Rehearsing for Life

This work examines the production and performance of theatrical activities aimed at bringing about social change in both development and political intervention in Nepal. If everyday social problems can be both represented and challenged through drama-based performances, then what differentiates street theatre performed in planned development from street theatre performed within social and political movements? This multi-sited ethnography attempts to answer this question by following the works of Aarohan Theatre – a Kathmandu-based professional company, performing both *loktantrik natak* (theatre for democracy) in the context of the 2005–06 popular movement, and *kachahari natak* (forum theatre) for development projects. The analysis then extends to the forum theatre produced by one of Aarohan's partner groups, the Kamlari Natak Samuha – a Tharu grass-roots activist organization based in Deukhuri Valley (West Nepal) campaigning against indentured child labour. The book explores how Maoist cultural troupes moving out of the People's War into the peace process used cultural programmes as a tool to enroll their audience into the changing political project.

Employing a critical perspective and considering theatre as a mode of socio-cultural practice embedded in the wider socio-political reality, the book looks at the groups' organizational structures, the artists' identities and professional aspirations in a context where lack of State support for arts turned development aid into a crucial source of livelihood for theatre artists.

What emerges is an account of what it means to perform theatre and live by theatre. This study explores the challenges of being a professional artist engaged in activism, the pressures felt by Maoist cultural activists to 'professionalize' their productions when performing in the capital after the end of the war, and closely analyzes how a group of theatre workers who are committed to transforming a stigmatized passion into a respectable and glamorous job in contemporary Nepal.

Monica Mottin teaches at Ruskin College, Oxford, and is research associate at the School of Languages, Cultures and Linguistics, School of Oriental and African Studies, University of London. She is a social anthropologist and specializes in Nepal (South Asia at large). Her research focuses on the anthropology of theatre and performance, art and activism, social movements, community mobilization through cultural performance, development and aid.

Rehearsing for Life

Theatre for Social Change in Nepal

Monica Mottin



CAMBRIDGE UNIVERSITY PRESS

University Printing House, Cambridge CB2 8BS, United Kingdom One Liberty Plaza, 20th Floor, New York, NY 10006, USA 477 Williamstown Road, Port Melbourne, vic 3207, Australia 314 to 321, 3rd Floor, Plot No.3, Splendor Forum, Jasola District Centre, New Delhi 110025, India 79 Anson Road, #06–04/06, Singapore 079906

Cambridge University Press is part of the University of Cambridge.

It furthers the University's mission by disseminating knowledge in the pursuit of education, learning and research at the highest international levels of excellence.

www.cambridge.org Information on this title: www.cambridge.org/9781108416115

© Monica Mottin 2018

This publication is in copyright. Subject to statutory exception and to the provisions of relevant collective licensing agreements, no reproduction of any part may take place without the written permission of Cambridge University Press.

First published 2018

Printed in India

A catalogue record for this publication is available from the British Library

ISBN 978-1-108-41611-5 Hardback

Cambridge University Press has no responsibility for the persistence or accuracy of URLs for external or third-party internet websites referred to in this publication, and does not guarantee that any content on such websites is, or will remain, accurate or appropriate.

CAMBRIDGE

Cambridge University Press 978-1-108-41611-5 — Rehearsing for Life Monica Mottin Frontmatter <u>More Information</u>

For my parents, Aldo and Adriana

Contents

List of Tables, Figures and Boxes		ix
Acknowledgements		xi
Chapter 1:	Theatre and Life: Theatre at the intersection of art, politics and international development	1
Chapter 2:	Spacing Out to Speak Up: Resistance, protest and the emergence of street theatre	32
Chapter 3:	The Streets Become the Stage: Performance, protest and theatre in a time of political crisis	66
Chapter 4:	<i>Kachahari Natak:</i> Fragments of an aesthetics of theatre for social change	117
Chapter 5:	Activism not Development Work: Explorations in Tharu <i>kachahari natak</i>	158
Chapter 6:	A Cultural Army for a Cultural Revolution: Maoist cultural programmes and revolutionary theatre	182
Chapter 7:	The Ordinariness of the Special: Towards the professionalization of theatre work	209
Chapter 8:	Conclusions	247
Bibliography		255
Index		281

CAMBRIDGE

Cambridge University Press 978-1-108-41611-5 — Rehearsing for Life Monica Mottin Frontmatter <u>More Information</u>

List of Tables, Figures and Boxes

LIST OF TABLES

Table 3.1:	From metaphor to representation	67
Table 4.1:	Conflict-analysis model	127
Table 8.1:	The conditions of performance	248
LIST OF FI	GURES	
Figure 1.1:	Arohan Theatre Group brochure (2005)	18
Figure 1.2:	Arohan Theatre Group brochure (2005)	19
Figure 3.1:	One of the king's hoardings	73
Figure 3.2:	Pamphlets celebrating the prince's birthday are stuck over	
	commercial movie posters	75
Figure 3.3:	Cultural programme during a CMDP meeting in Ratna Park, August 2006	80
Figure 3.4:	Editorial in Aarohan's magazine <i>Nepathya,</i> February 2005	90
Figure 3.5:	Sunil on the microphone recounts the tale while	
	the artists perform the actions	98
Figure 3.6:	Om Prakash sets the ropes delimiting the space where the	
	citizens are obliged to move	98
Figure 3.7:	Bhola, other citizens and the author still searching for a way out	98
Figure 3.8:	Kamal manages to free himself while Rajan juggles between	
	co-actors, speakers and photographers	98
Figure 3.9:	Pashupati and Mahesh exult. Performers and spectators mix	98
Figure 3.10:	Samuna and Nisha also enjoy the newly conquered freedom	98
Figure 3.11:	The audience around the <i>dabali</i>	101
Figure 3.12:	The king addressing the crowd	101
Figure 3.13:	The common citizen listens to the UML leader	101
Figure 3.14:	The common citizen interacts with the Maoist leaders	101
Figure 3.15:	People get tangled in the complexity of the political scenario	101
Figure 3.16:	Rehearsing the continuation of the play in Gurukul	101

х

Cambridge University Press 978-1-108-41611-5 — Rehearsing for Life Monica Mottin Frontmatter <u>More Information</u>

Figure 4.1:	Crowd gathered around a <i>kachahari</i> performance in Balaju Market, Kathmandu	122
Figure 4.2:	Rajan as joker introduces the rules of kachahari natak to the	
	students and performs a game requiring arms coordination	134
Figure 4.3:	The artists gather in a circle and sing the opening song	134
Figure 4.4:	The father performed by Suresh and daughter performed by Pashupati travel to Kathmandu, the banner symbolizes the bus	134
Figure 4.5:	Father and daughter are greeted by the house-owner played by Saugat	134
Figure 4.6:	The wife, played by Aruna, shows Devi the different rooms she has to clean	134
Figure 4.7:	Devi helps the son to get ready for school but she cannot go herself	134
Figure 4.8:	A teacher (wearing a sari) enters the forum section and tries to persuade the couple to send Devi to school	135
Figure 4.9:	A student replaces Devi	135
Figure 5.1:	<i>Kamlari</i> rally in Lamahi, 2006	164
Figure 5.2:	Documentary produced by FNC (screenshot)	168
Figure 5.3:	Kamlari play performed in Gurukul: stick dance	174
Figure 5.4:	<i>Kamlari</i> play performed in Gurukul: Shiva succumbs under heavy work	174
Figure 5.5:	Kamlari rally in Kathmandu	175
Figure 6.1:	Final scene of the cultural programme staged at the	_,,,
	Nepal Academy in September 2006	183
Figure 6.2:	Leaders of the Cultural Section of the CPN (Maoist) head a rally in Chitwan, October 2006	189
Figure 6.3:	Leaders sing the 'Internationale' with raised clenched fists at the opening of the cultural programme, Chitwan 2006	189
Figure 6.4:	Some members of the audience also raise their fists and sing along	189
Figure 6.5:	Dancers wear Chinese-style martial art costumes during the song 'Today the epoch says'	189
Figure 7.1:	Senior artists are honoured in <i>Gurukul</i> during <i>Guru Tika</i> day	233
LIST OF B	OXES	
Box 2.1:	Bijay and the villagers who thought artists were like gods	43

LIST OF TABLES, FIGURES AND BOXES

45

Acknowledgements

Many people have helped to make this book possible; penning the acknowledgements section feels like going back in time to recollect an important part of my life and thinking about all of them. A lot has changed since I started fieldwork for this research. The Kathmandu theatre scene has seen a rebirth in the last decade, but many of the challenges of making theatre a sustainable profession and many of the political contradictions highlighted in the street plays are still relevant. Although the content of this book may not satisfy everyone, I hope that it can bear witness to the creative richness and incessant passion and dedication of the theatre and cultural workers.

I would like to express my gratitude and affection to Aarohan Theatre artists, for the time they spent answering my questions, for their patience, for their friendship and for letting me stay in their 'home', Gurukul: Sunil Pokharel, Nisha Sharma, Basanta Bhatta, Sarita Giri, Aruna Karki, Rajkumar Pudasaini, Rajan, Kathiwada, Suresh Chand, Bhola Raj Sapkota, Yubaraj Ghimire, Mani Pokharel, Saugat Malla, Kamal Mani Nepal, Pashupati Rai, Samuna K. C., Saraswati Chaudhary, Pramila Katwal, Prabin Khatiwada, Mahesh Shakya, Ram Hari Dhakal, Sindhu Pokharel, Rabindra Sigh Baniya, Anoj Pokharel, Anil Pokharel, Jeebesh Rayamajhi. I owe a huge debt to countless scholars, artists, activists and theatre lovers that I had the chance to talk with and learn from in Gurukul and in Kathmandu. In particular, I am grateful to Prachanda Malla, Anup Baral and Puskar Gurung for sharing their profound knowledge and experience of Nepali and world theatre, the 'Friends of Gurukul', Professor Abhi Subedi, Shiva Rijal, Prakash Subedi, Asha Magarati, Ashesh Malla, Sarwanam artists, Kirstine Ronnov Due, Usha Titikshu, Bhaskar Gautam, Tatsuro Fujikura and Mara Matta. Extra thanks are due to Samuna K. C. for her assistance in part of this research, Aruna and Mani Pokharel for accommodating me in their home during my shorter stays in Kathmandu, Prakash Subedi for reading a draft of this book and providing precious comments.

I am grateful to the Kamlari Natak Samuha, Krishna Chaudhary and Dhaniram Chaudhary for taking the time to guide me in Deukhuri Valley and introduce me to groups and people. I am grateful to Man Bahadur Chhetri, who offered ample explanations and documentation to understand projects better. I would like to thank Kopila Dangol, Ram Gupta, Baghiram Chaudhary and to all the former kamlaris who shared their life stories since 2005, in particular Shiva Chaudhary, Shivani Chaudhary, Sita Chaudhary, Deepa, Chandrama and Sushila Chaudhary. I owe a lot also to the Kalika Self-Reliance Social Centre from Taulihawa (Kapilvastu), in particular to their *kachahari* team, Mr Pradeep

CAMBRIDGE

Cambridge University Press 978-1-108-41611-5 — Rehearsing for Life Monica Mottin Frontmatter <u>More Information</u>

xii

Acknowledgements

Singh, Ravi Thakur and his family. The group members did not spare their time in showing me how they work in their communities through theatre.

I wish to thank all the artists who at the time of my fieldwork belonged to Sen Chyang Sanskritik Parivar, Newa Sankritik Parivar and Samana Parivar for their patience in accepting my questions and my presence in their groups. Raj Bahadur Kunwar and Khem Thapaliya have been exceptionally generous with time, documents and books. Thanks to Anish Hyonjan Chayngba and to Laxmi Tamang for welcoming me in their homes.

SOAS has been a stimulating place where I could develop my research and establish friendships that lasted and supported me across the world. Thanks to Paola Prestinoni, Katia Fabbri, Debbie Whelan, Ilana van Wyk and George Kunnath. I owe much of my intellectual development to the Department of Anthropology and to my PhD supervisors, Professor David Mosse and Professor Michael Hutt. Professor David Mosse deserves a special mention for the time and guidance he generously offered during fieldwork and writing process and in the follow-up activities; his enthusiasm about this project over the years and his encouragement helped me overcome the challenges. My grateful thanks are also extended to Professors David Gellner and Alpa Shah for valuable suggestions on my thesis and to two anonymous reviewers for Cambridge University Press who provided insightful and constructive comments on the manuscript. A Central Research Fund (University of London) grant facilitated my fieldwork; a Research Associate affiliation to the SOAS Department of Languages and Cultures of South Asia helped me in turning my thesis into this book. Earlier versions of two chapters of this publication have appeared in press before. Thanks are due to Cambridge University Press and Routledge for permission to reproduce them.

Despite the difficult period of relentless neoliberal pressures, job insecurity, course cuts and industrial disputes, London Metropolitan University has been an inspiring place to work. I was fortunate to discuss ideas and share drafts of this book with Georgie Wemyss, July Scott, Brian Mcdonogh, Sandra Abegglen, Jessie Bustillos, David Blundell, Rossana Perez del Aguila, Anna Paraskevopolou and Peter Cunningham. I also owe a lot to the interest and encouragement of my students, who, through stimulating class discussions, reminded me of the importance of publishing this research and of writing this book in an accurate but accessible way.

Finally, I could start this research thanks to the trust of Lidia Cattelan, Elena Clauser and Patrizia Messinese, who facilitated unpaid leave from my previous job and my return to work between stretches of fieldwork. I will never forget the day when Lidia drove me early in the morning to the Provincial Education Office to have a part-time arrangement exceptionally approved so that I could fly to London on a weekly basis and take up the PhD offer. Having financial security and periodic breaks allowed me the freedom and mental peace to complete the research as I wished. Mark Campbell has encouraged me throughout the publication of this book, and also meticulously edited drafts and patiently checked proofs: I have no words to express what this meant to me. My brother Alessio and Lucia, my parents Adriana and Aldo, have travelled the world to show their support: I thank them for their love, and for keeping a place for me when I return home.