

**Cultural Transformation of Ex- PLA in Nepal: A Case Study of Kailali District****Kanshi Prasad Adhikari<sup>1</sup>**<sup>1</sup>PhD Scholar (Anthropology), Tribhuvan University,<sup>1</sup>Corresponding Author: kpadhikari@tufohss.edu.np

Article History: Received: April 3, 2022

Revised: May 10, 2022

Received: June 2, 2022

**Abstract**

This study examined how the cultural values of Ex-PLA have changed along with their social position. This research seeks to investigate the three conditions of Ex-PLA: before, being, and after the war; and its integration. The objective of the research was to examine how cultural values of Ex-PLAs have changed in their time phases. When Ex-PLA has a significant number of settlements, I have picked the field Lamki Chuha Municipality of the Kailali district for this research. Interviews, observations, and a case study were all employed to gather the qualitative data for this study. The conclusion of this study has sought the life experiences of Ex-PLA who switched from being professional Marxists to becoming cultural one for adjustment in society. The research is significant for the Moist Party, the government of Nepal, and non-governmental organizations to get information which will be useful in formulating policy.

**Keywords:** Peoples Liberation Army, cultural transformation, disarmament, reintegration,

**Introduction**

There was a ten years People war (Maovadi Janayuddha) that lasted from 2052 to 2062. The movement has attracted people from various castes, classes, and age ranges. The participation must be motivated by various expectations and experiences. In this conflict, PLA introduced with the war strategy and instructed for the major attack by challenged the old belief system because of the philosophy of communist party as they belongs atheistic values. Then they participate in the war and touch for the action without the tear of life and death commending as commanders and voice commanders up to company level and political commissars at brigadier. Which main aim of overthrowing the Nepalese Hindu Shah monarchy of Gorkha and establish a people's secular republic regime that resulted in socio-cultural change in Nepal by the strategy of strategic offensive.

Not the socio-cultural condition is responsible to change the thought of the people in the society but also economic condition is responsible. Baburam Bhattraai discusses the conspicuous difference in the share of labor force and GDP in the major production sector, i.e. agriculture sector, which is a definite evidence of the pitiful and deteriorating condition of the rural economy. This has resulted in mass poverty, unemployment, and societal inequity as a whole.

This should fully explain the material basis for the rising insurrection of the poor peasant masses over the years (Bhattarai, 2006).

Inequality in land distribution also is the cause of conversion. The “primary reason” explaining why the mid and far western regions served as a favorable environment for uprising is economic distress (Basnet, 2009). The argument between “greed” and “grief”, where an industry makes money by looting, has been the main source of conflict (Collier, 2001). Based on a thorough statistical research of people's conflicts from 1960 to 1999, Collier (2002) discovered that "opportunities for revolt" (such as the availability of funding and the cost of insurrection) were more relevant in explaining the beginning of civil war than political considerations. However, because Nepal's example is not based on a resource conflict, focusing on the greed hypothesis on "resource-based wars" makes developing a conceptual framework to analyze the country's civil war more difficult (Bray, Lunde et al. 2003). Several publications with varied evaluations of PLA have been published as well as numerous investigations and research projects. Even so, the knowledge seems insufficient when it comes to examining what drives people to join the PLA in Nepal's Maoist movement. Thus, this paper observation approach has been used to present the real scenario of the life of Ex-PLA, which helped to understand the socio-cultural gap prevailing in the study areas.

### **Methodology**

For this paper I have discussed the methodology employed in conducting this ethnographic study of transformation of cultural values of Ex-PLA in three time and phase: pre-war, Being-war, post-war of PLA who transformed themselves from Marxist to the cultural one. I have given emphasis to techniques including field observation, interviews, and descriptive study design. For me grounded theory is used to analysis the data. The rationale behind the selection of study area is also presented here. And the main focus of my study was to collect the cultural transformation of Ex-PLA in Lamki Chuha Municipality, Kailali.

### **Discussion**

Demands for cultural acknowledgment are a reflection of a person's attachment to their cultural group (Jung, 2003). Kymlicka (1995), states about the connection that exists between people and their cultural groups as:

... fact whose origins lie deep in the human condition, tied up with the way that humans as cultural creatures need to make sense of their world, and that a full explanation would involve aspects of psychology, sociology, linguistics, the philosophy of mind, and even neurology.

Similar to how participation in a cultural group determines one's identity; a person's feeling of worth is closely linked to the value that other people place on their cultural group. This “new perspective of the human social state” suggests that misrecognition is a kind of oppression and that cultural recognition is a crucial component of individual recognition (Taylor, 1994).

According to anthropologists, culture is not constant but rather evolves with time. Culture is a product of invention and production rather than being a preexisting thing (Rankin, 2004). "Nature's action unfolds in the terms of culture, that is, in a form no longer of its own but embodied as meaning," is how this phenomenon is described (Sahlins, 1976). It is a practice and praxis, in other words. Cultural practices help diverse groups' existing social structures to be reproduced and transformed which modifies the social and cultural ties between various groups and peoples. Culture is a "symbolic process" as a result (Sahlins, 1976). Culture is a construct rather than something that already exists. Cultural practices have the power to replicate or alter societal institutions (Rankin, 2003). Thus, this section of the study analyzes the Socio-cultural transformation of the Ex-PLA in three: pre-war, being-war and the Post-war periods.

### **Social Background of Ex-PLA's**

Those who live in society or its institutions, as well as the general public are referred to as social. A system of communal life is referred to as a "society," where people live in a continuous, regulated association for their natural benefit and protection, often within a geographical setup. In order to ensure economic equality, prosperity, and social justice, Nepal's constitution of 2015 outlines the country's multi-ethnic, multi-lingual, multi-religious, multi-cultural, and diverse regional characteristics. It also resolves to build an egalitarian society based on these principles by eradicating discrimination based on class, caste, region, language, religion, and gender. It is also committed to socialism based on democratic principles.

The dominance of Brahmin/Chhetri over so-called untouchables in society, the exploitative labor system, and the marginalization of the lower caste were the primary causes of rebellion. Throughout the uprising, the PLA was in charge of a democratic anti-feudal and anti-imperialist revolution. According to Dhan Krishna Chaulagain (Interview, March 5, 2022) Ex-PLA, "in the earlier society, feudalism was prevalent; the poor were slaves of feudal lords". These were the primary impediments to Nepal's advancement and the military strategy of the people's struggle to destroy feudalism and imperialism in Nepal through the bourgeois democratic revolution. To live, they were forced to become slaves. Men and women are both compelled to renounce previous bonds and kinship. They have limited access to and control over the advantages of products and services due to the few or nonexistent options for them to continue their way of life. Furthermore, women are more likely to experience sexual assault and violence due to war and the collapse of law and order. "My family is from the Kamaiya, Kamlahri tribe. My family was forced to rely only on the owner. She endured in all that he accomplished. In this instance, Santoshi Chaudhary (Interview, March 3, 2022) claims that she repeatedly harassed. Everything was shifted and altered throughout the war, and although the society used to help me by relieving me of the typical sally, the people actually suffered as a result of the administration. The society has not changed much in recent years. They may occasionally become the subject of targeted attacks carried out on purpose by rival factions seeking retribution. Losing family members causes pain. Losses include not just financial and social acceptance but also emotional support. Homelessness and poverty affect people.

Although there have been improvements in people's situations across groups as a result of fair life adjustments, equitable opportunity mobilization, and resource allocation. Many individuals have passed away, been kidnapped, or vanished, but for reasons of social standing and personal safety, they are unable to speak out against society's inhumane practices. The continuous battle between the state and Maoists has an impact on several segments of the people. No public spaces could be entered by the Dalit (public tap, temple, and the like). The Dalit was required to work for free. They used to assist in weddings, funerals, and festivities for upper caste people. Inhumane societal hierarchy prevented them from feeling free and equal. Former PLA member Dhauri BK. (Interview, March 10, 2022) claims, Traditional society viewed us as second-class citizens. It was forbidden for Brahmins and Chhetri to enter the home. The water was poured separately from above; not even the water tap could be touched. There were no differences when I went to battle.

Although society has changed somewhat since the war, there are still certain issues. By eradicating all types of prejudice, including caste, gender, and other forms, the phrase "discrimination less, exploitation less, and just society" is used. Party leader, commander, and commissar of the former People's Liberation Army Durga Adhikari (Interview, March 7, 2022) claims that, there is discrimination in terms of education, health, economics, starvation, have and have not, illiteracy, poverty were the enemies of people and they dreamed to be free from these by involving in the Maoist movement, but in the same case, there was no change because, in the meantime, feudal and capital Commander of the Ex-PLA Shiva Lal Chaudhary (Interview: March 1, 2022), The ancient Panchayat system and Rana traces could be found in the older society. Because it was challenging to liberate the populace from such remnants, we carried out a people's war and altered the situation.

Adhikari (2022) states that despite caste and regional distinctions appearing in society, people still have faith and confidence in one another because they are working to combat poverty, feudalism, inequality, and other problems. Men and women in the PLA are primarily from the Brahmin/Chhetri, Tharu caste, while some are Magar and Dalit as well. This and other inhumane socio-cultural systems were the main drivers of insurgency. When discussing societal conditions, Laxmi Chaulagain (Interview: March 5, 2022), Commander and commissar of the Ex-PLA, said, "We have to comprehend three conditions: the pre-war society, the wartime condition, and the current state". The Panchas', feudal lords, controlled the pre-war society. We have to defend our family in such circumstance. The actions of the feudal lords were meant to make us unhappy, but in the same society, one group today takes pride in us while the other claims that they stunted our progress and ruined our culture. No citizen should face discrimination in the administration of the law on the grounds of religion, ethnicity, gender, caste, or ideological conviction, according to the interim constitution of Nepal adopted in 2015. However, in actuality, the clause had no beneficial effects. Politics were traditionally governed by powerful and high-ranking Brahmin/Chhetri. Caste and gender supremacy in the Panchayat was recovered by the dominant individual.

Due to the exclusion of other castes from the government, there was inequity and strife amongst ethnic minorities. According to Ex-PLA Sapana Garti Magar (Interview: March 8, 2022), “When we lived in Salyan, the culture was founded on Hindu religion, and there was a hierarchy among various castes, genders, and ethnic groupings”. In the 2079 local election, the scheduled caste Tharu received 4 wards and received 6 wards from other candidates for village council. As a result, the Dalit minority did not have a sense of ownership in the current ward political structure because ward members did not serve as ward presidents. “I am happy of the fact that formerly the ruling structure was dominated by feudal lords”, says Dhauli B.K, (Interview: March 10, 2022), an Ex-PLA, “but recently the people’s fight has brought us Dalit to a place where they are represented”.

Due to the feudal lord and the Brahmins’ extreme dominance over society, Ex-PLAs’ socioeconomic situation was pitiful. One time while they were at war, the society in some way altered, new customs were observed, and eventually the civilization shifted from feudal to republican. People spoke up against injustice, hegemony, and violations of their rights. Additionally, there were certain feudal lords’ relics that would eventually be altered.

### **Economical Conditions of Ex-PLA’s**

To ascertain how economic behaviors and processes reflect a cultural group’s cultural identity, global ethnographic research is evaluated. Malinowski (1922) asserted that the economics is one of the main elements of Kula while characterizing its economic existence. He added that there were three areas of exchange in the Trobriand economy: Kula, status, and sustenance. The Kula shells’ symbolic potency was formed via this trade and economy (Malinowski, 1922). In a same vein, Barth (1959) asserted that the two most crucial elements in determining the ethnic identity of the Swat valley people are environment and economy. The economic existence of the three ethnic groups in the Swat valley is further determined by natural niches, which shapes their cultural identity. The Gujars were livestock herders who traded goods and services, the Kohistanis had adapted to a dual economy of less intensive agriculture and livestock, and the Pathans were cereal farmers. Their ethnic division is reflected by the convergence of ecological, economic, and political issues (Barth, 1959). In addition, Geertz researched “bazaar economies,” or peasant market systems. He suggested two methods for investigating bazaar economies. Either the bazaar is considered the closest real-world institution to the purely competitive market of neoclassical economics “penny capitalism,” or it is thought to be an institution that is so ingrained in its socio-cultural context that it completely eludes the scope of modern economic analysis, the author claimed (Geertz, 1978). Bestor (2004) also makes the case that economic activity is a type of social activity, that it occurs in social contexts, and that economic institutions are socially formed. Because of this, economic activity is deeply ingrained in the larger systems of social life (Granovetter, 1985). Bestor made the following claim in reference to the Tsukiji fish markets: “The creation of a place like a market connects social structure to the generation of meaning, meaning in which place matters, meanings of identity, tradition, and affiliation, without which institutional structure would grind to a halt” (Bestor, 2004, p. 20). Additionally, according to another Bourdieu (1977), the

reconstruction and remaking of cultural identity depend on current economic processes as well as the economics of practices. As a result, these economic activities all illustrate cultural identity in relation to subsistence prestige based on bazaar, rooted in social life structures, as well as the reconstruction and remaking of cultural identity, as evidenced in the example of Ex-PLA.

The whole Lamki Chuha Municipality and Kailali District are excluded from and on the periphery of development. For example, road access, irrigation facilities, educational facilities, and employment possibilities are urgent economic growth prerequisites. Energy is lacking somewhere. The majority of people continue to work mostly in agriculture. However, the pattern of land allocation is significantly biased. People that are marginalized don't own enough land to support themselves. They must thus leave their home and seek employment in India.

An insurrection might flourish in a situation with such appalling economic conditions. According to Durga Adhikari (Interview: March 7, 2022), commander and commissar of the PLA, marginalized people are drawn to the Maoist philosophy because of its emphasis on land reform, the abolition of caste-based discrimination, improved services for the poor, and the fight against corruption. The causes of the beginning of the insurgency were the low level of economic activity, income disparity, land ownership patterns, and feudalistic production mores.

The world's and Nepal's poverty condition is precarious; the less fortunate lack the basic freedoms of action and choice that the more fortunate take for granted. They frequently lack access to proper housing, food, education, and healthcare, which prevents them from living the type of life that everyone cherishes. The commander and commissar of the PLA, Durga Adhikari (Interview: March 7, 2022), reiterated his claim that he was "raised in a poor family in Karnali, where there were no roads, water, or electricity." All of this reveals the family's and the neighborhood's predicament. The feudal lords also took the property away. For survival, our entire family had to go to India. People there had to rely on one another after the war, so now that I'm living by the river, my sons are helping to sustain the family by selling carpet. All of this demonstrates the Ex-PLAs' tremendous weakness in the fight against feudalism. Additionally, they are frequently treated unfairly by government and social organizations and have little capacity to change important choices that have an impact on their life. All of these are aspects of poverty.

Following the restoration of democracy, the government and the dominant political figures were unable to alter policies for helping the poor. People now understand that Nepal's rural population is deeply impoverished and that previous administrations have done nothing to remedy this. The rural areas have remained underdeveloped due to a semi-feudal economy focused on low productivity, subsistence agriculture. Comrade Shiva Lal Chaudhary (Interview: March 1, 2022), at the period of the people's revolution, recounts his personal experiences and claims that "I went to go fight in the war when I was old enough to accomplish anything, and before I could not feed without working, I passed away in pain". If the objectives, notions, tenets, and voices with which we began the war had been realized, everything would have improved, but they were not. Shiva Lal Chaudhary life genuinely reflects the culture and

civilization. The political elite have ignored political reality as a result, giving the poor no concrete means of redress for their annoyance.

The genuine reality before the war was different from the war time and the current condition, according to numerous Ex-PLA from various caste groups. At the time, I saw their living circumstances when I was out in the field. Additionally, I am sad to hear of the ex-miserable PLAs' situation. Which is indeed provided here, considering Rohit Chaudhary (Interview: March 16, 2022) argument that, "When I was growing up, we were just agricultural laborers on our own property. After I left for war, my brothers seized ownership of the entire estate. I'm now surviving by working at a brick kiln in Kapilvastu". Dhana Krishna Chaulagain states in another that it is challenging to feed without working and that the financial situation did not improve when PLA volunteers retired. We joined the party because it supports such racial, economic, and social inequality. The Maoist party works to free oppressed and uneducated people. The two People's Liberation Army leaders present the reality of both the past and today. Not only were those individuals at conflict with one another, but the prior Kamaya family was also suffering from the same problem.

Ram Krishna Chaudhary and Santoshi Chaudhary were from the Kamaya family and are here to share their personal experiences with paste. The financial situation in Santoshi (Interview, March 3, 2022) is as dire as paste claimed, "I used to work as a maid (Kamlahari) at someone else's home when I was younger. Later, when I was old enough to work for a living, I joined the party. Currently, I have to rely on my younger brother because I am too young to be able to get married". Ram Krishna Chaudhary (Interview: March 2, 2022) asserts, "I have done something for the family and the people from the bottom of the wards", in a manner comparable to Santoshi. In times of war, a citizen's home was essential to their survival; now, Ramakrishna, who grew up in the Kamaiya neighborhood, just was elected ward president. He stands up for both his past, when he lived in the impoverished Kamaiya village, and his present, when his financial situation has improved as a result of Ward President. Santoshi, on the other hand, has not changed; the change was brought on by the passage of time.

Sapana Gharti Magar, Dhauri BK., and Laxmi Chaulagain each have their own personal experience. The scenario these commanders are in is similar to one in which farming used to be the main source of income. They were reliant on the people and their families during the people's war. In the war, there was no pay allowance. They are simply responsible for fighting for liberation, which does not result in any substantive improvements to their life.

As a result, all former PLA members of the Maoist revolution share the same economic situation. They were working on the farms before to the conflict. Agricultural output is the foundation of agriculture. They don't work for themselves; they only labor for the feudal lord. The PLA received no wage allowance from the party when they participated in the people's war. They simply have to fight for their freedom. There aren't any qualitative changes at the moment. They are all reliant on their families. As one Santoshi puts it, "I have to rely on my little brother since I am too young to marry", her experience has been singular throughout the whole community.

## **Educational Background of Ex-PLA's**

One of the key social categories in anthropological research is education. The process through which a person is inspired and given the tools to realize their potential is known as education. It also aims to provide the person with the tools they need to contribute positively to society. People's views can alter significantly with the help of education. Education has frequently been cited as possibly the most significant factor influencing males in developing nations to go from the traditional phase to the contemporary phase (Inkeles, 1996). Thornton and Lin (1994) found that increasing access to education had a variety of distinct consequences on family structure, relationships, and views. The amount of time that young people spend away from their parents' house in educational settings can significantly alter the authority of parents over their children. An educational generation gap is also produced by rapid gains in educational achievement (Ogburn and Nimkoff, 1955).

Education, whether formal or informal, may be seen of as a component of social change. The passing of culture to the younger generation is essential for a civilization to continue existing. Because education is the ongoing socialization process, understanding of education may help us distinguish between good and bad. In my opinion, education is a crucial tool for overcoming social obstacles and benefiting financially from society. They must consent to see education as the first step toward achieving a good wage in order to directly benefit from social transformation. Through education, people's norms, attitudes, beliefs, values, and opinions have changed, opening up new career opportunities for everyone. In another, the lack of access to quality education exacerbates their disadvantages, impeding the nation's anticipated pace of social development.

Due to extreme economic hardships and prejudice, none of them could pursue an education. Only the wealthy had access to education. In the past, school was pretty far away. Due to the lengthy travel time, they were unable to finish their domestic chores. Due to the disparity in educational attainment, there are differences in family and societal roles as well as the type of decision-making.

In my study, all 10 respondents had taken adult literacy classes as a type of informal education. It demonstrates that many of them have never attended school. Four of them have attended school and completed their primary schooling. There are two in lower secondary and two in secondary education. One of them has a college degree, while the other has never attended school. Laxmi Chaulagain, the leader of the PLA, is a true representation of the educational system prior to the Maoist insurrection. Laxmi Chaulagain (Interview: March 5, 2022) claims, When I lived in Karnali at the time, education there was predicated on receiving the king and queen. But I just finished a master's program in this conventional schooling. Back then, the teachers had few resources and lacked discipline; now, they have more. The ancient schooling system, according to Laxmi Chaulagain was unstructured and intended to win the approval of the royals. In another, education was used to guarantee the rights of the populace during a time of conflict. Here, Niram Chaudhary (Interview, March 11, 2022) asserts, "Education had to be practical and professional during World War Two". It served as



instruction on how to address societal issues and guarantee justice for all. The major encouragement was for scientific education. I only completed eighth grade of my official schooling before joining the People's War. According to Shiva Lal Chaudhary (Interview: March 1, 2022), "There was a form of education to eradicate the bad parts of any caste, religion, gender, and sex and promote public consciousness during the people's fight in Nepal". A practical Marxist education was promoted as the finest. Discrimination in any setting must be condemned and dealt with harshly." Marxist class based education and the use of education to eradicate the unfavorable parts of society are his key interests. In contrast, Rohit Chaudhary (Interview: March 16, 2022), another Ex-PLA officer, supported religious instruction. His statement "It was a mistake to teach against religion during the People's War; it appears that religious education is now acceptable. Why would we practice religion if education formed the population? He raises the question of whether or not education is a mistake here. Santoshi Chaudhary receives no formal education in the area of education. Santoshi (Interview, March 3, 2022) adds, "I had to work as a PLA", as well. Although I was unable to pursue formal schooling, I did understand that in order to protect my rights and fight against chaos and discord, I had to engage in combat. As a result, there were primarily two types of schooling in the case of Ex-PLA. One was formal education, the other was military education based on Marxism and Maoism and wholly based on professional science. The majority of Ex-PLA members have finished their elementary schooling. Santoshi does not receive a formal education in one instance. Only she receives the class-conscious Marxist education.

As a result of the familial issues, Ex-PLA is unable to pursue formal schooling. The foundation of earlier schooling was religion. When there was a conflict, education was to be based on Marxist ideas and be professional, scientific, useful, and military. It served as instruction on how to address societal issues and guarantee justice for all. Sanskrit and moral instruction were outlawed at this time due to Maharaj praise (King and Queen). Indeed, may assert that class education existed during the conflict. But now, earning money through schooling is a possibility.

### **Religion in Ex-PLA's**

Ex-PLA emphasizes religious culture as a fundamental social value. The majority of Ex-PLA members supported Marxist views on religion and culture. A Commander and Commissar of the People's War named Laxmi Chaulagain (Interview: March 5, 2022) add in the same line that, "In particular, religion, marriage, and ceremonies should be taken in a popular fashion." Religion becomes an intoxicating narcotic if this is not done. Nobody has ever heard from, thought about, or seen Lord Ishwar (God). Nobody's problems seem to be resolved by God. The old society's conventions and traditions must be accepted, in my opinion, but a true communist or Marxist views them materialistically and dismisses them as "drama." His fundamental claim is that religion is addictive drugs that people are forced to adopt because of social pressure. He rejects the traditionalists' form of religion. In another, Ex-PLA Sapana Gharti Magar (Interview: March 8, 2022) claims that religion is to blame for the social stratification and hierarchy. Even though she identified as a Hindu, she stated, "I cannot totally

embrace religion since there are so many misconceptions in it. Because of their religion, people face discrimination. For example, there is hierarchy and domination between men and women, as well as caste and class”. A revolutionary woman named Dhauli BK. (Interview: March 10, 2022) makes the similar argument in this instance, saying, “We have used religion as opium because religion elevates some people and degrades others. Therefore, our religion is not a Hindu, Muslim, Christian, or other religion, but a Marxist approach to a classless society that makes everyone equal.” She discusses the religion of equality rather than any other religion.

Similar to this, Shiva Lal Chaudhary (Interview: March 1, 2022), the leader of the Maoist insurgency, places more value on Karma than religion and claims that “our religion is an absolute religion”. We did not practice any religion during the times of peace, nor did we belong to any. The atmosphere of battle was more concerned with karma than it was with religion. A person could not enlist in the faith. I’ve heard that some of my pals are headed in the wrong direction, one that goes beyond Marxism. Our former PLA friend has changed his name to Bhagat, even though this is not our faith. It’s unfortunate if pals get perplexed. His biggest worry is how the Maoist insurgency’s PLA changes from a Marxist to a religious culture. Dhana Krishna Chaulagain (Interview: March 5, 2022), in contrast to Shiva Lal Chaudhary, asserts that “Hinduism is for society.” Society is the greatest thing there is. Being accepted by society is also a must. The society nowadays has to deal with this. The dedicated PLA department no longer exists. We stayed within of society. Society’s members ought to be welcomed. He publicly endorses religion and maintains that accepting it is a social responsibility shared by all members of society.

The Ex-PLA member and Bhagat Ram Krishna Chaudhary (Interview: March 2, 2022) claims that “Our former remark is that religion should be secular and autonomous, not that one should renounce one’s religion and adopt another’s”. We must adhere to all religions, but it does not compel us to keep mute on whether or not we should practice them. I discovered throughout the battle that one must respect their faith and culture since they are a part of who they are. Religion ought to be independent and secular. One must respect their own culture and faith. The dedication to religion and culture is evident in this remark. Comrade Rohit (Interview: March 16, 2022) expresses his opinions on religion and culture in another “First, we left our old religion and adopted Marxist philosophy as a religion for justice, but it was not provided any justice,” he said in support of his argument. We are glad to be Bhagat in order to obtain justice as a result. Santoshi Chaudhary (Interview: March 3, 2022), Ex-PLA, asserts with Rohit backing that Santoshi also remarked that the old culture, custom, and religion should be followed. She reiterates that during times of civil conflict, we do not adhere to any religion and do not spread it, but rather, we combat corruption that is committed in the name of a religion. Traditional religion ought to be practiced in their private life, but Santoshi argues people did not do this throughout the battle. Due to the differences between them Religion, according to Durga Adhikari (Interview: March 7, 2022), is a vehicle for the spread of corruption. Society is bound by religion in a similar way to how feudal rulers were. People’s fundamental wants are designed to be satisfied by religion. Therefore, practicing a religion is not required. My father passed away at the time I was in charge of the war, but I did not arrange a religious or

traditional burial. In addition to being a tool for promoting corruption, it also serves to meet the demands of the average person.

As a result, Most of the Ex-PLA was in the favour of Marxist thought of religion and some of them in the favour of traditional religious views. Those who was in the favour of Marxist they argue that religion is intoxicates opium which create hierarchy, should be secular and independent which fulfilled the basic needs of people. In another some Ex-PLA who follows that of Bhagat argues that peoples must respect one religion and culture for justice. But the common point of the Ex-PLA is that of societal obligation should accept.

### **Conclusion**

This study attempted to evaluate the overall effects of Cultural aspects on former PLA's those who were inspired to join the Maoist movement in the Maoist Party's armed forces. Since Nepal has traditionally been a traditional feudal culture, oppressed people are given less value, less opportunity, and are only permitted to work. It is a serious problem for Nepali society that these dominated and downtrodden sections have motivated to joining the Maoist movement and to be a PLA. It proved that these can do anything given the chance. There are several reasons behind Ex-PLA joining the Maoist movement or being a PLA and the transformation of old cultural beliefs. To say this, before they recruited to PLA, they used to follow their traditional cultural values and tradition. When they were guided and convinced by the Maoist ideology they involved into the war. During war time, they were guided by Maoist philosophy and fought against oppression, domination and inequality. After the peace process, through, several changed were brought in economic, social, cultural and educational in the society. But after the social integration, PLA returned to their tradition of being Bhaagat (devotee). They realized that they fought but the war didn't give any justice to them, that's why they returned to their tradition for justice

Thus, Maoist revolution and the role of Peoples Liberation Army of Maoist brings justice, freedom, and rights to the people by fighting against caste, gender, and class equality with the goal of making Nepal as a secular republic nation, there is the changes in socio-cultural and political aspects. But in case of Ex-PLA they were in pathetic condition in every field like: economical, educational, and political that leads to adopt again the traditional reforms and Values. Indeed, this transformation of cultural values among Ex-PLA is significant for Maoist, the Nepal government and non-government organization in formulating policy.

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