

I. An Introduction to Shakya's *Paradise in Our Backyard* and Patriotism

The research aims to study patriotic thoughts of Karna Shakya in his autobiographical text *Paradise in Our Backyard*. The research also attempts to analyze significant role of patriotism for the progress of nation i.e. relationship between patriotic feelings of citizens and development of the nation. The entire book is a non-chronological description of Shakya's struggle, experiences, feelings and an attempt to motivate Nepalese youths to become hopeful, loyal, positive as well as responsible towards the nation and its progress in recent years in comparison to long ceased development in the country. Nepalese people have been experiencing political unrest and instability which has been affecting on development process of Nepal. Such political unrest and disorder made people specially youths of Nepal extremely negative towards the country and the political system. In this context, Shakya tries to motivate youths to be hopeful, positive and have love for country because no country in the world is free from problems and no problem is without solution. Throughout the text, Shakya attempts to inspire people to engage in constructive contribution to Nepal's cultural, political, social and economic progress. On the surface, this autobiographical text appears to be a text typically driven by patriotic feelings of Shakya who actively participates for the country's development through entrepreneurship, conservation and promotion of tourism industries. In this respect, this research focuses on how Shakya tries to motivate Nepalese youths to have faith and patriotic feelings towards the nation and what is the significance of patriotic feelings for the progress of the country. This research draws theoretical ideas from different patriotism critics and theorists and asserts that this book is noteworthy to evoke love of nation leading to progress while the nation plunges into extreme

negativity, hopelessness and pessimism due to constant political instability and disorder.

This dissertation basically explores the significance of patriotic feelings of Nepalese people during extremely dire situation. *Paradise in Our Backyard* motivates people to see light of hope in the darkness it means, positive changes and developments through positive eyes and it is possible only when a person has love for his country.

Patriotism generally refers love for nation or national pride towards the nation which an individual recognizes as his/her homeland. It is devoted love, support, loyalty and defense of one's country in which a person is emotionally attached. In this sense, a patriot tries his best to contribute for national welfare and its progress, prosperity, dignity and development. The patriotic ethos in Karna Shakya's *Paradise in Our Backyard* reveals that he not only stands for particular religion, statehood and geographical space but also stands to raise a sense of unity within the people from different ethics, religious and communities groups.

This text which won 'Uttam Shanti' prize draws the ideas of how the positive thinking, optimism, passion and hard labor change to our life. It directly or indirectly touches the issues of patriotism. This text is based on the searching of hope and despair in Shakya's life, "Nepal undergoes of pessimism and uncertainty and disappointment, where the light of hope is still far from the common ground" (Shakya 31). This book focuses that one man can make a difference by hard work and determination. Shakya has the concept that Nepal has much talent and many people who believe that can change their vision into reality, can make their dreams come true and by working hard can create opportunities for themselves. This study is the amalgamation of Shakya's life with conservation, entrepreneurship and patriotic

thoughts. To be more precise, this research sheds light on the exposure of how the layman can influence every aspect of thoughts that ultimately brings the vision of patriotism. In the text, many real components like positive thoughts, concept on democracy, business, tourism and many others does have a close relationship with Shakya's concepts of national unity.

Nepalese are not a race, but a multilingual and multi-ethnic population who are in the evolutionary stage of becoming a nation. So far in this process, Nepal has kept itself untouched by the separatist tendencies that its neighboring countries have experienced. This, however, did not mean that Nepal did not have to face some sort of ethnic and linguistic conflicts in the course of the development of a nation. But the problems experienced by Nepal's neighboring countries and some other African and Asian countries, did not affect Nepal as much, because today's Nepal was inhabited by the people of similar kinship (at least the Khas, Chhetries, and Brahmins of Nepal later influenced the tribal people- Gurung, Rai, Limbu, Magars and Newars with Hinduism.) as such they became a separate entity in the Himalayan region, "If we say that Nepal has plunged into darkness, then it is our duty, our right, and indeed, our joy to save it. The fate of the country is in our hands" (Shakya 11). In *Paradise in Our Backyard*, Shakya- conservationist, entrepreneur and patriot relates how he set up the now iconic Kathmandu Guest House in his family's historic house in Thamel. The hotel ushered in a new chapter in tourism in Nepal and was instrumental in establishing Thamel as the multicultural hub for tourism that it is today. He subsequently set up other hotels and lodges and played a pioneering role in introducing eco-tourism and adventure tourism in Nepal. He introduced the concept of 'niche' tourism in Nepal, "packaging subjects of interest for discerning travelers" (Shakya 11), and was also one of the principal architects of the hugely successful

'Visit Nepal Year' organized by the Nepali government in 1998 which boosted tourism and gave a huge fillip to the economy. Shakyas account of growing up in a large Newari joint family in Kathmandu, his higher education in the Forest Research Institute, Dehra Dun, his work with the forest department and his distinguished career as entrepreneur and hotelier makes compelling reading. Shakyas made an immense contribution to the social sector as well. In 1987, after losing his wife and daughter to cancer, he overcame personal grief to build Nepal's first cancer hospital by coming up with the innovative idea of levying a one-paisa tax on every cigarette sold in the country. *Paradise in Our Backyard*, translated by the author from the Nepali bestseller *Soch*, is a lucid, engaging and honest account of a remarkable life. In a nation that is today battling pessimism and uncertainty, it makes the inspiring point that one man can make a difference; that change can be brought about by hard work and unflagging determination.

Karna Shakyas is a Nepalese environmentalist, nationalist, conservationist, hotel entrepreneur, writer and philanthropist. Shakyas is a forester by academic qualification. He served as a wildlife officer and pioneered in establishing the first National Park in Nepal. He resigned from his government job, entered the tourism business in 1970, and now owns a chain of eco-friendly hotels throughout Nepal. Shakyas was born in April 2, 1941 in Kathmandu, Nepal. Shakyas holds AIFC post graduate in Forestry from the Indian Forest College, Dehradun, India in 1967. He also collected many folktales during his travel and published a book named *Tales of Kathmandu* with Linda Griffith. This study tries to answer the questions of concerns with national strength. Positive thought, hard labor, optimism and passion in the text. It interrogates why the author sheds light on his subjective view on socio-political and economic aspects Nepal.

Although this study makes significant use of concepts developed in patriotism concept, it does not offer a comprehensive analysis of all theories developed in this scholarship. Rather to find out patriotic concept by different critics remains the primary tools of analysis. Given the nature of research, available time and resources, the study does not impart the other thematic and structured importance the text may have.

Different critics have observed this text in different views. About Karna Shakya's movie, which is the reflection of his thoughts has been published by *The Kathmandu Post* in May 18, 2011 as:

A case in point is the new film *Pal*, directed by Ramesh Budathoki. The film's script has been penned by Karna Shakya, a well-known writer whose literary works include *Soch* and *Khoj*. *Pal* appears largely based on Shakya's *Soch*. Similar to the book, *Pal* also tells the story through two contrasting perspectives, and characters in the film are presented in both positive and negative lights. "When I heard the concept of the story from Shakya, I was highly impressed. It is remarkable the way it captures various aspects of an ordinary life," he says. (7)

Here Shakya's thought has expressed as views of ordinary people. The dynamic of life is both positive and negative as resembles in Shakya's feeling. Again in *The Kathmandu post*, there was an article in 28 September, 2012 of Shakya which views as:

Karna Shakya has touched and inspired more lives in the past 10 year through his candid, straight-from-the-gut, wisdom-packed books than he ever could during his active life. His previous works-*soch*, *Khoj* and

Ma Garna Sakchhu were all bestsellers, and all designed to awaken Nepali society to the power of positive thinking and a buoyant can-do attitude. The recently-released *Moj* completes the series, following in the path of its predecessors in terms of both style and objective... "Life is not about mere survival," he writes. "It is about living." And this sense of spontaneity, Shakya believes, has no reason to stop even after retirement. In fact, that's when it should matter even more. (9)

Here, Shakya's positive thinking and can-do attitude has been viewed by *The Kathmandu Post*. His concept of life has clearly explored in this article. Another magazine, *ECS Media* reflects his views as a successful business person as:

With world class services and a valley that is brimming with culture and traditions, most hotels did and are doing well. However, the hotel industry as rightly pointed out pointed out by Karna Shakya is not all business. In times of political turmoil and economic stride, what has kept these hotels and tourism in Nepal going? Karna Shakya thinks Nepal's is based on mystique and argues, "I am opposed to the opening up for virgin mountains for trekking and climbing. Why can't we show tourists those mountains from a hill a far and tell them, 'see that is mountain that has never been trampled by humans?' (29)

Here, Shakya's view upon entrepreneur has been shown by the magazine as a true patriot. Shakya's statement gives the glimpse of national unity through the burning issues of labour market where many prominent scholars reflect the lack of opportunities in Nepal.

Patriotism is generally considered as emotional attachment to a nation which an individual recognizes as his/her homeland. This attachment also known as national

feeling or national pride can be viewed from different features relating to one's own nation, like ethnic, cultural, political or historical aspects. Patriotism is defined as a love for or a devotion to one's country.

The English term patriot is first introduced in the Elizabethan era, via middle French from Late Latin *patriota*, meaning "countryman", ultimately from Greek *patriots*, meaning "countryman", from *patris*, meaning "fatherland".

Patriotism is love of the person for one's own country where he/she was born. It is a powerful emotion that gives great force to the man to serve his country. It is the love that bound an individual to his/her land and whenever there is any adverse condition, it is the will that makes them stand together and provide them hope. Jingxiang Wang and Shaoying Jia in "A Contemporary Value of Patriotism" define patriotism as:

Patriotism is a kind of emotion, will, thought theory and behavior as a whole. The reaction of the complex relationship between individuals and country value system is formed in the process of social history, and it is developed and consolidated in the process of the history of human society, it is a kind of thought and feeling of loyalty and love of their motherland. (161)

In this sense, patriotism is emotion, will or feeling of an individual to the motherland which is formed in the process of social history and works as the foundation of unification for the citizens and development for their country.

Patriot is one who loves and serves his own country as a loyal citizen. The true patriot is always ready to contribute and promote the national pride and identity, and wholeheartedly works for the welfare of his motherland. The land, on which one is born and brought up and lives, is naturally dear to him than any other land. This love

for his birthplace grows into patriotism. One can be a patriot by keeping a proper image of one's country before the eyes of foreigners. A patriot will never do anything to lower his country in the eyes of others. He will try to project the best image of his country when he comes into contact with people of other lands. Patriotism is often defined as 'love of one's country'. With globalization and the development of new information and communication technologies, some of the older boundaries between countries have become more permeable the meaning of patriotism has also been changed in order to accomplish in the new era of globalization. In the present world, patriotism means not only to fight, kill and die for the nation but a patriot can show critical loyalty to the nation and provide constructive idea to the nation. Patriotism is not an arrogance or egoism and only the blindly support to the nation but constructive, critical and active support to the nation in its need is truly recognized as patriotism in modern era.

It is generally known that country is the identity of its citizens. Patriotism is a feeling that gives great force to the man to serve his country. It is the love of one's country that result from reflection on or direct appreciation of its qualities such as beauty, freedom, peace, security, opportunities and personal identity connected with it in a positive way, enables to live comfortably, laws promotes his/her well being and so on. Patriotism is fairly connected with personal or national identity. A person may have attached with his culture, language, origin, land, and ethnicity in an individual level and when they come together in national level, national identity is formed. Patriotism makes them celebrate their national identity uniting them together no matter who comes from where. In such condition, patriotism is a means to unite people from different walks of life to glorify, defense and support the nation.

When patriotism is discussed in the context of democracy, it is obviously good when patriotic commitments serve and support a democratic society. Patriots can support democratic goals by developing a sense of shared interests and a commitment to act. Pauline Kleingeld elaborates the significance of patriotism that, “More specifically, patriotic commitments may lead individuals to better balance their own interests with those of the broader society by helping them integrate societal interests into their own sense of what’s important” (602). But there are both blind and constructive patriots. Blind patriots are those who adopt a stance of unquestioning endorsement of their country – denying the value of critique and analysis as well as generally emphasizing allegiance and symbolic behaviors. They support to the nation whatever it decides without questioning whether it right or wrong. To raise a question against the nation’s policy is to commit a crime. But constructive patriots are those who “applaud some actions by the state and criticize others in an effort to promote positive change and consistency with nation’s ideals” (602). Constructive patriots have critical support to the nation and contribute to promote appropriate values, policies and ideal of the nation. Here, whether blind or constructive patriots in their orientation, “the active patriots are those who take it upon themselves to engage democratic and civic life in an effort to support and sustain what they feel is best about the country and to change features they believe need improvement” (603). Now, again active and passive patriots are distinguished according to their nature of participation in patriotic values. Some people just express their love to the nation and explain how a nation can improve its achievements. But they do not act out. On the other hand, active patriots are actively engage in their act and support the nation by their deeds. Therefore, a true patriotism can be taken as a duty of citizens to promote, improve and change the features of country when it needs.

In this regards, this research focuses its light on to the patriotic thoughts of Shakya and his attempt to motivate Nepalese especially youth to become positive and have patriotic values who have fallen into extreme negativity due to political instability, corruption, undeveloped situation of country, lack of proper opportunities and extreme unemployment problems and so on. It draws theoretical ideas from different critics and theorist related to patriotism. Though it attempts to draw patriotism as theoretical framework, it does not offer comprehensive analysis of patriotism limited to core meaning of patriotism to analyze the text. Similarly, as a major objective of this research is to highlight patriotic values of the text and analyze its significance role for progress and development of the country, this research revolves around the questions like, how Shakya tries to draw attention of youths to evoke patriotic feelings presenting different examples of potential opportunities and what is the significance of patriotism for progress and prosperity of Nepal or how Shakya connects patriotic feelings with development of Nepal. In this sense, this study is significant to understand the role of patriotism for the development of a democratic country like Nepal with cultural, ethnic, geographical diversity.

To sum up, using the theoretical framework of patriotism, the patriotic values raised by Karna Sakya in *Paradise in Our Backyards* is analyzed in this research to unearth the ethos of patriotism in his text. It also highlights the importance of patriotism for growth of nation. The first chapter is the introduction of the research. The second chapter uses the tool of patriotism to prove Shakya's text as patriotic in nature and character and ponders upon the issues that Shakya highlights to bring the patriotic ethos in context of Nepal. Later, this study attempts to focus on significant role of patriotism for development. The third chapter is the conclusion of the research.

II. Shakya's Patriotic Values in *Paradise in Our Backyards*

In this chapter, the text *Paradise in Our Backyard* is analyzed in the light of patriotism and aimed at finding out how Karna Shakya expresses his love for nation showing positive attitude and motivates people to be patriotic towards the country in the text. Later it explains why patriotic feeling in citizen is necessary for promotion, progress, prosperity and development of the country. In other words, it aims to explain significance of patriotic feeling for prosperity and progress of the country. Shakya believes that patriotic attitude and optimism towards the nation can improve or solve numbers of problems in the sense that when a person loves his country and is optimistic towards the country's progress, he himself engages in constructive support to the nation and its promotion through active participation in the progressive change of the country with loyalty and due responsibility. Therefore, this book reflects his patriotic thoughts, questions and answers he seeks and aims to light for the youth of Nepal the lamp of patriotism, hope and confidence who have been suffered from constant negativity because of the unpleasant condition of the nation.

Shakya thinks that hope is the strongest pillar of life and to live without hope is not living at all but still he is certain that hope can be rekindled in Nepal which has been weaken or shadowed by heaps of problems and clouds of negativity. Nepal has been in the grip of darkness that has carried on so long that Nepalese people have despaired of seeing the light. Due to the long unsolved problems, the huge numbers of workers migrate out of the country which has caused shortage of manpower as well as brain drain. A country cannot become prosperous and developed without proper manpower both skilled and unskilled. So it has become necessary to stop vanishing the workers and intellectuals from the country. In this context, Shakya shows his patriotism in the text that the dove of peace will fly in Nepal as there must be night for

the sun to rise and all Nepalese will be able to stay and work their desired works in Nepal.

Patriotism is love for country, love for community, culture, language, landscape and so on which are connected to one's identity. Patriotism is the willingness of citizens to defend their motherland, culture, people, soil, language, heritage and identity in particular. Jingxiang Wang and Shaoying Jia in "A Contemporary Value of Patriotism" define patriotism as:

Patriotism is a kind of emotion, will, thought theory and behavior as a whole, is a reaction of the relationship between personal and national complex value systems, is the spiritual power of national survival and development, and is faith foundation of people to achieve their national dream. It is a kind of thought and feeling of loyalty and love of their motherland. For rapid economic development and all kinds of complicated factors, we should be more vigilant and strengthen the patriotism feelings. (166)

In this regard, patriotism is a kind of thought and feeling of loyalty and love of their motherland formed in the process of social and human history that works as faith foundation for people to achieve their national dream.

The book was written during extreme political unrest in Nepal because of the decade long civil war and political conflicts causing disturbance in development process. Because of such harsh condition of the country, negativity had begun to make inroads into the life of Nepalese that further led to skepticism and anxiety to the people. But people cannot escape from those problems and have to face whatever the country has been flushed down the drain. Shakya clarifies: "Yes, it is true that Nepal is seriously sick, a chronic malaise has attacked the collective mind but we have no

choice but to strive for a cure and only a fierce desire for improvement and a better future can help us” (ix). He suggests to be optimistic that people can make things happen and that they can make a difference. He further argues: “If we are to live in Nepal as Nepalese, we must, under all circumstances, remain mentally strong” (ix). But in such dire times, only positive eyes can see opportunities and possibilities in the country because no country in the world is free of problems. He sees Nepal as a prosperous country where plenty of areas are available for growth and development all that onlookers need are “eyes to see those opportunities and brains to bring them to fruition” (ix). Nepal offers much scopes and opportunities who work hard and have positive view. The main problem is that people see things only from their negative eyes and say there is no opportunities and future in Nepal, but Shakya says: “Nepal is not finished, we have a bright future” (x). He wants to live in Nepal, wants to work for Nepal and die in Nepal as he says: “Nepal is my motherland, however it may be, and I cannot leave it. This is where I earn my bread and where I have made a name for myself. It is my supreme desire that I live peacefully in Nepal till the day I die” (viii). This is an expression of extreme love for nation where Shakya was born, lived and desires to die in.

Shakya’s desire to live and die in Nepal clearly indicates his patriotic feelings because patriotism means love for the country he or she belongs to. One becomes ready to die for the nation only when he is affectionate to the country. In “Love, Idolatry, and Patriotism,” Eamonn Callan writes: “Patriotism requires love of country. We all know that. Yet we do not usually consider patriotism seriously” (525). In the same way Shakya encourages youths to be patriotic towards the nation so that Nepal can progress. For him, Nepal is a motherland and no one should escape from it however it is but should contribute how much a person can do. It can be appropriate

to connect here American teaching of patriotism (*The New Patriotism and its Appeal to the College Graduates* by Charles David Williams) to make Shakyas' notion clear that:

We have encountered some obstacles in our path. Now obstacles are always more dangerous to one sliding down hill than to one climbing a hill. It is time, therefore, for the American people to build the temple of our national ideal upon a mountain top and climb purposefully and deliberately towards it. (4)

As these lines suggest, Shakyas also argues that Nepal is seriously sick and sink into darkness but all Nepalese youths should remain strong because it is not finished rather has bright future.

The decade long civil war caused thousands of killing innocent common people and many left homeless in Nepal. Along with civil war and other political conflicts pushed the nation into the drain of problems that made people much more pessimists. If an individual or a society becomes pessimistic and frustrated, then it cannot prosper. In such condition, the way of life becomes utterly unthinkable for those who love the country and are determined to live and die on Nepalese soil. Shakyas further extends his idea: "If we say that Nepal has plunged into darkness, then it is our duty to, or right, and indeed, our joy to save it. Then the fate of our country is in our hands" (2). This shows that it is not only right and duty of a citizen to save his or her country from the problems but also joy and opportunity to make it a heaven.

Around the year of 2004 when this book was published, Nepal was groping its way through one of the darkest phase of its history. But it was more troublesome that people talked only about the problems, troubles, frustration and so on. They forgot their duty towards the nation. But, if they unite and work together, the solution will be

there in hands. What they have to do is work together with hand in hand. To bring Nepal out from darkest tunnel of history, it is the duty of citizens to light the flame. Shakyamuni motivates: “If one flame is not enough, we should light another, and if that, too, is not enough, we should light yet another and we must thus go forward, igniting thousands of candles until we have passed through the tunnel and can see that the light at the other end was never dim but always bright...” (3). Here, he views that when a country plunges into the darkness; people must forge on towards a future that endows their lives with meaning and purpose. Blaming others and complaining problems never find solutions. People have to rely on themselves with positive thinking and work determinedly can resolve the problem because there is no problem without solution.

It is the patriotism of citizens that can rescue a country from its hardness and problems. Patriotism is a collective power of people which can save the nation and it is the duty of its citizens because the future of the country remains in their hands.

Patriotism invokes peoples’ emotion as we can see here:

“The fields lie white for the harvest on every side, but the laborers are few.” Why? Ah, because the main chances for life lie not that way.

Because it may cost, yes, it is sure cost, some meagerness and hardness of living, some sacrifice of material success. It may even now and then demand practical martyrdom. But that very fact ought to give power to its appeal to the heart of youth; for chivalry and devotion, generosity and enthusiasm, even self-sacrifice are native and natural to the heart of youth. (19)

Here, Charles David Williams motivates that patriotism requires devotion, generosity, enthusiasm and even people have to become ready to self-sacrifice for the nation.

Such type of emotion leads people to do whatever the nation demands. Shakyas also evokes Nepalese youths' patriotic feeling by encouraging them to think positively, become loyal, hopeful and laborious.

After the multiparty system in Nepal, the political unrest has been increased. Due to which all development processes have been disturbed and people are frustrated as well as dissatisfied with underdevelopment of the country. Nepalese people are blamed as idle, lazy and have lost ability to work hard. But Shakyas argues that the heritage in Nepal- ancient temples, architectures, buildings, lanes etc. shows that Nepalese people are/were not idle but had mysterious technologies and hard working ability. He further compares Nepal with well developed country and finds no less service in Nepal than other countries only one has to look with positive eyes. Multiparty democracy in Nepal, he asserts, is immature, floundering and trying to find its feet. But different unions and associations are concerned with their own welfare and interests that create troubles in the country. If the political workers, intellectuals and journalists follow their conscience and fulfill their respective responsibilities to the nation and its people leaving those personal interests, the country can and will begin to make great strides. He goes ahead that:

What amazes me is that despite continuous political instability, Nepal has made substantial progress in many fields in the last fourteen years of democratic history. The fruit of democracy has not been fully tested, no matter which angle you look at it from. In spite of numerous setbacks, the country is gradually speeding towards economic development. (18)

Now, Shakyas expresses his positive view that the multiparty democracy in Nepal not only opens 'Pandora's box' but also leads country into development and also insists to learn to confront modern challenges presented by democracy.

People criticize multiparty democracy because it has brought many political conflicts and instability in Nepal. The political leaders simply use the wishes of people to fulfill their selfish interests, however harmful to the country. Political leaders only talk about the party ignoring public interests and sentiments, and they use innocent people as ladder to climb up to the power. Bringing all those negative parts of the multiparty democracy in Nepal, Shakyas expresses his hope even in multi party democracy that:

We might have to face political confusion and social disorder in the days to come but when the electoral system matures, we will see positive results. It is, of course, difficult to predict when, and even more difficult to foresee how, but lifespan of a nation, no period of time is too long. When the responsibility of national sovereignty truly rests in the hands of the people, they will become conscious on their own and develop and hone their sense of judgment. (31)

This shows Shakyas's belief towards multiparty democracy and electoral system in Nepal that is underway to maturity. When electoral system matures, people become conscious about the system and can choose right persons for government as people's political thought and consciousness develop and mature with time and with experience in democratic system.

In this sense, Joseph Kahne and Ellen Middaugh, in "Is Patriotism Good for Democracy? A Study of High School Seniors' Patriotic Commitments," distinguish active patriots and passive patriots; and further elaborates that:

Active patriots, whether blind or constructive in their orientation, are those who take it upon themselves to engage in democratic and civic life in an effort to support and sustain what they feel is best about the country and to change features they believe need improvement. Their actions may begin with, but will move beyond, voting. [...] Active patriots may volunteer with the elderly or work on a campaign. Their love of country and their desire for it to thrive are demonstrated by their deeds. (603)

This argument elaborates that active patriot participates to support and sustain the country as well as to change its features for the improvement. In similar way, multiparty democratic system in Nepal will be improved in nearest future when people enthusiastically participate to choose right person in right place. It is the duty of Nepalese to support, change and make sustainable system by demonstrating their deeds. People should not support blindly whatever the country is but have to show critical loyalty so that it can improve its weaknesses. Joseph Kahne and Ellen Middaugh further argue: “Constructive patriots applaud some actions by the state and criticize others in an effort to promote positive and consistency with the nation’s ideals” (602) instead of embrace blind or uncritical support to the nation. In the same way, what we see in Shakya’s *Paradise in Our Backyards* is that he is equally critical to the policy makers and political leaders for the problematic situation in Nepal as well as political unrest but also supports the country’s ideal policy and makes effort to change for their improvements which are not functioning well. This is how; Shakya also seems to be a constructive as well as active patriot.

Shakya also points out what he would do if he became the prime minister of Nepal in several points. He has presented his ideal concepts in 28 points. For example, his one of those concepts is:

Once a month, I would make a public address on television and radio, speaking honestly and frankly. I would lay out my agenda for the month and also give a progress report on the month that has passed. If I couldn't meet a deadline, I would apologize. A liar can be a political worker but never a minister or a prime minister. (113)

This point indicates his honesty and commitment towards the country and the people how he would be responsible to his duty if he were a prime minister.

Active and constructive patriots participate in national affairs by their deeds as they can or have authority. They do not remain silent or blind supporter. They critically support from their level. They make commitments and engage themselves to fulfill the requirements of the nation. For Kahne and Middaugh:

If we are interested in determining whether patriotism is good for democracy, there is one more distinction to make – whether a patriotic commitment to one's country requires active participation. While both blind and constructive patriots love their country, neither type is necessarily actively engaged in civic or political life. Both blind and constructive patriots can discuss their perspectives in coffee shops and bars, for example, without acting in any way that substantively supports the nation. Such behavior differs markedly from the kind of active engagement a participatory democracy requires. (603)

Though Shakya seems active and constructive patriots, he also presents his concept of what he would do if he became prime minister as a coffee shop discussion. Still his

ideas reflect his patriotic feeling, loyalty and responsibility to the country and its people.

Developments have been seen in many sectors in this democratic period of one and half decade in Nepal. Many highly facilitated hospitals have come into operation, new roads are constructed, school, colleges and universities are established, medias and information technologies have become easy access to the common people, financial sectors have expanded all over the country with highly professional services, new industries have been established, airlines services and tourism business have also been flourished during the period. But the Nepalese people, overwhelmed by political, economic, social confusion and inequalities, have gradually started losing faith in democracy, turning away both from negative and positive aspects. This is how people are so frustrated that they can utter ‘nothing has happened in Nepal and nothing will.’ Such negativity for the democracy and the nation cannot help to progress both individual and the nation. People have to recognize the achievements and progresses during the period so that they can come out from such extreme negativity. Shakya highlights:

I don't know why we are unable to accept and recognize those achievements, why we haven't even attempted to understand them...it is our duty to look once again at the past and analyze the achievements of the last fourteen years. We must identify and recognize our past achievements to boost morale and to restore faith in democracy. [...] We seldom recognize our potential and strength. Let us once delve into the past so that we might compare the living standards then with the present (32, 36).

Here, Shakya compares past and present Nepal and finds substantial differences and progresses in different sector of developments. This makes his positive and even hopeful towards democratic system in Nepal. Nepal has plenty of scopes and full of opportunities but we have to recognize them. He elaborates: “There is no dearth of opportunities in Nepal. But we need eyes to seek out such opportunities and the hands to make them real. We live in a gold mine but our ignorance has pushed us out of our country in search of mere iron” (43). This statement clearly shows Shakya’s pride and love for nation that Nepal has no lack of opportunities to progress and people can easily achieve their success if they use their skill and hard work.

Patriotism in democratic countries should be guided by shared interest of people and loyalty to democratic principles and practices. For Joseph Kahne and Ellen Middaugh democratic vision of patriotism “focuses on loyalty to democratic principles and practices and that emphasize lateral connections to other citizens rather than hierarchical commitments to the nation” (601). Acceptance of democratic principles and practices connects emotionally to the citizens who share common interests in the nation. Joseph Kahne and Ellen Middaugh further explain that patriotic commitments in a democratic society should be motivated by and reinforce recognition of the variety of interests that citizens have in common. In addition, these patriotic commitments should not constrain free and full interplay and what we might call informed debate and discussion that considers a wide range of views. They assert:

More specifically, patriotic commitments may lead individuals to better balance their own interests with those of the broader society by helping them integrate societal interests into their own sense of what’s important. In addition, commitments (especially when informed by recognition of shared interests) may motivate citizens to actively

engage in the civic and political life of the community – a key need in a democracy. Finally, if one's love of country is based in part on recognition of the desirability of life in a democratic society, such patriotic commitments can help citizens identify with the nation's democratic ideals. (601)

In democratic country, commitments of nation may motivate citizens actively participate in the civic and political life of the community. What citizen desire in democratic society can help them identify with the nation's democratic ideals and its achievements. Shakya, in *Paradise in Our Backyards*, argues that negativity of people stopped to recognize Nepal's achievements and progress during democratic periods because people have different desires and find them unfulfilled. But, if they engage civic and political life in society, they will find their identity attached with nation's democratic ideals and lead individual better balance their own interests with those broader of the society.

Shakya also worked as forestry officer that gave him opportunity to travel in different remote areas in Nepal. Those trips to the remote areas presented him with a rare opportunity to closely observe the natural and cultural heritage of remote regions. From those trips in the remote areas, he got new idea of heritage tourism which would contribute country's economic prosperity as well as life of local inhabitants. Nepal has plenty of natural resources which draw most of tourists in the country. Therefore, the natural beauty and cultural heritages of Nepal should be preserved in order to show and attract tourist. For this, he says:

We most protect and conserve the virginity of the remote places of Nepal that are so profusely rich in culture, art, nature, history and mystery. The courtyards, temples, landscapes and mountain peaks that

have not yet been infringed upon by modernization are the places which will remain sources of our national pride for a long time to come. (52)

This idea highlights Shakyas' view for development of Nepal. As Nepal is naturally beautiful and culturally rich, it has great potentiality to develop tourism industries that can be a mile stone for economic growth in the country. This is an evidence of his love for nation who thinks about several ideas that can be useful for the development of the country. Tourism is one of the largely focused ideas of Shakyas because tourism sector has large amount of potentialities in Nepal. He gives a description that: "We have some of the highest mountains, the deepest canyons, outstanding biodiversity as well as rare flora and fauna. Our country is the birth place of Lord Buddha, and Kathmandu is the living museum of ancient and medieval civilization" (76). This is, indeed his pride for Nepal as Nepal can be the most favorite destination in the world for the tourists. He argues that the places which have not yet been open up and commercialized will always remain the most attractive. So he advises to preserve such virgin places for the future as well. For example, as he writes, the attraction of Machhapuchhre in the Annapurna Himalayas has increased fourfold because it has never been climbed before and myth and mystery associated with make it alluring and sacred. Such mountains must be preserved in their pure, pristine state for tomorrow's tourism, when its untested challenges will serve as a constant attraction.

As a government officer, entrepreneur and tourism promoter, Shakyas has travelled most of the places in the world. He visited most beautiful and alluring places in the world but being truly a Nepali citizen, he always preferred to stay in Nepal and loved Nepali culture and soil. His affection towards the nation expresses as: "I am very fortunate that I have had opportunities to travel to most of the continents and

have visited many fascinating natural spots in the world. But for me, if there is a heaven, it's nowhere but in Nepal" (85). Here, he says that he has seen the most fascinating natural spots in the world but still takes Nepal as a heaven. To bring as evidence, he describes his journey to Dolpo, a remote place of western Himalaya in Nepal, he walks through gurgling Suligad River that crashes hugely against gigantic boulders, throwing up white layers of frothy bubbles. There is a waterfall which gushes into a ravine from Phoksundo Lake, carrying billions of gallons of pure water. The waterfall creates a vapor and "magical reflection of sunlight in the mist creates splendid rainbow and transforms the place into a setting for a fairytale" (86). While seeing such heavenly view he again returns to the reality of the nation that those natural resources have not been used for the sake of nation's development. He adds: "I feel sad that the enormous water resources of the nation have not been well utilized for its development. If we had been able to capitalize on our natural resources, our future would have been brighter than it is now" (86). In this way, he connects his each thoughts for the nation's progress, he brings ideas how nation can be economically prosperous by using its natural resources.

Shakya finds natural resources very useful for country's development. But he is equally aware that those recourses must not be used haphazardly but utilization and conservation should go together. He has also worked as wildlife conservationist so has well known about how natural resources, wildlife, cultural heritages etc. can be used and preserved for the future use. For instance, he writes:

Today the Annapurna Sanctuary is known the world over as one of the best trekking routes. In such a region, if the marvelous combination of man, mountain, nature and culture is not properly conserved and

protected in a planned manner, it could lose its charm in the near future". (93)

This is how, he is well aware of the critical situation of tourism sector due to the loss of charm of natural resources and cultural heritage which will equally affect the economic progress of the country in the future.

Each places and regions are important for a person who really loves his country. In the same way Shakya glorifies the Tundikhel of Kathmandu which is located as the heart of capital city Kathmandu. He explains: "Tundikhel is not only a historical landmark, it was once the biggest parade ground of Asia. It deserves better attention and care from urban dwellers. To make Tundikhel beautiful is to make capital city beautiful. In fact, Tundikhel is the heart of Kathmandu" (119). In Nepal there are numbers of historic places and are crucial for tourism development for the country. Tundikhel is one of such landmarks and the heart of capital city of Kathmandu. When it becomes beautiful, Kathmandu itself becomes more beautiful. Therefore, due attention should be given for its developments along with infrastructure around it.

It is reasonable that Nepal is a less developed country in the world in comparison with well developed countries but it doesn't mean that Nepal is the worst in the world. There are many countries and cities in the world in worst condition than Nepal and Kathmandu. If a person like Shakya, who has great affection to his/her homeland, sees Nepal or Kathmandu, he or she finds them as the most beautiful country and city in the world. For instance, Shakya in *Paradise in Our Backyards* compares Kathmandu with a neighboring city of Uttar Pradesh and finds Kathmandu far beautiful than it. He writes: "Allabad, a city in Uttar Pradesh, one of the biggest states in India and the hometown of three Indian prime ministers, was wretched, beset

by a miserable plight. I thought that my Kathmandu was far more beautiful and clean than Allahabad” (161). He further says that to know Nepal and her enviable beauty, one must see other countries. But how a person compares his or her country with others depends on how much he loves his homeland. A person who loves his nation always sees or highlights positives aspects of his homelands as Shakyas does here.

Patriotism is a love of country, land and each part of its territory. The citizens of the country become affectionate with their land whether it is remote or urban; developed or underdeveloped they see it beautiful and prosperous. According to Robert Jensen:

Many people associate patriotism with a love of land on which they were born, raised, or currently live. People’s sense of place and connection to landscape is easy to understand. Most of us have felt that, and it’s a healthy instinct; it is difficult to care for something that one doesn’t know well or have affection for, and we have an obligation to care for the land. (41)

This shows that patriotism is a love of land where people belong to. They are connected to the land and care for their land and landscape. According to George Orwell (cited by Rossalina Latcheva in “Nationalism Versus Patriotism, or the floating Border?” Pg. 532-33), patriotism is love for a particular place and the community that an individual resides there and stretches across many generations into the past and future. Even though the distinctive character of the community might be accurately portrayed at a given moment in history, patriots need not be nostalgic conservatives who resist change to the country they love. Orwell argues that patriotism means a love of particular place and community where an individual reside but it should not need to be nostalgic for its monumental history and resist against

change. They can promote their country for its betterment and progress in right way. Eamonn Callan further asserts: “Patriotism on this account is love of certain kind of territorially concentrated, intergenerational community to which the patriot belongs and whose survival and prosperity she values deeply” (533). In the same way, Shakya’s patriotic feelings are reflected through his descriptions of beautiful and alluring landscapes and historic places of Nepal. Places like Dolpo region, mountains, and historic places like Tundikhel etc. These are the territory of Nepal where Shakya belongs to. The beautiful landscapes are the properties of Nepal which can be used to promote tourism industries that can lead nation to economic prosperity. In the era of globalization, Nepal also needs to progress in the development of economic globalization promoting tourism industries. But the places which can attract tourists should be preserved in their original form for the future, according to Shakya. For this, strengthening national patriotism is essential so that people can glorify their land. As Wang and Jia argue: “Under the background of in-depth of economic development of economic globalization, whether developing countries or developed countries all generally pay attention to strengthen the national patriotism education, and carry forward the national spirit of patriotism” (165). In this way, Shakya’s *Paradise in Our Backyards* also carries national spirit of patriotism that motivates Nepalese youths to pay attention towards the country’s development.

Shakya wants to see Nepal as a beautiful, prosperous and rich in all natural, social, political, economic as well as cultural aspects. He addresses several issues in *Paradise in Our Backyards* for the development of Nepal. He insists on using natural resources but equally emphasizes to preserve natural resources like forest and wildlife; and cultural heritage for future use. He is happy to see rich cultural heritage

in Nepal but equally sad because of financial lack in Nepal to preserve them all. He conveys:

Although I'm a naturalist, I also have a deep interest in heritage conservation. When I was president of the National Heritage Association, I learnt many things about Nepalese culture, its inheritance, traditions, rituals and customs. I think that Nepalese are fortunate as well as unfortunate. Fortunate in that we have one of the largest concentrations of rare and beautiful arts, crafts and antiquities in the world and unfortunate because we are not economically sound enough to preserve them all. But we can still do many things if we only build up enough will. (120-121).

This is a strong part of love for nation that each property of the country should be preserved because they help to determine (construct) identity of the country. Strong will for preservation can make much though there is lack of sufficient money for the preservation. This is a duty of citizens to protect national properties even from personal level instead of destroying them. This reflects Shakys's strong love for nation.

The one country in the world that should be proud of its rainbow spectrum of identities is Nepal. It is up to Nepal, then, to show the way to others in South Asia that a nation state can be defined, and can survive and prosper, in the absence of a monolithic identity.

National identities are constructed through country's culture, history, land, territory, language etc. and when one finds his identity attached with those things he or she feels glorious and patriotic. Pauline Klengeld in "Kantian Patriotism" exemplifies:

Patriotism is a love of one's country that results from reflection on or direct appreciation of its qualities. I may come to love my country because it is beautiful; because my personal identity is connected with it in a positive way; because it enables me to live comfortably; because it has laws that promote my well-being; or because I recognize its laws as just or my fellow citizens as virtuous. (321)

Here, Klengeld argues that patriotism is the result of appreciable reflection of countries qualities that an individual's identity is connected in a positive way.

Nepalese sentiments are connected with richness of culture, traditions, customs, inheritance, monuments and so on that could be the means of national glorification. Those heritages connects people and forms national identity, therefore, Shakya insists on preserving them for the future as well.

Shakya could not save his wife and daughter from cancer. He was suffered from great pain when he lost his wife and daughter but he converted his grief into power and initiated a positive movement in the field of cancer in Nepal. During that time there was no single hospital or equipment for the treatment of cancer in Nepal. For this, he could not establish a hospital alone on his expenses nor did the government have sufficient budget for this. But he had to do it in any cost so that Nepalese people would get service for cancer treatment in their own country. He involved in many campaigns to collect fund. Later on, an idea came into his mind to impose one paisa tax per each cigarette which the government approved. He writes: "When I returned to Kathmandu, I immediately prepared a proposal entitled 'A Cancer Hospital from a Paisa' (142). Later it became success:

When Girija Prasad Koiral became PM, he cleared my proposal and it was included in the budget of the same year. The lowly paisa not only

contributed to building a sophisticated cancer hospital in Bharatpur, it is also greatly assisting the Gangalal Heart Disease Centre as well as the Kathmandu and Bhaktapur cancer Hospital. (142-143)

This success of establishing a cancer hospital from initiation of a person shows that a person who is devoted to the nation and its people can do many things. The ideas invented by Shakya supported the government to establish and run cancer hospital which is the crucial step for cancer treatment for Nepalese people. Shakya also aims to develop Chitwan, Bharatpur area as a medical city that can “bring about a revolution in the overall economic development of the region by establishing many industries related to tourism, health and education” (143). This makes clear that Shakya is not only interested to develop capital city where he resides but also concentrated on overall development of the country as he loves the nation and gives equally importance to remote areas and marginalized people.

Nepal has many great personalities to be remembered who contributed for the nation from their personal level. Shakya also brings into account some of them in his *Paradise in Our Backyards*. Exemplary personality to discuss here is a Buddhist Monk Amritananda Mahasthabir, one of the most esteemed monks in Nepal. Shakya writes:

Mahasthabir played a significant role not only in the religious community but also in the political and social sectors. He worked relentlessly to spread and strengthen Theravada Buddhism in Nepal and greatly contributed to the democratic movement through his teaching. (146)

Mahasthabir also protested against Rana regime’s anti-Buddhist and anti-democratic policies during his exile in India. Shakya not only remembers him in this book but also in his deeds. He further elaborates:

Amritananda had contributed immeasurably to Nepal as a religious leader but I feared people might forget his contributions now he had passed away. Collective memory is weak. I decided to make a documentary film highlighting the major aspects of his life and teaching. (148)

This shows that Shakyas is not only interested to preserve natural and cultural properties of the country but also those personalities who have contributed for the country. As a patriot, he thinks that those personalities should be remembered for their contribution to the nation.

Love for nation is obviously attached with love for its culture, religion, people and so on of the country. When one becomes patriotic, the personal interest gets blurred and attaches with common shared interests in the nation. One performs for the betterment of the country instead of his solely personal benefits. Now, the lives of people within one country become more valuable than lives of people outside it. In this context, Robert Jensen claims that:

It's also common to talk about patriotism in terms of love and affection for one's countrywomen and men. [...] We feel something different over the death of someone we knew compared with the death of stranger. We all have special affection for specific people in our lives, and it's likely that – by virtue of proximity – for most of us the majority of people for whom we have that affection are citizens of the same nation. (41-42)

In this regard, among the people who share the same nation have mutual relations so, people work for other people in order to make their lives better and comfortable. Shakyas's efforts to establish cancer hospital and to preserve the contributions of

Amritananda are some examples of his love towards Nepalese people in *Paradise in Our Backyards*. Eamonn Callan claims that, “patriots have a general advantage over non-patriots: their love of country blurs the distinction between self-interest and the interest of compatriots...” (543). When the boundary between self-interest and interest of co-citizens is blurred, a person obviously devotes himself for the national interest.

Shakya also comments on immigrants Nepalese who always criticize Nepal using very callous remarks as if their living standard is more sophisticated than the western elite themselves. They fear being sick if they visit in Nepal. Shakya questions them referring to high level personalities’ visiting, like Prince Charles, in Nepal: “Is their (immigrant Nepalese) living standard there more sophisticated than Prince Charles? Do their requirements for safety and sanitation exceed those of all of Nepal’s other visitors?” (155). Shakya protest against such fatalism and criticisms of non-resident Nepalese and says that these are only their frustration stem from a desire to hide their humiliation at living as second-class citizens in foreign land. He says: “They undoubtedly love Nepal but they develop the habit of thinking negatively about their homeland and place undue importance on an acquired, superficial, Western lifestyle; lifestyle that they both loath and aspire to assimilate” (155). Shakya suggests them to see not only from negative side but also from positive side to their birthplace. Problems are not only in Nepal but no nation is without problems. How poorly passengers are treated in international airports like John F. Kennedy International Aiport is equally remarkable that show the problems in other developed country too. But people see Nepal only from negative eyes but other countries from positive eyes that are the main problems. Once Shakya too thought of living in Australia where his living standard was also higher than average Australian but he found such lifestyle

unsatisfying; unable to quench the thirst in his heart because he was a person who loved his homeland very much. He says: “The temptations of a Western lifestyle could not blot out my inner feelings or weaken my love for my family, society and country” (157). Therefore, he decided to pour all the wisdom, energy and devotion he had into his own land. These all make clear his feelings of patriotism that the criticism of immigrants Nepalese and lifestyle of Western countries could not weaken his love for nation and returned back to his own society and the land to pour his wisdom, skills and sweat. But he is not in the view that Nepalese should not go abroad to earn. He doesn't wish to hold capable Nepalese captive within our nation's boarder but what he thinks is they should return back contribute for the country. He expresses:

If they can use their skills to gain economic benefits in foreign countries, they must grab those opportunities before they fade away. But after coming back to their own country, they must employ their skills for the benefit of their motherland lest they always remain in debt to her. (159).

He states that despite poverty of Nepal, it is a paradise for those who believe in opportunities created by hard work. Therefore, being a devoted to the country, Shakyia says that Nepalese might go to foreign countries to seek greater opportunities but they should come back and pour their skills and earning in Nepal which makes themselves and the homeland prosperous instead of making groundless criticisms.

In the era of globalization, one can go anywhere in the world to make his/her career leaving own birthplace. He can choose membership or citizenship of any country if the country allows. But patriotism is a strong thread that keeps a person connected with his/her birth place or country. According to Jingxiang Wang and Shaoying Jia:

Since human history is the country, the national dependence on their own survival state will form the basis for the patriotism. [...] Since 1990s, the rapid development has made the world enter the era of economic globalization, and countries also change the original power rivalry under the circumstances of peace and development in the fierce competition in many fields. In this contest of economic globalization, many of the country's citizens carried out variety of activities in the world. They may leave their hometown for a long time, work or live in another country, but have a great affection on the country. Due to the need of work and life, some of them gave up the original nationality and joined a new nationality, or even in some countries, the people also have dual nationality or multiple nationalities. This situation often makes some people confused about national significance and personal sense of belonging. (161)

In the same way, immigrants Nepalese have also been working in foreign countries in order support their living standard. Some of them have given up their Nepalese nationality and joined new nationalities. Such activities make them confused whether they belong to original or new nationalities. They tend to glorify new nationality and criticize Nepal as unlivable country. But their original identity belongs to Nepal instead of hyphenated identity in new country. Therefore, Shakya suggests Nepalese immigrants to return in Nepal with their earnings – both economic and skills – to pour in their own country because country needs them. A country cannot progress or sustain without committed citizens who contribute for the country. Pauline Kleingeld elaborates the idea:

A democratic state can exist only when citizens are committed to its institutions, at least to a minimal degree. It does not just need citizens who comply with the laws and pay their taxes. In addition, a just and *democratic* state also needs the political involvement of citizens in order for democracy to function properly. (327)

Therefore, citizen should be committed for the democratic progress of the country like Nepal where immature multi-party democracy is functioning. People should not throw complains residing in foreigners' country but have to contribute as much they can in order to make country prosperous. Whether they have given up Nepalese citizenship, they will remain as patriots if they have love to motherland and its people, concern about the country's development and thankful heart of the country. Again Wang and Jia suggest:

Whether a person has a nationality is not a basic standard that used to judge whether he is patriotic. As long as a person care and love the people of the motherland, concern about the country's development, then he has a thankful heart of the country, and has a patriotic ambition, even if the change of nationality is still a patriot, we can't deny his feelings of patriotism. In the new period to participate in international competition, no matter how far you are, as long as you love the motherland, try your best to contribute to the prosperity of the motherland, then you are patriotic. (165)

Shakya too, in similar way, inspires Nepalese immigrant workers to be patriotic for their motherland no matter how far away they are instead of ill-comments.

Nepal is one of the most naturally beautiful and culturally rich countries in the world. It has so many things like history, natural heritage etc. to show others. Nepal

has been internationally considered as the country of Mount Everest and great Himalayas but there are so many other things that equally attract the tourists. He comes with the idea that:

The magnificent lakes and ponds, beautiful waterfalls, a great variety of medical herbs and plants, rare species of beautiful birds, the unique culture and customs of various ethnic communities, our traditional rituals and the splendid medieval art are still in need of promotion, both nationally and internationally. (180)

To expose Nepalese art, culture, natural beauty and so on and to promote tourism in Nepal, Shakya spend his great effort to organize 'Visit Nepal Year 98'. He was very enthusiastic to organize it because it would open up new possibilities in Nepali tourism sector that could also initiate efforts for the overall development of Nepal and bring a cultural renaissance through various cultural festivals organized during Visit Nepal Year. The Visit Nepal Year became successful which promoted not only international tourism but also domestic tourism in Nepal. It also promoted *Dohori* music in Kathmandu and the cultures of far remote areas. In this regard, Shakya's contribution to organize VNY was very important. He worked with great enthusiasm and devotion to the work. He says: "I am just an ordinary entrepreneur. If an ordinary citizen like me can do this much for the country, what can't the ministers, secretaries and high officials do if they only wish?" (192). This is a great question mark that why ministers and high officials do not work for the nation with great enthusiasm and devotion to work as an ordinary person like Shakya can do such a great for the country.

Callan claims, "the patriot cherishes his country as "the best in the world" but has no desire to compel anyone else to think likewise" (537). As Callan argues,

Shakya also claims that Nepal is the most beautiful and culturally rich country in the world. He works as hard as he can to promote its beauty through tourism.

Furthermore, Wang and Jia assert that patriotism is the love of the motherland. If there is no patriotism, any country cannot survive; the state will vanish “like sugar dissolves in water” (165). This argument also shows the importance of patriotism for the country as it cannot survive without patriotism. To make it clear, they bring reference from The United Nations Charter that:

Country is a great achievement in human development. The civilization of human society can make a country develop better. A country usually has a common culture, thought, language, race, territory and history, even in an age on in-depth development of economic globalization, while countries connect with each other, the degree of interdependence unprecedented deepens, more and more become the sometimes-complex mix-and-match, they become more and more close for the interests of the community, but the country is still the highest form of organization of national existence, is still an independent subject in the international community. As long as the country continues to exist, there exist safeguard national sovereignty and maintenance of the existing international order status. (162)

In similar way, Nepal is an independent country with national sovereignty. Nepalese people can enjoy its freedom, culture, natural beauties etc, and glorify having such alluring beauties of landscapes and natural resources. Nepal is culturally diverse country but here exists unity in diversity because of peoples’ loyalty towards the country and love for their motherland. Shakya tries to evoke patriotic feelings of the Nepalese youths presenting the beautiful image of Nepal in his *Paradise in Our*

Backyards and motivates to contribute for the country from their level and promote the national pride and identity.

Karna Shakya in *Paradise in Our Backyard* emphasizes citizen's attitude towards the nation and political stability as prominent component for prosperity and development of the nation. Negativity of citizens cannot internalize and support country's policy or governance mechanism and without their support development process in the country cannot undertake smoothly. But when citizens have positive thought, loyalty, and love for nation they can contribute to speed up the development process in the country. Therefore, in the text, Shakya attempts to invoke positivism, love for nation, hope and senses of responsibility in Nepalese citizens who have been suffered, frustrated and plunged into extreme negativity because of political and social problems in the country. Here, patriotism can play vital role to become positive and responsible towards the nation in the sense that patriotism help them to internalize positive thinking and feel attached with the nation, country's policies and values. But it does not mean blindly supporting every action of a country does and standing in silence. They should have critical contribution and have to stay against wrong deeds of nation to stop enter into same channel of darkness; instead, have to acknowledge its authority avoiding anything to harm the country when it is in right track. When people actively participate in democratic system, they help to maintain political stability supporting right system and proper changes accordance to the need. Democratic countries like Nepal need to have citizens who are attached and should identify themselves with democratic ideals as Josheph Kehne and Ellen Middaugh assert: "If one's love of country is based in part on recognition of desirability of life in a democratic society, such patriotic commitments can help citizens identify with the nation's democratic ideals". This attachment or identification with nation's

democratic ideals make people positive, active, loyal, and supportive with due sense of duty to the country. In this way, patriotic feelings of people can support nation to maintain political stability, institutionalizing positive changes, maintaining law and order, improving democracy and leading ahead to the progress and prosperity to the country.

Another premise for the development, for Shakyas, is proper utilization of resources available in the country. Shakyas draw numbers of examples to show the richness of Nepal in natural resources and regrets not being able to use them properly. He says that Nepal is a gold mine and no one needs to go abroad in search of mere iron. He glorifies the country having such beautiful landscapes, waterfalls, rivers, mountains, lakes, cultural heritages, historic monuments and so on. But these properties need to be commercialized to gain profit from them. There are limitless potential opportunities in Nepal like hydropower and tourism industries to gain profit but natural, cultural and historical properties have to be promoted and exposed to the world to attract tourists and investors. Here, Shakyas' notion can also be connected with patriotism because when people have patriotic thoughts, they glorify their belongings, pride and protect their land, culture and nation as a whole. They become ready to labor hard for the growth of their national properties and prides, their culture and heritage. Callan supports this idea that, "the patriot cherishes his country as "the best in the World"" (537). Patriots will have a desire to improve the outcome for everyone within the country, whatever their background and national identity they choose to associate with. Patriotism unites people from all walks of life around a shared one nation vision. They add beauty what they love for and keep promoting their culture and tradition. To become culturally rich along with natural richness is the bliss for the country to develop tourism industry. By developing tourism industry,

Nepal can become economically sound and can invest in new development that can help to create jobs. If people get jobs in their own country, they will stop going abroad searching opportunities that can also help to stop brain drain. Therefore, patriotism is necessary for the development of the nation because patriotism creates sense of duty and responsibility to the citizens and become always eager to promote and serve the nation balancing self interests and the interest of broader society.

Similarly, Shakyas advocates for preservation and conservation of cultural and natural heritages for the future which is essential for the progress of nation and formation of national identity. He further argues that Nepal has plenty of natural beautiful resources like Annapurna Sanctuary, Machhapuchhre Mountain, wild life, lakes, ponds, beautiful waterfalls, a great variety of herbs and plants, rare species of beautiful birds and animals, unique cultures, traditions and rituals, historical arts and monuments which need to be promoted nationally and internationally. Such types of varieties of art, culture and natural richness can construct the identity of Nepal as a place for diverse cultural and natural richness. These cultural, natural and historic properties of Nepal should be protected, preserved and conserved from vanishing and destroying. They are the national properties and great means of contributing economic prosperity through tourism. Here too, patriotism plays significant role to promote and preserve them because patriots feel attached with and defend their land, culture and nation as a whole. It is a devotion or cultural attachment to one's homeland and when citizens care about the good society, cultural growth and protecting and promoting natural beauties, they perform at their best to contribute welfare of their society, community and country at large. Patriotism is an integral part supporting nation's progress by having love and displaying loyalty to the country, respecting and obeying the nation's laws, cultures and honoring and promoting them for further growth and

development. The cultures fight for survival in the present because of social, political and economic globalization. In the absence of patriotic feelings people leave behind their culture, traditions and their most valued inheritance as well as their language and their identity get erased. In this case, patriotism is the solution that keeps them attached with their cultural, historical and geographical properties with the sense of need to acknowledgement, preserve and promote for their growth.

In this respect, the above textual analysis within the theoretical framework of patriotism highlights Shakya's attempt to motivate people towards patriotism for promotion of the country in diverse fields of development. From this analysis, we can draw an idea that patriotism is a tool for making a country prosperous and worldwide promotion focusing light on and exposing its beauty as well as positive aspects of the country. Nepal is a country with diversity in ethnicity, language, culture and geography as well as. People have their own language, culture and ethnicity to love for and promote for its further progress. They are attached with their own distinctness within the country. In such diverse condition of the country like in Nepal, people can be united only through national feelings of patriotism, it means, patriotism can play as a means of unity among diversity. This national feeling is a component that bonds people into single nation and encourages in participating, promoting, developing, glorifying and maintaining the national pride. They have to be active participating in each activity that needs for country's progress as Josheph Kehne and Ellen Middaugh suggest: "Patriotic citizens in democracy must do more than express their love for the country or talk about ways it could improve. [...] citizens must also be willing to act" (604) and "their love for country and their desire for it to thrive are demonstrated by their deeds" (603). Otherwise, passive patriotism only talking about ways of

improvement but doing nothing cannot turn a country into prosperity and development.

Thus, Karna Shakya expresses his great love for nation through his positive thoughts bringing his efforts as examples to motivate Nepalese youths to be patriotic and optimistic for the country. Shakya describes his restless effort to promote tourism in Nepal, to preserve natural and cultural heritages, to establish first cancer hospital in Nepal, to organize Visit Nepal Year and so on. It makes clear that a person who loves his nation truly can do many things and change the face of the country. Therefore, he insists Nepalese youths to be patriotic, positive, optimistic, laborious, sincere and loving to the homeland so that they can develop the country and bring into foreground in the world. Nepal is full of natural resources, biodiversity, cultural richness, historical monuments, natural beauty, manpower, and so on but only we have to do is to preserve them, utilize them and commercialize them in order to gain benefits from those resources. Patriotism is an important component to lead nation into prosperity, growth, progress and development through citizens' loyalty, labor, promotion, and sense of duty and responsibility towards the nation.

III. Co-relation of Positive Thought, Patriotism and National Progress

After the detail analysis of Karna Shakya's *Paradise in Our Backyard*, this research reaches on the conclusion that Shakya's aim is to reinterpret the love of nation and create patriotic thought to the Nepalese youths who are desperately plunged into hopelessness and frustration because of the long political instability, underdevelopment and unemployment and directly or indirectly utilize those patriotic feelings to the development process of Nepal.

Shakya projects as well as advocates in the text for the positive thinking, optimism, passion, hard labor, determination and conceptual change in human thought as crucial means of development. Such thoughts can be found in his text that sound as his love towards the nation encouraging youths for the patriotic loyalty towards the nation. The text presents hope and despair, achievements and struggles of Shakya's life. He loses his daughter and wife due to cancer disease however the light of hope and determination does not change life into failure because he thinks that every problem has solutions and escaping from problems cannot give solution. In this regard, he emerges with different solutions proving that even one man can make difference by hard work and determination. Shakya has a concept that Nepal has much talent and many people who believe that can change their vision into reality, can make their dreams come true; and by working hard can create opportunities for themselves. After visiting in different developed countries, he sets up the vision of how to make a country economically prosperous and utilize cultural heritages, natural resources, ethnic and religious diversities etc. equally emphasizing on preserving them for the future. Shakya expresses his crystal clear love to Nepal saying that it is all Nepalese duty, right and joy to save Nepal when it plunges into the darkness. The fate of the country is not in others but in the hand of Nepalese citizens. He encourages

immigrant Nepalese workers to return back to their homeland and 'pour' their earned skills and property to flourish the nation that shows Shakyas's notion of making Nepal and Nepalese prosperous and well-off in the world.

Patriotism generally refers the emotional attachment to a nation which an individual recognizes as their homeland. This concept is also considered as national feeling or national pride which can be viewed from different features relating to one's own nation, like ethnic, cultural, political or historical aspects. Patriotism provides the foundation for love to the nation and awareness towards the nation, nationhood, national culture, national identity; wish for freedom and love for the motherland. It is the love that bound an individual to his/her land and whenever there is any adverse condition, it is the will that makes them stand together and provide them hope and collective power of people which can save the nation and it is the duty of its citizens because the future of the country remains in their hands.

In the same way, Shakyas's patriotic feelings are expressed in the text in various ways. His efforts throughout his life are the result of his lung for prosperity and positive change, both physically and psychologically, in the country and its people. Political confusion and social disorder created by lustful and corrupted political leaders have been playing crucial role in vanishing intellectuals and both skilled and non-skilled workers from the country in search of better opportunities in abroad countries. Shakyas regrets for not creating huge opportunities in Nepal by the government and the individuals themselves. In this regard, this text shares the different potentialities, opportunities and strengths in Nepal and the Nepalese people. But it has become necessary to stop brain drain and vanishing workers from the country creating suitable opportunities in Nepal by government. Individuals can also make a massive contribution by his/her personal effort as Shakyas discusses in his text.

For this one needs love for his nation, loyalty, creativity, hard labor and right commitment for the change along with positive thought. A person, as a patriot, can balance his own interest with those of broader society helping them integrate societal interests into their own sense of what is important. Again, the glorification of homeland by Shakya is really remarkable for common ground which reminds us his devotion upon the nation. He wants to see the country as one of the most prosperous country as it is naturally beautiful and culturally rich. It is so rich in cultural heritage, natural resources, and historical monuments and so on which are the means to build national identity in the world and earn money utilizing, conserving, protecting and advertising them, e.g. developing tourism industries. In this regard, Shakya expresses his great love for nation in the text through his positive thoughts bringing his efforts to motivate Nepalese youths to be patriotic and optimistic for the country. Personal efforts to promote Nepal in different sectors of development and policy making makes clear that a person who loves his nation truly can do many things and change the face of the country. That is to say, patriotism can bring people together making possible the change in nation emotionally and economically far stronger. Patriotism can play a vital role by producing committed people for the growth, promotion, development, progress and defense of the country.

To sum up, Shakya's text '*Paradise in Our Backyard*' can be explained as a true patriotism, who loves own nation and glorifies its country, makes commitments for its prosperity and also explores the ways to solutions of problems by means of his deeds and writings. Shakya's dedications towards the promotion of his country, willingness to live and die in own homeland, his effort to motivate Nepalese youths to love the country and contribute to the nation with optimistic and positive thoughts reflects his patriotic values in the text.

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