with challenges that can emanate from diversity or multiculturalism. The state has a huge responsibility to strike a balance between preserving linguistic diversity and endorsing the domination of national language. Nepal seems to be more liberal about LGBTQ communities than other neighbouring countries in South Asia regardless of cultural and social reluctance. Laws and protocols must be written explicitly and specifically so that no clauses or rules are interpreted in various ways, giving ways to the birth of ambiguity and contention. Positive strides in political representation signal a shift toward

diversity, while instances of inter-caste marriages and inclusion of actors from underprivileged communities underscore potential bridges across ethnic divides. Challenges persist, ranging from identity recognition to economic opportunities, nonetheless, governmental strategies demonstrate a commitment to addressing these issues. As Nepal forges ahead, the inclusivity embedded in its political, social, and cultural fabric provides a foundation for ongoing efforts toward a fairer and more harmonious society. The complexities inherent in the journey toward multiculturalism underscore the need for continuous dialogue, policy adaptations, end of political games, and societal transformations to propel Nepal into a future that authentically embraces its diverse identity. Positive changes are being realized; however, it is also imperative that the state accelerate such changes with complete foci.

Conflict of Interest

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