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**If you think you are right, you are (not) always right
Plight of culturally diverse workforce in employment
relations**

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Abstract

A great deal of academics has marked the importance of diversified workforce at individual, organizational or national level. Nepal having myriad of cultures can have competitive advantage from resource-based perspective. However, the subaltern politics (identity politics) headed by Maoists (1996~2006) in Nepal reinforced negative ramifications that made it difficult for sustainable employment and social integration at large. In such increased hatred and misunderstanding, the article suggests the comprehensive alternative policies (both short-term and long-term) to the integration of fragmented, diversified workforce. Future research prospects are held to the advancement of resource-based perspective of competitive advantage via ethnically diverse workforce in employment.

Keywords : diverse cultures, Maoists insurgency, Nepal, identity politics, subaltern workforce

Introduction

The academics have projected on bright side of the diversified workforce in employment relations (Agrawal, 2012; Bartz et al., 1990; Foster et al., 1988; Thomas and Ely, 1996). However, the recent academics do have benefit of doubt as whether the diversified workforce always directs to better performance in team and organizational level (Allen et al., 2007; Richard et al., 2003). Of the scholarships, few represent somewhere in between, showing both bright and dim side of the effects of diversified workforce at work (Kochan et al., 2003; Østergaard et al., 2011). However, the diversified workforce, by default of mosaic cultures in Nepal, in the background of subaltern politics held by Maoists has held highly negative effect on employment relations, ultimately orientation towards a dis-integrated society.

The academics have had very less concentration in cases of emerging and the least-advanced economies in relations to diversity cultures, politics of identity and its impact on employment and integration of societies at large (Brown, 2003). Nepal a country of cultural diversity is getting through hard time in terms of sustainable employment and social integration in recent years. This was because of the unexpected rise of Maoists and their decade-long (1996~2006) politics of identity held the grip of inclusive representation of ethnic/indigenous/tribal and other marginalized communities as the major political agendas (Lawoti, 2007; Manchanda, 2004). As a result, the recent policy of reservation in employment relations is by product of identity politics, which was possible due to the strong position of the Maoists in the constituent assembly after they got into the mainstream politics (Ministry of Law, Justice and Parliamentary Affairs, 2015). The government policy of reservation scheme is an effort to include the ethnic-line and marginalized portion of people in the mainstream employment. However, the framework (which was by force introduced) has held negative sentiments in the workforce, thereby creating the environment of chaos, rivalry and social disintegration, ultimately.

In doing so, I review of the existing literatures on diversified cultures, diversified workforce, subaltern politics, subaltern workforce and add the Nepalese narratives for enhanced employment and social integration. In that, the optimal distinctiveness theory (Shore et al.,

2011) and resource-based theory (Richard, 2000) have been put into consideration to the importance of sustainable employment and social integration of diversified workforce in the backdrop of diversified cultures. This contribute to the development of meta-theoretical framework for integration of diversified workforce. Acknowledgement of similarity and differentiation in a group is a necessity, and that would itself project a competitive advantage. Thus, the need for this study has held increased significance for sustainable employment and integrated society, of the extremely fragmented psychology. The Nepalese narratives in the integration of diversified workforce of diversified cultures would assist in developing larger and broader conceptual framework. In that, the article would work as a future direction for the researchers working around healthy employment and integrated society, amid the diversified workforce, culturally.

The article has had four-fold waves. The following wave is literature reviews in which I investigate the antecedents of the current employment relations. The very wave is also followed by the proposed research model for socially integrated societies of diversified workforce via healthy employment relations. Then, I concentrate more on diversified cultures and the impact of identity politics led by Maoists from 1996~2006. In the third wave, I analyze historical development of Nepal in terms of socio-cultural contexts as well as political paradigm shift. In the fourth wave, I work on comparative study, critical assessment and conclusion. In the final wave, I provide short-term and long-term policy recommendations and make future directions for researchers on diversity management of situational and relational context of culturally diversified workforce at all levels.

Antecedents: Diversified Cultures, Subaltern Politics and Employment Relations

The existing employment relations in Nepal is the antecedent of identity politics of Maoists from mid-1990s to 2006. The Maoist Uprising held the faulty line across the diversified cultures and the diversified workforce, accordingly. Having diversified cultures is sometimes unproductive in terms of intergroup relations and outcomes (Pelled, 1996), which is the epitome in the Nepalese context. With this, the intensity of social disintegration and unhealthy employment relations have highly increased in the backdrop of subaltern politics (politics of inclusion and representation in all the spheres) (Murshed and Gates, 2005). The diversified country like Nepal with high level of unemployment and poverty had already hard time and in that the agendas of subaltern politics were to integrate subaltern workforce in socio-economic and political spheres, including employment relations in the larger scale (Pherali and Garratt, 2014). The issues as the representations of the ethnic communities were

very minimal earlier regimes in all socio-economic and political realms. Therefore, the decade-long insurgency got momentum on the base of subaltern agendas and their inclusion and representations in all the domains (Murshed and Gates, 2005).

The diversified cultures have been regarded as boon or bane or kind of mixed in employment relations (Barinaga, 2007). The growing literatures are now in the call for social integration in vis-a-vis employment relations (Zanoni and Janssens, 2007). This was what the earlier states (governments) did and maintained accordingly in Nepal. However, the very sense of living together got destroyed in the name of subaltern politics. Nepal having more than 60 ethnic communities and languages spoken over 100 got the victim of the subaltern politics that divided people and communities for petty political interest. A hard time the Nepalese employment relation is having through due to the demarcation between subaltern workforce and the mainstream workforce, which was due to the newly framed quota-scheme.

Further, the subaltern politics has further led to older version of employment relations in Nepal, introducing quota system which was practiced in England, Europe long back (Barnes and Mercer, 2005). Most of the advanced, lately advanced and the emerging countries are in practice of meritocracy-based employment relations. In Asia, the better IR/HR practices in terms of meritocracy are now in massive practice in lately developed country like Singapore in Asia-Pacific region (Chua, 2011). But, the Nepalese employment relations is on the other way around which is not good for the overall performance. This has further held difficulty in integrating the diversified workforce for better and productive outcomes. The political dogmas divided the psychology at work and generated perceived employment relations. Nepal, thus, is the epitome of the victim of such recent incidence. Flashing back, the Nepalese IR/HR practices were in one way or the other way got overshadowed by the politics: the politics of autocracy in Rana Oligarchy right after the WW II, Monarchial regime until late 1980s and the politics of identity from mid-1990s to 2006 by Maoists. The *quota scheme* policy in the newly-crafted constitution of Nepal-2015 is the major reason to promoting social and employment relations.

Diversified workforce, subaltern workforce and social integration

The significance of the diversified workforce was long-back considered. Specifically, during global environmental change in 1980s and 1990s, the diversified workforce held more importance in delivering better goods or services. Thus, part of the reference, the American firms held major strategic move from unitary workforce to managerial system (Foster et al.,

1988). Following changed context of globalization, increased global competition and technological advancement, the scholarships now are in favor of increased value of the diversified workforce, especially for market-oriented firms, in delivering services or products of differentiation (Bal and Bozkurt, 2013; Kinyanjui, 2013; Saxena, 2014). Further, the recent subaltern workforce (working poor) literature in discourses of diversified workforce has for an instance held larger space in the mainstream work and employment relations (Shen et al., 2009).

In the theoretical background of competitive advantage, the workforce diversity brings the unique way of doing things, creative and critical ideas, and diverse knowledge they belong to for increased team and organizational performance (Richard, 2000). However, the debates and controversies are in the rise such that the recent scholarships on workforce diversity are projecting dark side at workplaces, specifically the growing segregation of the working poor workforce. Consequently, ostracism, disintegration and lacked bonding are in the rise due to the emerging gap between the classes of working rich and the working poor (Roberge and Van Dick, 2010). As thought to be good of workforce diversity, the recent workplace phenomenon is more towards division and division, psychologically. Matter of fact, the sense of cooperation, understanding and working together are lost at workplaces, rather the workplaces are turned to contested terrain. This glimpse has posed a serious question on the future of employment relations in the backdrop of diversified workforce.

Along with the importance of subaltern workforce in ethnic/indigenous/tribal lines (including the working poor) in organizations, the overall diversity workforce has been largely considered trade off in employment relations (Jackson et al., 2003). This scenario has left none of the economies, be them advanced, developing or least-developed ones (Barak, 2016). In lack of the academics from developing or least-developed (which are at social transformation), the need for close observation is a must as why and how ethnically diversified workforce is getting towards worse employment relations, reflecting social disintegration in relations to culture, caste, class, religion, gender and other similar forms. Part of the reference, the identity politics in Nepal led by Maoists, largely moderated the overall employment relations and the larger society, creating division among the larger diversified workforce. Influenced by Maoist school of class consciousness and the political agendas of ethnic, indigenous, tribal identities in employment, politics and in the larger societies, the strength of ethnically diversified workforce for better outcomes is at serious threat. Thus, a *big call* is to be made in the integration of workforce diversity (including the

subaltern workforce: ethnic/indigenous/tribal and marginalized portions) for the promotion of employment relations and better societies to live in. The thriving call would help have increased economic performance at all levels: be it individual, team or national one, consecutively (Shore et al., 2009).

The analytical model

In lack of broader theoretical framework, I consider optimal distinctiveness theory (Shore et al., 2011) and resource-based view theory (Richard, 2000) in the analysis of need for social integration of diversified workforce under diversified cultural backgrounds. Thus, the dependent variable in this theoretical framework is social integration via sound employment relations in Nepal. Therefore, the comprehensive alternative policies are for better employment are proposed. For that one must know the fundamental underlying mechanism of employment relations in the given society. The employment relations in Nepal from the beginning has not been well-practiced in that the role of the employment actors has been blurred until recently. Matter of fact, the economic growth and employment creation has been greatly challenged. Foreign aid and remittances are in the center of macro-economy of the country for long, which are quite high, but highly vulnerable at this moment. With the recent changes in the Nepalese politics after 1990s, the employment relations has been greatly affected, hence creating a number of hitches in overall social relations. Of them, social disintegration via employment relations is in the rise day after day in the Nepalese society.

In explaining such phenomenon, how identity politics as antecedent caused diversified workforce in terms of diversified cultures, leading to social disintegration is the biggest concern in this study. In such situation, the mediating variables such as political leadership and government policy and awareness programs from the stakeholders are considered in relations to unity in multiteity. While developing policies further, equal education system and equal access to education are to be managed to all the people from various cultural backgrounds. Also, the rapid education system is to be changed towards focus on technical and vocational education system so that more workforce can be engaged in various sectors of the economy. And the most important is that the curriculum about diversified cultures, their importance in all areas, including employment and the sense of working together in *unity in multiteity* would bring durable solutions when the workforce get into employment domains.

As such, Nepal being multi-ethnic/multi-cultural country with more than 100 languages spoken has held diversified workforce in terms of Dalit, indigenous or ethnic, indigenous, tribal and the backward or marginalized people, mainly in the recent discourses. However, subaltern politics led by Maoists from 1996 through 2006 helped create these groups as subaltern workforce in the employment relations. And the perceived subaltern workforce has moderated the diversified workforce of diversified cultures into social disintegration in both employment relations and in the society. The casual effect as antecedent is powerful in bringing out social disintegration in the Nepalese society.

This gloomy picture has been seen mostly in the developing and the least developed countries like Nepal, where the economy is very stagnant, and the employment is very low. There are other reasons such as increasing poverty, instable governments for years, lack of good governance, lack of responsible employment actors and political system change time and again. Amid such panorama in the multi-cultural societies like Nepal, the agendas of subaltern politics have further destroyed the integrated employment relations in recent years. This has created kind of chaos, confusion that has made the living very difficult. The politics of identity and inclusion and representation of all the subaltern people in all the sectors through *quota scheme* in employment relations is the recent epitome, leading diversified people and diversified workforce into social disintegration to higher extent.

The Nepalese society at glance

From time immemorable, the historical records mark the Nepalese societies peacefully and united living, peacefully (Regmi, 2003). By specific regime, mostly down the regime of King Prithivi Narayan Shah, *unity in multeity* was the fundamental mantra that guided the Nepalese society until the inception of 21st century (Bhattarai, 2004). The leadership of Monarchical regime of around 240 years perceived the Nepalese societies as the common garden of the mosaic of flowers and disseminated the very insight into the minds of people as if they all are *One* (Hachhethu, 2003). No more domestic or regional or international forces did make any efforts to demolish the collective living with sense of tolerance despite the cultural diversity in the Nepalese societies across. Thus, the sense of *Oneness* protected themselves against the cultural fragmentation in terms of belief and practice, which was the true social asset of social integration for ages.

Nepal, so far the literatures, is a country of multi-ethnic country as well with more than hundred ethnic groups and minorities living for ages. The ethnic/indigenous/tribal groups do have their own unique cultures and languages spoken in the locale (Dahal, 2003). These communities and the subaltern groups (minorities) were the tools for Maoists in having political power in the 21st century in Nepal. They termed it as politics of identity and held the insurgency across the country. Until the elections of Constituent Assembly in Nepal, these diverse ethnic/indigenous/tribal communities were unlikely defined, fundamentally. Academic and non-academic debates and discourses were massively made as what the fundamental strengths of each community as part of their identity are (Hachhethu, 2003). As per the documentation made, their own cultures and the language spoken within the community are the basic criteria as ethnic/indigenous/tribal community (Pokharel, 2013). The efforts further explored the hidden cultural norms and values, their way of living to the floor, and its significance in the community and national level.

The recent Maoist insurgency in the backdrop of identity politics demolished the harmonious living of the Nepalese societies. The sense of ‘otherness’ heightened in a massive scale, which left none of the communities across Nepal. Thus, the politics of identity as the major political agenda, which was provoked to be the only solution of the growing miseries in Nepal. Against the expectation, the Maoist agenda of identity and inclusion of the so-called marginalized communities in all spheres of the Nepalese society, including reservation system in employment did worse than thought to be. The consequent of the emerging politics of Maoist further created division, fragmentation, rivalry and misconception one another in the communities (Gellner, 2007). With such school of thought, the Maoists created division and further division in the name of better and prosperous Nepal. The growing psychology alienated people within and across the societies. Earlier, it seemed as if it was creating awareness of the people about the position of the ethnic and marginalized communities in various spectrum of the societies. In behaviors, it showed more negatives than the positives. Thus, the emergence of the divided-self, alienated sense and conflict-ridden mentality held strong hold in people against the diversified cultural background.

Obviously, the third world countries have had serious threat in relations to politics of identity, and to which Nepal is not the exception (Hangen, 2009). The political leadership failed to address sustainable employment and social integration in Nepal. The cultural school of thought was developed in such a way that the mainstream was thought to be a foe from the minority groups (Pokharel, 2013). Kind of mind-set was developed slowly and gradually later

in the years that destroyed all the sectors, including work, employment and the society. Despite the diversified workforce of the diversified cultures, it has got increased cons than pros for better employment and sound living in the Nepalese societies. Consequently, the culture of ban in behaviors have largely been reflected between and across the cultures. Thus, it is a serious concern of all the stakeholders as where such cultural fragmentation would lead to and what should further be carried out for revival of the Nepalese harmonious societies ahead.

Political paradigm shifts

Pre-WW II Political System

The pre-WW II held the Monarchial rule, which was down the way after the unification of Nepal by King Prithivi Narayan Shah. However, it was followed by mostly dictatorship by Rana Oligarchy for about 104 years in the history of Nepal (Hachhethu, 2007). The interplay between the dictatorship and Monarchial take-over held most of the time for power gaining and losing than promoting economic development. In that, the government institutions were more towards founding the ethos and values of the regime (Khadka, 1993). Later in the years, the internal and external pressures made it possible to go for democratic political system in the country. In that, the role of the political parties, workers, trade unions and people from various sectors and professions is highly significant. From social perspective, the diversified cultures earlier had hardly any misunderstanding across them, rather the sense of living together, tolerance and the sense of co-existence in Nepalese society.

Introduction to Democracy

Right after the closure of the WW II, Nepal got into intense struggle for democratic political system. The labor movement-1947 is the milestone in the foundation of democratic political system and the foundation of trade unions (Rimal, 2009). However, the efforts of the workers were underestimated and subdued by nook and crack by the then autocratic Rana regime. However, the intensity of the political activities had a sharp rise. As a result, the introduction of democracy in 1951 was held for the first time in the history of Nepal (Hachhethu, 1994). The period after that was not straight forward; the democratic infrastructures were to have founded in terms of governance, constitution making, elections, and so many other things in other areas. In due process towards the democratic practice, the Monarchial regime again held the coup d'état which led single party '*panchayat*' system for about 30 years from 1961

through 1990 (Khadka, 1986). During this era, the Nepalese society was maintained in terms of caste, religion, cultures or politics. The unity in diversity was still the essence of the Nepalese societies and no efforts were made to demolish such feeling from local, regional or international front.

Monarchial Regime

During the period, the political parties and the trade unions were completely banned, and the political economy was in the rise. The public institutions were trained to meet the objectives of the Monarchial regime. The then state worked as kind of interventionist role in almost of all the sectors (Hachhethu and Gellner, 2010). Most of the industries were led by the then state and there was a rise in the number of industries. The basic industries to meet the demand of the public were established and highly encouraged by the then state itself. However, public enterprises were also set-up in the early 1960s for economic growth along with the changes in industrial policy of maximization of export and minimization of import from the early 1970s (Adhikari and Gautam, 2010). From the democratic perspective, the period was really a hard time for people, wishing for democratic rights. However, from the point of view of the diversified cultures, there was hardly any effort made to distort the living of the Nepalese as unity in diversity, which was a good sign and the legacy of the Monarchial regime (Hachhethu, 2003). The regime further strengthened mutual living, respect to one another, religious tolerance, and the sense of co-existence. This was in a sense the *Golden Era* from the perspective of united living and the respect for every culture, religion, caste and creed.

Restoration of Democracy and Maoist Insurgency

With the changing scenario after 1980s in terms of economy and the politics, many of the countries colonized were in the direction to independence. Meanwhile, the agitated political parties and the trade unions, which were officially banned worked intensively against the Monarchial regime. With this collective energy, the Democratic Movement-1990 was held against the Monarchial regime; however, it was partially successful in that the King was under the constitution with some veto power provisioned in the newer constitution (Parajulee, 2010). With that, the democratic practices were in the rise in the early 1990s.

Meanwhile, the Maoists initiated insurgency with the subaltern agendas of caste-based federal states, cultural identity of ethnic/tribal/indigenous communities, identity of the backward/marginalized communities, identity of Madhesi, and their inclusion and

representation in all the sectors, including employment (Upreti, 2006). These political agendas got in the center of politics and held quantum jump in a short span of Maoists insurgency in Nepal. Even, the Maoists unofficially declared the ethnic-based states throughout the country and kind of autonomy during the insurgency (Subedi, 2015). For them, it was the only way in settling down the hitches Nepal had been facing for long. Therefore, the 'identity politics from 1996s divided the Nepalese psyche into fragmentation, getting other communities as rivals. They hardly accepted the existence of others and explicitly blamed one another for being such a plight. Thus, the Maoist Uprising heightened cultural fragmentation, which was for the first time in the history of Nepal during Maoist insurgency.

Post-federal Democratic Environment

There came another critical juncture, where seven-party alliance, including Maoists made a 12-point agreement in Delhi against the complete dethronement of the Monarchical regime. With the consensus made among the seven political parties, the Democratic Movement-2006 was held to which people from all the sectors and professions highly appreciated and took part in the movement (Srivastava and Sharma, 2010). The movement was highly successful which paved a way to the complete dethronement of the Monarchical regime forever. Further, as per the spirit of the federal democratic system, the Constituent Assembly (CA) was held through popular elections to develop newer constitution in the country (Do and Iyer, 2010).

Meanwhile, the major pressures were to work on the governance system, federal structure, judiciary system, executive system and legislative system in the newer constitution (Dixit, 2012). The first CA went through extreme hardships, especially in structuring federal states (Snellinger, 2015), which was orally promised as caste/ethno-based during the insurgency and in the political campaign. However, it was failed to meet the agendas of Maoists made in their insurgency, but the psyche of the Nepalese communities was highly and explicitly divided. They blamed openly each other, held sense of rivals. Matter of fact, the divided psychology still exists massively in the Nepalese communities.

Down the various political regime changes, no efforts were put into place to dismantle the peaceful living of the Nepalese people. Every political regime respected the diversified cultures and their existence for the promotion of Nepal. However, from mid-1990s along with the initiation of the Maoists insurgency, the identity politics destroyed the harmonious living of the Nepalese people. This has not only affected the politics itself, it has also caused a lot to employment relations, economic growth, and overall development of the country. Of

the hard pressures made from the public, civil society and other stakeholders, the inclusion and representation in politics, including employment relations has been reserved for ethnic/tribal/indigenous, Madhesi, backward and marginalized communities. This *quota scheme* in employment relations is an effort to address the subaltern portion of people in the community (Dhakal, 2012). However, it has further created chaos, confusion and sense of rivalry in the Nepalese communities. Comparatively, the developed, lately developed and the developing countries are in practice of meritocracy in employment relations and in other areas for effective performance. Therefore, long-left practice of *quota scheme* in developed and lately developed economies now in recent practice in Nepal.

The employment relations now

The backbone of the Nepalese employment relations is primarily based on reservation system (quota-scheme). This was basically established from the agendas of subaltern politics with the inclusion and representation of ethnic, indigenous, tribal, Madhesi, Dalit and backward communities in all the sectors. Matter of fact, it was officially secured in the constitution of Nepal recently (Ministry of Law, Justice and Parliamentary Affairs, 2015), and are in practice to larger extent in all the areas, especially in the public sectors. However, with such provisions, there are massive bites in terms of *quota scheme* in politics and employment relations in the 21st century of meritocracy. The older version of employment relations has been bounced back, bringing social disintegration in the Nepalese communities. With such provision with force is unlikely to pay back in terms of capacity building, economic growth, higher performance and effective organizational operations.

For all that, the subaltern politics has ultimately created subaltern workforce from various cultural backgrounds. This has further developed the sense of rival with the mainstream workforce. The conflict is in the rise at workplaces as the subaltern workforce have been reserved from the constitution itself. However, the general belief is that they are highly incapable in doing the stuffs. Therefore, the organizational climate has been greatly challenged so far. On the other hand, the top executives are mostly from the mainstream workforce and there is unlikely to support to one another. For all that happenings, identity politics has a moral ground to bear at least. Therefore, the least developed country like Nepal with major economies such as foreign aid and remittance would have extreme hardships in diversity management, including increased subaltern workforce.

Getting into comparative examination

While examined the *quota scheme* of employment relations at present, this practice was long-back practiced in the West such as in England (Barnes and Mercer, 2005). They have now made a quantum jump from *quota scheme* to meritocracy-based employment system. The output has been shown more productive than the *quota scheme*. Similarly, in Asia-Pacific countries such Singapore is in practice of meritocracy in employment (Chua, 2011). Meanwhile, the other developing Asian countries are in the direction of basic meritocratic system such as in Malaysia, Phillipines, and India (Poocharoen and Brillantes, 2013). This was due to growing trend of the global firm-level competition with numerical and functional flexibility in the labor market. Since Nepal got through global economy after 1990s, these external forces pushed to greater extent; however, Nepal couldn't address properly with solid industrial policy and business strategies.

Matter of fact, Nepal could not increase employment as such and couldn't let all the ethnic, indigenous, tribal, Madhesi, backward and all remaining marginalized communities across in terms of the present education system. In such phenomenon, the Maoists held subaltern politics in relations to subaltern workforce agendas such as *quota scheme* in the employment relations, social justice, security and benefits, and dreamed of communism during Maoist insurgency. The origin of reservation system had the problem as it was the byproduct of subaltern politics than it was from discussions, discourses, seminars or symposiums from the government side itself. Kind of pressure was made in the development of newer constitution of Nepal in the background of diversified cultures. However, the long-term effect has been ignored. Unless the political leadership or the government can develop the sense of unity in diversity in the Nepalese context, the social integration of employment relations is unlikely achieved. Therefore, working extensively on the policy level would be a boon to overall employment relations with respect to the cultural identity of all the communities.

Making a critical assessment

Nepal with diversified cultures has had very difficult social and employment relations now. The chaos is likely to happen any time in Nepal because of lack of employment, nepotism/favoritism in labor and employment practice, and increasing poverty day by day. In line with this, the decade-long subaltern politics led by Maoists from 1996 through 2006 is more of the antecedent of present employment situation, plight of the diversified workforce

and lacked social integration. The Maoists believed inconsistency in employment relations and so is in social justice in the society. They accordingly disseminated Marxian school of thought as the workers were ill-treated by their masters/employers. The state turned off against the ethnic and marginalized groups of people in the society. Thus, they were against the mainstream employment relations as they held themselves as uncooperative and launched the movement across the country. This created kind of Marxism mind-set in subaltern workforce. However, the mind-set was more political in nature and thereby ignored the de facto of such movement in employment relations.

Matter of fact, the conflict between the subaltern workforce and the mainstream workforce is on the rise, which has further created misunderstanding and dilemma in the overall employment relations. Most strikingly, the 'reservation system' in employment relations has introduced the faulty lines across diversified workforce in the country. This has been the case because of the dwindling plight of the Nepalese employment situations because of recent implementation of reservation system for all ethnic, backward, marginalized or socially excluded in any form. Unless the meritocracy system has been established, the only *quota scheme* of inclusion and representation in employment relations is likely to further destroy the integration of subaltern workforce with the mainstream workforce, leading to social disintegration of all the workforce. Thus, there lies a bold and comprehensive government policies on labor and employment relations, that would promote work and occupations at large.

Having a final say

The conclusion marks that the subaltern politics in diversified cultures of Nepal has created conflict between subaltern workforce and the mainstream workforce. It has further led to lack of social integration vis-a-vis employment relations. In that the recent reservation system of inclusion and representation in employment to all ethnic, backward, marginalized or suppressed communities is to be gradually shifted to meritocracy-based in Nepal. However, this should be fair enough against the growing political nominations in terms of political party loyalty, nepotism or favoritism, and recruiting or promoting *own men* in labor and employment relations. This has further intensified the gap between the workforce groups in the organizations in Nepal, developing psychological distance from one another, which is the biggest challenge ever one has observed.

The very situation has negatively affected the overall social integration of the employment relations in Nepal. Matter of fact, the organizations are adversely affected and making very poor economic performance. Even some of them are in the verge of collapse and hence the revision of the earlier quota policy of inclusion and representation in employment relations is to be seriously revised for better performance at all levels and achieving social integration and healthy employment relations. What Maoists' had thought of earlier in the name of identity politics, they were not right from employment and social integration prospective in the country like Nepal, where diversified cultures have been in existence for ages. This reflects what one thinks right from a perspective cannot be right all the time and in other perspectives. Thus, from resource-based perspective, the diversified cultures can be a highly competitive advantage, drawing diverse cultural knowledge and wisdom at workplace and that would be the asset of the firms and the selling point in international markets.

Policy recommendations

In bringing out social integration and better employment relations, the political leadership and the government must play the major role in that they can create awareness as the sense of unity in diversity. Once the sense of co-existence is aroused in the people, it would work a lot in employment relations as well. This further generates individual and collective energy for organizational energy. The way the segregation or division was brought up via subaltern politics, it should be bounced back in the same manner, slowly and gradually. For that, massive debates, discussions, seminars and symposiums in the national level are to be organized and disseminated the synthesis through social and digital medias to the grassroot levels in the short run.

Secondly, from the long-run perspective, the newer generations in schools are to be taught about the importance of diversified cultures, diversified workforce and the sense of collective work at workplace. This would lead to sustainable sense of living in *unity in multiteity* and social and employment relations in multi-cultural and multi-lingual communities like Nepal. For that, the school level textbooks are to be designed accordingly and taught massively about the significance of diversified workforce, subaltern workforce in employment relations for individual, team or organizational performance and output. Reversing the meritocracy policy alone in place of *quota scheme* would not be as productive as teaching them about the importance of diversified cultures and diversified workforce for social and employment

relations at workplaces. In that, the rapid change in education system is to be done such as the same pattern of education in all the schools both private and public, provision of vocational education, and technical education to engage the diversified workforce in all the sectors in the country. Further, all the people should have equal access to education no matter what cultural background they are from. This might lead to kind of durable solution to such chaos in employment relations in Nepal and the diversified workforce would be a boon to Nepal in near future. This is what one calls it the policy of indoctrination.

Thirdly, the *quota scheme* is not the ultimately solution in the employment relations. The very *quota scheme* has done worse than good in the Nepalese context. This is because of the high volume of capable people out of the employment relations, who are more productive and result-oriented at workplaces. The quota policy of kind of ban to really thriving individuals has led to frustration and seek for foreign employment. As per the latest data, around 15 hundred youths leave the country for foreign employment (Karki and Manandhar, 2017) and the major source/engine of economy in Nepal is from foreign aid and the remittance (Seddon et al., 2002). The situation is getting worse if this quota policy is in the continuum for years. The revision is urgent so that every individual openly and freely from any community can compete based on their merits. This sort of provision would be fair, and the individuals would sharpen themselves to get jobs in various sectors and fields. So, the existing reservation *quota scheme* is to be replaced by the permanent one later in the years for healthy social and employment relations, which is a policy of instrumental more towards regulations, and reward or punishment based on the individual performance.

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