

Secularism in Nepal : Contextualization and Contestation

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Nepal has been observing secularism for more than a decade. However, the terminology carries loads of disputes within; the true meaning of the term is yet to be brought into the practical sphere as the realm is the absolute guidance of a majoritarian perspective. Insertion of secularism in the constitution exhibits the equal participation of divergent groups but it can be taken as the true example in forming an illusion among groups of people raising voices for their identity. Each utterance from either leaders or activists or intellectuals carries apathy in fulfilling the demands of minorities and the high personnel are unaware of the consequences behind their squashing attitude. Their particular attitude can appear in the devastating mode for the broader group of minorities. They are being excluded from most of the spaces which explicitly is affecting their everyday lifestyle making them the victim of deterioration, paralyzation and passivity. The voices of excluded minorities are deliberately silenced and suppressed. Instead of being the channels of their voices, the intellectuals connected to status-quo are shamelessly promoting manipulative ideas of

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Hinduism ignoring the rights of divergent identity. Promoting the slogan of equilibrium in diversities, a new group of intellectuals needs to deconstruct the prioritization of religious orthodoxy and strengthen the autonomy of the minorities.

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1. Introduction

Secularism became a widely popular terminology to address Nepal after 2006. It is used as a robust slogan to popularize the vehement process of inclusion. However, practices and exercises seem to be despondent. It is not acknowledged, among the dominant groups, as it is understood in the global periphery rather mostly taken as a western canonical concept to imperialize Nepal ideologically. Moreover, some critics take it as a conspiracy of Christian interference that leads to the conversion of religion. Whereas others, those who belong to minority groups of people, consider it as an elastic boundary that is potential enough to elongate the circumference of the inclusion. The debate and contradiction that emerged regarding the rubric are common but the folks and the political leaders along with the state mechanism are not comprehending secularism to its essence. Secularism should not be defined as the way people define it as they think rather to its global definition. According to the Oxford English Dictionary, the word ‘secularism’ is the doctrine that morality should be based solely on regard to the well-being of mankind in the present life to the exclusion of all considerations drawn on belief in a god or a future state (qtd. in Singh, p. 598). However, in the Nepali context, it is comprehended in alienated conception. It is interrogated as a western concept and has been interpreted in a monolithic dimension to a broader extent.

The wider extension of the term secularism has the humanistic root and efficiency in the consolidation of the welfare state. It is not an alienated concept as a system that problematizes social harmony rather it is a fundamental dimension of the society that helps to substantiate social equality and integrity. George Holyoake advocates secularism as “the study of promoting human welfare by material means measuring human welfare by utilitarian rule, and making the service of others a duty of life” (Qtd. in Holyoake). These definitions illuminate that secularism is not an alienated term rather than a humanistic approach to dignify religious value without any other agencies to dilute and have no political interest in the state

regulation. Definitively secularism is more connected with the prosperity of the society curtailing the hierarchy and upbringing the marginalized group from the religious perspective. It would be wrong to define secularism in terms of personal thoughts and as a concept as some categories of people believe it. The global perception should be taken into consideration to justly define it to its utmost.

Secularism accommodates the segregation of religion from the state and social arena where people may practise their religion with their autonomy without problematizing social peace and harmony. It provides religious freedom to practice one's conviction without sabotaging others. "The need for secularism as state policy arises from the requirement of both protecting the individual's freedom of religion as well as making possible the creation and promotion of a democratic public space", as Niraja Gopal Jayal asserts, "in which issues of shared civic concern may be deliberated upon, determined and resolved, in keeping with liberal values such as freedom, human rights and self-determination" (2). One can change or keep on practising religion according to one's conscience. Eliminating the possible intrusion of religious belief and evaporating proselytization secularism promotes religious equality and neutralizes supremacy without taking any religion into prominence. Secularism is to be viewed as the channel of diminishing established religion rather as an influential aspect in unscrambling the scrambled diversities of the nation. The establishment of secularism accords to raising voices towards the eradication of constructed supernatural beliefs that have been promoting negative attitudes towards minorities and deliberately crushing their voices. This sort of notion is still prevalent in Nepal.

The supremacy of religious doctrine is at its height because of promotion on inserting the credit to god when one achieves success instead of encouraging the ability one has accumulated within oneself through one's hard work. Miracle has its prominence but is valorized standing as opposed to that of reality. Belief in supernatural power is making most people dependent on orthodoxical ideology instead of sharpening the capabilities in terms of the advancement of ideas. As Irfan Engineer writes, "people should reject any politics which attempts to encourage or discourage any religion or interfere in any religious practices...if true and

democratic secularism has to succeed, the present hegemonistic 'secularism', which has come to mean equal respect for fundamentalists of all religions, has to be rejected and defeated" (27-28). Secularism, therefore, promotes making people realize that the diluted concept they have been carrying within themselves is the crucial reason behind their manipulating concepts. It illustrates the need with absolute reasoning on the sectors which are deliberately silenced as per the interest of people residing in power. Logos and pathos of people have a major influence on religion and if it is not amended timely, the extinction of some groups residing on the population won't be delayed.

Diverse features of the nation have been the matter to eulogize and nevertheless are commemorated now and then. According to the National Population and Housing Census 2011, people follows Hinduism, Buddhism, Islam, Kirat, Christianity, Prakriti, Bon, Jainism, Bahai, Sikhism and undefined religions in Nepal. The religious variant and overwhelming domination of Hinduism was quite the channel of the problematic religious aspect of Nepal as it incorporated and went through a big political transition. The conflict on socio-cultural diversities of the nation can be alleviated through the active implementation of secularism. In Rameshwor Bhandari's words, "the formal end of armed movement following the Comprehensive Peace Accord in 2006 followed by People's Movement II gave hope not only to perpetual peace in the country but also to the establishment of inclusive governance" (35). More precisely Prakash Upadhyay states, "the regime transition of 2006 brought major political transformations, and unlike the previous transitions has made some significant impact on exclusion/inclusion. The state was declared secular in 2006 while the Hindu monarchy was abolished in 2008" (87). Though the endorsement process of secularism through resistance has been a decade the representatives of diverse groups are still standing at bay. Minorities are being suppressed, they are victimized predominately through the definition of secularism concocted by the dominant groups which inevitably has been the fundamental reason behind the malfunctioning of secularism. Through this lance, the paper explores the history of secularism in Nepal together with the failure of the government to neutralize religious supremacy. This paper also accumulates the perspective of general people on the need for secularism for the equal distribution of

rights among people in Nepal. Both quantitative and qualitative data have been used in the analysis.

2. Endorsement Contextualization

Although Nepal was officially declared as a secular state in 2006, it was voiced approximately half a century before. Puspa Lal Shrestha, a pioneer of the Communist Party in Nepal, had initiated the discourse of secularism in 1947 after a century back The Communist Manifesto came into existence. He is the one who had acknowledged the importance of secularism for mutual respect and equality in religion in divergent Nepal. He demanded secularism along with republic and federalism through constituent assembly. But his aspiration did not come into practice though there was the end of 104 years long Rana regime in 1950 with the promulgation of democracy. A magnificent transformation from absolute dictatorial totalitarianism to liberal democracy was a great achievement for the Nepalese people; the collaborative effort of King Tribhuvan and the Nepal Democratic Party (Nepali Congress) played a significant role in the new beginning but could not continue the demand of the secular state. There was an absolute dominance of single religious assumptions though Nepal was not constitutionally consolidated as a Hindu state, then. The interim constitution of Nepal in the post Rana regime was crafted by Ram Ugra Sing, which was a xerox copy of the independent Indian constitution and that was pretty much indifferent to religion. Meanwhile, in the words of a Professor of Tribhuvan University, King Mahendra commissioned Ivory Jennings, a Professor of Cambridge University, to prepare a constitution apt to the non-party system and very ironically he crafted the constitution of Nepal as the Hindu religious kingdom in 1962 (based on the personal interview conducted on 12 April 2021). According to Pawan Kumar Sen, “the country was formally declared a Hindu kingdom under the new Constitution promulgated under the Panchayat regime (1960-1990) in 1962. The executive power of the Hindu king, and the entrenchment of Hindu values in the state institutions and public policies, was established through the 1962 Constitution” (68). Furthermore, as he writes, Nepalese rulers institutionalized “the hill variant of the Hindu and hierarchical caste systems, as the so-called Hindu high caste hill groups felt superior to others, while the marginalized others felt inferior to the former. This caused the hill indigenous groups (who were non-Hindus) to feel discriminated against” (66).

While defining Nepal in 1989 there was a huge debate and controversies regarding either to call “Hindu Rajya” or “Hindu Rajtantratmak”. The constitution drafted by Bishwa Nath Upadhyia reformed the new constitution under the panchayat regime but Nepal was still declared as “Hindu Rajtantratmak” because it was thought to be suitable for Nepal that has Hindu monarchical aptitude. In Harka Gurung words, after 90 years of the declaration of Muluki Ain in its act of untouchability, some amendments were made. The constitution of Nepal 1990, assuring the right of equality, has encrypted - the state will not discriminate against folks in terms of religion, merits, gender, ethnicity, and faith. But, in 1992 the amended constitution’s act asserted that the traditional vogue in religious premises would not be observed, made constitutional rights (reserved). In another word, the cast categorized as untouchable in terms of tradition were not given rights to enter inside the temples and sacred places. To accept this sort of traditional trend is to discriminate against indigenous and Dalits and persist demarcation in other sectors (Our trans. 3). Social exclusion and discrimination against Dalits, Adivasi Janajatis, Muslims, and Madhesis have come to the forefront more recently, as Gurung claims, “once the post-1990 democratic movement opened the space for public debate on Nepal’s ethnic groups” (6). According to Astri Suhrke, political liberalization in the 1990s was more effective in fuelling expectations than in meeting demands. The new Constitution recognized the multi-cultural and multilingual nature of society, but the affirmation of Nepali as the national language and the country as a Hindu kingdom, as he writes, “enabled the state to privilege the dominant culture through political and financial support and the ban on parliamentary representation through political parties was lifted, but political parties based on caste, ethnicity or region were not allowed” (4). To quote Mahendra Lawoti is apt here, who opines,

Even though the 1990 constitution called the state multiethnic and multi-linguistic, it did not recognize different languages, religions, and socio-cultural groups. For instance, the constitution declared the state Hindu, effectively endowing the Hindu religion with privileged status. It facilitated laws based on Hindu jurisprudence, imposed a Hindu value system in governance by defining the rights and duties of the state and citizens based on Hindu norms, and initiated public policies imbued with CHHE values. (377)

Reforms and amendments in the constitution were made many times in history nevertheless the dominance of the majority and suppression of minorities were not neutralized. Freedom and liberty are confiscated by the majoritarian leading the boycotted groups into a famine of autonomy and independence. Voices for the margin have been battered by the government, activists, organizations and intellectuals but the suffocation of the eroded subaltern is repelling the abstinence of constraint. The most recent amendment made in 2018 was thought to be the most effective constitution of Nepal but the reformation retrograde Nepal towards Hindu religious dogma. The inscription of “sanatan dekhi chali aayeko” vehemently supported to accentuate and formally legalize the overwhelming domination of Hinduism. Nepal- time and again in this and that way manipulating the subject matter- is implicitly marching towards the consolidation of Hinduism which is creating hostility and cleavages between groups of people. It is overtly significant to comprehend the diversity of Nepali society before running after a unitary religious dogma. Rather than emphasizing upon the majority, the concerned agency must prioritize the aspiration and demands of the sidelined group being ardent to the circumstances of the backwarded people. Contestation on secularism is persisting subtly in Nepal. The majority of Hindu followers want to continue Nepalese polity through the subtle practice of Hindu hegemony. They are still in the favour of continuing Nepal as a Hindu kingdom. Another group of intellectuals and activists are against the Hindu hegemony. They do not believe in religious dogmas. They believe that a nation should not have a religion. This group is small but their voice is sharp. There is another third group that wants to remain silent. This is a dangerous group because it helps to the dominant ideology. Through a survey, the structure of the mentality of the intellectuals - both academic and activists from within and outside the universities - was explored to accumulate basic viewpoints of them on secularism.

3. Methods

We reviewed the literature to assess secularism in Nepal with no methodological restrictions to select relevant studies. We included studies that describe secularism in Nepal. This study has used both qualitative and quantitative methods to explore the issues. The study population consisted of activists and academicians. A structured self-administered questionnaire was used to gain data from the study

participants. Respondents were selected purposively from activists and academicians. The self-administered questionnaire was used for sociodemographic characteristics and to assess the perception of secularism in Nepal. In total, 15 statements were rated on a Likert scale of 1 to 5 according to their importance: 1=strongly disagree, 2=disagree, 3=undecided, 4=agree and 5=strongly agree. The 15 statements have been categorized into four subscales as discourse, people and place of margin, conflict resolution and harmony, freedom and autonomy. A qualitative investigation was obtained from some selected key informants who are familiar with the issues by using one-on-one interviews, along with discussions as the data collection method. A range of questions was asked to assess the secularism in Nepal to support the quantitative results. The collected data were organized and coded and entered in Statistical Package for Social Science (SPSS) version 20 for analysis. The results were presented in the form of frequencies and percentages by using tables.

4. Results and Discussion

This study has tried to explore the knowledge of secularism among academicians and activists. In this regard, first of all, we have tried to find out the background characteristics of respondents and then the perceived knowledge on secularism.

4.1 Background Characteristics of Respondents

The following table-1 presents the background characteristics of respondents i.e., age, sex, social group and religion :

Table-1 : Background characteristics of respondents

Background characteristics	%	N
Age group		
Less than 25	42.0	55
25-34	36.6	48
35 and above	21.4	28
Sex		
Male	55.7	73
Female	44.3	58
Social group		
Chhetri	22.1	29

Hill Brahmin	30.5	40
Newar	8.4	11
Kirat	29.0	38
Hill Dalit	6.9	9
*Other (Madhesi Brahmin, Kayastha, Koiri, Undefined)	3.1	4
Religion		
Hindu	59.5	78
Others	23.7	31
Atheist	16.8	22
Total	100.0	131

*Others include Madhesi Brahmin, Kayastha, Koiri, Undefined.

It is evident from the data contained in the table above that out of 131 respondents, about 52 percent are males and 44 percent are females. According to the age group, the majority are less than 25 years (42.0%) followed by 25-34 years (36.6%) and 35 and above years (21.4%). Similarly, the majority of the respondents are from Hill Brahmin (30.5%) followed by Kirat (29.0%) and Chhetri (22.1%). Likewise, Hindu followers have their dominance with about 60 percent.

4.2 Essentialities of Secularism

This study has sought the perception of the respondents regarding secularism based on four domains i.e., discourse; people and place of margin; conflict resolution; and harmony, freedom and autonomy in terms of their significance. Table-2 shows the different perspectives regarding secularism in four domains. In the discourse domain, there are three statements. All three are of the perception about discourse on secularism. In this regard, about 92 percent of respondents perceived that there needs intensive discourse on secularism. And about 9 in 10 respondents agree that for the intensive study of secularism, there should be a mutual understanding between the intellectuals and activists. Likewise, about two-thirds of them also agree that till now there has not been any comprehensive discussion of secularism in Nepal. Data reveals that there needs a comprehensive discourse on secularism for the upliftment of neglected community groups. Most of the activists during the personal talks and interviews expressed that the dominant ruling class along with state mechanisms are still playing roles to save orthodox religious status-quo. Some of them even said that Nepal still looks as if

it is a Hindu kingdom. All of them agreed to promote discourses and movement for applying secularism in a practical way in our daily life because, as they believed, secularism reinforces providing justice for marginal caste groups protect the rights and identity of indigenous tribes, and liberates subaltern groups of people including women.

Table-2 : Perceived knowledge on secularism

Statements	Disagree	Undecided	Agree
Discourse			
A comprehensive discussion of secularism has not been conducted in Nepal.	23.2	10.4	66.4
The intensive study, investigation, discussion and interpretation of secularism is pivotal.	4.8	3.2	92.0
For the intensive study of secularism mutual understanding between the intellectuals connected with universities and exterior engineers must be maintained.	2.4	8.0	89.2
People and place of margin			
Secularism is needed for the upliftment of neglected community groups.	9.6	5.6	84.8
Secularism reinforces providing justice for marginal caste groups.	13.6	16.0	70.4
Secularism is useful for the protection of the rights and identity of indigenous tribes.	10.4	12.0	77.6
Secularism is crucial for the liberation and freedom of women.	19.2	19.2	61.6
Secularism is also useful for the reduction of geographical deviation.	18.5	23.1	58.6
Secularism provides benefits for general minority groups scattered in an interior part of the nation.	10.4	12.0	77.6
Conflict resolution			
Secularism helps not in war rather in an establishment of harmony.	10.4	13.6	76.0
Secularism is not western agenda in proselytizing the religion.	22.4	15.2	62.4

Secularism doesn't increase religious-cultural conflicts rather helps in minimizing them.	11.9	8.8	79.2
Harmony, freedom and autonomy			
Secularism assists in constructing autonomous concerns and thoughts.	8.0	14.4	76.8
Nation has no religion; the nation mustn't have; an individual's religious faith and religious freedom must be honoured.	4.8	7.2	87.0
The values of secularism implementation in everyday behaviour have magnificent benefits.	7.2	12.8	80.0

Source : Independent field survey 2021.

Regarding people and place of origin, there are 6 domains. Among the six domains, more than 70 percent agreed that secularism is needed for the upliftment of neglected community groups, is useful for the protection of the rights and identity of indigenous tribes and provided benefits for general scattered minorities group. Likewise, about 70 percent perceived that secularism reinforces providing justice for marginal caste groups. However, there are some disagreements on secularism. Among six statements data shows that more respondents (about 19 %) disagree on basically two statements of people and place of margin domain. It indicates that about 2 in 10 respondents are not confident about secularism and its decisive role for women and geographic diversity.

Another domain of this study is conflict resolution. There are three statements that deal with conflict resolution. In this regard, about 8 in 10 respondents agree that secularism creates harmony and decrease religious-cultural conflicts. Whereas, about 6 in 10 respondents perceived that secularism is not western agenda in proselytizing the religions. The last domain is about harmony, freedom and autonomy. In this regard, more than 70 percent of respondents agreed that secularism assists in constructing autonomous thoughts that have no color and have magnificent benefits in everyday life. The views of university scholars and academic groups are close to the activists but the activists are sharper in understanding the nuances of secularism in Nepal who express confident statements to implement secularism in practice.

The results of the personal interviews, structured and unstructured discussions and interactions among the academics and activists are analyzed based on the very four domains and summarized within and across subjects. A central theme mentioned by every respondent was the realization that there should a great discourse on secularism and that making good discourse may advantageous. Several interview participants spoke about the need of engaged discourse on secularism.

Many people are spending their lives standing on the thin line between two worlds: a world they are forced to belong to and the world they actually need to belong to. People wait for their grievances to be heard just to live a life free from struggling daily for identity, conflict resolution. Nepal, a land of diverse communities, requisites the practical implementation of secularism even though Hinduism has its dominance since historicity. Gopi Upreti opines, “though Hindu constitutes the largest block of population, Buddhist, Christian, Muslims, Kirat religion has its significance and is growing tremendously. In diverse communities of nations, it is not only preposterous to impose Hinduism as a state religion but it is also an antithesis to an inclusive democracy” (<http://sochnepal.org/2019/01/911/>). Secularism seeks to defend the outright freedom of religious beliefs maximizing the freedom of religions protecting the right to demonstrate the religious belief of others. However, the development of the diluting concept has diverted in recognizing the true meaning of secularism. The general public, during discussions, mentions, “Our country to be secular is a good thing. It is generous to behave with all religions with equality rather than prioritizing the one but these days people claiming not to be a secular country are what I dislike”. Voices of the majoritarian group have installed pessimistic consequences regarding the practical implementation of secularism, therefore, modification on an established concept is influential in prioritising voices of the voiceless, who exist in the margins.

Secularism is not western agenda in proselytizing the religion rather an inclusive platform for the minorities. It advocates, the nation has no religion; the nation mustn't have; an individual's religious faith and religious freedom must be honoured. Furthermore, secularism doesn't increase religious/cultural conflicts rather helps in minimizing them. Thus, the values of secularism implementation in everyday behaviour have magnificent benefits. Secularism needs to be brought up in the political forum and defined

practically as it has been scripted in the constitution. For instance, a sixty years old Brahmin man asserts that secularism is only an inhumane concept of people who have an imperialist ideology and are war thirst and are profit-seekers with motive in inviting conflict in society and nation. Further, thirty years old Kirati man mentions that as per his recognition secularism is not absolute religious freedom. The knowledge of Nepalese people on secularism recognizes them as being in an oscillating position. Some people have a misleading influence on the knowledge of secularism, however, some have a neutral viewpoint. Amar Singh discloses his point of view. In his view, “secularism is a notion which benefits to someone whereas trouble- some others - it means, whether it resolute hitherto social inequality or social discrimination or it doesn’t depend upon the methods of its implementation, the obedience of the implementers and the character to whom it is implemented”. The questionnaire distributed accumulates the positive perspective of people regarding secularism. Secularism enables people to live with affability respecting the ambiguous faiths of people, allocating equal access to identity for the entire population with the preservation of speeches and expressions.

The conceptualization of secularism regarding the promotion of the practice of equality respecting the autonomy of individuals has been diminished with the self-furnished interpretation of the dominant groups. However, the constitution of Nepal provides the right to choose and the right to religious freedom, the dominant group with the pessimistic hypothesis has smashed ideas of freedom. If the choice of individual conceptions is sustained the nation would be a step ahead in inaugurating the concrete notion of secularism. A high award winner novelist, poet and essayist, in our interview opined, “Individual freedom is a tool to assist the overall development of human beings. So secularism corroborates individual independence of selection”. People in our society are enforced in being part of the religion antecedent has been following without prior discussion about an interest. Secularism is one of the modalities of the system of government that allows liberal states to grant equality for individuals having various sets of values. It accommodates autonomy for the individuals as autonomy assists equality along with peace and social harmony.

The autonomy of individuals alleviates the hegemonic attitude of dominant groups and concurrently supports the sidelined groups in

raising their voices on liberation. As the silenced voice of marginal groups seeks recognition along with the identity secularism breaks a prejudiced footing of the majoritarian groups and engages the neglected groups in obtaining their rights. A Kirati man, in the interaction, mentions, "Constitutionally, the respect and representation of every thought are crucial to neutralize". Secularism is the representation of a particular basis. The excluded population in terms of religion, identity, discussion led to a contemporary inclusive forum through secularism. As Chiara Letizia opines, "Secularism has been an essential step in the larger project to create a new, inclusive and republican Nepal, but it has also led to a public debate on the relationship between religion and the state that has at times become fractious" (111). It is an absolute force to bring the sidelined group into the mainstream with the collaborative effort of intellectuals. Intellectuals need to make people comprehend that the majoritarian group have generated manipulative conceptions regarding secularism for deliberately silencing the voice of the voiceless and making the population their puppets for their self-benefits. However, secularism uniformly treats the population making people self-reliant in speaking for justice. An indigenous activist and writer during a talk said, "To make self-human and lively, to make self-atheist, physical and materialistic, secularism is essential". Similarly, from our survey, 58.4% strongly agrees on secularism for harmony, peace and autonomy.

The practice of emphasis on sole religion nevertheless promotes social upheaval, therefore, to perpetuate culture, acknowledge the voices and admire the autonomy, enforcement of secularism has prominence. In the context of Nepal, the definition of secularism lacks authenticity. It is comprehended as the product of a Christian conspiracy to allow conversion of religion promoting the anti-god concept replacing the old religion: Hinduism. Foremost, the appropriate definition of secularism is crucial. For instance, a female political activist states, "Secularism has been wrongfully defined in Nepali context. It requires appropriate management". Obstructive interpretation of secularism is a mere weapon of diluting the obligations of minorities which has been strengthening the supremacy of dogmatic religious practices. The essentialism of discourse discussion has been a significant matter for 92.0 % of respondents as per the report of our survey.

5. Conclusion

The questionnaire was prepared to obtain the ideas regarding secularism within the group of students, social activists, intellectuals and some general people. However, of certain limitations, we were not able to cover a diverse group of people rather presented a questionnaire among the majoritarian group though our focus was on minorities. As we analyzed the data we acquired knowledge interestingly that secularism is celebrated among the majoritarian group. The result, therefore, from the questionnaire encouraged researchers to move forward on the work. It is indeed a matter of gratification to know that the generation of today has no diluted concept towards the people who are deliberately silenced. They are in demand of secularism for the liberation of women, for the people belonging to the sidelined group.

This research paper illuminates the secularist problem confronted by the Nepalese folks in the contemporary scenario. The paper has highlighted the significance of secularism to consolidate social integrity, peace and harmony in the Nepalese atmosphere. It is discovered that the autonomy and security of religious divergence are directly proportional to the strategic endorsement of secularism in multiple ways. This paper elaborates contemporary Nepali subtle issues that hitherto plays a significant role to exacerbate marginal groups demarcating people in terms of religious dogma. The paper tends to understand a need for potential governance to achieve the felicitous recognition of boycotted religious variants. It is found that most of the people in the Nepali community demand a secular state to outcast the booming religious conflict in Nepal. It explicitly surged the need for religious equality to accentuate Nepal in a profound succession in terms of an autonomous religious state. A country may respect any religious belief and its practices, however, the state should not accommodate merely a religion sidelining the rest; rather it should provide equal rights and liberty without prioritizing the one.

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