Impact of internet in the social and religious life of youths in Nepal

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Acknowledgement

I would like to thank God for this opportunity to study at MF, Norwegian school of theology. I am also grateful to Prof. Heiene, Gunnar Harald for guiding me in the long journey of writing this research paper.

I also thank all the participants who gave their valuable time to take part in this study. Lastly but not least, my dear wife, who always supported and encouraged me to complete this task.

Abstract

Internet is advancing day by day, and it is also doing some effect on its users. It is especially popular among youths through its different forms. It is rapidly growing even in developing countries like Nepal. Therefore, this research has tried to find out the reason for internet use by most youths, its effect on their social lives, religious lives and their behaviour. I have tried to find out both the positive and negatives side of the internet's impact on Nepalese youth. For that, I have chosen an empirical method of a research study where the interview was taken as the primary source for data collection from twenty Nepalese participants. The interview data is from ten youths, five parents and five religious leaders who were interviewed face to face as well as through a written questionnaire. Parents helped me to understand the behaviours of their children after internet use. Whereas, religious leaders helped to discover how the internet is taking part in the religious life of youth.

I have tried to analyse the findings through the most relevant theoretical perspective with supportive resources. This study is mainly focused on the Nepalese youth context; therefore, it is suitable for the Asian youth culture of digital media use. However, the outcome of this study can be a valuable resource for all.

Abbreviations

ARPA: The Advanced Research Projects Agency

UCLA: The University of California, Los Angeles

TCP/IP: Transmission Control Protocol/Internet Protocol

NCP: Transmission Control Protocol/Internet Protocol

NSF: National Science Foundation

ISP: What is an example of an ISP

CERN: European Council for Nuclear Research

HTTP: The Hypertext Transfer Protocol

URL: Uniform Resource Locator

HTML: Hypertext Markup Language

WWW: World Wide Web

STD: Subscriber Trunk Dialing

LAN: Local Area Network

TV: Television

NTC: Nepal Telecom

GSM: Global System for Mobile

SIM: Subscriber Identification Module

GPRS: General Packet Radio Service

CRBT: Caller Ring Back Tone

2G/3G/4G/5G: Generation

ADSL: Asymmetric Digital Subscriber Line

FTTH: Fiber To The Home

Ncell: Nepal Cell Axiata

WiFi: Wireless Fidelity

CBN: Christian Broadcasting Network

BJP: Bharatiya Janata Party

BC: Before Christ

AD: Anno Domini

GDP: Gross Domestic Product

NRP: Nepalese Rupee

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1   Introduction

1.1 Statement of Problem:

Youth have some problem when it comes to the handling of the internet. As I observe, more than the positive side of impact, it is doing a negative effect on the religious and the social life of youth in Nepal. Religion, which was personal faith, now has become a tradition of their forefathers. Family and society that were so important before are now less important in their life. Reluctancy of youths for going to worship services, sitting home surfing and chatting whole day is the sign of youth not interested in religious activities. In other words, the internet is hindering them from knowing God. There are youths who also use the internet as a source for learning more about faith and religious practices. However, I believe, very less youth use the internet as a resource for developing their faith in God. Parents have a hard time teaching their children to follow religious principles.

Moreover, today youngsters do not like to spend time with their parents any more. The gap between them is increasing day by day. They may have thousands of friends in social media, whereas the only couple of friends in real life. They do not like to talk, travel or engage in any type of social activities even though they spend their massive time in social media.

These are the problem that today youth in Nepal have. Even though the internet may not be the main factor of social and religious life change in developed countries, but it has some effect on individuals of Nepalese. Internet is a new technology for Nepalese, so it is a new taste that youth are experiencing today. Which they feel like a giant amusement in their lives; therefore sometimes even more significant than family and faith.

1.2 Purpose of the Study:

As internet users in Nepal are rapidly growing, I felt the need for bringing awareness about the positive and the negative side of the internet. Even though it is a digital thing but it has a direct or indirect connection in the mental, social and spiritual life of people. I felt the need to Identify the changes in the spiritual and social behaviour of youth after continually using the internet and finding possible means to solve the problems that they face if it is related to the overuse of the internet. This research is to see what good it is doing and what bad it is doing in the life of Nepalese youth. It will also compare both sides and bring the concluding result about how it is making the impact. Since the internet is newly emerging in Nepal, there is a lack of research on this topic. There are limited articles and very fewer research materials

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available in Nepal. It is also my aim to give some useful resource for future learners. If this resource does any helps to the learners, I would consider it as my success to achieve the purpose of this research.

1.3 The motivation for the study:

I am a native citizen of Nepal. Therefore I am naturally inclined to write about my country. It is obvious that I am fully aware of not only the culture and language but also the Nepalese mind. I have seen the development of technology in Nepal from my childhood and how it evolved from one level of technology to the other. In my childhood, people did not even have black and white television. Radio and audio cassette player were the latest forms of entertaining technology everyone could have. Digital entertainment was minimal; therefore, outdoor activities were favourite for many. None of my friends wanted to stay inside the home. They used to come out from home the moment they come from school and all of the friends go to play games like cricket, badminton or even go swimming at the nearest river. There were solid ties between friends. They were the most important source to keep social life healthy and effective. But as I grew up, things began to change. Technology came to its advance stage. Colour television, computer, mobile, internet and digital games have entered in most of the houses. I noticed that now children do not like to go out. They do not like to make many friends outside. Playing grounds are empty, with only cows and buffalo grazing. Even youth and adult are affected by it. They also like to stay in their room and enjoy the online life. Meaning of social life is now changed. Even though Nepal is in a developing process concerning the new technology, it is still bringing a significant change in the life and behaviour of youth. It seems they are also not devoted to their religion as they used to. Though internet technology is helping faith, it is also making a negative impact.

This picture of my country inspired me to bring this topic to study. I know that there are very fewer resources written in the context of Nepal, but I am sure this project will motivate many other learners for further research.

1.4 Scope of the Study:

This research is going to be a helpful tool in the broad fields of study. This study is touching the area of religion, society, information technology and psychology. Religion leaders and layman believers will understand how this thing called the internet is helping their faith. They can also know the possibilities it can harm their religious belief and tradition. Since this study also researches about the social lives of youth, it can be a helpful resource for the particular

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individual. They can know how the internet can be both good and evil in their lives. They can take the necessary precaution through the help if this study. Their parents can also understand and overserve their children more wisely and effectively if they are in the wrong direction. Digital media leaders can also know how their stuff on the internet is making a major effect on the youth. They will be able to take part in the holistic development of youth in the future, for a better society in Nepal. Lastly, psychologists in Nepal can understand today's youth and their attitude towards digital media. Sometimes youth are addicted to the internet, so they can take necessary steps to help the person come out from this web of the digital network.

Overall, this study and the findings are going to be a valuable resource in Nepal. As there is not much effort done in this field of study now, I believe, in the future, this subject will be in the interest of many future learners.

1.5 Method of Research:

I chose to do the empirical method of research because my field of research involves people and society. It also touches human behaviour, thoughts and relation instead of mathematical or statistical data. According to Bryman (2012), the research method is a technique that helps with collecting data. It includes several instruments like self-filling questionnaire, structured interview and observing others. Therefore, I also used the interview method because it is the most appropriate method for this research topic. The interview can help to understand individual feelings and opinion on the research topic. Due to the lack of previous research on this field in the Nepalese context, the in-depth interview can help me to collect information related to the topic. The interview was also divided into two parts. One is face to face, and another is a questionnaire. Altogether 20 people were interviewed on the topic related to my research.

1.6 Why qualitative research:

Quantitative research is a numerical analysis that transfer text into the statistical form, whereas qualitative research is more focused on what people say about something. Qualitative research provides opportunities for using different approaches, even combining both qualitative and quantitative. It is analysis more than data where what various approaches has to share is studied (Gibson, S. & Riley, S. 2010)

My research is all about people's experiences using the internet and its effect on their religious and social life. Rather than quantifying the data, I am trying to see the impact on the

life of youths. Since this topic is not getting the attention of Nepalese yet, there is not much research done about this topic in Nepal. Therefore, it is difficult to get the data for quantitative analysis. Nowadays, in Nepal, even though people realise the internet's impact on social lives, its effects in religious life is a topic yet to be discovered, making it a new field of research. Meeting people and asking their experiences and feelings are much effective and practical in the context of Nepal while doing qualitative research. It gives freedom during the path of study. As this topic is mainly based on people's experiences, opinions and natures, it is uncertain which direction this research will lead me as a researcher; therefore, qualitative is more applicable to keep my research flexible all the time. It is similar to Bryman's definition of qualitative research. According to him, it is "The way in which people being studied understand and interpret their social reality is one of the central motifs of qualitative research" (Bryman, as cited in Snape & Spencer, 2003). Here people are given more priority, and their communal life experiences are considered as a subject for study. When a study is all about the people and society, qualitative analysis is a better solution. There is a second definition which is an elaborated version than the first one. According to Hammersley qualitative research is,

"a form of social inquiry that tends to adopt a flexible and data-driven research design, to use relatively unstructured data, to emphasise the essential role of subjectivity in the research process, to study a small number of naturally occurring cases in detail, and to use verbal rather than statistical forms of analysis" (Hammersley, 2013, p. 12).

This definition gives several facts about qualitative research. They are as follows:

a)   It is focused on the analysis of society and their activities.

b)   Data are flexible and free from the strict guideline.

c)   The subject is given priority here because their thoughts, beliefs, nature and experiences matter the most.

d)   It is relatively for studying small subject area which is mostly natural.

e)   The analysis is done orally but not numerically.

My research is not focused on how much or how many rather it is centred on the very nature of the subject. In other words, it is not statistical but naturalistic. I wanted to study the mind and behaviour of the youth. Qualitative method helped me to explore with a small sample but

with a deeper quest. It is a much closer view of the subject. It is all about interacting with internet users and finding the good thing and bad thing today's youth are facing with the internet technology and also offering a possible solution for them if it is doing negative effect on them. Overall, I conclude with a saying that qualitative research has done justice to my topic.

1.7   Research questions:

In general, my research will be mainly focusing on four fields, and they are the internet, society, religion and youth. To be more precise, this research will try to find the answers to the following questions:

1.7.1   What attracts Nepalese youth to use the internet?

There is a difference between the intention of using the internet between children, youth and older people. However, both children and youth are more addicted to the internet nowadays. This question will try to point out why youth keep on using the internet and what makes them enjoy online life than the offline life.

1.7.2   How the internet changes the social and religious lifestyle of Nepalese youth?

Youth naturally, like to have friends and keep the social relationship. However, after the entrance of internet in Nepal, they do not socialise like before. They do socialise but mostly online. They are also showing some change in religious life as well. I will try to find out if they are more devoted after the advent of the internet or not?

1.7.3   How the internet affects the behaviour of Youth in Nepal?

Internet, though the technical thing, has the power to influence the nature and behaviour of youth. They are swift in adapting to the new thing. However, it is slowly making some effect on the way Youth behave, speak or think.

1.8   Structure of the thesis:

This thesis paper has seven chapters in total. Chapter two gives light to the historical background of the internet, religion and the society of Nepal. It explains how the internet invented in this world and how it entered in Nepal. It does not explain how the internet, religion and society are connected but brings insight into how things began. It explains how

religion began in Nepal and what major role is it playing there. Religion is often attached with culture; therefore; Nepalese culture and society are also explained with emphasis on youth lifestyle.

Chapter three brings the relevant theoretical framework. Here, I have tried to connect the internet with religion and society. It is discussed by dividing into four sections. The first section is a theory as a foundation of the discussion. The second section talks about why youths like to use the internet. The third one will discuss how the internet is connected with religious and social life. The fourth sections of theories will deal with behaviours of youths.

Chapter four explains about the method I used for this research. It tries to clarify the reason behind choosing to do qualitative research. It also gives other information about the type of the participants used, considered ethical principle, the medium of data collection, reliability and at the last sampling.

Chapter five describes the findings of the method used during the data collection. All the findings are the result of the interview and other literary resources. First, the finding regarding internet and social life is discussed and then secondly, the internet and religion life.

Chapter six is a discussion section. All the arguments, theory and finding are discussed here inline with research questions. Firsts, some past arguments are discussed and then theories are brought forward to satisfy my arguments.

Chapter seven is the conclusion section, where it gives the outcome of this research. It also tries to bring of weaknesses of the research and about the further possible research.

2   Background of the Internet and Nepalese society

In this second chapter, I am going to deal with the background of the Internet and the Nepalese society. Before I go to the main topic to discuss, it is better, to begin with, history and the cultural background. First, I will go through the advent of the internet in the world and then its entrance to Nepal. Second, I will talk about the purpose of this technology in religious and social life. Third I will also unfold the religious and social culture of Nepalese society, including the youth's practices and their condition.

2.1   Background of the Internet

2.1.1   Internet history in the world

First of all, we need to understand how the internet originated. In order to get the present concept of the internet network, it is vital to know its beginning. Internet, which was not in today's form, was first known as an interconnected computer network that just connected computers for sending information.

2.1.1.1   The purpose behind its start

It is interesting to know that the internet was not started for the purpose of what we are using it today. It was first started in the USA, when suddenly the Soviet Union, the enemy of US, lunched first human-made satellite called Sputnik 1 in 1957. The USA was in fear of space attack, and it was also embarrassed by the new advance space technology used from its rival. It was a big surprise to America by its enemy. Therefore in 1958 ARPA project was established for the protection of the United States from the possible nuclear attack during Soviet Union war. This project was established in 1958 by US defence ministry to protect its long-range communication network, which was already in use by watching the space activities. It was also a mission of pride and prestige to stay ahead of the enemy. In 1962, this mission was later updated to ARPAnet because it was a good idea to use the instant available communicative network present at that time in the country (Tristan, 2017).

2.1.1.2   Growth of ARPAnet

On 29th of October 1969, ARPAnet tested its first-ever message from one computer, located in UCLA, to the other, located in Stanford University. Even though the size of the computers where almost the size of a small house, it couldn't deliver the first one-word message completely instead sent only two alphabets of that word (Andrews, 2013). However, even

though it failed to send the complete message, it did success to send message partly to another computer.

Within this ARPAnet project, a new system of data transfer was invented, which was called packet switching. This thing replaced the method of connecting one single computer to another single computer only by allowing more computers to connect and send information through the help of only one channel of cable. In this packet switching system, messages were regarded as packet and were given identifying address which will search for the nearest computer to deliver the packet. Again, the second computer will search for the closet computer to deliver the message. This process is continued further until it finds the selected destination address. The packed switching message travelled through the phone line. But as the number of computers kept growing, it became difficult to keep the updated record of all the computer addresses. In 1973, Stanford started this job of keeping a record of addresses. There were 60 computers in 1974 and over 100 computers in 1977 (Scishow, 2017, 4:54).

2.1.1.3   Beginning of Protocols

Even though ARPAnet was using Network Control Protocol, it was not sufficient enough to handle future large size of the network. So, because of this, scientists named Rober Kahn and Vinton Cerf took a step to propose new protocol in 1974. As the test went further, this new TCP/IP fully replaced the NCP. TCP/IP is known as the language of the internet that computer can use to communicate with other computers. For the first time in 1974, the word "Internet" was used to introduce a network of TCP/IP in a global form (Brady & Elkner, 2019).

2.1.1.4   New ways of record-keeping

Due to the invention of TCP/IP, it helped Ray Tomlinson for the first time to invent Email. He is the one who first introduced the most used @ symbol to differentiate from the user name and the computer name. However, the problem emerged as the sender of Email had to keep the map of the path he or she wanted to send. It was not going to be possible in the long run when the number of computers grows globally. Due to this problem, all the system of internet network was reorganised by the system called Domain Name. All the hosts were arranged into domain name instead of giving them separate addresses. Some of them were .com, .org and .edu. This was a system that a computer could read and manage. In this way, address and connection of every host were recorded easily and systematically than before. It became more

organised because one computer started keeping a record of all the hosts which have .com addresses and the other computer kept the .org addresses (Scishow, 2017, 5:56).

2.1.1.5   Commercialisation of Internet

Even though the internet was there, at this stage, it was mostly used for sending messages and documents. It was only serving academic and governmental purposes. Commercial use of the internet was far beyond the area of its function. Advertisement for the business and profit was forbidden during this time.

Later in 1990 ARPAnet project was handed to NSF. After this, it was now not just limited to universities within America, but it expanded with a much broad concept. This also means that the military no longer takes part in handling the internet. NSF slowly began its network for commercial and industrial use by allowing other Internet service provider to function without restriction. NSF was shut down, and its job was transferred to ISP. Now the internet is not government property. Customers did not have to go through strict governmental rules and regulation for using the internet. They could just connect with any of the private ISP providers and use it even for their personal and business purposes (Naughton, 2016).

Even though the internet was commercialised, its speed was not like today. During this time dial-up internet connection was in practice with the help of Modem. This was installed inside the computer that converts digital signal to analogue signal used in a landline phone. This was the method of how one computer could communicate with another computer. This is the reason internet speed during this time was very slow. It was so complicated that, in the early period of the internet, only computer engineers or expert were able to handle it. It was not user friendly for all ordinary people. This is why it was not a good idea to have it in anyone's home or office. It was very complicated that users are to be professional in that field to use (Howe, 2016).

2.1.1.6   Invention of the World Wide Web (WWW)

Now the time for inventing World Wide Web began. Tim Berners Lee is widely known as the father of the World Wide Web. He and his friends from CERN, Switzerland worked together and started writing this new form of web technology proposal in 1989 and completed in 1990. This invention includes three things. First, start of HTTP system of documentation in this new project. This helps the user or the client to communicate with the server. Second, start of URL which is used to identify specific web resource with the help of unique linking address. Third,

start of HTML language. This is known as the universal language of the web. It helps to write and organise any web text by linking web pages within linking words or phrase. It is good to know that the first-ever webpage was created in 1991 using HTML language. This webpage was a basic form of hypertext document that introduced what the World Wide Web was (World Wide Web, 2019).

2.1.1.7   Further growth of the internet after WWW

Innovation went further by introducing the mp3 format to be the standard form of digital sound in 1991. On the same year, Cambridge University invented webcam, which was just to check the coffee machine at first. Further in 1993 web browser called Mosaic was made public for download and browse freely. The good thing about it was that this was in a format that non-technician could also understand and use easily. Slowly benefit of internet browser was clearly understood by the world. Even the United Nations and White house joined the online web. Delphi became the first commercial internet service provider. Who use to allow subscribed users to use the internet. This was a commercial network that later became popular in 1995. Furthermore, the release of the Windows 98 in 1998 by Bill Gates hinted the commercial use of the internet. He understood in advance the bright future of the Internet (Howe, 2016). 1995 was the year of online commercialisation because this year online financial transaction and online trade were started. The famous online brand, like eBay and Amazon, was founded on this same year of 1995. In 1997, Hotmail began the new form of mail service, where people could open their personal account and communicate with other people who have an account in Hotmail. This was much faster and easier than the postal mail. It changed the concept of mail and communication from one person to another. Then the time came in 1998 the giant search engine Google opened its gate for everyone to search online information live. Growth of online knowledge did not stop here. In 2001, the online encyclopaedia, which is known as Wikipedia, was started for sharing knowledge. Again in 2003, Skype was introduced for the public to make a voice call. The world's most favourite social site Facebook was then started in 2004 by Mark Zuckerberg. In 2005, YouTube came up with a new form of media to shake the world with online video streaming. It was a different experience because it was made for the public not just to search video content but also share their videos worldwide. Another revolution in the text messages world was Twitter which came twitting in 2006 (Craig, n.d.).

This way, the internet came to our hand today. It is never stopping; instead, it is taking new shape every day. This technology has been growing very advance day by day. At present, it is the era of the wireless Internet system. Now we talk about 5G technology. This proves that the growth of the internet is unstoppable. We do not know what is coming next.

2.1.2   Internet history in Nepal

Before we start with the internet, it is necessary to start with the beginning of the landline phone. The first telephone line was set up in 1913 in Kathmandu, the capital of Nepal. After some years of improvement, the telephone line was distributed publicly in 1955. However, STD service was available only in 1984. During this time, a lot of things were happing outside of Nepal. A giant research network called ARPANET started its TCP/IP services. This later turned out to be the internet that we understand today. It became even popular by the beginning of the World Wide Web in 1990. After four years, in 1995, a very basic form of the internet was brought among Nepalese by Mercantile company just as an email service. In 1996 World Link came up with public internet service for everyone regardless of computer brand. However, due to lack of proper governmental licencing procedure, it was not able to make the jump (International Telecommunication Union, 2000). During this time, since LAN line phone was distributed everywhere, the internet service was also distributed with Dial-up connection. There were some disadvantages with Dial-up connection. First, it produced disturbing noise while starting the connection. Second, the maximum internet speed was only up to 56 kbps. Third, it even charged per minute phone charge while connecting to the internet. Lastly, the internet gets disturbed if anyone makes a call to that phone. Revolution came in the history of Nepal when the first-time mobile phone service was launched in 1999. Not very late, in 2000, Nepal Telecom launched internet service. Slowly the internet users began to grow. However, internet use was limited due to the lack of wide availability of landline phone and computer. During this time full package, subscribed service customers were only around 9000. If we Include email package subscribed customers, then it was around 35000 (International Telecommunication Union, 2000). Many numbers joined only email package service because the internet data transfer speed was very slow.

In 2004 another private ISP provider company Subisu was given licence to start cable internet. This made Subisu, the first company, to start cable internet in Nepal. Because of affordability, it began to get popularity. It is due to having dual benefit of TV and the internet from the same cable (Pant, 2009).

NTC, being the government Telecom, had a monopoly in the market. However, breaking this system, Mero Mobile took a very risky step to starts its own GSM mobile network as a private form in 2005. It created a competitive market environment by breaking the monopoly of Nepal Telecom. As Mero Mobile started to build its network tower in several districts, it began to win the heart of many people because it was much easier and faster to get Mero Mobile SIM card than getting NTC SIM card. People began to experience the joyful feeling of having their own phone number. It was a happy moment to call someone from a personal cell phone. The only disadvantage with Mero Mobile was that it could make a call withing Mero Mobile users. It was difficult, but very soon, people began to choose Mero Mobile. It offered a challenge to NTC. As a result, the government also started to enhanced its structure by building more towers and distributed SIM card more generously. As both began to compete with each other, people began to get several offers and better services from them, which led to the launch of a new type of mobile internet data services in 2007 which was known as GPRS, CRBT, 2G and 3G services. This made it possible to check Hotmail and Yahoo email account in a personal cell phone. However, streaming video was not at all possible, even pictures used to display after long waiting and high data charges. After that, in 2008, Nepal Telecom launched ADSL connection this caused to instigate huge numbers of cybercafé over all the cites in Nepal. Anyone who did not have access to the mobile phone or data connection could go to cybercafé and do the surfing. It was so popular during those days that people were ready to wait in a queue to get a vacant seat to use the internet service. In 2010 Mero Mobile took the next step of rebranding itself from Mero Mobile to Ncell, and in the same year, it launched high-speed GSM internet service (Nepali Telecom, 2019). This gave Mero Mobile, not just the new name but also new managers and better strategic services.

According to Nepal Telecom Authority report (2011), only 8.49% of the population had access to the internet. After the launch of cable and GPRS internet service, Vianet company launched a new and the fastest Fiber Optic internet service known as FTTH in the same year 2011. It is transferred through the light source and has unlimited bandwidth (Vianet, n.d). In just one year in 2012, the users of the internet grew significantly from earlier 8.49% to 67.15%. Most of them were mobile internet users because it was more user friendly, portable and affordable means of internet access in Nepal (Nepal Telecom Authority, 2012).

After this the internet service in Nepal, its users have been multiplying day by day. From 2017 both NTC and Ncell launched 4G data connection. Now, most of the people living in

cities can access the fastest 4G internet on their phone. This allows them to do almost everything that the internet user can do, including playing online videos smoothly.

Due to the access of smartphone, the internet users have now reached to 70.41 % in 2019 in Nepal. And GSM SIM has been distributed more than the total population of Nepal, which figures around 143.27% (Nepal Telecom Authority, 2019). Now Nepalese have the internet on their handphone, which is much faster and convenient. They can use faster mobile data when they are away from home and have WiFi when they are in their home.

2.1.3 Purpose of Internet

2.1.3.1 In Social life

One of the essential parts of the internet is to provide knowledge for everyone. No matter whether a person is rich or poor, they can get in-depth information about any subject they want to know. Now the location and money are not the barriers. Buying books and travelling to meet intellectual people were unaffordable for many; however, now the internet has made it cheaper and quicker. There are millions of resources available online to widen the understanding of any learners. According to Pangeni (Pangeni, as cited in Shakya, Sharma & Thapa, 2018), one of the world's most popular online learning site Alison has around 29,841 Nepali students enrolled in its courses. This brings Nepal in 31st positions among the learners from 250 countries. Pangeni also tells that about 750 courses have been learned by Nepali students alone. Nepal government has also founded Nepal Open University in 2016, with a vision to make education accessible to all the Nepalese living in the country and abroad.

Society is no longer a group of people living together in the same place. Now its concept has been changing. As there is a real-world and digital-world similarly, there is a real-life society and digital-society. A person living in one city in Nepal can now connect with people living in another city. Not only inside Nepal, but it is also possible to connect people of America and Europe. They together can form a group of the community through online without even leaving their home country. It is helping to connect people with similar interest. Before it was not possible to maintain a long-distance relationship, now it is possible with the internet. Facebook group page and Meetup apps are one example that helps to form an online community from all over the world. One real example is Nepalese In Photography Facebook group where more than 300,000 thousand photography interested people have joined the group. They share their experience and ideas within this community (NIP, 2008).

Not all people have the ability to speak in front of the public. The reason behind this could be their shyness or discomfort feeling. Social media gives a platform to these kinds of people. It is bringing confidence within many people. They are encouraged to speak and pour out their heart and mind online. It is comparably simple than speaking face to face.

When there is any trouble in society, the internet is helping to create unity in this kind of situation. The trouble of one community is notified to several people around the world. Even strangers are ready to help, who has nothing to do with the problems of society. They are also ready to help just because they read this news online and got motivated to offer help. Internet is encouraging people to provide their generous support to those who are in need. Charitable organisations are doing their work effectively because of this type of generous gifts from them. They are motivated to donate by seeing the desperate situation of people online. For instance, Australia bush fire started in 2019 caused massive damage to the people, animal and the environment. The entire world got this information through online. Masige (2020) tells that 73 million dollars have been collected from Facebook donation only. Around 19,000 fundraisers were connected only from Facebook. This is a solid example of how the internet is not only spreading news but also giving a better platform to unite people together for help.

There are some communities who are a minority in society. Their existence may not contribute to society much. Therefore, they are either rejected or given very less attention in society. There are some rural areas in Nepal where still a discrimination of lower caste as untouchability is practised. It is very difficult for their voices to be heard in their local society because higher castes often shut their voices. In this kind of situation, the internet is helping them to raise their voices to the other community. They get the attention from the higher authority of the country. Not only that, but they can also bring this matter to global concern. International Human Rights organisation has already paid attention to this act of discrimination. India also has the same caste discrimination issues. Dhillon (2016) tells that an online forum named Round Table India is giving a platform for all the Dalits and Untouchables of India to come together and discuss, debate, and show their intellectual ability to other so-called higher caste society. He also tells that Dalits are very active in social media that if any incident of caste discrimination occurs anywhere in India, they highlight it in online social media. This way, the internet is teaching everyone to treat as human. Thus, it helps to create a good environment in the society.

The public in Nepal does not always appreciate the government because it can also make mistakes and sometimes act unjustly in society. New rules that are not suitable for the public always bring criticism and blame towards the government. When people in social media start showing their anger, the authorities have to amend their policy to make them acceptable among the community. The internet is also bringing change in the corrupted society and government. It is giving awareness to people about corruption. Due to several cases seen and read in social media, everyone is alert and careful in their duties. If the higher positioned people are caught in an illegal act, their news spread in a minute to the whole world. Therefore, because of this fear, everyone is careful. For instance, former Nepalese minister of information and communication and also the former speaker of the parliament of Nepal was accused of rape of female staff. This news became such a viral on the internet among all the Nepalese that Police was forced to arrest him and began the procedure of charging of sexual violence (Nepali times, 2019).

2.1.3.2   In the Religious life

Internet is a technical thing whereas religion a spiritual thing. Despite being a separate entity, they both have some relationship. People have invented such a technology that facilitates them to feel their god's presence and maintain their religious life online. It is the unique feature of the internet today that provides spiritual benefit with the help of personal phone and computer. As we know the followers of four major religions Christian, Muslim, Buddhist, and Hindu are living in almost every part of the world. There is more religion emerging, as well. Even though people around the world have different types of cultural, language and territorial barrier, all those who have similar religious belief want to have a common platform to unite and strengthen their faith. Sometimes it is also necessary to have one common platform for all the religion. This is what the internet made possible today.

Almost all the religion in the world has a motive of propagation. They want other religions to know who they are and what they believe. Making disciples and increasing new members in one's religious community is a pleasing moment. As everyone wants to show an increasing number of followers, the internet is doing a great thing to achieve their goal. Before the internet, it was difficult to share one's faith to all the nation, due to the land barrier. Now anyone can share and even add followers of their faith online. Internet is the right media to motivate, influence, and even attract and convert anyone from one religion to another. According to Buseck, as cited in Griffith (n.d.), around 1.2 million people a month see his

Christian website CBN and 100 people per month accept Jesus as their Lord and saviour. Buseck also believes that the number of website viewers and new Christian converts will keep increasing.

Religious organisations are also using the internet for their promotional advertisement or for some official announcement. Whenever they organise some seminar, meeting or any religious festival, social media has become the fastest channel to transfer this news. Sometimes this type of religious organisation conducts free medical camp, blood donation, food or cloth distribution and other social benefit activities. All these charitable works are advertised heavily with the help of internet. They also use the internet for recruiting staff in their organisation.

Nowadays, people not only tell about their religion, but they criticise about other religion as well. The most common trend is by writing negative comments on social media or making some videos about other religion's weakness. Social media has become a platform for showing religious heartedness. Sometimes it has hurt the sentiment of innocent religious followers. But this is not going to stop; instead, it is increasing among our society. Hiding weakness of their own faith and pointing others weakness is a common practice of most people. For instance, when a Hindu does something wrong, Muslim communities make it a big issue and use the internet to share and spread all over the world. Recently in India, where Hindu nationalist BJP is leading the nation with prime minister Narendra Modi, passed the new law regarding Indian citizen from Citizenship Amendment Act. This revised law has included all the minor religions but excluded Muslim from the list of approved religions able to get Indian citizenship with six years of residency in India. This law created massive protest in India, including 30 deaths. Muslim is blaming BJP and claiming this action is brought by the Hindu mind (BBC, 2020). Hindu leaders are also countering that this protest is stirred not by normal Islam but by Islamic terrorist group to weaken the BJP.

At the time when there was no internet, everyone has to meet their religious leader to learn about their faith. Now it is accessible for everyone and by everyone. It is possible to do self personal online study and know about any other religion. If a new Muslim wants to know more about the Quran, then he can do it online while sitting in his home. Even if he wants to know Buddhism or Christian, he can do it without going anywhere or asking any expert to explain about them. This is faster and safer than meeting and asking someone else face to face. There are also online lesson and courses to teach everyone a deeper understanding of

faith or doctrine. Now, people do not have to buy their scripture, as well. It is available on the internet, which the reader can access in any preferable language they want. One example of this is the Bible. Many Christian nowadays prefer to use their digital Bible than big and heavy printed Bible. Some also use hymn songs installed in their mobile or tab. The most famous online bible apps YouVersion which has crossed 350 million downloads and 27.2 billion chapters read in 2018 (Jackson, 2018). It proves how much people are loving the digital form of the Bible.

Now Churches and temple are not only places to hear spiritual songs and music. The internet provides opportunities for anyone who wants to listen to any kind of religious song. It is more convenient for many. This way listener can create a spiritual environment even in their private room with the help of these videos. People can now choose any religious singer according to the choice of the online media player. It is free, fast and the easy way of enjoying spiritual songs.

Prayer is taking a very important role in the spiritual sector. Almost any religion spend time in prayer or meditating their god. It is a channel to communicate with god. Sometimes it is not possible to attend all the prayer services. However, it is possible to ask and collect others prayer matter online. Anyone can ask their religious leader or friends to pray for them using social media. Numerous websites allow anyone to post their prayer request online. Even in social media, when someone posts about his or her health, money or any family problem online, there comes many comments written about god and prayer. When a country is suffering, many people posts and let everyone know that they are praying for the nation. They also invite all to join in their online prayer team.

Any of the most prominent festival or events can now be watched and participated live on the internet. There is a virtual reality technology, which helps the viewers to feel their presence in the desired location digitally. Anyone can view the live telecast and enjoy the preacher's sermon. In 2015 around 2778, worship houses from 59 countries broadcasted 166,700 services or other forms of ceremonies for the world (Golum, n.d.).

For any religious organisations, they need money to sustain and grow. To collect money, they need committed people, and in order to unite them together, the internet is necessary. It has been a good source of collecting offering and donation for most of the religious institution today.

Some time religious extremist also use the internet to threaten other religious group, people and society. Islamic extremist has used internet many times for threatening people.

2.2 Background of Nepalese Society

2.2.1 Nepalese faith and religious practices

2.2.1.1 Hinduism

Hinduism is the major religion in Nepal. This is why Nepal was once called a Hindu Country before the declaration of a secular state in 2007. However, strict Hindu group and political parties are still trying to bring back the Hindu Nation.

Hinduism itself does not have its clear founder and date of origin, but it is estimated between 2300 BC and 1500 BC. There is a saying that it was originated in Indus Valley, where Indo-Aryan migrated and mixed with the indigenous people living there. It was a time of cultural and language mixture. Therefore, it said that Hinduism is a religion of a mix of several beliefs.

It was a time to practice rituals and chant during the Vedic period from 1500 – 500 BC. The classic period was from 500 BC to 500 AD, where people practised worship for deities like Bishnu, Shiva, and Devi. Then in the later years, Dharma or practice of doing good for god and goddess was introduced (History, 2017).

Hinduism has six different philosophical doctrines. Because of the belief that one god cannot contain everything of the universe. So people choose one of the six which they feel convenient to themselves. This is the reason people do not strictly follow doctrine instead focus more on customs and tradition of the family. This way, followers practised the complexity of Hinduism in a simple method. There are different belief and groups even in Hinduism, but as mentioned above, it is their free choice to follow. But overall they are called Hindus. Practising of Dharma is possible when they behave well in society. They also believe in rebirth. A lower or higher level of rebirth depends upon the Karma or work was done while on Earth. Hindus believe three major gods Brahma, who is a creator, Vishnu, who is protector and Shiva, who destroys. Rests are regarded as an avatar of them.

Hinduism also teaches about the caste system. There is a category according to the hierarchical ranking, which is as follows: rank number one is Brahmin, who is wise and leaders, the second rank is Kshatriyas, who is a guard of society, the third rank is Vaisyas,

who are talent producer and the fourth rank is Shudras, who are labourers without skill. Any people whose caste does not fall in any of the categories mentioned above are regarded and Untouchable. This was the common practice in Nepal. But after certain law to protect the rights of lower castes people, it created some equality in the nation. But since people have observed the castism for a long time, it is taking time for complete eradication. Law has changed, but the heart and mind of people are not changed much. Especially in the Rural area, it is still practised as a social and religious tradition. Today the government is trying to offer a job with a reserved quota seat for the low-class applicant. Different other wholistic development plan has been launched to bring low caste at an equal level.

Hinduism is making a huge impact in Nepali culture. Anyone who visits Nepal can see the influence of the Hindu religion in the country. Sometimes the culture of Nepal is synonym to the Hinduism. Most of the culture also means the festivals of Hinduism celebrated there. The most popular is the Dashain and Tihar. Dashain is celebrated in the memory of Goddess Durga who destroys the wicked Mahisashur. In contrast, Tihar is celebrated as a special day for worship of Goddess Laxmi, who is the symbol of wealth and prosperity. Tihar is very beautiful and colourful lights festivals (Himalayan Glacier, 2013).

2.2.1.2   Buddhism

Buddhism is the second largest religion in Nepal. As it is believed, the founder of Buddhism, Siddharth Gautam, was born in Lumbini, Nepal. He was born and brought up in a Hindu family. At the age of 29, when he saw the pain and suffering of people, he went to find the answer for it through strict meditation. Therefore all the doctrine that we hear from Buddhism is the result of his six years of meditation and findings of Siddharth Gautam (Savada, 1991).

After the death of Gautam Buddha, his disciples wrote all the things that they hear from him. It includes regulation for monks. In those days it was written in the palm leaves, which is known as Tripitaka. Three baskets of it are now the sacred words of Gautam Buddha (United Religion Initiative, n.d.).

Even though the majority of Nepal population are Hindu, every Nepalese are happy to say that the founder of Buddhism was born in Nepal. It is the pride of their nation. Around 11 per cent of the population are following Buddhism in Nepal. Among them are mostly from an ethnic group nearby Tibet border. Although Hinduism and Buddhism is a separate religion, a well prominent temple Muktinath happens to be a sacred place of worship for both religion.

Two types of Buddhism Tibetian and Newar are in Nepal. But Tibetian Buddhism is more widely practised. At the time of start, Buddhism had to face restriction from Government in Nepal. Some monks were chased out from Kathmandu. In 1926 and 1944 Tibetian monk and Newar monks were deported due to the possibility of a threat to Nepal's Hindu culture. They were scattered to India, Bhutan and Sri Lanka. Later in 1951 Rana rule was overthrown by the democracy which opens the door for Buddhist followers. Those scattered monks returned to Nepal and started to teach their Buddhist faith. Followers grew day by day, and several temples also were built. There are above 1200 Buddhist temples in Nepal. Among which, the most prominent are Boudha stupa, the largest Buddhist temple in Nepal and the next is Swayambhunath, the oldest temple in Nepal and Maya Devi temple, the most important one for Buddhist followers because it is the exact place where Lord Buddha was born (Marianne, 2015).

Nepal government has also taken a big step of formally establishing Buddhist University. It was founded in 2004. Since this is located in Lumbini where Lord Buddha was born, therefore this university is called Lumbini Buddhist University, a name after his birthplace as (Lumbini Buddhist University, n.d).

Even though Tibetian Buddhism is widely practised, however, Nepal has also its own type of Buddhism. It is known as Nepali Buddhism, which is shadowed by the Tibetian Buddhism. It is Due to the large number of Tibetian missionary that came to Nepal. Nepali Buddhism is the first Buddhism in Nepal. Royal protection was given to this Buddhism, but later authorities gave less attention to it. Hence it is a minority within the Buddhist faith (Bajracharya, 2008).

Overall we know that Buddhism teaches three global truth. First, it teaches that human life is not stable; therefore, it changes as time passes. Second, the most reliable source like money and people cannot give long-term happiness to anyone. Third, there is no everlasting soul. Including this, they also have some distinct view regarding life. They teach that human suffering can be ended by following the middle path. This middle path includes a correct way of action, thought, mindfulness and meditation etc. Apart from this, they also have five guidelines for practical life; they are mainly about restricting to do some task which is similar to other religion as well. They are as follows: taking lives of living things, taking things without freely given, living a luxurious life, telling a lie or speaking any bad things from lips and finally, drinking any kind of alcoholic. If any of the Buddhist followers are doing one of

these forbidden act, then they are regarded as breaching the teaching of Lord Buddha (United Religion Initiative, n.d.).

2.2.1.3   Islam

Islam is the third largest religion in Nepal. Islam is not originated in Nepal; instead, it was brought by Islamic people of other countries like Tibet, India, Pakistan. Those who came from Kashmir Pakistan were actually traders. They are regarded as the more educated and noble than Islam from other origins. Kashmir Islam is also the oldest one in Nepal. Indian originated Islam came to Nepal for business as well as court matters. They have some similarities with the other common Islam culture of Nepal. Tibetan Muslim came to Nepal for a business in the time of King Ratna Malla. Though they tried to teach Tibetan culture, later they themselves were modified by Kashmiri and Indian Muslim. However, most of the Tibetan Muslim are rich and run big businesses in Nepal. They prefer to use the Tibetan language and cloths but unite with social and cultural pattern with other Muslim groups (Siddique, 2001).

In 1857, during the Indian freedom movement, the British gave the new territory to Nepal as a gift, which was mainly in the Lowland region. There were already Muslim living there, and it also became part of Nepal. They were given the southern part of Nepal, which is the border to India, as a land to cultivate and start entrepreneur. This is the reason most of the southern part of Nepal is an industrial area now. Muslims are living not only in the Southern area, but they are also living in Hilly areas. Gorkha leaders mainly invited those who live in the hilly area in the 16th century for building cannons, farming equipment, bangles etc. But due to the persecution in India, they settled in the hilly region of Nepal. However now Muslim of the hilly region does not have the opportunities like the Lowland region. Some of them even do not know the basic of Muslim faith (Siddique, 2001).

In the beginning, Muslim children had no schools. But after 1940 they were encouraged to go to school. Muslim girls were more interested in housework. Muslim girls hesitate to attend school with boys. This could be the reason that they chose to stay in the house. Whether girls or boy it is mandatory to attend school. However, Muslim school is regarded as having lacking a national educational standard. Government is giving less effort to standardise their educational system (Haque, 2009). Since educated Muslims are very less in Nepal, it is good that they at least have schools to learn and bring themselves up with society. Muslim children should also learn the Urdu language because most of their religious literature are in Urdu. Their Islamic school also teach them the basic faith and practices of their religion. They recite

the Holy Quran and practice several religious traditions of prayer, fasting and others (Siddique, 2001).

Even though the religious faith is different, they do not have a distinct appearance than other religion in Nepal. They speak the same language and dress the same clothing. Their social environment and setup are similar to other Nepalese. This is the reason they are regarded as Nepalese with a different religion only. Sometimes their wedding ceremony is also conducted as Hindu culture. The southern part of Nepalese Muslim has an influence from India because of its border with India. Therefore they tend to follow the Indian way of rituals. Whereas, Muslims of hilly area are more influenced by the Hindu tradition of Nepal. They adopted many of Hindu tradition in their social and religious life.

Islam had two different faith. One is Sunni, and another is Shia. Sunni mostly follows the tradition of prophet Muhammad, whereas Shia gives honour to the fourth descendent of Caliph of Islam who is known as Hazrat Ali Ibn Abi Taleb. Sunni Islam population is more in Nepal. A very small number of Shia live in Nepal. Something interesting about Nepalese Islam is that despite living together with Hindus, they do not have casteism within their society. They welcome all type of Islam followers to worship in their temple. They do not hesitate to exchange marriage regardless of the kind of Islam and social status. They do not have a thing called untouchable within their religion (Siddique, 2001).

Some of the significant festivals of Islam are Al-Hijra, which is like a New year for them. Another is Eid ud-Adha, known as a festival of sacrifice. Next is Eid ul-Fitr; it is the end of fasting. Lastly, the most prominent one is Ramadan; it is a month of fasting from sunrise to sunset (Webster University Library, n.d.).

2.2.1.4   Kirat

The Kirat religion is being the 4th largest religion in Nepal began with the ruling of Kirat king in Nepal in 1779 BC. Yalambar was the first Kirat King to rule in the territory of Nepal. People of Kirat scattered to east Nepal and northeast of India. Eight ethnic groups are regarded as Kirat, and they are as follows: Dhimal, Hayu, Jirel, Limbu, Rai, Sunuwar, Thami and Yakkha. Among them, Rai and Limbu have a majority in Kiratism. Sometimes it is misunderstood as the religion of Limbu and Rai. Kirat was mainly known for their warrior nature. Not only that, during their rule in Nepal established of proper law and administration also were completed. During this time, the court and punishment were also in practice. During

their rule, international trade also began, especially with India, China and Tibet (Yalamberbrt, n.d.).

The holy book of Kirat is Mundhum. Here Mun refers to movement, and Dhum refers to the energy. This combination gives the sense of moving energy. Mundhum teaches about one god who is the creator of the universe. Some of their doctrine about god is similar to the Christian doctrine of god. They believe god is invisible; therefore, no idol is worshipped in their religion. They instead focus on inner spirit through which it is possible to know god's presence. Kiratism also has a practice of prayer and scripture reading. They pray to the five nature of god, and they are Earth, Water, Fire, Air and Space (Mewanambin, n.d.).

Kirat has three main festivals they are Udhauli ubhauli, Sakela dance and Maghe Sankranti. Udhauli literally means downward. Because it is winter season, so most of the Kirats people come downward to escape from extreme cold. It is a time to pray with ancestors and their god to learn civilisation and thanking god for a good harvest. Whereas Ubauli literally means upward. This is summer season, so Kirats who live in the hill goes up. It is the festival of worshipping and requesting god for an upcoming good harvest. It is observed as the start of a farming season. Sakela dance is practised from the time of Kirat dynasty. With this dance, they show their identity, society and history (Rai, 2016). Maghe Sankranti is a new year festival for Kirat. They eat vegetables that grow underground. Some of them are sweet potato, yam and peanuts etc.

2.2.1.5   Christian

Christian is the fifth religion in Nepal. The population of Christians is very low in Nepal. But the growth rate of Christianity is high. First Christian to come Nepal was Jesuit father Juan Cabral from Portugal. He was actually invited by the King Lakshminarasimha Malla in 1628. King also gave him copper plate as permission to preach Christianity in Nepal. Even though several short missionaries came from Belgium and Austria but long mission trip was made by Capuchin Fathers from Rome. They established a mission station in Kathmandu in 1715 and stayed in Kathmandu valley for 54 years. But later 1769 when King Prithvi Narayan Shah started ruling, Capuchin fathers and their followers were chased out to India. Christian mission was banned from 1769 to 1950. After 1950 missionary were permitted to enter Nepal only for medical and other development purposes. This was a time they secretly started Christian mission work. Despite persecution from the authority, mission work was continued. After democracy in 1990, Christian missionary felt more relief and freedom (WWL, 2018).

Nepali Christian have their own Nepali translated Bible as a primary scripture. It was translated by Pastor Ganga Prasad through his 40 years of work which was completed in 1914 (Barclay, 2009). Christian in Nepal mostly does their Church service every week on Saturday. They sing hymns, worship their god, collect an offering, listen to the sermon and pray together in the Church service.

Christian got their name because of Christ, who is their god and saviour. Jesus was born in Bethlehem from Mary and Joseph. As the Bible says, Mary conceived Christ while she was a virgin. He was baptised by the prophet John the Baptist. Soon after the Baptism, he began to teach and perform miracles (Pelikan & Sanders, 2019).

Some of the main festivals of Christian in Nepal are Lord's supper, Christmas and Easter. Lord's supper is celebrated mostly monthly basis. It is done in the memory of Jesus' death and resurrection. They take a little amount of grape wine and bread to commemorate this day. Christmas, as everyone knows, is the day of Jesus Christ's birthday which is celebrated on the 25th of December. Christian believe that their god came to the Earth in the image of the human form, which is Jesus Christ. Therefore, Christmas is a day of celebrating joy by sharing gifs and happiness. Whereas, Easter is the festival of Jesus' resurrection. It falls on Sunday of March or April every year.

Christian try to follow the Great Commission of Jesus Christ. That is to go and preach all nation. This is why Nepalese Christian try to share about their faith to others. There are also missionaries from outside the country to help them for effective evangelism. But since Nepal is a secular state, it has a law to restrict Christian from converting other religion to Christianity. However, Christians are fearless and have established several Churches all over the country. There are also several Bible-teaching schools in Nepal who train future Christian leaders and evangelist.

In Nepal, there are different type of Christians. They are Baptist, Pentecostal, Presbyterian, Catholic, Anglican, Lutheran and several other independent Churches. Mostly Christian in Nepal does not drink alcohol or smoke. They also do not practice casteism rather regard everybody as one with Christ. They also organise funeral with singing and praying. The dead body is buried inside coffin under the ground. Christian have practices of healing through prayer. This is also a reason many people convert to Christ because they believe Jesus can heal their sicknesses.

At present Christian have to struggle due to some of the cults and false teacher emerging in Nepal. Due to their corrupt act, real Christian is facing trouble by government and the public.

2.2.2 Nepalese culture and social practices

Nepal is a small country with having 381,200 square kilometres of area. It is located in the centre of Tibet in North and India in East and South. Land of this country is divided into three parts. The top is a high mountain area; the centre is hills and bottom are flat terai area. According to the census of 2011, Nepal has around 26 million population. The figure will certainly be increasing in the 2021 census. This total population mainly include three types of Nepalese. They are Indo-Nepalese, Tibeto-Nepalese, and indigenous Nepalese. This is the reason outward appearance of Nepalese could be the brown or white colour of skin, and also they look like Indian and Chinese as well. Different skin colour and face structure made Nepal unique and beautiful. Nepal has around 36 ethnic group and more than 50 languages. However, Nepali is the main national language spoken every part of Nepal. All the ethnic groups have several religions and cultures, which made Nepal a country of rich in culture.

2.2.2.1 Culture of food

Nepalese regular food is rice, lentil soup and vegetables or meat. Sometimes they also use hot and spicy pickle. They eat their lunch at around 10 am – 11 am and dinner around 7 pm – 8 pm. Nepalese prefer to eat their food in their house than in a restaurant. If they are in a restaurant, then it is common to see them eating Momo and Chawmein. Almost all the restaurant and street food have these two foods in their menus. Food plays a vital role in Nepal, especially meat because higher caste Brahmin do not eat pork and all the Hindus do not eat beef. Brahmin even hesitate to eat food cooked or given from strangers. Some of them are a strict vegetarian. Since the cow is the national animal of Nepal, eating beef is strictly prohibited in Nepal. However, people secretly eat beef as well, putting themselves in risk of breaching the law. Buffalo is permitted to eat openly, but everyone does not like eating buffalo. Therefore, though all Nepalese have no problem with vegetables and fish, they have different opinion and restriction on meat. Not all of them consume all type of meat. The drinking of milk tea in the morning and afternoon is a common practice. Coffee is not a favourite drink for most Nepalese.

2.2.2.2 Economic condition

Nepal is an economically developing country. It is very slow in its industrial development. The main source of income of Nepalese is farming as well as tourism. However, nowadays,

most Nepalese go to a foreign country for a job. Most of them are unskilled labours. They worked very hard to help their family members in their home country. At present, due to the huge number of people working abroad, the Government of Nepal is blessed with economic growth through remittance collection. This is why Nepal stands 5th in the world for highest remittance to GDP (Maher, 2018)

2.2.2.3   Social classification

Nepal has strong division among caste. It is distributed according to the type of work they do. All the lower skill like smith, tailor and cobblers are regarded as lower caste job. Some are even untouchable in society just because their caste is the lowest among all. Most of the lower caste are financially poor in the society, and their involvement in reputed position is very rare. Higher caste dominates politically, economically and socially. However, new government law is offering more benefit for these types of underprivileged group of society. There are also many national and international organisation to help their social status to grow. These types of effort are bringing good result now.

Sometimes the lifestyle of people can also expose their financial status. There was a time when any family who has a colour television, was regarded as rich, but now it is a common thing to see. Therefore now, anyone who has a motorcycle and concrete house is considered to be a rich and happy family. Even though old age citizen gets more respect, a wealthy person gets even more reverence from society. Anyone who is higher in caste and has wealth and political involvement is regarded as a powerful person in society. This kind of person is automatically respected as a leader to that community.

There is also gender discrimination in the country. Woman are not given priority in most of the job markets. A woman is mostly for managing house whereas man is for working and providing the family need. This is the common understating of every Nepalese. This is the reason fewer women dare to go outside for earning money to support their family. Most of the time, Husband feel humiliated if the wife works and supports the family financially. As inflation is going up rapidly, it is now becoming necessary for a woman to work as well. However, some family has a member working abroad who alone could handle the family expenses. In that case, all family member, especially old aged member and woman, have a tendency to stay at home. Since most of the men go for earning in a foreign country, women are getting more opportunities in the country now by filling the vacant position of men.

Nepal is often criticised for its corrupt government leaders. Bribery is illegal, but it is often practised in most of the legal works. Sometimes, legal offices keep a person's document process pending unnecessarily until given some extra money as a bribe. Even for job selection, bribery and nepotism are still in practice. Government is trying their best to change this system. They are bringing new rules and regulation to eradicate these practices.

2.2.2.4   Marriage and family

Wedding ceremony usually takes place in the house of the bride. Groom comes in a decorated car to take the bride. Sometimes, a wedding also takes place in a temple. Nowadays, a party palace is also a popular place for a marriage function for a wealthy family. Hindu priest is used to solemnising the ritual of the wedding ceremony. At the end of the wedding, it is a farewell time, when parents hug their daughter and send her with tears.

The negative side of the Nepalese wedding is that caste and religion are very important factor while arranging girl and boy for marriage. Higher caste marrying lower caste is possible, and the government welcomes it with a financial reward. However, they might have to face some criticism from older people and higher society. The practice of offering dowry is also commonly seen. Bride family has to provide a financial and material gift to the groom family. Sometimes bride without dowry is not happily accepted. Dowry is higher if the groom is from a wealthy family. This type of culture is putting more burden to the low-income family where a daughter is born. Often daughters do not get an inheritance of parents because they take dowry on the wedding; therefore, parents divide their heritage among sons only. A daughter may get the heritage only if the family has no son, and if the daughter does not get married even after the age of 35. However, due to modern education and society, this type of culture is fading away. Love marriage is also popular here. Even if parents disagree, the loving couple ran away and lived together as a married couple. Film, Television and Social Media are bringing change in the youth mind nowadays; therefore, they do not look for wealth or caste of their partner.

In a joint family, a new daughter in law has to do much work than the others. It becomes a big challenge for her to please not only the husband but also the elders of the house. She often does not get authority over the new family. Usually, it is the mother and father of the husband who holds a higher authority. If the daughter in law does not conceive a child in the normal expected time, then they face reproach from society and family. The mother raises children, but if it is a joint family, then the mother in law also assist in raising her grandchildren.

Conceiving baby boy brings respect and love to the daughter in law in the new family. Nepal does not have a practice of using a stroller as their baby carrier. In the rural area mother tie her child back or front with a long scarf.

2.2.2.5   Nepalese greeting

Namaste is a common term used for greeting anyone. It literally means, I bow you. Therefore, the senior person does not greet first. It is always the junior, or the lower status person should greet first. The youth of the new generation shake their hands and say hi or hello in English with their friends. Shaking hand between man and woman is not practised in Nepalese culture. Women usually keep distance with unknown men. Next thing to note is that if a formal handshake is to be done, then an only senior person should be the first to offer a hand, then the junior joins it on the second.

2.2.2.6   Ways of celebration

Whether it is marriage or other kinds of festivals, Nepalese usually spend a lot of money, even beyond their financial capacity. The biggest festival, like Dashain and Tihar, often leads to financial debt in the poor family. In any type of celebration, meat is expected. Alcohol is permitted in most of the festival and ceremony. Nepalese like to wear their traditional dress during a special festival, and they also wear cultural ornaments to show their financial status. Women like to wear their best cloth and do heavy makeup during most of the celebration. Sometimes this type of celebration can be a good spot for unmarried girl or boy to find their suitable life partner.

2.2.3   Nepalese Youth condition and practices

National Policy of Nepal has declared that anyone aged between 16-40 are considered as a youth. 40.68% of the total population of Nepal falls under this group. This is almost half of the total population (We are restless, 2016). This shows how much youth strength this country has. Youth is a source of power in any nation because they have the energy to change the country. However, Nepal is not benefited even by these large numbers of youth. Nepal is still led by the leaders above the age of 50-60.

It is seen that there is a gap between government leaders and youth. Government do not believe in youth capacity, and similarly, youth do not trust in leaders integrity. Government is always blamed for not supporting youth enough with a better plan. It is not investing in youth rather only taking benefit from them. Whether it is the time of election or strike or

demonstration of political power, youth are implemented heavily (Bennett, Karki & Nepal, 2012).

2.2.3.1 Unemployment

The main problem of Nepalese youth today is unemployment. This is the main problem in our country today. Even though the government bring a solid plan, it is not effective enough to attract youth. Neither its youth fund nor the plan is executed effectively on them. Youth is always in concern for their future; therefore, they are trying hard for their bright career. This picture is clearly visible in the Kathmandu valley. It is not only the capital city of Nepal but it, in fact, a capital city of youth and capital city of making career. From early morning until night, many youths are seen, as if, they are on the run to achieve some sort of goal. Most of them are not local of the capital city but are migrated from all over the cities and villages of Nepal. Kathmandu city alone can give a glimpse of the condition of Nepalese youth where one lives in a luxurious lifestyle, another who is struggling to achieve that lifestyle. Due to the lack of maturity, they sometimes choose the wrong path, which eventually destroys their life.

Youth have high energy to do something, which is going useless without adequately utilising it. Their talent, knowledge and strength are not getting the right place to use. They want to do something for a living but very less are offering them the chance. When there is a job opening for five candidates, more than thousands applicant apply for the posts. According to the news published by The Himalayan Times in 2016, when the Public Service Commission in Nepal opened around 5000 job vacancies, almost 5,060,000 people applied for the posts. This makes 1012 people competing for one job. Sometimes even after having better education and skill, they are unable to get a job in Nepal. Due to very less job offer in Nepal, they are forced to leave the country and go for a job in a foreign country like gulf and Malaysia where they have to do a job which they would have never done if they were in Nepal. As written by Kathmandu Post (2018), every day, around 1026 people leave the country to go to labour in a foreign country. Although they earn money there, their income is not sufficient enough to provide their family need for the long run. Much Nepalese youth are selling the best time of their age in a foreign country which actually needed in their home country. Therefore, Nepal Government is always planning and trying to utilise its youth in a better way locally, but it hardly succeeded.

2.2.3.2   Dreaming big but achieving small

Youth, by nature, have a tendency to follow other's footstep, which is either good or bad. They see movies and try to be like a movie star. They see their rich friends, their luxurious lifestyle and start dreaming and copying. Wealthy youth can manage to do so, but average youth cannot afford it. This kind of behaviour brings frustration. When they cross age 16, they start dreaming of becoming a successful person and living a luxurious life. But in a real-life, they do not work hard to achieve their dream, or sometimes they go the wrong way. Many times, youth are confused with their life's goal. Their plan keeps changing as time passes by. And finally, they end up achieving nothing and going nowhere. Soon after completing high school, youth are often seen as confused and unaware of what step to take further or what career to choose. In Nepal, these youth are likely to decide what their best friends choose or what their parents tell them to choose. Which sometimes give good result but often end up with regretful life.

2.2.3.3   Beauty and life partner

Due to modern technologies, youth are more fashionable than before. They realised themselves as youth very early. Beauty and body appearance is becoming an important factor among today's youth. Even if they recognised themselves as comparably ugly, they try their best to look attractive at least temporarily. Getting slim, wearing tight pant and colouring hair is a fashion nowadays. This trend in youth's lifestyle is creating problem within their circle as well as in their family. This is making them think the beauty of their body is everything (Gautam, 2018). At present, making boyfriend and girlfriend at a very early age is the trend among Nepalese youth. Making friends and spending time with friends is a usual routine nowadays. Any boy without a girlfriend or girl without a boyfriend is rare to see nowadays. In the past, it was arrange marriage culture, but now it is love marriage culture. Even if parents disagree, the loving couple elopes and go out of the city to start a new life without parents' consent and support. It may be shocking news for the parents but not to society any more.

2.2.3.4   Active in Social media

Since the entrance of mobile internet is not very long in Nepal. Youth are excited to use it but many times keeping them unnecessarily busy in social media. Clicking selfie by wearing new clothes or visiting new places is a digital culture among youth. They post it online and wait for likes and comments. If they get good comments and numerous likes, then they are happy if not, they are sad. This is now associated with the psychological behaviour of youth.

2.2.3.5   Drugs

Youth seems struggling to find happiness in their lives. They ultimately end up using drugs. They chose to use it because they want to get rid of the pressure of studies, restriction of parents, worry and pain, bitter memory etc. Parents never know when their children started using drugs, and it is often too late when they find it. News published in My Republica (2017), 75 per cent of the drug users are 15 – 30 years of age. It also says that most of them is a student of grade 11 to Bachelor degree. Many rehabilitation centres are open to bring them back to normal life. It is really a big challenge for both to get life back to the normal. According to My Republica (2017), there are 300 rehabs in the country of Nepal.

2.2.3.6   Disobeying Parents

Youth think they know everything. Most of the Nepalese parents are either uneducated or have not completed a higher degree which causes their children to think that their parents do not know anything. Most of the Nepalese parents do not upgrade themselves with modern changes. Since their parents are unaware of the modern trend, children do not like to obey them. They usually get offended or irritated with their parents—today's youth like to follow what Google says and what their fellow online friends say.

2.2.3.7   Abroad study

The present trend among parents and their children is to complete high school with good grade and go for abroad study. There are so many educational consultancies in Nepal. They are every were in urban cities. Those consultancies bring various attractive offer and scholarship option to allure and encourage youth to leave Nepal and go for abroad study. The student starts thinking that they have no better quality of education in Nepal and no better salary even if they complete their degree. So, they like to go to developed countries like America, Australia and Canada for making their dream come true. Even if they cannot afford those bigger countries, they choose Europe as an alternative. If they do not have a good grade or enough money to study abroad, then they choose to go for a work visa in countries like Korea and Japan. Every year an average of 80,000 youth attend Korean language test for applying Korea work visa. According to the Department of Foreign Employment (as cited in The Kathmandu Post, 2019), more than 92,000 Nepalese have applied for South Korea labour visa. Korea is just an example. Today we can see a long queue of students outside most embassies in Nepal holding their documents, hoping to leave their home country to go out for study and work.

2.2.3.8   Unsuccess leads to depression:

Sometimes when youth are not able to find proper jobs and have no money to go abroad for work or study, they are vulnerable to mental distress which finally leads to depression. These youth lose their school and college friends which leads to loneliness.

3 Theoretical framework

Religion, which has a very long history, is now connected with something modern called internet. Technology and religion though sounds purely different field, has been seen to work together in today's era. Internet is also making some effect on social life as well. Scholars have given some theoretical views regarding the subject of the relationship of Internet, Religion and Social life. I will also bring a theory regarding youth ecological psychology and behaviour. Since my discussion is based on youth, I find it necessary to bring some theoretical concept about it as well. First, I will lay the foundational theory and the theories regarding the reason for internet use of youth next about the connection of the internet with the social and religious life. Lastly, I will conclude with the theories of internet and behaviour.

3.1 Introductory theory

3.1.1 Modernisation theory

This theory suggests that the traditional, rural and agrarian society will eventually convert to secular, urban and the industrial society (Kumar, 2016). This theory proposes that undeveloped society or nation will ultimately grow to the modern developed structure. Western countries are set as an example for the agrarian cultural societies to follow their pattern for the advancement of society. Modernisation is closely associated with material growth; however, it has also the side of non-material factor. Berger supports this non-material view. According to him personal freedom of choice, increase in social diversity and awareness of the future orientation are also the example of modernisation (Berger, cited in Menhas, Umer, Akhtar & Shabbir, 2015).

Internet, the result of industrialisation, is an example of modernisation which is the outcome of innovation in the modern society of the west. This was far beyond the imagination of the agrarian community. But as the world is getting access to this technology, it is giving a valuable contribution to undeveloped societies. Internet is sharing the feelings of innovative and developed societies.

3.2 Theories regarding why youth use the internet

3.2.1 Social presence Theory

It is a sense of awareness about the presence of the interacting partner (Communication Theories, 2003). It is an emotional connection between the communicators, where both perceive it as real (Lowenthal, as cited in iSALT team 2014). It helps to know more about the person and gives a noble person image. It also provides the feelings of community while interacting face to face or online. Now friends and people can also be met online through internet. This gives them a social presence experience.

3.2.2 Mood management theory

This theory studies about the reason a person experiencing joyful emotion through media. It studies the relation of people stimuli and media. It shows that whenever people are sad or bored, they prefer to use and watch the media that arouse their mood to happiness (Bartsch & Viehoff, 2010). Individual tries to terminate a negative mood and try to bring a positive mood. It is rearranging the stimulus for a positive mental environment (Reinecke, 2017).

3.2.3 Autodidacticism Theory

This is a theory that focuses on self-study or self-directed learning. Therefore, autodidacticism usually refers to self-teaching, which contrasts with the formal schooling or tutoring (Autodidacticism, n.d). Autodidacticism which was in the history was for the learner who had no access to schooling, is now changing in a digital time as part of changing ecology. This gives us the purpose and the nature of future education (Sefton-Green, 2019).

This theory will help me to analyse one of the purposes of why youth use the internet. As youth have that curious mind of searching and learning, the internet does help them to provide their educational need in the digital era.

3.3 Theories regarding the connection of the internet with social and religious life

3.3.1 Technological Determination Theory

Marshall Mcluhan, the developer of this theory, suggests that as technology grows further to the advancement so also people grow gradually according to technological growth. As it moves from one age to another, the operation of the society also moves from one age to

another. It tells that society can immediately adopt the change, for instance, typewriter to computer, landline to mobile phone and letter to chat. All these technologies develop the senses of human just like radio developed listening sense; television developed visual senses and computer developed interacting senses. Human use this developed senses in society (Njoroge, 2013).

Internet is the present technology that society is adapting with it. As it became part of daily life, it has changed the social pattern of the people.

3.3.2 Media Dependency Theory

Sandra Ball-Rokeach and Melvin DeFleur develop this theory. It includes two types of dependency, which are slightly different than the gratification theory. First is the media that a person chooses may not be all equal. Second, in the time of trouble and conflict, a dependency on specific media is very high, but it is low in a normal situation (Communication theories, 2003). It is to help study the relationship between the media and the audience or the viewers. Here the main central point is how and why individual develop a dependency on media for fulfilling their several needs (Lin, 2015).

3.3.3 Functionalist Theory

This theory suggests that the whole formation of society is possible due to the composition of interconnected parts (English, 2006). All the parts work together in harmony to keep the society in balance, for instance, family, education, politics, economics and religion (Mooney, Knox, and Schacht, 2007). Though technology is not mentioned, this is also a part of the smooth functioning of modern society. According to Witte & Mannon (2010), whether public come to online or not, they do benefit from the internet directly or indirectly.

Since religion and the internet, both are part of the society. They do play an important role in the formation and functioning of human society.

3.3.4 Gratification Theory

This theory studies how and why people use media and what positive and negative consequences it brings upon the viewers (Communication Theories, 2003). It highlights how deliberately viewers choose the media they like to watch through which they get the benefit they wanted. It shows that viewers have power over to media; therefore, they are not passive viewers (Njoroge, 2013).

Though people have several needs in their life, spiritual needs can also be their need that must be satisfied. As this world is now accessible with the internet, they can find that exact need they were looking for even without asking other people. The internet now a day has a huge number of religious websites which are created to satisfy the spiritual need of religious people.

3.4 Theories regarding internet and behaviour:

3.4.1 Psychoanalytical theory

Sigmund Freud divides human personality in 3 categories id, ego and super-ego. Where id personality that acts directly and immediately similar to a newborn child. It is an instinct to survive and destroy. Whereas, ego works with reasonable thinking. It is mature than id because it has experienced the real-world environment but struggle between id and super-ego. The ego tries to fulfil the need for id in a socially appropriate way. The personality that controls id personality is the super-ego. Anything that is against the rules and regulation of the normal society or human law is forbidden by super-ego because it focuses on morality and social benefits (Ackerman, 2020).

It is applicable to youth as they face a psychoanalytical situation while using the internet. Their mind starts fighting with id and ego every time when they are connected to the internet.

3.4.2 Knowledge gap theory

This theory is originated by Tichenor who argue that like wealth; knowledge is also not equally distributed among the society (Tran, as cited in Jantti 2014). It points gaps between higher educated people and lower educated people. Higher socio-economic society has a higher level of knowledge than the lower socio-economic community (Communication Theories, 2003).

This is appropriate in today's context of Nepal, where families are improving economics as well as their academic condition; they are more likely to use advance technology. However, youth have more modern upgraded knowledge than their parents which often cause conflict and misunderstanding between parents and children. This is due to the knowledge gap.

3.4.3 Social displacement theory

The main point of this theory is that time cannot be spent on doing another thing when doing one thing. If an individual spends more time with media, they devote less time with other

activities (Endestad, Heim, Kaare, Torgersen & Brandtzaeg, 2011). This theory is closely related to Putin's theory of time displacement, which says that the more time one spends with technology and media the less time he or she is likely to spend with society like friends, family and other social activities (Siraj, 2018).

This is the present issue among youth and children. As the internet and mobile technology are getting more advance, youth seems to give it more priority than their own personal and social activities.

3.5 Summary

All of the above theories have a different way of defining the relationship of the internet with religion and social life. They all play a vital role in this field of learning. Experts developed these with extensive field research. This is undoubtedly going to help me as I further go for explaining the depth regarding my topic.

Regarding internet and religion, the internet has come as a symbol of modernised technology that every socio-economic group want to experience. It gives a medium for people to interact and share their common practices and belief and maintain the functionality of society. Internet is also effective for religious hunger. It is helping them to satisfy their spiritual gratification by offering them religious contents.

Internet not only impact religion, but it affects social life as well. Society has some type of natural personality that attach them to this web of internet. Society is an environment of learning field for people. They are likely to replicate the practices done by their parents, friends or neighbour. This is how they are influenced to buy a better phone and play on the internet. It has also become a depending source during anxiety or trouble. The more they are in psychological conflict, the more they use the internet. Technological determination theory explains the reason for this. According to this, human has developed and evolved with technological innovation. However, the psychological battle has been seen among the youth regarding using of internet. It is a battle between the fulfilment of immediate desire and keeping the social and moral responsibility. In psychological terms, it is a combat between id and super-ego while using new technology. Finally, we can see that there is a gap between the different socio-economic category of people. This gap is also noticeable between different age group. This can also bring misunderstanding and even conflict within them.

Overall, this theory in touching technology, psychology, religion and sociology and youth. My discussion will be in line with these theories.

4   Methodology

In this chapter, I have given brief details about the methods I used for my research. At first, I have mentioned how my research is designed, and then secondly, I have also given details about who the participants were and how they were selected for this project. Since, this research is based substantially on the people, they were also given the high priority in the methodology and the other following chapters. Next, I have given the ethical principles that I have applied during the research project. Finally, I have stated how the data were collected and how the data processing and the sample is reliable and valid.

4.1   Research Design

My research design is based on the grounded theory method of research design. This is one of the types of design in qualitative research which gives freedom for data collection as well as theoretical analysis. According to Walliman (2011), it is based on data collection not for the purpose of testing the existing theory but for generating new possible theory through the analysis.

4.2   Research Participant

Since there is not much resources available or research done about this topic in the country of Nepal, it was vital to start from the root level. People as a subject were the participant in my research. Participants were divided into three categories according to their age and experience. The main targeted groups were youth, parents and religious leaders.

The first targeted group is the youth who were between 20 – 35 of age, who had first-hand knowledge and experience about using the internet. They were a highly important group because they are the one vulnerable to internet misuse today. They are the one who is facing major changes in social life after the starting of the internet in Nepal. How they use the internet, their experiences and advantages, as well as disadvantages of internet use, are an important section to know from them in this research. Their belief in some type of religion is also important. An Atheist is not included in my list of the participant. The religious attachment was necessary to study the effect of the internet on their faith journey as well. Three things were essential to know whether the internet is helping them or disturbing or not making any impact at all in their religious life. Youths are a very important group to interact and find out the result of their embracing the internet in their social and spiritual life.

The second group was parents of those adult children who also have different views and experiences of their children's involvement in modern technology. The first examination was done from the youth's perspective, which was in a different angle. Now it is not from the youth but from the perspective of parents. It is not what children feel about themselves, but what parents think about their children. Since parents are the closest observer of all the biological and psychological changes of their children, they can quickly notice any odd behaviour of their children. If parents are upset with the over-attachment of children to the digital world, then it is an indication of a problem. It could affect parents and children relationship as well. If children are not able to socialise with parents, then they cannot socialise with society as well. Also, if their religious attitude is not the same like before, then, it is a sign of change in their heart and mind. Parents are also an essential group in this study; therefore, I have invited them for my research as a second participant.

The third participant was out from the boundary of the family. They were some form of leaders in the religious sector who had extensive experience in spiritual leadership and were also aware of modern technology like the internet and social media. Their understanding of how the internet is playing a role in religious activities and how it is impacting overall Nepalese youth population was vital for this study. Their personal experience, as well as their view regarding internet role in Nepalese youth, has given valuable insight on the topic.

So, these three groups are the main participants for my research. They were selected regardless of their educational, religion or social background. First and third participants were aware of the recent technology, especially internet and social media and were actively involved using it. However, the second participant who were parents, may or may not have experience with modern technology. So, the knowledge of the internet was not made mandatory while selecting parents to participate.

4.3 Ethical consideration

According to Guthrie (2010), research ethics is all about the conducting research with the professional standard, which directs the researcher to integrity which results in the trustable and reputed research outcome.

4.3.1 Informed consent

This is mainly referring to the subject of the research which has right to be aware that the research is taking place, right to know about the research and right to cancel the agreement at

any moment the subject wishes (Silverman, 2016). This is the crucial and the first step to take before even asking any research-related question. In my viewpoint, it includes informing the participants and getting permission from them to conduct the research. Chapter 6 of Nepal Privacy Act (2018), also suggest that the consent of person or family is important when collecting their data.

The purpose of my research project was conveyed orally to the participant. They have clearly understood their contribution is valuable for my research and how they could be part of this project by bringing out the new research resource for the country and society. After explaining the good side of the contribution, I tried to find some risk as well, but I found no risk that the participant should be careful about.

The written form of consent was not used for this project; however, verbal consent was given to assure the participant about the protective use of the data collected from them. Since written consent could give hesitation and even fear for some youths, so this type of procedure has been dropped out. I found that oral consent gave them more relaxed feelings.

4.3.2 Anonymity and Confidentiality

Chapter 5 of Nepal Privacy Act (2018), mentioned that no one is permitted to publish or conduct any form of research with other personal document or information without proper agreement. Therefore, without proper consent, it is against the law of Nepal to use anyone's personal information or any form of record for the researcher purpose. With this in mind, I assured them that their name would not be mentioned in the research project. Even in the written questionnaire form, the interviewees were instructed not to write their name, email, phone number, address or any identifying personal details. With this, they could easily assume that it is not possible to identify them with the data provided. None of the interviews had been recorded. All the written data has been kept as it is, anonymously. While doing face to face interview, participant's confidentiality has been highly maintained by making sure that no third person was present at the time of the interview or at least not to the distance where a third person could hear. It is sure that non of the face to face conversation had been heard, written or recorded by a third party. This type of secure environment created the subject more secure feeling, which obviously brought good outcome. However, I found that participants were more open while writing than speaking face to face. This way, I was not using or keeping any participants name or any private information, that could identify the subject, during and after my research project.

4.3.3 Freedom to join and withdraw

Participants were not forced to take part in this research project. Their freedom of choice was highly honoured. If they felt any discomfort or unable to manage time for the project, then were allowed to withdraw the project at any moment and without any further procedure. However, they were asked to inform before leaving the participation. Even though for participation, some basic procedures were followed, and some minor requirements like age, knowledge of internet and ability of reading and writing were observed. But after joining, they were not forced to stay until the end of the project. They were also not pressurised to answer all the questions. All the participant had a privilege of easy entry and easy exit in the research project. Therefore, there was no use of doing a written agreement.

4.3.4 Minimum harm

As mentioned earlier, my research was not related to acquiring personal information; consequently, harm for the participant was up to the very lowest level. Moreover, no controversial topic had been discussed with the participant. Only their personal experiences were given priority while interviewing. One issue was possible, for instance, if parents hear their children say bad things about them during the interview or if children hear their parents saying negative things about them then that could result and may cause harm for them. Therefore privacy was maintained very strictly by not taking the interview together. And also, parents and youths were from a separate family. In other words, parents had no part in this project from the family where the youth had already participated in and vice versa. So there was no relation between the youths and the parents' participants. A written questionnaire was also given to those who do not want to have a face to face talk. Finally, I made sure that every participant had good feelings even after completing the project.

4.3.5 Respecting the participant

I had interacted with different level of people. They were from prominent leaders to school students. I found it necessary to write because while meeting them sometimes; I felt the natural tendency to respect the higher level of people and just act generally with the lower lay youth. But this ethical principle reminded me to respect all the participants equally. Their ideas and all the given information were equally judged. There had been no partiality in terms of age, education, gender, religion or any in any sort of discrimination. All the participants were given a small gift, as a token of thanks for participating in my research project. They were delighted to be honoured for their hard work.

4.4   Data collection

The extensive amount of data collected were from the participant through the interview process. The study and the finding of my research are mainly based on the interview data, as my primary source of data collection. I conducted an interview in all possible manner, and they were face to face, through phone and through written questionnaire form. Participants were given form to fill up, which required them to write their own personal behaviour and reaction in the particular situation and their experiences about the questions asked. Objective types of questions were not used because it would limit the freedom of expression from the participant. Therefore, open answers were expected from the subject as they participate in the written interview. I used handwritten notes as well, in order to keep the record of key points of the responses received during the data collection. Video and audio recordings were avoided during the interview process. Hence, the digital method of storing the data was not applicable. However, the paper filing of the collected interview data was done systematically according to the category of youth, parent and religious leader.

4.5   Reliability and Validity

In our general understanding reliability simply means consistency; however, Bryan has more things to say about it. According to Bryman (2012), reliability includes three things.

1) Stability: This means that the data received from the participant does not fluctuate over a period of time. Because as time goes by the same data become obsolete and can misrepresent the measurement taken.

2) Internal reliability: It is a testing index or score to measure the response of the participant. This helps to know how the response of the participant is coherent from beginning to the end equally.

3) Inter-observer consistency: When there is more than one observer of the same subject, it can be inconsistent in the decision or interpretation of the observer.

The collected data depends on the innovation of modern internet technology. Because data can be stable only when internet technology remains the same, otherwise, data may vary with the upcoming advance technology and its given services among the people. As qualitative research usually is not fixed, my research also needs further measurement after the change of technology. Because naturally, people's life, behaviour and other action will change according to time and development. However, I can say that the data collected are trustworthy. It is collected from the real people who have first-hand experience and

knowledge. Therefore, it is relevant to the community of Nepal. The technical development in Nepal is very slow; I believe the findings of this study will last longer period. As there is no sign for the internet to stop and users to discontinue using the internet, this data will be, more or less, applicable even to the upcoming generation of Nepalese youth.

The guideline guided any interview taken. No one has missed any questions that I, as a researcher, should have asked. However, they were still given the freedom to skip any question which they did not want to answer. Questions were arranged in such a way that they had to stay on the topic of the interview by fulfilling the purpose of the data collection. Thus, the overall questions answered have an equal coherence from beginning to the end of the interview. Since there was no observer other than me, there was no chance of inter-observer inconsistency.

According to Bryman, validity is to check "whether a measure of a concept really measures that concept" (Bryman, 2012, p. 170). Proper guideline of the questionnaire was followed to measure the overall performance of the subject. I tried my best to dig in and find out every possible detail that I could. I made sure that the data I was collecting was relevant to the research questions.

All the research project and the data collected were given for recheck and for any further correction or addition. Anything that was taken from other sources was properly referenced and given credit. All the interview questions were submitted to the Norwegian Centre for Research Data for verification and approval for getting data from the country Nepal.

4.6   Sampling

Sampling has been defined by Bryman as "segment of population that is selected for investigation" (Bryman, 2012, p. 187). As defined, it is a group chosen for examination for the desired study.

Sampling can be divided into two groups; they are probability sampling and non-probability sampling. In probability sampling units for measurement are taken equally that represent equal proportion for all the sample. This is done to bring a strict statistical result (Ritchie & Lewis, 2003). Therefore I have not used probability sampling for my research. I have rather chosen non-probability sampling. As Ritchie & Lewis (2003), has mentioned that, probability sampling is not suitable for qualitative research. According to them, non-probability sampling

is best suited for qualitative research because it is selected deliberately because of the sample contains special features and qualities that the researchers needed for this study.

I chose the purposive method under non-probability sampling. For which Ritche and Lewis (2003) described as selecting a sample with a purpose to represent the location or type, that covers the subject matter and has diversity within the criteria. All the samples were tested for the same topic; however, even within the category that I chose, have a variety of qualities and information. Additionally, they all represent the same location which is, Nepal.

For better understanding, here, I would like to elaborate on the sample collection method further. The group I selected for interview were youths that were from 20 – 35 years of age. Around 10 of them representing ages from 20 to 35 were offered to participate for interview. Total of five parents was also interviewed whose children were engaging in social media. Lastly, I interviewed another five religious leaders through face to face as well as from phone. All of these groups represent a sample of today's community in Nepal. They are the picture of Nepalese family and religious community. They were selected with a purpose to represent the Nepalese community and also were distinct within the criteria.

5 Finding

This is chapter extensively based on the data collected from the interview. All the participants responded according to their own experience and their understanding of the related questions. All of their responses have been studied comparatively to meet the need of the research project. Here first introductory information is given about what device youth use and how they use the internet. Secondly, I have tried to find information about internet effects on religious life. Thirdly, internet effect on social life and then finally, I have mentioned the internet effect on the conduct or the behaviour of youths.

5.1 Introductory information about internet device and its use

5.1.1 Device information

All the youth participants had a mobile phone, whereas more than half of the participant also had laptops in their home. A laptop which was rarely seen in Nepalese houses before is now commonly seen gadget in any houses. It is obvious that all the youth now possess a mobile phone. It has become an inevitable medium of communication today. Tablets are not common to all youth; therefore, only two, out of ten, owned it. It is interesting to know that comparatively, all the participant liked to use the mobile phone most of the time than a laptop or tablet. One participant even had two mobile phones. This shows that due to affordability and usability, mobile phone is much popular and commonly used device among Nepalese youth. Therefore, a mobile phone that can connect to the internet is a widely popular device among youth. Nowadays, carrying a phone with a bigger screen display is a fashion and pride. This type of mobile phone is also called a smartphone, which is not just for making a call but can be used for browsing and keeping a record of personal activities. It can also install several mobile apps that users like including games.

5.1.2 Internet use

As I went through my interviewee's answers, I discovered that every participant had been the internet. Most of them had WiFi connection in their home. Therefore, they would like to keep their internet-connected all the time. However, it was seen that those who do not have WiFi, used mobile data to connect internet in their phone. They used the internet sparingly because of the limited data plan. Though some youth connected to the internet only when they needed it, my interview data indicates that in average youths are connected to the internet more than 8 hours daily.

The main reason for using the internet for them was to connect with social media. Every one of the participants used Facebook. Not just Facebook but half of them used 4-6 types of other social media. Instagram and YouTube were commonly used social media among youths. Whether more or less, everyone used social media and were connected with the digital social community. In addition, no one missed a day without using the internet. For using the internet, they spent a minimum of 700 NRP to 2000 NRP per month. Majority of the internet charge was paid by their parents, and only some paid from their personal income. According to them, Internet cost in Nepal is okay and affordable; however, two of ten participants thought it is expensive.

5.2   Internet and Religious life

5.2.1   How youth use it for religious purpose

With the advent of the internet, now people have the privilege to access several religious sites, whether it be related to their religious faith or different. People can not only have access to see but to learn the practices of any other religion. Youth does the same by visiting the information about their faith and others. They have the mindset of comparison.

Nowadays, digital Bible and Hymns are also getting popular among Nepalese youth. Most of the participants liked to use it in place of the printed Bible because a higher number of them thought it is more comfortable to carry and convenient to read. However, even though it is convenient, one of the youth said that he would not encourage anyone to use digital Bible and Hymn. Another participant also said that digital Bible might be easy for reading, but the printed Bible is better. Those who did not like to use digital scripture, prefered printed version because they have been using it for a longer time, so it takes time to shift from print to digital.

Seven out of ten participants had some kind of religious apps installed on their mobile phone. They were mostly Bible, hymns and devotion related apps. The highest number of religious apps installed by one person was four, and the lowest was one. I asked them if they use the internet for listening sermon and hymns, on reply, all of the participants were fond of listening worship song on YouTube. Some listened every day and some 20-30 times in a month. How much they listened depend upon their free time as well. One participant felt spiritually energized when listening to religious songs online. Not only songs, but some youth also liked to listen to the sermon online.

Majority of the youth have followed regular updates with some of the religious programs online. This gave them a notification about the new update of that program. Following and subscribing in social media is usually done when someone likes the program, channel or the person and feel benefited from watching and listening further in the future also. Some of the participants had followed online religious preachers they like the most. Others prefered to check those channels on an irregular basis without following as a regular subscriber.

There is also a practice of requesting prayer matter online. All the youth who participated in the project have said that they have prayed for the matters that were requested online. Some of them also have posted their prayer matters online. One of the participants posted her first prayer request online when she was appearing in her school's final exam. Some of the youth like to make online friends from any religious background because they like to share about their own religious faith. They think online is a suitable medium for sharing a person's belief. One participant also pointed out that there are religious activities which are fake and gives wrong messages. So, youths must be careful while involving in such online religious activities.

5.2.2 The positive effect of the internet on the religious life of youths

Since all the youth participated in the interview were attached with religious faith, I asked them how the internet was helping in their spiritual life. At first, I enquired youth how they were benefited in their personal life. Then secondly, I also asked the religious leaders for their opinion about how the internet could be a good thing to use religiously in youth's life.

5.2.2.1 Results from the youth participants

Youth have already adopted the practice of using technology for religion purpose. All the young participants have already used the internet to quench the thirst of their spirit. Many of them used the internet for listing religious song and sermon. Not only that, but they also used the Google engine to find the sacred scripture and explanation of it written by several religious scholars. Listening sermon has helped them to know god more and understand the scripture more. According to one participant listening to sacred songs on the internet gave peace in his heart and energized his spirit. Another one said that listening spiritual song while worship was a very good feeling.

There are many renown preachers online. Youth love to watch them when there is not much influential preacher in their location. One participant mentioned three benefits that he received

from the internet. First, it has given free opportunity to see and listen to the sermon of many well-known preachers. Second, it has helped him to see his mistakes and shortcoming. Third, it has assisted him to connect with god in a better way.

Youths heart and mind are filled with curiosity. In the past, we could go to teachers for clearing our doubts. Books or the teachers were the only possible source of answers for our questions. When I asked what source they use if they need to clear their doubts, most of them replied, internet. Some said both internet and teachers. But they seem to use both because they believed the internet may not always have the quality to trust. Not only for their questions but when it is time to prepare their lesson about religious subject or ministry, the internet has become a tremendous source of help. All the youth had taken help from the internet.

I find that youth were also using the internet to propagate their faith online. Some had tried it by sharing their testimony on social media. One participant shared that she was also inspired by a person's testimony about how he came out of drug addiction with the help of god. The living testimony of other youths touches youths hearts shared online.

All my youth participants had experience of using the internet for religious purpose. Out of them the highest percentage of internet users for spiritual purpose was as high as 70% to the lowest at 5%. Many of them wer in some type of religious community group on Facebook. Among my participants, I found no one who does not use their internet for religious purposes.

5.2.2.2   Results from the Leaders view

According to one of the leaders who participated in the interview, religious discrimination often occurs in Nepalese society. Therefore, when there is discrimination of religion in society, the internet has helped to unite those hatred community quickly than ever. He believed youth are now able to make a plan for their religious activities through an online group. This is not useful only for religious ceremonies but also for the action plan during a hard time. If they do it for good, it will bring a better change in society. Internet and social media are unifying the religious minority in Nepal with one voice and one effort.

While another leader argued that religion in the past and present is the same. The only thing that is changed is the method of receiving religious need. Religious teaching, preaching and worshipping pattern is getting online. Youth today wants this type of religious experience that accompany technology. In this digital age, religion is also forming and should keep developing its activities digital as well.

All of the religious leaders agreed that though the internet has both positive and negative side of effects however if it is used for good purpose like reading, listening and watching spiritual things, then it will build up a deep and strong relationship with god. Understanding the value of the internet for religious life is very important.

5.2.3   The negative effect of the internet on the religious life of youths

5.2.3.1   Results from the youth participants

Internet not only has a positive side of effect on religion, but it has some negative side as well. According to most of the youth, the internet is stealing their time that they used to give for god. Though few of the participants did not feel the same but the higher number of youths had experienced it. They said that while watching entertaining videos, it made them forget or miss their personal time of prayer or scripture reading. As one of the participants mentioned, she used to study Bible twice a day, morning and night, but because of the social media, she was not able to maintain her commitment. More than half of the youth participant agreed that internet was diminishing their relationship with god and shifted their heart and mind from religion to technology. Another youth said that the internet giving many things to learn, so while trying to learn everything, often missed Godly things. Giving too much attention to internet world can sometimes divert their mind away from god. Since it has many things to teach, it can also give the wrong knowledge for the youth. Sometimes the mind of youth can corrupt by the erroneous religious teaching. One participant said that he liked to use the internet first when he wakes up. Another said that trying to control internet use and giving priority to god is a continuous and ongoing struggle.

5.2.3.2   Results from the Leaders view

Internet has been making youth very busy in doing a non-religious thing. They don't manage enough time for personal devotion to god. More or less youth are addicted to the internet in such a degree that they don't think doing prayer or devotion is important in their life. Sometimes they do religion only on social media but not in their real life.

Religious leaders were well aware of digital spiritual resources. They knew when and how to utilize the internet for a spiritual purpose. However, they felt that easy to read digital scripture, and online search engine has made many youth lazy in the field of religious learning. They are not as hungry as before due to the free and easily available resources. They don't have to carry big scripture anymore because it is now on their mobile phone. Several volumes of commentaries are all compact in one mobile app. This is not only decreasing their

thirst for their faith, but it is also declining their classic or the original form of spiritual practices.

In the opinion of one of the leader participants, the internet is giving a mind of religious discrimination among the youth. They learn so much information about their religion and try to seek the fault of other faith, and ultimately they start hating others. They dislike not only the religion but also the followers of that religion. This eventually will lead to a bitter division among the diverse religious communities.

They also pointed out that if youth use the internet for other than spiritual activities, especially unholy, like pornography and vulgar activities, then it will degrade their spiritual life. Not only this youth are more tempted to use their mobile during spiritual services. Unreligious use of internet like checking email, Facebook message, twitter can divert the heart and attention of youth very often.

Leaders are concerned for their followers as to how a shepherd is concerned for his flocks. They were anxious about the possibility of youth going astray from their religious doctrine because of plentiful uncensored religious contents available on the internet. Sometimes youth intentionally or unintentionally go to read and listen to atheist teachings; this will bring very strong anti-faith doubts. This can even make them doubt the existence of god.

Youth are now relying more on internet resources than their religious leader. They prefer to hear from the globally renowned preacher than hearing the same type of sermon from their local religious leaders. Trusting more on their global online teachers and preachers is a growing trend among youth in Nepal. Local leaders accepted the reality that there is a surge of these practices among youth; however, it is hard to identify within every youth.

As the modern world is changing, youth also want their religious practices to be changed. They are not that interested in traditional services anymore. Youth know that there are other followers of the same kind of faith around the globe whom they want to connect with also. Their mind is not locally congested anymore but is now become globally widened.

5.3 Internet and Social Life

As the data shows, most of the youth did not have a close friend or relative whom they talked on a daily basis. Only a few numbers of them spoke daily on the internet with friends and family. When I asked about the highly used social media, a large number of youths mentioned

Facebook because they wanted to connect with their friends and keep updates with the global events. As we all know nowadays, Facebook also gives updates on world news. These two are the main reason for using Facebook very often. Other than this, Facebook is also used for educational purpose. One of the participants used it to share school lecture notes with friends and teachers. Another online media that most of my youth participant loved to use is YouTube, where they could learn a new skill, learn lesson related to their schools and watch other entertaining stuff according to their interest. Lastly, Instagram was also used by some for the purpose of business as well as communication with family and friends. However, Instagram is not common to all youth in Nepal. According to one of the participants, in overall internet has been making his daily life much easier than ever.

Online concern for friends and family is prominent nowadays. All the youth agreed that communicating with friends and family is the main benefit of the internet in life. It is interesting to know that due to the limited mobile data package, two out of ten participants used the internet mainly for chat only. Every one of the youth participants was glad to connect with relative who were geographically far away. Youth do not have the tendency of knowing the religious background of their friend. Everyone is likely to make a friend on social media despite their religious background.

Youth nowadays have a different way of wishing the special day of their friends. When the right time of wish comes, they share their happy wishes to their online friends. Whether it may be a birthday or wedding, there are digital card, picture and emoji to express their feelings in a more creative way. However, I discovered that, though many youths liked to wish birthday to others, several youths did not want to share their birthdate to others. They liked to keep it secret and only share with their close ones. Thus, youth have that nature of using social media for wishing and even celebrating the special day of their loved ones through online.

I asked all the youth if they can live without the internet. In response, half of the participant said that they could not imagine life without the internet. At the same time, the other half said that internet is not everything in their life. For them, it is just like a habit that can be changed or stopped if it is starting to go beyond their control. They also said that verbal communication through phone and the physical meeting could be a good alternative for using social media.

5.3.1 The positive effect of the internet on the communal life of youths

Generally, youth love to make friends. Internet, with the help of different types of social media, has allowed making new friends. All my youth participants have been continuously maintaining their friendship through online media. According to them, long-distance friendship is also possible with this modern technology. The physical meeting, as it was in the past, is not necessary nowadays to spend time with friends. There are two ways of making friends online by sending friend requests or by accepting friend requests. It is interesting to know that half of the participant agreed that they accepted friend requests of a stranger whom they have not met before. This would be impossible if the internet were not introduced to this generation.

Some of the youth have equal friends in their real and digital life; however, two of the youth participants said that they had very fewer friends in their real-life but many in online life. Youth can now make as many friends as they like through online media. Those who are weak in making friendship in their real-life are also successful in making online friends.

When I see my Facebook, I usually see many of my friends post pictures unreasonably. They want to share their daily events with their friends. Posting pictures of normal or special days is usually practised by many youths. When I asked all the youth participants about this type of practice, more than half were still doing so, whereas two youth said they used to do so before but now felt it unnecessary. However, those who still do it said that they wanted to share their updates with friends, share their creativity, know the reaction of their friends, keep the memory of special occasion and keep a connection with friends.

Social media users have full authority to maintain their privacy. Some people like to keep themselves offline while talking with someone special. This could be for privacy or trying to limit unnecessary chat with many. Although half of the participant did this; however, the other half said they do not like to do so. They tried to show themselves online so that everyone could talk to them if necessary. They were happy to open the space for people to communicate with them.

Most youths accepted that the internet is helping them to connect with their friends, and it is strengthening their relationship more than ever. They said that friendship could never be

ended even if physically departed. Friends, though not physically near to each other, can have longer and more in-depth communication.

5.3.1.2   Results from the Parents view

All the parent participants said that their children have access to the internet on their mobile device. They were aware that their children use internet minimum 1 hour to the maximum whole day on their phone. In average daily 3 hours was spent using the internet for several purposes. This showed that all the parents were aware of how long their children use mobile and internet. More than half of the parents believed that though the internet was making a negative and positive impact, they said that the positive side also should not be overlooked.

When I asked if their children were busy with their phone and did not spend time to talk with them, in response, four out of five parents disagreed with my thoughts and said that their children had been properly spending time with them and talking to them.

It is good to know that all of their children still spend time with their friends in real life as well. According to them, some go out to meet friends whereas some invite to their own house.

5.3.1.3   Results from the Leaders view:

My religious leader participants also gave their opinion about how the internet is doing a good thing in the community through youth. As they mentioned, the internet has become a powerful means of raising the voice of the minority. In the past, when no one would give attention to the person's case is now taken seriously when it becomes viral on the internet. Whether it be any type of injustice or exposing the wrong deeds of society or the government, youth can now use the internet as a channel to reach not only to their nation but to the whole world. Usually, youth in Nepal who do not have their own capacity to get the attention of the government can now express their dissatisfaction about any matter online, which gives them a platform to let people know their situation. They can also share their opinion to the world. Youth know the fact that connecting with the world and society with the help of internet is necessary because they can be a friend in the times of trouble.

One of the leaders also noticed that internet is discovering the hidden talents from the youth. If the internet did not exist, their skill would not have been known to the others. Internet is bringing these types of youths in the spotlight. This way, there are more motivated and encouraged to keep developing their talent.

Youth are also aware of the things happening in their society than ever before. Online news and other social media are keeping them up to date with things happening around them. They have nowadays more knowledge and information which they received from the internet.

One leader also pointed out that traditional matchmaking is fading away in the Nepalese society because the internet is giving every privilege for youths to find their life partner. Nowadays, most of the recent marriage couple have some background of social media connection with one another before the marriage.

5.3.2 The negative effect of the internet on the communal life of youth

5.3.2.1 Results from the youth participants

Even though social media is for socializing, however, most youths were unlikely to go online and search for new friends. They instead prefered to wait for others to send them a friend request. Half of the youth participant did not like to search for making friends. They are satisfied with the friends they already have. One participant said that she felt shy to ask someone to be her friend, so she preferred to wait for others to send her friend request instead.

Though most are engaged in social media for socializing with people, two of the youth said that they do not like to share their activities with the public. They instead kept their life secret. They did not think it is necessary to share pictures with others. Some did not like to show themselves online. They did not want others to start talking when they were not ready to talk to them. It is because they did not want to be disturbed. One participant even tried to deactivate her Facebook account because of unnecessary posts by people. She also felt that social media is a waste of time. She tried to focus on productive things than killing her time on Facebook. However, she was using it again just to contact with her friends whom she misses after shifting to the new location.

I wonder why so many of the people nowadays like to talk by texting than by video. As I gave an option to choose between video chat and text chat, 90% of the participant chose text chat. They wanted to talk but did not want to show intimacy by showing their face through a live camera. They prefered text messages because it is easier to hide oneself.

Three out of ten youth agreed that internet is also reducing the value of friendship. Because of meeting and talking with numerous friends online, it is giving the different meaning of friends than what it was before the origin of the internet.

Digital media can sometimes keep us away from the real world. We do not care much about what is happening in our surrounding. Few of youth participants felt that they were disturbed by the internet and mobile from focusing on the things happening near them.

5.3.2.2   Results from the Parents view

I asked parents who are my second category of the participant about their children. Some of them said that their children did not like to go out much. They wanted to stay home rather than going out. Internet is keeping children inside their house nowadays. Four out of five parents told that their children did not like to play sports or any outdoor game. One mother said her children loved to play games on the mobile phone. Outdoor sports were one of the important means of building social relationship among kids and youth in the past. Children nowadays do not like to talk with people much, but they interact with their phone in their way. They often do not need a physical partner to enjoy in their life.

Some of the parents thought that mobile and internet was diverting their mind from their parents. These parents have felt that sometimes their children were giving more priority to technology than their parents. Two of the parents said that they felt this issue very strong. Their children did not even look at their parents when they are with their phone. Their eyes usually stuck in their mobile very often.

5.3.2.3   Results from the Leaders view

In the opinion of leaders, the internet could spread false and incomplete information, which could create misunderstanding among society. Youth are the most vulnerable to this type of issue.

Leaders also argued that the internet is decreasing the amount of social interaction within youth. It is separating youth away from another youth. They are not interested any more on family meeting and friendly gathering.

Though the internet is used for self-publicity, it can also be used for destroying publicity of others. Youth, when they don't like any people or political leaders, they try to find their weak point and share online to humiliate them and their career. It is sometimes destroying the family relationship as well.

Leaders agreed that after the arrival of several online social media, extramarital affairs are increasing in Nepalese society. Youth, even after their marriage, are continuing their past affairs.

Leaders believed that 80% of the contents of the internet are related to porn, crime and hatred. This kind of contents is destroying the capable youth of society for the future.

5.3.3 The positive effect of the internet on the conduct of youth

5.3.3.1 Results from the youth participants

Internet is not only a channel of communication, but it is also a platform of education. I asked my youth participants if they were using the internet for learning. To my surprised, all of them answered that they were using it for their personal skill development. Internet is also developing their creativity and learning habit. I found that most of my youth participants learned computer skill, musical instrument, art, craft, fitness, health, cooking, cosmetic, languages and several other personally interesting topics. These skills are available free of cost when they have a device connected to the internet.

In the view of most youth, if the internet is used for learning, it is the best way of using the internet.

5.3.3.2 Results from the Leaders view

Though most of the answers were similar to the youths and parents, I found one thing unique from them, and that is the online earning. Youths were also using the internet for doing some type of online businesses. Either it is by making an online channel or by generating online followers and subscribers. This kind of activities is growing now among Nepalese youth. Some even live by earning through their online YouTube channel.

5.3.3.3 Results from the Parents view

Two of the parents also said that their children were very serious about their career and future. Internet is boosting their learning experience better than before. They used to rely more on the book information and knowledge, but now they search for more information from outside of the book. Children are more excited to learn about political matters of the country and around the world. They are more concerned about world news now. Internet is also helping children to know about society and culture.

One mother said that her child was learning a new skill from the internet. It is giving better skill free of cost which otherwise she could not afford.

5.3.4 The negative effect of the internet on the conduct of youth

5.3.4.1 Results from the youth participants

I also tried to know if youths have any reaction regarding the likes and dislikes of their activities in social media. I found that most of them do not care about it, which is good, but few of them said that it does matter in their life. More likes make them happy, and fewer likes or dislikes make them sad. They could also see the name of the person who likes and who do not like. This gives a negative feeling to the user.

One youth said that he likes to check the update of Facebook 5-8 times every day. He was eager to see new posts that are posted.

Social media is also a platform to exhibit one's anger. As said by one participant, she felt so angry with her friends that she decided to stop talking by deactivating her social media account.

Talking only on the internet can make youth incapable of talking face to face with people. This was the experience of four out of ten participants. They said it is difficult to talk face to face but easy to talk online. If they know the person already for a long time, then it is comfortable for them to talk; otherwise, they are likely to use an online medium of communication with people.

Internet is making people hold their phone in their hand most of the time, sometimes even unconsciously. When I enquired youth whether they use a phone while talking with their parents, less then half said that they use it. This also applies when talking with their friends face to face. In both situations, some youth kept using their phone, not directly looking or giving attention to the person they are talking with.

Late-night sleeping and time killing are the most damaging effect of the internet that today's youth are facing. My participants also experienced the same situation when using it very often in their daily life. One said that she watched online movies the whole night without sleeping during the weekend. She even got scold from her parents. In Nepal, parents usually admonish their children if they do not do things right. All of the participants have experienced this

regarding using the phone. This is because they used it to too much or did not do the assigned work by getting busy on the phone.

The abnormal habit begins when people do or use something excessively and continuously. We call it an addiction. Youth are more vulnerable to internet addiction in the world today. Seven out of ten participants have said that they have already experienced such type of symptom in their life. This feeling is stronger mainly when they watch videos. It is killing their time as well as attracting them to overuse it. One youth had said that when leisure time was there, he was likely to use the internet, but slowly it was making him use even in the study time. It was often postponing the significant tasks of his daily schedule. This is not same when they use it for learning purpose—for instance, news, lectures etc. Within them, one interviewee had successfully overcome it. But others are still coping with it. Half of the participant also tried to decrease the amount of internet use by watching fewer videos, chatting less, playing less video game and by using it less or only when necessary. Trying to use with a limit is the most important thing to do to overcome internet addiction. Some of the interviewees were doing this now.

Distracting is major issues with youth and the internet nowadays. They are not able to focus on their studies. Almost 80% of the youth I interviewed were ready to accept that they use the internet while study or doing some important task. One said that when study times comes, his hand automatically goes to the mobile for using the internet. Because of the internet, most of the youth are finding it hard to concentrate on their studies.

In view of one interviewee, Nepalese youth do not know how to use the internet. He means that they do not know what benefits the internet can bring in their lives. Most are using only for entertainment and passing their time. Time is very important in life but youth who love enjoying most of their time online misses this, which finally give them nothing but regret.

5.3.4.2   Results from the Parents view

One mother told me that she is fed up with her children's habit of asking money to her every time for using the internet. She also said that her children were not assisting her in her housework and liked to use the internet excessively. They were even ready to use it the whole day if they had the money to use. They did not respond to her when she called them. She including another mother, think that the internet is hindering their children from taking their studies and career seriously.

I tried to know what negative behaviour changes had taken place in their children life after using the internet. They said that their children are not completing assigned work in time or unable to perform it correctly. They were also not serious about their studies. They did not like to study because they see it boring compared to the internet world. Even when they eat, they took a long time to eat than the normal expected time because they kept using the phone even while eating. Therefore did not seem to enjoy their food.

Children often expressed their anger to their parents when they restrict them from using. So, I asked those parents if they have experienced this type of behaviour from their children regarding using phone and internet. Three out of five told that they have not experienced as such, but two parents have experienced this type of behaviour from their children. According to them, when they tried to speak with their children while they were using their phone, they often expressed their reaction with anger. Children some time even quarrelled with their parents in this matter. They did not want to be disturbed while they are deep in their online world. Parents also mentioned that they have several times scolded their children not to use mobile much.

The habit of lying is also developing in the life of youth. According to one of the parents, though her children said that they were studying, they used mobile. Often they go online or play games. Parents told that they knew their children are lying, but since they are grown-up adult, they did not feel right to point their mistake every time.

Internet is fun to use when used for entertainment. But this can destroy our sleeping habit if used in the night time. In this matter, parents were also in deep concern about their children not sleeping soon and not waking up soon. I had heard this concern many times before from parents who were not the participant of my interview. According to the interviewee parents, their children often tend to wake up in the night and sleep very late and wake up late without having a sufficient sleep. This is affecting the physical and mental life of their children. Two of the parents thought the internet was making a negative impact on youth. They wished there were no such thing as the internet; their children would be better and focused on their responsibility without internet.

Four out of five parents said that their children helped them in their housework. Though reluctantly, they still did what they ask them to do. However, the experience of most parents

is that their children only do housework when they are asked or assigned. Usually, either they do not do it properly, and timely manner or they forget to do.

5.3.4.3   Results from the Leaders view

According to the leaders, the internet could create a sleeping disorder and psychological problem if overused not only that it could also create the selfish nature of not giving time for others. In their opinion, this is slowly making them love and enjoy their private life.

I conducted a small survey of how all the five religious leaders respond to the following statement:

a)   Internet is improving or degrading Religious life
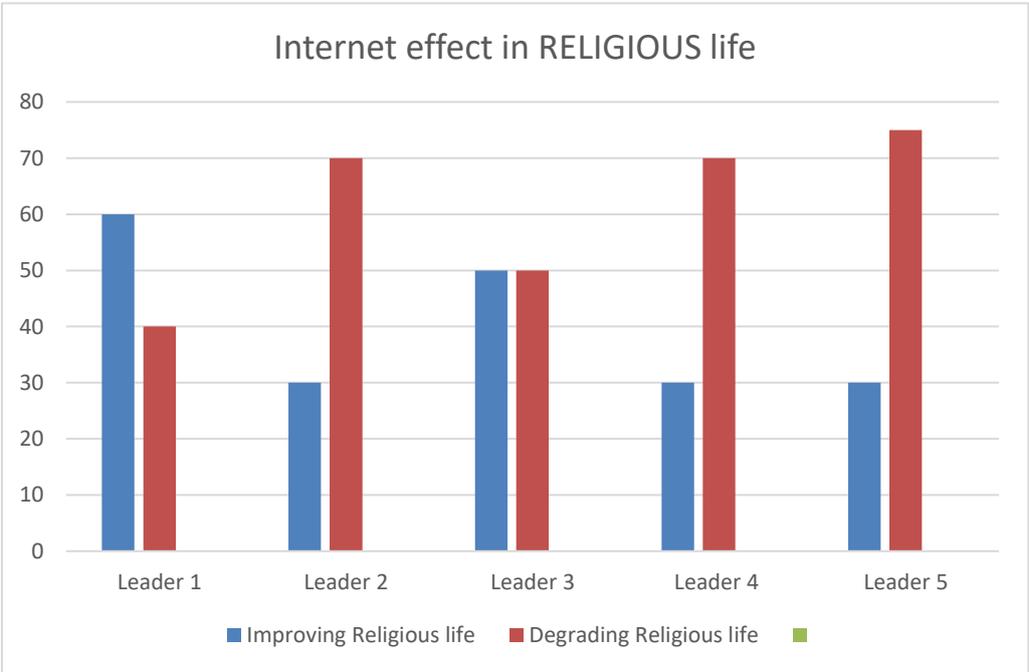
Out of five religious leaders, three of them believed that the internet is degrading the spiritual life of youth. They also said that the internet was not enriching the religious lives of youth; therefore internet damaging religious life of youth is much higher than the internet improving the religious life.

b)   Internet is improving or degrading Social life

Internet effect in SOCIAL life
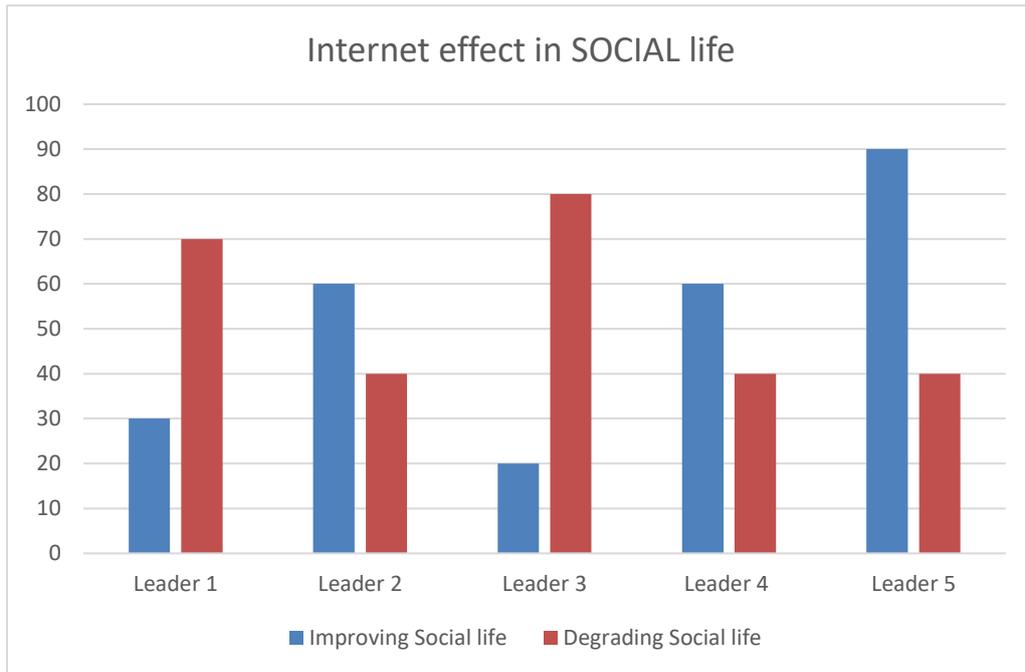
Regarding social life, out of five, three persons argued that the internet is improving the social lives of youth, whereas two of them believed that it is degrading the social lives of youth.

6   Discussion

After analysing the finding's data collected from all the youths, parents and religious leaders, I have drawn out some of the essential facts that are related to my research questions. I will be discussing them according to the outline of three research questions and in line with the theoretical perspective. First, I will try to begin with the modernisation theory to lay the foundation of the discussion. Secondly, I will examine why youths like to use the internet so much. Thirdly, I will analyse what impact it has done in the religious and social lifestyle of youths. Lastly, I will see if the behaviour of youths has been affected by the use of the internet.

6.1   Foundation to the discussion

Before I start discussing my main research questions, I would like to introduce it first by connecting Nepal and internet with the modernisation theory. As Nepal is one of the developing countries, it is slowly taking steps towards modern society. In the past, its infrastructure and the social culture were traditionally based are now changing to the way of the contemporary world. The modernisation theory suggests that society become more achievement-oriented and the act of people are not associated with their social or economic background (Phillips, 2014). As Nepal is moving upward in the developing process, the internet is making a significant impression on society. The internet has given the sense and experience of the modern world and developed community. Youths who are always eager to adapt to modern culture are highly influenced by this technology. In Nepal, as youth are hungry to see new things coming in the country, internet and social media at some level have met their need. Now, I will take my discussion straight towards my research questions.

6.2   What attracts Nepalese youth to use the internet excessively?

This is my first research question which is related to the reason why youth are attracted to internet use. After going through all the results of my interview, I found the various reason why youth use the internet most but here I have summarised them in mainly three categories, and they are communication, entertainment and education.

6.2.1 Communication

According to the dictionary meaning communication is "a process by which information is exchanged between individuals through a common system of symbols, signs, or behaviour" (Webster, n.d.). This definition focuses on the exchange of information. Yes, exchanging is only possible when there are two or more people involved. It also answers the question, what are the things involved during the exchange of communication. They are symbols, signs and behaviour. This means even a deaf person can also communicate. Because verbal is not the only way to share information, but there are different methods to communicate. But when they are physically far from each other, there comes a need for a channel of communication. Today, the internet and social media are so much necessary for people to keep in contact with each other. According to my finding youth love to use social media very much. Today it is hard to find youth who do not have a Facebook account because it is the widely used social media in Nepal as well as in the world. An answer to the question of why social media is so much popular among Nepalese youth is that because it allows exchanging information between youths in a much affordable and the fastest way. In the past days, when communicating from a phone call was so expensive that not everyone could afford it. Today just connecting internet on phone or computer can give a plethora of opportunities to connect with people. In view of Buckingham, technology has altered the style of communication and interaction. Not only that it has also formed a new type of community (Buckingham, 2008, p. 13). It is true because today, communication is becoming digital rather than physical and also the interacting community is digital. There is often a group chat created in several social media to form a particular online community.

The most important use of social media is to communicate. Youth, by nature, have friends in their school, work and their community. Internet helps them to contact if they need to talk to in a very affordable and convenient way.

It is not uncommon to note that all the youth I interviewed, have online friends. In facts, many of them have a high number of online friends than real-life friends. They all keep connecting with their friends by using the internet. As mentioned in the culture and society chapter, Nepalese have a culture of living together in a group. It is not just within the family, but even outside a family, relatives and friends are very important to them. They like to keep themselves accompanied most of the time, especially when they are out from their home.

I would like to use the social presence theory here. As this theory supports how people feel when they communicate through media, it is all about the communicators feeling physically present as if it were real. Youth spends several hours chatting and talking through online media, and it is possible because of this feeling of social presence. Though physically far, communicators often feel their loved one's warm presence during online communication. Face to face video chat is much more effective and very closely connected with the social presence theory. The two centre points of this theory, as mentioned in the theory chapter, are intimacy and immediacy. Feelings that are shared in the online chat and talk are more substantial because it lets communicators send pictures, emoji, videos and screen share etc. This increases their intimacy during communication as well as immediacy because this makes them feel closeness during their interaction.

This online presence is also called a psychological presence in the view of Gitte Stald. According to him, mainly youth are mentally in a different location other than where their physical body is present. When they start more in-depth communication, their physical surrounding is no longer actively visible to them, but their symbolic place or image becomes visible (Stald, 2008). Therefore, they are digitally present in the online social community.

Communication through social media is usually not anonymous because the user often has their name, picture, location and several other details visible. Not only that nowadays it is becoming more visual. Interaction with text, voice, pictures, videos and screen share all have made the visual communication (Caplan, 2018).

I believe that even though digital communication is getting popular and stronger, but real conversation among the outside of the online community is getting weaker. This view is also supported by the study among college friends where the result was discovered that those who use less mobile during the group interaction had a good emotional attachment, but those who use phone had less interaction with each other and lesser emotional relationship (Brown, G., Manago, A. M., & Trimble, J. E., as cited in Caplan, 2018).

6.2.2 Entertainment

According to the Oxford dictionary, entertainment is "films, music, etc. used to entertain people"(Oxford Learner's Dictionaries, n.d.)." Whereas, Cambridge dictionary also defines it in a similar meaning "shows, films, television, or other performances or activities that entertain people, or a performance of this type" (Cambride Dictionary, n.d). Both the definition have films, which is related to some type of videos that has the quality to make the viewers satisfied watching. Usually, videos and music are the things that youth enjoy nowadays. In the past television was the most popular and appropriate technological entertaining media. But it was not in control of the user, because most often they are just viewers. One study suggests that those who use the internet for entertainment purpose watch television very less (Lee & Leng as cited in Mesch & Talmud, 2010). But with the advent of the internet, these viewers are not just viewing things, but they are users, having full control of the types of contents in the media. This is the reason now people spent several hours of their time searching on the internet for the things they are interested in reading, watching, and listening. I found that out of ten, seven youths like to do Google search. This is also known as surfing through various sites. Six out of ten youths watch YouTube videos related to their interest. Two of the youths have specifically said that they use the internet for entertainment purpose. Even though many of them did not mention the word entertainment, but their purpose and content of internet use show that all of them use the internet for entertainment purpose as well. However, non of the participant use the internet for playing online games. Playing online games is not that popular than watching videos in Nepalese youth.

But the negative part of the internet users for entertainment is that it kills time. One of the youth also accepted this reality because she also felt that when she watches movies on the internet, she lose some of her valuable times which she could use for more productive things.

In order to analyse theoretically, mood management theory would be the most appropriate to explain as this theory suggest that different types of mood of people demand different media to change their emotion. Whether people are sad, happy or bored, they go online to bring their mood back to normal. (Bartsch & Viehoff, 2010). Usually, youth is a student who is sometimes tired with their study pressure; they prefer to go online when they get time in order to refresh their mind either by listening music or watching videos or chatting. This gives them some type of relief from their stress, which is also psychologically satisfying. According to

Danah Boyd, social media is not only giving teenagers and youth to digitally socialise, but it is also offering them the privilege to relax (Boyd, 2014).

Child Safe Net in Nepal conducted similar research recently from 17 to 21 April 2020. In their finding, it was discovered that the main purpose of internet use is entertainment. Having 73.9 per cent make entertainment the major motive of internet use. This is the data collected from children, teens and youth (Child safe net, 2020).

6.2.3 Education

After communication and entertainment, education comes the third important reason why youth use the internet very much. Youth are, by nature, are curious in their behaviour. Internet helps them to clear their doubts and quench their curiosity. When I tried to see for the reason why Nepalese youth use the internet, Child Safe Net finding showed education as the fourth main reason to use the internet, but it has kept news and learning in second (Child safe net, 2020). However, since, I have combined both the education, news and learning in one category; it is now the second most purpose the Nepalese youth to use the internet for.

My finding suggests that the internet is the best platform to learn a skill that youth wanted to learn for so long. Parents are also happy to see their children becoming more intelligent in comparison to what they were at the same age. Earlier research done among medical students in Nepal shows that 24 students out of 100 students use the internet mainly for educational purpose. However, most of the remaining use for leisure purpose (Upadhayay & Guragain, 2017, p. 644).

Theory of Autodidacticism gives more insight into this subject of new learning style. As in the past, the concept of education always means getting admitted to some type of institution and physically attending class in front of a teacher and inside the four walls. But as technology is evolving, so also the learning pattern. Autodidacticism highlights the solid feeling of freedom, integrity and authenticity of learning outside the formal institutional pattern (Sefton-Green, 2019). Now it is not necessary to go to physical school if the aim is only for getting the knowledge. There are enormous resources on the internet, having added thousands every day, which any learner can get access to. Most of the skills and knowledge that people wanted to learn by spending money are now freely available online. There are many self-made learners in Nepal in the various field like singing, music, dancing, software developing, cooking and designing etc. This is the reason the internet is creating more

creative and innovative generation than their parents' generation (Buckingham, 2008, p. 13). Youth are benefited academically from the media, and their development is much effective through educational media (Valkenburg & Piotrowski, 2017). Another thing that youth need to be careful is that though the information is more and easily accessible, they are very less evaluated. So, youth have to learn how to filter their searching and to read the information by themselves (Boyd, 2014).

In Nepal now, cyber cafe and computer institutions are shutting down. They are not doing a good business like it was in the past. This also shows that because of the access to the internet in Nepal now youth can learn computer and other skill comfortably from their home. All the academic-related information can be gained from online. Not only self-learning but traditional and the most reputed Nepalese universities like Tribhuvan University and Kathmandu University are also considering their curriculum to adjust with the online education pattern. The rural area where there is not much access to learning resources is benefited by online education (Shakya & Sharma, 2018).

6.3 How the internet changes social behaviour and religious lifestyle?

6.3.1 Social lifestyle

Does the internet have the capacity to change anyone's social life to good or bad? This is the question I had, so I tried to find out what the interview participant has experienced or have to say about it. I want to use two theories here to connect the internet and the social lifestyle of youth. They are Technological determination theory and Dependency theory. Though there are several other things that are related to the social lifestyle I found in the finding, I have tried to pick up the most common one here.

Wellman (2001) argue that the internet is not harming the social community. In fact, it is uniting them by giving the opportunity to connect with friends, relatives and even friends of friends. He believes the internet is making the communication process much easier, and it is directly connecting those who were unconnected before. Similarly, Barg & Mckenna (2004) supported this view saying that the internet is actually promoting communities enhancing activities.

However, in a contrasting view, Turkle (2011) believes internet and social media are not doing things for us, but it is actually doing to us. She is not ready to accept that internet

strengthen the social community. In her view, youth are isolating themselves. They are connected but still disconnected. Mostly youth like to text than talk. Online chat is giving them the opportunity to hide yet chat with the selected person. Similar view has been placed by Nie & Lutz (2002) who came up to the conclusion from the research that minimum 2-5 hours of internet use per week can show the effect of losing contact with the social environment. The effect increases as the user increase the hours of internet use.

A clinical report published by the American Academy of Pediatrics suggests that continues internet use can create risk in the health of the users. It can lead to internet addiction, depression and sleep deprivation and many unhealthy behaviours (Clarke-Pearson & O'Keeffe, 2011).

Now let us first see what the positive side and the negative side of the effect that the internet has made in youths life.

6.3.1.1   Positive changes

6.3.1.1.1   *Maintaining a long-distance relationship*

In Nepal, where a long-distance relationship was possible to maintain only by phone or by postal letters now with the internet relatives and friends who are physically far, can still talk and see each other on live video. Almost one of every Nepalese family go abroad either for work or study. Either their husband or wife or children are away from family for a minimum of one year. This is also why the internet is so essential for the Nepalese family. It helps them to keep connecting through online mode. Now it is not necessary to travel long tiresome journey just to talk with someone they miss. This is a new adaptation of the social culture which technological determination theory proposes because it is not a time to read letters, but time to see loved one's face live and talk.

6.3.1.1.2   *Culture of Wishing*

My finding also shows that most of the youth have a practice of sending wishes online. This could be the reason we see on our Facebook page with lots of wishes posted by people. Some of them really like to do it very often and to every friend. But for some, this kind of wishes is given only to the best friends. Wishing in the comment section or by posting pictures with a written text are also the common practices of the youth. It is, of course, saving a lot of money and time for everyone. If we try to understand it with the Technological determination theory,

then it is a practice that is shaping according to the need and demand of changing time. In Nepal nowadays, printed birthday card is not popular like before. This way wishes are getting digital, and the method is changing from face to face to the online. However, digital wishes are not that effective and have very less emotional attachment than meeting and wishing face to face.

6.3.1.1.3   Internet as part of life

Internet is so much close to the people nowadays. Especially youth have their phone every time with them. Whether they go out or stay in their home or inside the bathroom, they are with the phone most of the time. Their phone is with them more than any close and real person. Therefore, the mobile phone and the internet is becoming as one of their body parts. As the finding shows, almost 40 % of the participant cannot live without the internet, and 20% says that life would be hard and boring without the internet. It can be said that the internet is an inevitable thing in the life of youth. In the past, Youth society was living happily and excitingly even without internet but are now much more dependent on it. Here comes the dependency theory because youth are dependent on it. In different situations, they need to use the internet. As it is already explained above, the internet is also used for fun and entertainment. If this totally disappears, surely many youths will have a tough time living without it.

6.3.1.1.4   Connecting with strangers

This is another change that can be seen among the Nepalese youth. As they grow on their age, they make many friends in their schools, colleges and their communities. This was how the friendship was developed in the days when there was no access to the internet. But nowadays it is changed. Of course, the traditional friend making is there, but a new way of making unknown friends is even more popular these days. Social media are giving ample platform for today's youth to make friends who they have never known or seen face to face. This is what the technological determination theory indicates as now youth are shifting into the new era of talking and meeting strangers. When in real life it took many days to make a friend, while online it takes minutes to make friends. This is why there are two different things, online friends and offline friends. There are many cases in Nepal where youths run away with a stranger leaving their family. Fifty per cent of the youth participant in the interview accepting friend request of strangers shows that youth have developed this practice of accepting strangers friend request and talking with them.

6.3.1.1.5   Swiftness in uniting

Often there are conflict occurred between the public and the Nepalese government. Whenever there is a need for a strike, protest or rally most of the time, the majority of the active participants are youths. Technological determination theory focuses on the evolution of society with technology. Today youth are gathered and are united through the influence of the post posted in social media. Sometimes it is to bring healthier change in the country, but sometimes it is for their own selfish desire. However, the important thing is youth are uniting as one voice due to the advent of the internet and social media in Nepal because it allows sharing the news and the information to many. Religious leaders I interviewed with, are also ready to believe that youth are uniting easily from various parts of Nepal if they have to show their dissatisfaction with the government policy. This is not only for protest, but nowadays any festival, occasion or meeting are also held with the help of the internet by informing everyone about the time and place.

6.3.1.1.6   The habit of getting updates

The social lifestyle of many of Nepalese youth is changed because they are hunger for new updates. All they do every morning, afternoon and night is scrolling on Facebook just to see the news feed. Many keep posting their lives updates, which are visible to their online friends. Not only the daily updates of friends that youth are interested in, but finding shows that a huge number of youths are also interested to see the national and international news updates. Both parts of the dependency theory are applicable here because viewers or the users choose different updates according to their interest and secondly they dependent on social media for a specific need of seeing or reading updates. Internet is giving every day new things to today's youth. Most of the youth who frequently sees updates online rarely miss any current news of their country.

6.3.1.1.7   Match finding

According to one of the leaders' observation, youth in Nepal are using the internet as their main method of finding their soul partner. I agree with him because I have heard and seen couples who have met online and married to live together. No role of match-maker or parents involved there. Youth are sometimes posting good pictures of them to attract their future life partner whom they do not even know. As in the past match-maker, priest or parents do the job of finding a life partner, but now it is becoming an old fashion in various parts of Nepal. This is what the technological determination theory describes the change of social culture with the

evolving technology. However, online match finding is not always successful. Also, it is also creating several crimes in Nepal, like kidnapping and rape. This type of online relation is often disturbing a person even after marriage life.

6.3.1.2 Negative changes

6.3.1.2.1 Anger

Based on the finding from the interview with parents, it can be seen that children often get angry when their parents forbid them from overusing the internet. All though they smile and laugh with their phone and computer when using it but show irritating behaviour with their elders when they are restricted to use. In the view of Valkenburg & Piotrowski (2017), children often are less tolerant if their parents restrict them regarding media use. Mesch & Talmud (2010) also mentioned this view saying that when adolescents grow up, they are less satisfied with their parents' authority, including restriction on using the internet. Parents have a different purpose of restricting; however, children have different intention to use. This is why knowledge gap theory is applicable here, where the gap between parents and the children are easily seen in the family.

6.3.1.2.2 Lacking courage to talk face to face

Social displacement theory is applicable here because spending most of the time with internet connecting devices rather than people; youth are slowly losing the capacity of communicating with the public. Their time of facing people is mostly consumed by internet use. Today youth are faster in typing than speaking fluently. With the 30% of the youth agreeing having difficulties talking face to face with people and easier talking on chat shows that it has something to do with the losing capacity and courage of facing people. Another finding from the research in the Nepalese context shows that increased use of social media has reduced face to face communication (Thakur, 2016). Online video game player is resulted in having difficulties in conversation (Kowert & Oldmeadow, cited in Caplan, 2018).

6.3.1.2.3 Lacking attention during social interaction

Another behaviour that is seen is that most youths give very less attention during their group interaction. Most of the time, they look at their device screen while talking. Sometimes when one is looking and speaking at the person's face, the listener is looking at the mobile screen. This type of practice is also applicable to the social displacement theory, where the act

of using a phone is displacing the act of looking and also listening. Social interaction is less emotional than what it was in the past when there was no phone and internet. The finding shows that while the majority of the youth do keep attention, but some admit that they use a phone when they talk with their friends. Buckingham (2008) believe that technology has the capacity to interfere with the established social relationship. At the same time, Stald (2008) argue that the act of communicating with someone who is not in the room is very disturbing to the one who is present in the same room. He further said that this creates a feeling of excluded in the community. Another study suggests that the use of the mobile device during getting together diminishes interaction quality (Caplan, 2018).

6.3.1.2.4   Sleep disorder

Internet is affecting the daily routine of many youths. Especially the sleeping cycle has been heavily affected due to the overnight use of the internet. Time of sleeping is also vanished by internet use as supported by the social and time displacement theory. It can be seen in the finding from parents interview, where four out of five, which is 80% of the parents, said that the internet is affecting the sleeping routine of their children. According to them, sleeping is affected more than their study. Deep chatting or video watching can keep the body in arousal mood. It disrupts the sleep and does not give enough time to recover physically and mentally from the day's event (Valkenburg & Piotrowski, 2017). The result of online habit is also a weak sleeping habit and disturbed bedtime routine (Caplan, 2018). Most of the research done in Nepal regarding this field has found the same result of the sleeping disorder among late-night internet users. The Internet has indirectly affecting sleep quality (Shakya & Sharma, 2015, p. 7). Another finding showed that almost 61.5 % of the Nepalese participants use Facebook late-night (Jha et. al., 2016).

6.3.1.2.5   Distracting

Distraction or not able to concentrate on one thing is another problem. Youth are mostly distracted by the things that are enjoyable with the things that are boring and difficult. Many of the time, they are doing an unimportant thing like chatting and watching videos and leaving the important one. Earlier research among Nepalese medical students also got the result that some of them had poor academic progress and lack of concentration on their studies due to excessive use of the internet (Upadhayay & Guragain, 2017, p. 643). In the interview, one of the youth said that knowingly or unknowingly his hand goes to using phone and internet while he is doing some other important task. I like to apply the

psychoanalytical theory here. Because distraction is not what youth like or want, but it often happens. Though they know, they should not distract, but they still do. So they are fighting with the id and superego. This is why James (2014) call the web as seductive treasure. Snack news, pop-ups and alerts of phone and internet are losing our capacity to focus (Carr, cited in Valkenburg & Piotrowski, 2017).

6.3.1.2.6 *Making to enjoy private life*

Both the activities of youth and the response of parents shows that youth these days don't like to go out but stay inside their home. Very less youth nowadays, like outdoor sports because the internet activity needs time and quiet space, therefore significantly less time for sports, leisure and social activities (Mesch & Talmud, 2010). Social displacement theory indicates that technology like the internet has taken most of the time that youth otherwise could have spent doing in other outdoor activities. It has been observed in the finding that most of the youth also like to put themselves offline when they use social media. They prefer to keep some privacy in their online life. Although the internet is connecting people on the screen, it is disconnecting them physically (James, 2014).

6.3.1.2.7 *Giving too much priority to the phone rather than their parents*

Some of the parents have felt that their children are giving more priority and focus on their devices than their parents. Usually, parents do not have the skill of computers use; this is the reason they understand that this kind of technology will take their attention away from them (Horst, cited in Mesch & Talmud, 2010). In Nepal, most parents are not well educated; therefore, there is a gap between children and them. The knowledge gap theory is very much applicable in the Nepalese context. A result of an experiment shows that internet user spends less time with family then the television viewers (Nie, Hillygus & Erbring as cited in Mesch & Talmud, 2010). Mesch & Talmud (2010) further state the result of another research in Israel where internet users spend fewer evening time with parents than non-users.

6.3.2 Religious lifestyle

In the view of Armfield & Holbert, the internet will promote secularisation. Since it is giving people every information they look for, they tend to be more freedom-minded and may deviate from the religious norm. They argued that internet and religion have a negative reaction. The more the person is religious, the less he uses internet (Armfield & Holbert, as cited in Campbell 2006). According to Stout & Buddenbaum, religion is based on traditional

values while media and internet on secular. Therefore, media user causes religious individual less religious (Stout & Buddenbaum, as cited in Collins 2011).

Additionally, this view has been supported by Norris and Inglehart, according to them, religion will be unnecessary for people as science and technology advances (Norris and Inglehart, as cited in Kluver 2007).

However, the counter-argument is also presented by Campbell (2005), where she describes the internet is space shaped by God, and it cannot affect religious people; instead, they can spiritualise the internet. Internet may have different purposes, but religion knows how to use them for a spiritual purpose. Religious people can differentiate between sacred and profane things, even on the internet (Kluver, 2007).

Cobb has also given a similar view where he says the internet is a Mystical path to Divinity (Cobb, as cited in Campbell 2006).

O'Leary (1996) consider the internet as a revolution for religion because it is helping religion to disseminate.

Another finding from Katz & Rice suggests a slightly different explanation. According to them, the internet does not either encourage or discourage individuals from associating with the religious organisation (Katz & Rice, as cited in Campbell, 2011).

With all of the above view and argument in mind, now I am going to discuss how the religious lifestyle changes through the internet in Nepalese context according to my finding from the respondents. Here I will be using Gratification theory for the discussion of this topic. However, at first, let me begin with the Functionalist theory. Religion is part of every human society in Nepal. But as the functionalist believe, religion alone cannot function the society. So technology is an important function in society as well. Especially technology like phone, internet and other devices are part of the smooth functioning of society. Leaving other aspects like economy, health, education etc. let me take the two parts religion and the internet technology here. First, we will see the positive effects done through internet and secondly I will explain the negative side as well.

6.3.2.1   Positive effect

6.3.2.1.1   Open access to different religious content online

Religious content is now available online. Anyone who has a curiosity about a religious thing can go online and check for it. Gratification theory comes useful here as it is about the gratifying the spiritual need of people. My finding shows that youth do have that kind of curiosity, and they do use the internet for help. But one thing to note is that according to some youth content on the internet is not always trustworthy, so they have to get the help of their trained and experienced leaders as well. I agree because there is no proper censorship regarding religious content on the internet, especially in Nepal. Religious teachings are closely intertwined with culture; therefore, sometimes Western countries teachings are not appropriate with the Asian countries. Wise users are highly benefiting from religious internet resources.

6.3.2.1.2   Digital scripture and hymnals

Digital scripture and hymnals are getting popular among religious youth. But here comes different option about using digital scripture. For some, it is convenient to use because it is every time available to them, but for some, it is hard to read like the printed one. Actually, it is giving all the complete text of the scripture, but still, it is not giving that religious feeling while reading. This could be the reason some would still use the printed one because it is the traditional style of reading. However, youth do use a digital one when needed. This type of practices has been getting trendy among youth in Nepal. But leaders always suggest youth to use printed scripture because digital scripture can distract them from the scripture to other non-religious things on their devices. Though leaders recommend using real printed scripture, youth have a different view about using it and not using it.

6.3.2.1.3   Online worship songs and sermons

Now religious song and sermon are not only possible to hear from the religious services, but it can be heard from the internet as well. Any religious background youth can find the sermons and songs on the internet related to their faith. This is a new way of feeding or gratifying spiritual need. In my finding, I discover that most of the youth listen to worship songs when they are free. They also listen to the sermon from the speaker and the topic they like to hear. Specially YouTube helps them in this matter.

6.3.2.1.4 Online prayers and other services

I find it interesting that youth do believe in online prayer. Because some of the youth do have a practice of doing so. It is amazing to hear that the internet is also changing the prayer and other religious services too. In the past, when people meet in one location to pray together are now connected online from various location and pray live. Even the services can be attended live. In Nepal, many people go abroad, so they usually miss their religious community and services. Internet is helping them to meet their need for spiritual hunger.

6.3.2.1.5 Online propagation

Internet helps people to share the story of their own or others. When the story is about faith and religion, it can certainly benefit that particular religion. According to the finding youth do have a practice of sharing scripture text, religious video clip which is viewed by many. This way, the internet is also changing the way people propagate their religion in the past. Online propagation may not always convince others to believe them but at least make them read or see what others have believed.

6.3.2.2 Negative effect

Having all these good things that the internet is doing in the lives of youths I also discovered the negative side of the internet in the spiritual life of youth as well.

6.3.2.2.1 Hard to manage time for devotion

As internet use became common among youths, they get busy often in the technological thing and miss the religious thing. With a huge number of the youth participant accepting this fact shows that though the internet is helping people to know about God, it is also taking their heart away from God. When I came to know that one of the youth bible study plans is stopped due to internet use, it made me think about the seriousness of the internet's effect in the spiritual life of youth. With only 20% of youth accepting that internet doing no negative effect on their devotional life, the rest shows that internet is dong some negative effect in the devotional life of youth.

6.3.2.2.2 Spiritual battle with the technology

Often youth are seen struggling with the spirit and the technology. It is a form of battle that they are fighting every day. One side has things what the body desires for and on the other side are the things what spirit desires. Responding youths struggling for not to use the internet during spiritual services and reading scripture show that it is a tough battle for the youngsters.

7 Conclusion

7.1 *Concluding summary*

I, being a native citizen of Nepal, have a great concern which motivated me to know about the present trend going among the Nepalese youth. Nepal, as a technologically developing country, has recently seen a surge in its digital media and devices with the advancement of internet services. With so many youths attracted to internet use, I tried to research about the causes of attraction to internet use, its effect on religious and social life as well as a result seen in their behaviour. Having very less research done on this particular topic, I had to rely more on the findings of the data from the interview. Ten youths, five religious leaders and five parents have expressed beneficial information about the topic that I was researching on. I have analysed both the positive and negative side of my research questions by going through all the data and theoretical concept. I have gathered some of the precious truth regarding the research topic.

Most of the Nepalese youth today get attracted to the internet because of three things, and they are communication, entertainment and education. Youth like to use social media for communication than a phone call. The most used social media for communication purpose is facebook. For entertaining, they mostly use youtube to watch videos. Education is also not less important to them. Many youths now are using the internet as the best resources for learning and developing skills.

When going deeper inside the effect of internet in the social lifestyle, there has been seen almost equal positive and negative effects. However, negative effects are more serious than the positive effect because it is affecting their mind, body and their whole personality. Yes, it is helping them to digitally socialise and communicate, learn and keep up to date with the changing world, but it is also seen as isolating them slowly by reducing real social time. It is often distracting them from the important task, not taking proper sleep, lacking proper face to face interaction with attention and irritating behaviour. Not all the participant but some of them have already experienced these changes in their personal life. If they keep using it unnecessarily and excessively, then it can lead to addiction to the internet. It is also seen that the internet has the capacity to create conflict with parents. It is due to the present context of Nepal, where the generational gap is clearly seen in every family. This can be considered as a conflict of modern values and traditional values.

Regarding religious life, the internet is mostly doing good about it. Helping religiously curious youth to learn a lot about the topic they are interested to learn. As religion and technology, both are part of social life; in combination, it is doing well among youth. However, since technology and religion both are different fields, some times youth find it difficult to allocate proper time for both. Usually internet and mobile overtake the spiritual time. However, the overall internet is making religion and religiosity less sophisticated through the plenty of online text resources, videos and live telecast services. Youth often prefer to use a mobile phone for their religious learning. Therefore, they use it for listening to spiritual songs, sermons etc.

My finding of internet effect on religious life closely supports Heidi Campbell view. Though the internet itself may not be holy, it can be used for holy purposes. When anyone listens to spiritual sermons from the internet, this is an example of it. I do not agree with the Norris and Inglehart's view of a religion becoming unnecessary by the advancement of science and technology because all the youth respondents who have a connection with a religious organisation use the internet for spiritual activities. However, I would partly agree with the view of Stout & Buddenbaum who distinguished religion as traditional and internet as secular and also said that the internet is making users less religious. I would like to argue that, yes, the internet can harm the user's spiritual life, as the religious leaders' response also supports this, but it cannot make anyone less religious or more religious. It is the persons own motive and nature of use, which is also argued by Katz & Rice saying that the internet does not encourage or discourage users in religious matter.

Internet is a good thing that today we have in our hand. It gives freedom for users to use as he or she likes. It depends upon users how they are going to use it. If it is used for learning purpose, then it is definitely helping youths in their intellectual and spiritual life. But if it is used only for entertaining purpose, then it should be used limitedly without disturbing other important tasks.

7.2 Weakness and further research

This research has a limitation of age group. The targeted age is between 20 - 35 only. Therefore, this research does not include the data of children or adults above 35 of age. Even though children are also vulnerable to the internet, but the aspect of religion may not be appropriate to them.

There is not much previous research done on this topic in the context of Nepal. Moreover, there is not research done in the field of internet and religion in Nepalese context. Due to very limited resources, I had to rely mostly on interviews and articles. However, similar research was done on the other countries which guided me through this research process.

This research is also not specifying any particular religion. The findings of this study do not give information about any specific religion, but it will show a general result for all the religion in Nepal.

Technology does not remain the same; therefore, it is changing continuously. Since my research topic is also dealing with technology, its findings may not be appropriate for the next generation. As the lifestyle and thoughts of youth are changing according to the speed of new technology, my research will need further study for the updates in the future.

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Attachments I: Interview questions for Youths

A)   PERSONAL:

1.   What is your age?

2.   What is your profession?

3.   How many family members do you have?

4.   Are you married?

B)   INTERNET USE:

1.   How many devices do you have?

2.   Which device do you use most?

3.   Do you use internet?

4.   Which method of internet connection do you use?

5.   How much do you spend per month for internet use?

6.   Do you think the cost for internet is reasonable?

7.   Do you have social media account? Name some of them?

8.   Which social media do you use most?

9.   How often do you use internet?

10.   What is the main purpose of internet in your life?

11.   What type of activity do you mostly do on internet?

12.   Have you ever felt that you are overusing it?

13.   Have you ever given a try to stop using or decrease the amount of using internet?

C)   RELIGION LIFE:

1.   Do you use digital scripture and hymns?

2.   Which one is easier for using; digital or printed scripture? What you prefer?

3.   Do you see religious videos online?

4.   Are you following religious organization, church, mission etc on social media?

5.   Do you like to share your prayer request online?

6.   Do you pray for someone who requested through online?

7.   Does the online spiritual sermon touch you same as real live experience?

I) Advantages:

1.   Is it helping you to know God more?

2.   Is it helping you to understand scripture better?

3.   Do you use it for your devotion?

4.   Do you think that internet has helped you to broaden your faith?

5.   Do you agree, that the internet is the most effective source to find religious content?

6.   Can internet help to propagate your faith to others?

7.   Out of 100% of internet use, how much percentage is for religious purpose?

II) Disadvantage:

1.   Is it distracting your focus from God to technology?

2.   Has it stolen your time that you usually give to God?

3.   Is it increasing your distance from God?

4.   Do you agree that internet is used to create religion violence?

D)   DIGITAL SOCIETY:

1.   Have you deactivated your social media account some time in your life? Why?

2.   Around how many friends do you have in your social media account?

3.   Do you accept all friends request?

4.   Do you reject friend request of the person you know?

5.   Do you like posting and sharing?

6.   Why do you post photos/ text/ video on social media?

7.   Does it matter if you get less views, likes?

8.   How do you feel if your friends get more likes than you?

9.   Do you like to show everyone that you are online or only for selected one?

10.   Do you send friend request or wait till they send you one?

11.   How often do you check for updates in Social media?

12.   How long can you avoid internet in your life?

E)   REAL SOCIETY:

1.   Do you have more friends in real life than social media?

2.   Are real life friends equally important to you?

3.   Is social media reducing the value of friends?

4.   Do your digital friends help you in the time of your need?

5.   How often do you seat and talk with your family members?

6.   When you go for meeting friends do you interact without using phone?

7.   Do you think that the family life is stronger now than before the rise of internet?

Attachments II: Interview questions for Parents

1.   Do your children have internet access in your phone/computer?

2.   How often they use it?

3.   Do you think it is doing any good in their lives? How?

4.   Do they like to spend time with you when they are free?

5.   Do they invite friends to house or go for meeting very often?

6.   Do your children like to stay home most of the time or go out?

7.   Do they play outdoor game?

8.   When you try to stop them using over, how do they react?

9.   Do they ask money very often to purchase internet data?

10.   Are they focused in their studies and career?

11.   Have you ever felt that your children are given more priority to phone and internet than you?

12.   Do they talk to your looking at your eyes instead of looking at their phone?

13.   Does the sadness, happiness or anger experienced by your children exposed to you?

14.   Do you notice some change in their behaviour after using internet? Example?

15.   Is internet doing good to your children or bad?

16.   Do you children hesitate when you see them using phone?

17.   Do they like to go out with you?

18.   Do they sleep in time and wake up in time?

19.   How often they help you in housework?

20.   Are they dedicated in their work?

21.   Have you ever thought that your children would be better if internet were not existed?

22.   Have you ever tried to restrict them from using phone/internet? Why? And how was the reaction?

Attachments III: Interview question for Religious leaders

1.   In your view, is internet making or breaking a youth's relationship with God? How?

2.   Can the internet replace religious teachers in the future? Why?

3.   Today, youths are not hungry for spiritual fellowship like before. Do you agree? Has the internet played any role in this matter?

4.   Why should religious leaders today be aware of the internet and social media?

5.   How much do you rely on the internet for your biblical study or ministry purposes?

6.   List out the advantages and disadvantages of internet in the social life of Nepalese youth?

7.   List out the advantages and disadvantages of internet in the religious life of Nepalese youth?

8.   What advise would you give for the Nepalese youth regarding the proper use of the internet?

9.   Out of 100 %, how much percentage do you give for each of the following statements:

   a.   The religious life of youth is improving through the internet.

   ....% out of 100.

   b.   The religious life of youth is worsening through the internet.

   ....% out of 100.

   c.   The social life of youth is improving through the internet.

   ....% out of 100.

   d.   The social life of youth is worsening through the internet.

   ....% out of 100.