



# Society of Nepalese Professionals UK

Estd 2008



Sekhar Wagle

President

Society of Nepalese  
Professionals UK

## President's Message

Dear Friends,

On the occasion of happy New Year 2076 B.S., I wish you all the best for your Peace, Progress & Prosperity. I would like to express my sincere gratefulness to all members of our society for their voluntary involvement to boost the profile of our society since its formation in 2008 as Society of Nepalese Highly Skilled Migrants.

With slight amendment of its name as Society of Nepalese Professionals-UK (SoNP-UK), our society has been trying to organize the likeminded professional members of the Nepalese community into it. We have set clear goals to contribute to our community and to connect our children to our motherland. For this purpose, we have already forwarded the charity registration process to be registered under Charity Commission UK. To connect our children to our motherland, we have proposed working module to work in partnership with TEWA Nepal an NGO working in development sectors.

Despite its financial hardships, we have been organizing various activities to make our members engaged and our children familiarize to our culture and traditions. Our concerns regarding our children's social, educational development and personal wellbeing are in the highest priority. We can achieve these only through working together. I would like to request our friends to join their hands together to achieve through collective efforts.

### Annual Activities 2018-2019:

After the formation of incumbent executive committee for its two-year tenure in April 2018, Society of Nepalese Professionals-UK organised and got engaged in several member-involved-activities. Its initiation to register a charitable organisation to run by SoNP-UK and another decision to co-work with TEWA-Nepal are programmes to run in a long term. We are proud to share all our social and financial activities including the meetings' minutes in detail in a transparent manner to all our valuable members via group email and social media.

**Summer BBQ 2018:** SoNP-UK organised an outdoor family event Summer BBQ, its yearly flagship family event, in July 2018 at Burgess Park. The record-breaking participation and involvement of our members with their family and children made the event a great success. We would like to share some photographs of the event with our members.



Summer BBQ 2018

**TEEJ 2018:** Ladies group of SoNP-UK organised dar (b/) program for ladies member on the auspicious occasions of Teej on 2<sup>nd</sup> of September 2018 at Danfe restaurant, Plumstead.



**Deusi-Bhailo 2018.** Deusi bhailo organised during Deepawali, the festival of lights, was a grand success in the sense of both cultural promotion and fund-raising purpose for the society. We hope our members actively involved and enjoyed either way by involving or inviting the group to their houses.



Deusi-Bhailo 2018 Dartford





**Deusi-Bhailo 2018 Plumstead**

**New year 2019 with NYN:** Society of Nepalese Professionals-UK and Nepalese Youth Network-UK organised New Year 2019 celebration programme at St Michael's Community Hall, Welling on 30<sup>th</sup> Dec 2018.



**Interaction on Cultural and Spiritual Education:** Society of Nepalese Professionals-UK organised an interaction programme on Cultural and Spiritual Education in presence of Acharya Gurus Durga Prasad Pokhrel and Narayan Gaule. on March 17, 2019. The Gurus focused on the need of parents' responsibility to upbringing their children on the issues of religious and spiritual education.



**Interaction with TEWA-Nepal:** Society of Nepalese Professionals-UK (SoNP-UK) organised an interaction program with TEWA-Nepal on 26th September 2018 in Plumstead, London. The working module has been prepared by our society's member Mr Gajendra Katuwal and a six-member coordination committee had been formed for further negotiations.



## Common Sense - My Sixth Sense

By Bachchu Kailash Kaini, PhD

If you ask people what your sixth sense is, many people may have different answers as this term is very vague and it may be different things to different people. The Cambridge English dictionary says; *'sixth sense is an ability that some people believe they have that seems to give them information without using the five senses of sight, hearing, touch, smell, or taste'*. It may be a perception, understanding, learning, intuition, wisdom, opinion, awareness etc.

I am very much conscious about my sixth sense. When I am talking about my sixth sense, it is my common sense. Although the common sense is a basic sense, it is the sixth sense for me. The common sense is an essential ingredient of life for me, for you and for everyone whether you are a manager, a leader, a follower or simply an employee; whether you are a literate or an illiterate.

Is this really an ingredient? I would say 'yes'. An ingredient may not be complete in itself but helps to make other things complete or perfect. The common sense is not something that everyone can feel as a complete object or a part of human being, but without it I am incomplete, you are incomplete, and everyone's life is incomplete.

So, what is a common sense for me? It is simply a way of understanding basic things in life, process, place, time, other people and so on. It is a way of applying basic knowledge, skills and competency in our daily life, job, business etc. It is also a way of thinking as well.

If it is a basic thing or understanding why do I need to discuss about it? The reason is that I have seen many people at work or in their personal life who fail to understand and apply these basic things. As a consequence, they fail to achieve what they are supposed to achieve and they do not reach to their destination where they wanted to reach.

It is not that difficult to learn the common sense and to apply it in our daily personal or work life. Everyone can

learn the common sense everywhere and at any time without paying for it. It is free to learn, but difficult to apply. It is invisible to us, but visible to everyone in their mind. It is a vague term, but useful to all.

Is there anything that replaces my sixth sense? I mean my common sense. I would say 'no'. Only common sense can replace the common sense. However, your experience, learning, education and training can enhance your ability to understand and apply the common sense.

What if when my common sense fails? I would say if my common sense fails, I may fail in my life. For instance, it is a common sense that everyone has to respect to other colleagues or people at work or home. If you fail to respect other, it may create a problem and as a result you may put yourself in trouble. I can give hundreds of such examples where common sense works to everyone to succeed in their life. Therefore, the understanding and application of 'principles of common sense' or my sixth sense is very important for me and I believe to everyone.

I stated that it is 'the principles of common sense' that help to succeed in anyone's life. According to the Cambridge English Dictionary, *principle* means *'a basic idea or rule that explains or controls how something happens or works'*. I can give hundreds of explanations on how the understanding and application of common sense works for me, you and everyone. I can write a book, series of blogs or articles to explain how 'the principles of common sense' is vital and useful to succeed in every sector, you name it - management, leadership, administration, business, technology, communication, information etc. etc.

This does not mean the common sense is the only thing you need to have for becoming a successful person in life. It is one of the vital ingredients and a survival skill as well in all difficult scenarios. Without the proper use of the common sense, other senses do not work; you cannot apply your knowledge, skills and competency properly; moreover you become almost useless.

I don't need to be an academician, a management guru, an expert or to go through training or degree to understand and apply the principles of common sense, I

just need to be a human being and a person with great sense of 'the common sense'. My sixth sense is the common sense, and I think it is one of the best senses of all senses.

### **By Chandra Karki- A Crime Investigator**

#### **How to Keep your Homes Safe and Secure from Burglars and Thieves**



London homes are targeted by burglars and thieves more these days and the homes of Nepalese communities are particularly the frequent choice of these criminals due to the presence of gold and valuables at home. In addition to the loss of belongings and valuables, burglary causes a lasting impact on victims by eroding the peace, happiness and security at home. So, we must think of every possible way to avert these situations in our family and homes.

#### **Doors and windows**

- In most burglaries, the criminals break into the house or flat through the door, either by forcing the lock or kicking it in. So make sure your doors are strong and secure. Lock your doors and windows every time you leave the house, even when you're just out in the garden.

#### **Distraction burglary**

Don't just open the door when someone knocks in. Communicate clearly with family if you are expecting an agent visiting your property with an appointment. Check the identity of the caller by calling the company they are claiming to be from i.e. gas, electricity, water and police. Call on the company's authentic phone number, do not

use any telephone numbers provided by the caller - they may be bogus and link you to the fraudsters.

#### **Going away on holiday**

If you are going away on a long holiday, make your home look like someone is living in it:

- Use automatic timer-switches to turn your lights and radios on when it goes dark
- Use the Royal Mail's 'keepsafe' service - they keep your mail for up to 2 months while you're away. Mail sitting on your doorstep is a sign that you are away and burglars feel safe to enter your home.
- Trusted neighbours may be able to help you by collecting your post, opening and closing curtains and they could park their car on your driveway
- Avoid discussing holiday plans on public social networking sites-burglars can use any information you post on there to plan and burgle your home in a right time.

Homes with no security measures in place are five times more likely to be burgled than those with simple security measures. Taking just a few steps can make a big difference in keeping your home safe from burglars and thieves. Here are a few tips:

- Remove gold and valuables or even the duplicate jewellery from view of ground floor windows, store them in a properly secured safe or bank vault. Even the duplicate jewellery attract the burglars into your home.
- Hide all keys, including car keys, out of sight and away from the letterbox (remember a device could be used to hook keys through the letterbox)
- Install a visual burglar alarm (as part of a suite of prevention measures - a burglar alarm on its own will not prevent entry to your home)
- Install good outside lighting



- Establish trusted relationship with your neighbours and help each other in absence by keeping an eye on properties.
- Leave radios or lights in your house on a timer to make the property appear occupied
- Keep ladders and tools stored away invisibly; don't leave them visible outside for the burglars to pick up and use them to break into your home
- Ensure side gates are locked to prevent access to the rear of the property
- Do not keep high hedges in front of your home as they can be used by burglars to hide and wait to access/leave secretly.
- Mark your property with postcode and house number and register your property for free with [Immobillise.com](http://Immobillise.com).
- If you suspect a burglar is in your home, don't go inside, call the police straight away dialling 999. Help will arrive within 15 minutes or less for 999 call and an hour for a 101 call.
- Do not confront the criminals to risk your own life for property, make a note of what they look like, which direction they took, what vehicles if any they used, the registration, make, model and colour of the vehicle used and report it to the police immediately. Do not touch anything, police can get fingerprints and DNA which help them to catch the criminals sooner or later. Stay safe and help your communities remain safe by working together with authorities.

सप्ताहान्त हुन्छ जब पिउनै पर्ने चलन

नपिए नि पिउने संगै रमाउनै पर्यो

दुबै अफिस जाने, घर जो फर्किन्छ पहिले

थुपरिएका जुठा भौडा मस्काउनै पर्यो

किनमेल, राखनधरन् अनि थान्कोमान्को

घरको सफाई गर्न हुबर् चलाउनै पर्यो

भोक लाग्यो केटाकेटी सोध्छन के खाने हो?

भंडार भौसा बिभाग आफ्नो पकाउनै पर्यो ।

ME

**By Saksham Poudel, Year 4**

I have ears, I made something called beers



I made a tv, not green beans.

I speak a language, not beak a language.

I write with my hands and cook with a pan.

There are many Mes and most can afford a p.

I can see and believe.

I found oil, so I boiled it.

I saw a bass, so I took it to gas.

**गजल**

**By रमेश दाहाल**

बौचनलाई केही न केही कमाउनै पर्यो

कर्म गर्न दिन रात अड्डा धाउनै पर्यो

पिउन मैले छोडिसके सबैलाई थाहा छ

पिलाउछौ, फेरि गिलास समाउनै पर्यो

**By Mahima Parajuli- Year 7 (DGGS)**

***What does family mean to me?***



Family are the people who love you  
Care for you and accept you  
They're always there for you and support you  
That's what family means to me

They compliment you  
Then tell you when you've done wrong  
They never bring you down  
That's what family means to me

They make me feel happy  
Make me feel loved  
And make me feel special  
That's what family means to me

I love them with my heart's content  
I'm lucky to have my family  
I appreciate my family and I love my family  
That's what family means to me

**PLEASURE by Pranshu Dhungana, Year 11,**  
**Beths Grammar School**



Exhilarated with a path set,  
Clumsily wandering, groping for bright pride,  
Then blinded by dark gales one misstep and trapped in a  
net,

I sink to demise my heart died,

Like a moth lured to sweet  
flames I fell,

Into the sweet hole in my path,

Pleasure was its name, a cell.

Pain was what remains, from my wrath.

Regret

It led me away from the beast.

It led me to thorny bushes.

It led me to achieve rest.

Then burnt I rose up from the ashes.

Exhilarated with a path  
set,

Painfully walking, purposefully for my pride,  
Then mind, body withering way there's no more fret,

I felt pride.

Pleasure was no more.

Replaced by pride,

Replaced by scars and sacrifice.

**THE SUPER-BOT**

By Alena Poudel

In London sewers, there lived two 6 years old turtles who were mutants (can change appearance) . One loved electronics and he was called Loctronics. But the other turtle was TOTALLY different. He never ever missed a chance to joke on Loctronics! And his name was Jokey.

One day, Jokey and Loctronics both realised that they had started to feel lonely, so they [especially Loctronics] built a robot just like themselves. It was called The Super-Bot. Then they coloured Super-Bot green a little bit more so that he had no more silver bits shining out. One year went by and Super-Bot was fully trained from the two (Loctronics and Jokey). In that year, Jokey was getting trained to be more intellectual. Then on the 1st of January 2017 , Super-Bot could go to the upper life . [And Loctronics with Jokey]. So, up they went. After a year, the two brothers with their robot ordered a pizza for them to share and, not to mention, they got pizza because it was their favourite food . Three days later, they came to a place where they could see greyish - purple robots everywhere! But that was not a problem for them because that was exactly what Super-Bot was good at! Loctronics, who was better at controllers, controlled Super-Bot...KABAM!!! they all got destroyed. Super-Bot had Then they all rejoiced happily. Even Super-Bot rejoiced by doing a dance!

**A Sunny Day By Krish Poudel, Age 9 years**

a fun day for me  
means I get to celebrate  
a sunny day  
a good sunny day  
keeps all of my pains away  
what a happy thing  
a cold winter day  
really does not let me play  
it's really nasty.

**'स्वच्छ हाँसो' by सरिता ढकाल**

दार्शनिक हरु बालकको आँखा मा भगवान को स्वरुप  
हुन्छ भन्छन, मलाई पनि अबोध बालक को हाँसो ले  
लेख अभिप्रेरित गरेको यो कविता 'सम्पूर्ण बच्चाहरु  
मा समर्पित'

कुन ठाउँ मा पाइन्छ , एस्तो कला झिकाइदेउन,  
कस्तो स्वच्छ हाँसो तिम्रो येस्तै हास सिकाइदेउन।

जन्मदा सबै तिमि जस्तै हुन्छन , सहज हुन्छन, मस्त  
हुन्छन,  
रहर हरु झिकदै जान्छन, कृत्रिम बन्न सिकदै जान्छन.  
बेफिक्री भै संसार मा, रम्दै बाच्न सिकाइदेउन  
कस्तो स्वच्छ हासो, तिम्रो येस्तै हास सिकाइदेउन।

कथित ज्ञान बढ्दै जान्छ, सांसारिक पन चड्दै जान्छ,  
आकांक्ष्या ले घेरा हाल्छन, भावना पर सदैँ जान्छ,  
बुद्धत्वलाई टाडा लाने, अहंकार मास सिकाइदेउन  
कस्तो स्वच्छ हासो तिम्रो, येस्तै हास सिकाइदेउन।

प्रकृति ओझेल पर्दै, कंक्रीट ले घेर्न थाल्छन,  
माया, मोह ममताका, भवि साङ्गलोले बेर्न थाल्छन,  
फेरी पनि फूल संग, प्रिती गास सिकाइदेउन,  
कस्तो सव्छ हाँसो तिम्रो, येस्तै हास सिकाइदेउन।

हिजो के भो चाह छैन, भोलि के छ थाहा छैन,  
रिस, राग, डर, चिन्ता केहि पनि पर्बाह छैन,  
बर्तमान मै मग्न हुदै, झुम्दै नाच्न सिकाइदेउन  
कस्तो स्वच्छ हाँसो तिम्रो येस्तै हास सिकाइदेउन।



**Character Education** *By Madhav Parajuli*  
**Maths Teacher (MA, M Ed, MBA, PGCE, QTS)**



The world today has more challenges and opportunities than ever before. Virtually in every walk of life, successes and failures are imminent. Therefore, it is very important to ensure that young people are resilient enough with the perseverance against the odds, to flourish and overcome of any hardships with vigour and confidence. Some scholars argue that the *'character traits are inherited, not taught'* and there are no proven methods of teaching approaches on character education. However, as an educationist, I strongly agree that character education is one of the greatest tools of persuading pupils in self-regulating and focusing on priorities. The overarching aim and the purpose of character education is to equip youths with the sense of honouring the principle of fair play so that they can revel their victory of achievement, win with grace and embrace the defeat with acceptance. Many Scholars have contended in support for character education. There is also a considerable political consensus about character education as a part of defending British values, tackle the threat of homegrown terrorism, reducing opportunity gaps and ensuring a smooth transition from youth to a responsible adulthood. According to the Office for Standard in Education (Ofsted), a regulatory body of school inspection in UK, schools must consistently observe the British values; *'democracy, the rule of law, individual liberty, mutual respect and tolerance of those with different faiths and beliefs and for those without faith.'*

Good character is a self-discipline, self-compassion, showing kindness towards yourself, recognising value of what is valuable, making a good judgement in

deciding what to do. Good character traces a path of building self-esteem, confidence and morale. It fuels to respond to hardships wisely and thoughtfully with a good manner than react harshly with lack of thought, which often leads to regretful situations. This also prevents one by not getting deflected from acting well by disturbing emotions, challenges and distractions. None of the virtues are true unless it is exercised by the guidance of good judgement. Evidently, character education is the backbone of any good judgement as it keeps you stable and well-integrated. The fundamental purpose of character education is to transform youths lives in such a way that they are integrated to a society in a more responsible manner, the rationale of which is to develop a more cohesive and cooperative society.

There are numbers of reasons to advocate in favour of character education, not just relevant in the UK, but all over the world, for instance, the riot in London in August 2011. The Riots and Victims panel, 2012 reported that bad behaviour was the by-product of disengagement from school and work. It was the lack of character education which led to their criminal actions and concluded that there is strong and positive correlation between character and *'personal and social development'*. Therefore, as a result, character education can help people make good judgement, give inspiration towards goals and overcome hindrances. The value of character education is to prevent. Quite famously, *'prevention is better than cure.'*

Schools across UK have been quite specific in terms of their core values and have revised over time. Influential and meaningful words such as politeness, kindness, resilience, ambition, respectful, discipline etc. can have an eternal impact on children's lives. Personal, Social, Health and Economic (PSHE) education is an integral part of school curriculum. The expectation of which is to help children and young people to achieve their full potential, by supporting their well-being and to equip them with the knowledge to tackle adversities.

So, where does the education start from then? We can certainly not leave the responsibilities to others. It is up to 'the parents' as well to support our children to grow in such a way that they can integrate and play a vital role to transform a diversely rich society into a cohesive and cooperative society.

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**Society of Nepalese Professionals-UK**  
wishes

**Happy New 2076 B.S. to all our members for their  
Peace, Progress & Prosperity.**

**List of members contributing £1 a month:**

**Society of Nepalese Professionals-UK would like to thank the following members who have set up direct debit/standing order of £1.00 a month as a financial contribution to the society.**

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PRADEEP POUDEL  
NAMITA ADHIKARI





## Complex identities and the future of our children in the UK



*Dr Tejendra Pherali*

*Former President, Society of Nepalese Professionals UK*

We might not realise but immigrant children or children of mixed race/ culturally mixed parents often struggle with their identities. Unless they embrace their heritage and lived experiences constructively, life could be confusing and isolating. In this short piece, I attempt to highlight how to make sense of our children's processes of identity formation while they are being raised in Britain within native family environment or within the closed culture of Nepalese community.

Here is a scant biography of a mixed-heritage child who grew up with dual cultural values and life experiences. Pumpkin was born in Japan to a French mother and Japanese father. When she was growing up, Pumpkin's parents decided to give her the best possible exposure to her dual heritage. On the one hand, she was raised as a Japanese little girl who was expected to express deep politeness, obedience and respect to elders whilst on the other hand, she was equally trained as a little French girl with curiosity, criticality and outspoken character. Now, she lives as an adult with equal dual identities as a French-Japanese woman. Having lost her mother at an early age, Pumpkin's father made every effort and necessary arrangements to raise her as a

confident fearless young person who is immersed in the French way of life while still being brought up in Japan. At the age of eighteen, Pumpkin was sent to France alone to be educated where she mastered French language and graduated with double degrees at a French university. She speaks French and Japanese as her mother tongues and obviously, has an excellent grasp of English language, having graduated recently from a prestigious British university.

Pumpkin has a unique identity and taste for life which resembles neither pure French nor pure Japanese but as she spent her 20s in France, her emotional affinity and comfort of adulthood stem from the French culture. When she is in Japan, people find her more French than Japanese despite her native Japanese character and in France, she is reminded of her Japanese identity. She feels that Japanese nationalist attitude implicitly discriminates her for not being an 'authentic Japanese', for example, bowing and apologising for little things relentlessly, serving drinks to men, being obedient, accepting the views of seniors at work unquestionably etc., which she finds eccentric and refuses to follow as cultural norms. Unless her Japanese friends know her closely, (when they do, they find her absolutely lovely), they are usually scared of her manners which are un-Japanese. She is now employed by a private organisation in Japan that immensely values her outstanding international exposure, academic qualifications from prestigious institutions in Europe and absolute professional command of three languages - English, French and Japanese. But she thinks the Japanese establishment culture doubts her loyalty and misrecognises her nativeness as a Japanese. Yet, she is happy and proud

of having dual nationality despite all the complexity and dilemma as it makes her unique and special.

The above example encourages us to reflect upon how our children's identities are being shaped while they are growing up in the British society. In our case, even though both parents are of Nepalese origin and children are constantly exposed to Nepalese festivals, cultural celebrations and socialisation, our children are strongly influenced by British cultural values and ways of thinking from their schooling, friendships and television cultures. Some years ago, when my parents were visiting us in Liverpool, I asked my then eight year old son in front of my parents, *'Would you like grandparents to live with us for ever, buddy?'* He loved them and had very close emotional bond with them, but he replied, *'It is up to them, daddy, they can live with us if they want but if they decide to go back to Nepal, that's also fine by me.'* The obvious Nepali grandson's response would have been, *'Yes, daddy. I want them to live with us for ever.'* In European societies, a child would normally live with their grandparents for occasional short-term care, during holidays or when their mum is a single parent. But also, logically speaking, my son thought *'it is up to their choice whether they intend to live with us in Britain.'* But this is not what we wanted to hear, did we? We would like to hear, at least for our own emotional pleasure, that our children show absolute love and respect to elders in their expressions and behaviour even though that may sometimes be superficial. Perhaps, there is a bit of this in every culture.

Whilst I recognise that some of our children who grew up in Nepal for the initial years of their childhood, at least up to the age when they are able to grasp some elements of cultural correctness, would have learnt better about how to reply correctly in a circumstance

as described above. But, for those who were born in Britain or immigrated at the time of their early childhood, cultural correctness is often beyond their comprehension. I am sure we all have similar experiences with our children which occasionally might have made us feel socially uncomfortable. Of course, we all know that we need to constantly remind them until it becomes a habit if they greeted 'Namaste' at meetings. Our children's characteristics are reflected on various occasions such as, difficulties to converse in Nepali language, resistance to participate in Nepalese cultural practices, eating Nepali food or disconnection between what is expected of them in terms of demonstrating depth of appreciation of wider relationships that Nepali culture demands.

Our children are caught in the middle of parental expectations to succeed academically and professionally in Britain while firmly embracing Nepalese cultural values. Tensions lie in the complex demands relating to smooth integration in British society as well as depiction of ideal Nepalese cultural identities whilst they do not have the rich ambience to cultivate the latter while growing up in Britain away from their wider relatives who are not usually around during festivals and other family gatherings. They largely miss out the natural experiences of Nepalese cultural lives outside the family environment. Just consider how many of us invite non-Nepali friends for dinner at our homes. How many of us are invited to non-Nepali family homes? On the contrary, we have at least two or three weekly or fortnightly family gatherings among our Nepali family friends. We largely live in our own communal bubbles when it comes to socialising. Parents usually don't have many close family friends from other British ethnic communities.

As most of us spent large part of our adult lives back in Nepal, we do not have the depth and breadth of social and cultural capital situated in the British society. We might be highly successful professionally and financially, but our social status and ways of life are largely defined through the lens of Nepali cultural heritage and are limited within the Nepali community only except very few exceptions. This is not necessarily a bad thing, though, certainly, a social problem from the point of view of integration, but it will have serious implications for the ways that our children's identities are shaped. SONP-UK recently organised an awareness programme for Nepalese youth about our cultural norms and some of our youth asked pretty tough questions about the logic behind our religious practices which we did not know how to answer satisfactorily. For example, maintaining relationships, respecting elders and valuing the importance of the wide network of our relatives, and engaging in intimate relationships such as, finding a partner and getting married, which all go beyond our cultural territories when our children engage broadly in the British culture. It is also important in the sense that our children remain connected with the country of our origin where their grandparents, uncles, cousins and other relatives live in. So, here are some ideas about how as parents we might want to facilitate our children's experience and exposure with the view of providing them the best possible meaning of their identities and belongingness:

1. ***Half-British and Half-Nepali:*** We need to accept that our children are going to be half-British and half-Nepali when they grow up in their most aspects life and develop their cultural taste. This hybridity of two identities is going to be, at times, uncomfortable in terms

of how they will treat us as parents and involve us in their lives in the future. It can equally become confusing and complex personally to them unless they have a clear sense and pride of who they are. Basically, we, as parents need to be prepared to redefine our own values and negotiate mutual expectations. We will not receive the same type of taste (not necessarily the worse one if we come to terms though) as the one we have/ had with our own parents.

2. ***Maintaining core human values, love, compassion:*** I have observed that our children largely see the world from the perspective of equality, fairness, and justice rather than from the point of view of cultural or racial difference. They will have different views about relationships, marriage, sex, cuisine and ways of life. We should continuously cultivate love, compassion and trust in them and be prepared to engage in a meaningful dialogue about various issues even though we may have reservations about. This is perhaps an opportunity for us to change our perspectives and learn from them as well.
3. ***Being critical and engaging:*** We need to engage in conversations with them about gender roles, our traditional rituals and everyday life styles. For example, if our daughters challenge the practice of 'untouchability' during their monthly periods (as some parents are stricter than others), we should be prepared to explain why such a practice is culturally sensible and to what



extent it is conservative and that needs to change.

4. ***Respecting our heritage but culture as a dynamic process:*** Some of our traditional practices are outdated and decontextualized and therefore, problematic. For example, decades ago, when the gender role was divided - mother did not work outside the family territory, she looked after children and carried out most of the domestic work while the father worked outside the home. But now, the mother is an equal bread winner of the family which means that the context and circumstances have evolved so, it no longer makes sense to expect mums to be solely responsible for kitchen jobs. Festivals such as Dashain and Tihar are occasions when daughters are worshiped and valued. These festivals bring love and affection to members of the family and relatives. These are our cultural heritage which need to be followed as seriously as possible to preserve our distinct cultural identity. What is important is that we talk about the meaning of these events rather than forcing our children to practice without understanding the cultural significance.

5. ***Educate children about discriminations and injustices:*** Even though there are several legal Acts to promote equality and diversity, racism and discriminations are deeply entrenched in British society where ethnic minorities are underrepresented in key domains such as politics, civil service and the education sector. We should encourage our children to play a

meaningful role in the society we live in and to be ambitious about their future. They need to be taught about the richness and beauty of their mixed identity and the contribution it makes to social diversity of Britain. Also, they can access opportunities in Nepal and build economic and cultural connections between the two countries. Hence, we must teach our children Nepali language and organise their visit to Nepal as frequently as possible.

There is no doubt that our children have a bright future. They will become more global than our generation. We should always inculcate big dreams and high aspirations in their minds. They also need to develop resilience to hardships which they will encounter in their lives. Our children no longer grasp the sense of poverty the way we understood and the lack of basic needs. But when they live independently, they will be required to face the challenges which we do not know what these will look like. All we can do is provide them core values, emotional strengths and best possible education which will help them cope with potential adversities. Reflecting back to Pumpkin's story above who faces questions about who she is and the difficulties stemming from her dual cultural heritage, we need to help our children build strong personalities with love, compassion and kindness but at the same time respecting their new experiments in life and their boldness in challenging our typical ways of cultural and social behaviour. Like Pumpkin, they need to be raised to be proud of their Nepalese and British identities which will enable them to embrace the hybridity of their identities and capitalise on their heritage to flourish in their lives.

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