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**SCHOLARLY ADVOCACY IN 'NATION BUILDING': CRITICAL STUDIES IN PRABHAT'S
SAMAAJ, SANSKRITI RA NAITIKATAA
A STUDY FROM CULTURAL & ECONOMIC LOCATION**

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ABSTRACT

Nation building, which is often synonymously interchanged with many other words like building better nation, state restructuring, developing the country, commanding success and so on, is the major talk of politics throughout the globe. Despite having variety in degree of preference, each country has same spirited mission for nation building. The indicators, what assure nation building, might differ from countries to countries. Having human settlement in MARS may be indicator of nation building to some countries whereas overcoming grass-root problem of unemployment, poverty and backhandedness may be for the rest. However, the entire discussion and immersion of all the countries are to make the respective nation better and stronger. Thus nation building is common agenda of this century.

There has been many books and discourses set up in Political Science to advise and guideline people and authorities in this regard. Only politicians and political science are regarded as key and legitimate persons and discipline to surmount on this issue. Despite this monolithic assumption, even literature, which many people regard only for groundless pleasure of readers and writer, too embody great principles of those nation building projects. Alike books on political science and contemporary politics, even books on literature too might profoundly guide and track-set people to highlight the principle and practice of nation building. Thus literature may equally advocate and lobby for nation buildings. The same essence is well sensed in Prabhat's book *Samaj, Sanskriti ra Naitikata*. This paper rightly explores very theme.

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BACKGROUND

The politics of this 21st century is exponentially multidimensional to keep in incorporating many of issues. Besides various functions politics has to address and embody (in terms of Heywood- articulation of interest, assuring representation, goal formulation, elite formation and recruitment, socialization and mobilization: 252), many of recent movements i.e. environmentalism, feminism, terrorism, anti-

corruption campaign, anti-trafficking move, disarmaments and so on are in equal attention of politics. The concept of democracy, as it was to assemble in one point and make day to day decision, in Athenian system, grew itself in vast flux and gained a different height and wide space, today. Facilitating an individual from right to birth up to management of post death lifetimes, the politics actively holds huge ground and role. Integrating those all, synonymously, whole politics and its

discourses are associated with nation building movement, these days. Mostly, the later political endeavours are said to promote nation building, which is an integrated phenomenon of all: what drives human life and society to new point of transformation, changes and progress of positive output. Nation Building has been a key quest of modern politics everywhere though its indicators differ from country to country.

Literatures, though developed basically for the pleasure of readers and writer, do reflect society; and Tyson with his statement, "A better understanding of the world in which we live, it seems to me, automatically comes along the ride when we study literature...(xii) makes concept further clear. The theoreticians argue that, sooner or later, literatures come to reflect the whole society and its various facets. So it is of course acceptable to reason that literatures embody and reflect the society from various angles.

Concomitantly, the major thrust of all the present day political systems round the globe is to discuss the approaches of making better nation; to succeed on nation building. All the theories developed and practiced hither to, from capitalism to Marxism, nationalization to privatization exclaim the same. And national international summits as well as conflicting deterrence in countries advocate same and rate the nation building as major quest of their campaigns and coercions. In recent days, such dimensions and attempts on real ground of society can be even sensed in literatures; and it is obviously expectable since literature withhold the society and nation.

To trace the way, Prabhat, an academician, thinker, critique and cultural analyst, reflects the maxims of nation building through his text, *Samaaj, Saskriti ra Naitikataa*.

Prabhat in Text

Theories of nation building foundationally, as Chelliah associates, lay focus on making an 'advanced and stronger' society which is often denoted with well-built financial prosperities of nation with the same of each and every individual. The real capacity of people and nation lies in its economic standard. The feelings and ideologues in lack of strong economic condition neither generate

any outcome nor do they create a state of peace in mind of people. All other types of discriminations, oppressions and maltreatments, said to have been being practiced in society, are profusely based on economic substandardness. Hence, mostly authors (theorizing nation building) insist on the same principle i.e. 'economic prosperity'. An author, Hachhethu stresses "Poor countries are expected as a matter of priority, to promote; the rule of law; public administration: social and economic policies, corruption free delivery of public services; and support for civil society" (7); and justifies the condition. Sharma, and Harnischfeger, who deem the 'eradication of poverty' and 'access to development', respectively, as key agent for propitious departure in nation building mission are other references to cite and cede in the same track. Once the economic standard of an individual is proliferated, that will be a, in words of Kantrov, 'vehicle for the uplift of race and passport for economic independence' (86).

To infer from these authors, it seems an incontrovertible fact that economic strengthening of all individual ultimately causes the making better and strong nation that causes mass welfare and real autonomy, which are first line needs of nation building.

Realizing the fact, the author, Prabhat, frequently raises ideas which intend at upholding economic standard of the people and nation. Though wrapped in lenses of culture, his advocacy on enhancing financial standard and economic level of people, which are apparent in text, is no doubt a way to voice nation building procedure. "Objection of fatalism and honour of labour are correlated" (trans: 29) speaks what the author wants to notice in society. Provided the fatalism is objected, people of course begin to work, remain active and initiate to pay dignity to labour. Dignifying labour encourages all people, sans being preoccupied about nature of work, and they immerse in productive works, which causes to have result in improvement of economic standard of people. Such idea of Prabhat as to make people active in work and transform a massive mass of people as productive energy houses, sooner or later, assists nation building campaign thorough giant economic

prosperities. Here, Prabhat also matches with the ideas of MacLaughlin, who argues in adoption of 'European civilization' for nation building; and the major road in road of European development is no doubt dignity of labour.

The author has rightly assimilated the fact as written by Chaudhary, "mere feelings can't drive the nation, to make it sound, economic aspects should be firm" (trans: 20) then enjoins the people to be productive and remain economically fertile. Prabhat's sentences "unbalanced development has pushed the Nepali society at extreme divergences and crisis" (trans: 23) reveals his due anticipation to see balanced and equitable development of the nation. His statements, didactically, aware the executives and representatives to think over wiping out the imbalances and creating fair economic community. Such indication, made by the author, is of course voicing for nation building. As theoreticians on nation building strive for equitable economic development, Prabhat also infallibly does so. To define nation building, Trenchsenyi and co-friends focus over notion of 'economic incorporation and modernization' and Crason on 'economic well being and social equity'. Prabhat's stress also falls over the similar issues. "Especially, to overcome the condition of backwardness, mutual understanding and utilization of resources are to be taken care of" (trans: 76) rightly orients the nation to the way of generating employment, and inviting the development. We are not substandard in resources; he intoned for.

Nation building, besides financial standardization and economical abundance of people in country, equally deems on cultural adjustment and integration. Walle and Scot's opinion "nation-building also refers to the creation of a cultural identity that relates to the particular territory of the state" (9), endorses the assumption. Samudavanija's 'Cultural trust and unity', Dobbins and co-authors' "social, economic, and cultural factors in an area of operations" (21) correctly assist the reader pathfind cultural segment of nation building. A society, a subunit of nation, is wonderful blending of people with extreme disparity in cultural subject hood positions. Since having differences in culture and other positions, conflict of interest is

natural to be visible in society. But if the conflict of interest is not properly mitigated, it ignites the spark of confrontation and flames out the total civilization.

Many of countries in economic wreck and heading at devastation are basically being so because of the cultural cleansing. Misunderstanding in cultural set up and animosity based on it strongly invites financial degradation and boomerang. To feed a balanced diet needed for other development of country, cultural bonding and cementing is ineluctable.

Prabhat, besides drawing an exact development of history and adhering the cultural past, consistently urges for cultural integration and adjustment. "To promote bonding, state has to prioritize and make patronage for inter-racial marriages" (trans: 27) is a most revolutionary and powerful guts the author has demonstrated to lead society at the avenues of cultural incorporation and amalgamation. Further clarifying the parameters of interracial bonding and making it more inclusive, he writes: "not for only the marriage between touchable and untouchable casts, nuptials between people of Terai and Hills, East and West, Aryan and Mangols should be facilitated. Such children should be offered privileges of free education up to graduation and preference in employment" (trans: 142). Prabhat, hereby, takes it in to the newer location. He develops sentences in such succinct way that these few lines embody poly-strategic formulae of nation building mission.

Cultural integration with cross-cultural and cross-racial marriages are, no doubt, the foundational bases. As Huntington is worried about clashes and cleansing on the basis of cultural disparities and fragmentation, author being much conscious about such pitfall proposes so, henceforth people no longer demarcate themselves in a sole culture. Rather they feel belongingness in all and encourage possession than poisoning confrontational feeling of conspiracies to each other. Besides it, the assurance of free education to those then born children is next tool- as education and its capability and quality remarkably roles in the project- of double barrel veto on voicing for nation building. Provided quality education is offered for all, such humans may turn to be capable resource to

build better nation. As Wilson lays spotlight on education for nation building, Prabhat too consciously offers the ideas on same. Stephen feels 'better employment opportunities for the nation building'; and Prabhat makes justice over both of the feelings in a single expression and aligns with them. "Education though national in form, is being international in theme" (trans: 44) is another point where the author deposits his hope over education and feels that all evils, follies may be rectified when our education invites such an international wave of consciousness (against or communal confrontation and plotting) to people. The condition is no doubt a reliable base for nation building.

Prabhat opines: "nations are originated as poly-racial meet, and being a point of multicultural setup, they are intended toward collective economic prosperities, cultural homogeneousness and tolerance and linguistic uniformity" (trnas: 57), and advises people to look for multicultural social set up and identity. "If we are unable to have the stagnation in cultural set up transformed into dynamic progressiveness, no society can march forehead" (trans: 82) is best expression of the author's wishes for cultural modernization and fraternity, which is one of key agents in nation building theories. As numbers of the authors regard cultural bonding and fine-tuning as one of most mandatory phases of the nation building mission, even Prabhat's attempt of urging for cultural inter-affixing of people can be correctly and analogically understood as an invincible whistling attempt for nation building procedure.

Besides networking between economic prosperities and cultural ties, proper representation and allocation of power to all the grass root people bears a huge ground to succeed in nation building. Together with different types of empowerment of people, political empowerment remains into centre and throughout the circumstances. In order to comfort that theorist pay heed on assuring representation of all people. Basically streamlining the marginal people and subsuming the ethnical representation assist and corroborate a lot in this process, they believe. As Montanaro calls for 'emergence of local leaders' and Doak's does so over incorporating 'marginalized', Rajan's ideas on

'shift from major democracy to Pluralitarian democracies' and Elias's perception of 'functional interdependence between its regions and its social strata' make message on the similar line in form of need for nation building. The basic objectives of such postulation is to entail inclusion of many people in political mechanism and make the national system accountable towards all the people irrespective of difference in age, caste, culture, gender and so on. Benard's concept of 'women empowerment', and Moghadam's prioritization on 'women on move' endeavor and encourage to come people of all the groups and levels to make contribution in nation building through political activism.

Being compatible with the feeling of above referred authors, Prabhat writes "People's voices are not being raised" (trans:31) and "carrying the conflict of interest in correct way, new options are to be explored" (trnas:32); then highlights the need of streamlining all the people and basically pro-poor and marginalized. He regards the conflict of interest to be proliferated; which lets the voices of unheard and yet unvoiced come to for the notice of leader and state. The situation, as imagined by the Author, is the time of representation of all people; and of course strapping foundation of nation building.

Even the author positively accesses the role of Movies in social changes and transformation process. As each coin has two sides, briefing about some venomous nature of Movie, Prabhat argues to make it more beneficial. By writing, "need to begin working with aim of using movies as remarkably worth means of constructing new socio-human values" (trnas: 116), the author correctly acknowledges the role of mass media and movies in social transformation and whistles to use it for making a new social culture, that is of integrity, indivisibility, inclusivity, tolerance and progressiveness; or of cultural bonding and blending, which is again the departure towards position of nation building.

To have successful pace in nation building, a grand shift from traditional to technical, classical from scientific domain of knowledge is a major need. Kothari's notion of 'paradigmatic shift', Inglehart and fellow's focus on 'a shift from

traditional to secular rational values', and Collier's feeling of 'journey from conservatism to scientific knowledge' are issues of additional values in valor of nation building. Having scientific transition can be only possible if and only if similar mind set can be developed. Prabhat says "sharing scientific ideas are much mandatory in order to inject the new and progressive faith to the people, who are wrapped into web of superstitions" (trans: 83) and whistles to have scientific jump for new and paradigmatic shift for progress. His argument is having complete solidarity with statement made by authors discussed above, who urge for initiating scientific thought and task for bettering the nation.

Prabhat worries about dependences of our thought process and takes a diagnosis on education system. Making a corrective suggestion over, he writes: "Educational system has not been able to synchronize the patriotism, democracy and development. Educated intellectuals are eloping with Europe, America or India mania than being responsible and commensurate for Nepal" (trans: 138). Such feeling highlights the dearth of originality as talked by Waston, "What constitutes nation building depends on the builder. Various activities are considered essential by some and not by others" (6). Prabhat feels our education not being suitable for our need and condemns it being for rest. Besides, masking stricture, this is his serious pleading to respective people to contemplate over and make education original for our time and space, as Waston talks of originality in nation building.

Besides many of indicators, peace building is an important tool to support nation building mission. Besides Waston, Authors like, Farooqui then Elges too highlight so. Elges says, "This explains the more frequent calls for international transitional administrations to lead the process of transition from war to peace, i.e. state-building" (3), and rates the role of peace for nation building. "All the peace lovers should muse how to take actions to head at human civilization and prosperities" (trans: 132), is an expression that author, Prabhat, intends: the peace prevail in society, and peace lovers to make initiations for betterment of society and so on, as Elges feels.

By writing, "therefore, we must adopt originality and humanitarisms to continue the cultural set up" (trans: 27) is next indication where, besides development and economic prosperities, the author wills to count adequate humanitarianism, which is in consistent focal point of many of the thinkers on nation building, in practice.

Conclusion

Prabhat, who seems to have taken some episodes of discussion through his book, is directly or indirectly briefing and orienting people to follow some good cultures, make new social set up and practice then adopt some scientific and rational changes in day to day life. In short term, those may purify the culture, decontaminate or sanitize the inter-group bonding. But in long term, those assist a lot and take bigger venture to command nation building or help mission related to nation building achieve a grand success. Thus, Prabhat, can be endorsed that, has been voicing in favor of nation building, through his text. Besides, talking about culture, which is the crystal than clear matter on his text, the author is exhorting people to adopt such trends and modalities, which strengthen nation building, ultimately.

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