

**Constituent Assembly**  
**Committee to Decide the Basis of Cultural and Social Solidarity**  
Preliminary draft of the Constitution

<b>Topic</b>	<b>Proposed provision in the constitution</b>	<b>Which part of the constitution, article or section should include it</b>	<b>The reason why the provision is proposed, or interpretative comment</b>
<b>Promotion of social solidarity</b>	1. "...Making a firm resolution to promote social solidarity through mutual goodwill, trust and respect by ensuring political, economic, social, cultural and lingual rights of various units under the federal set up.	Should be in (an appropriate part of) the preamble	Social solidarity is built on political, economic, social, cultural and lingual rights of different constituent units, which strengthens national unity. In order to guaranty this it has been stated in the preamble of the constitution itself.
<b>Education in mother tongue</b>	2. <u>Right to education</u> : (1)Each community should have the right to have education in its mother tongue (2) The provision of clause (1) shall be as determined by law	Provision should be made in a separate article under Fundamental Rights	The Provision of imparting basic education in mother tongue for each community is made because Nepal is a multi-lingual society and, apart from generating self respect in the concerned communities, it will enable children to have education in an easy and comfortable way. It will also contribute to the development of country's languages and education system.
<b>Protection, maintenance and development of culture, language and script</b>	3. <u>Right to language and culture</u> : (1) Each community shall have the right to protect, maintain and practice its culture. However, it shall not be considered an obstacle if special legal provision is made to control evil practices and the value system built around a cultural heritage	Provision should be made in a separate article under Fundamental Rights	Since that culture stands for the special identity of a society and the prestige of a community, each community has faith and trust in its culture. In order to protect cultural diversity, which gives the nation its identity, special importance has been given to culture and provision has been in the constitution to give it the status of fundamental right so that each community would be able to protect and maintain its culture. There are some social evils and practices in Nepali society which are given continuance for their being distinct in nature and

	(2) Each community shall have the right to protect, promote, use and develop its script		identity. It is necessary to remove such malpractices from the society. It is stated in the constitution with the objective of making legal provisions so that there would be no obstacles in making such practices punishable by law. There will be no lingual development unless the concerned language and script are protected. A language will have the chance to grow only when its tradition of writing, dictionary, literature, grammar, computer font, and syllabus are published. Provision is made for the rights of all language groups to enable them to protect, maintain, use and develop their language and script.
<b>Identification of and respect for indigenous ethnic groups</b>	<b>4. Rights of indigenous ethnic groups</b> The indigenous ethnic groups will have the right to their identity and a respectful access to natural resources on the basis of their dependence on such resources.	Provision should be made in a separate article under Fundamental Rights	The right of the indigenous/ethnic groups to participate in decision making on matters that concern them on the basis of the norms of their dependence on land and resources of the State through the provision of the recognition of their identity and respectful approach to such resources. It is stated in the constitution with the view that the initiative will promote and increase the identity and self respect of indigenous/ethnic groups, and strengthen the basis of social relations.
<b>End of untouchability, caste and all forms of discriminations</b>	<b>5. Right against untouchability and caste discrimination:</b> (1) No person shall be discriminated against or made subject to untouchability on the basis of caste, descent, community (s/he belongs to) or profession (s/he has). Such discriminatory behaviour shall be considered a serious crime and made punishable by law. The victim shall get compensation as determined by law. (2.) No individual shall be	Provision should be made in a separate article under Fundamental Rights	Nepal has not been able to abolish untouchability and caste discrimination. All the people should be able to live their lives in society with dignity. This provision is made to guaranty that there shall not be caste discrimination or untouchability on the basis of caste, descent and profession. For this reason, it has been stated that discriminatory behaviour shall be discouraged by making such action punishable by law, and compensating the victim.  All forms of untouchability or discrimination should be ended and a society will have to be build where all men will be treated as equal. This provision is based on the norm that equal access of all the people should be ensured to all kinds of services and facilities in any place.

	<p>discriminated against in any place, or in the use of services, facilities and other usable matters on basis of one's caste and ancestry.</p> <p>(3). No discrimination shall be made on the basis of caste, ancestry, or community (to which one belongs to) while producing, distributing, selling, buying or receiving objects, services or facilities.</p> <p>(4). No expression shall be made which is based on hatred, or justifies social discrimination on the basis of caste system, or ideas disseminated, or encourage things that may encourage caste discrimination, or use the kind of expression that will put individuals who belong to a particular caste, descent, or profession, or a religious group – to a higher or lowly status.</p> <p>(5) Any action which is contrary to clause (2), (3), and (4) shall be punishable by law.</p>		
<b>Social Justice</b>	<p><u>6. Right to social justice:</u></p> <p>(1) Each individual has the right to the development of her/his personality, fair dealing from others, and equal access to the resources of the State and opportunities available in the country.</p> <p>(2) The backward class,</p>	<p>Provision should be made in a separate article under Fundamental Rights</p>	<p>All citizens are equal before the State. Individuals expect congenial environment from the State for their personality development. Similarly, it is the basic right of an individual to get fair dealing from the State. For all these reasons, the access of all the people to the resources (of the State) and opportunities is ensured.</p> <p>No individual has the same financial status in the State. Owing to various reasons, some class or communities are economically,</p>

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	communities and people (of backward regions), who are lagging behind from political, economic, social, and cultural as well as from gender and educational point of view, shall have the right to participate in various State structures on the basis of the principles of proportional inclusion.		socially, and educationally lagging behind. National unity should be strengthened by bringing the backward class or communities to the mainstream of the State through the introduction of special provisions. These provisions are made with the objective of developing ownership in women, Dalit, indigenous ethnic groups, Madhesi/Terai communities, Muslim, <i>Kamaiya, Haliya, Charuwa, Kamlhari, Bukrahi, Badi, Dhobi, Mushhar, Batar, Dom Majhi</i> , and minority and marginalized groups (who are lagging behind in economic, social and educational spheres) through their representation in State structures on the basis of the principles of proportional inclusion.
<b>Social Security</b>	7. <u>Right to social security</u> : Single women, the elderly, people with disabilities, physically impaired, helpless citizens and the tribes that face the threat of extinction shall have the right to social security according to the provisions made in law.	Provision should be made in a separate article under Fundamental Rights	The State should ensure food and a place to live in for those (with different social conditions) who do not have any access to the resources of the State, or the poor, or people with disabilities, or those who are physically impaired. This provision was incorporated with the objective that a special arrangement should be made for social security.
<b>Recognition of equality and lingual and cultural diversity; protection and maintenance of culture, and end of discrimination. Implementation of agreements, relief works,</b>	8. <u>Responsibilities of the State</u> : (1) Respect for existing lingual and cultural diversity of the country, and guaranty the recognition and equality of all languages. (2). Make legal provisions and structural arrangements for the protection and maintenance of cultural heritage of great importance, including all other cultural heritage. (3) Formulate a separate law to end untouchability and all other forms of	Should be included in a clause of the article regarding Responsibilities of the State under Responsibilities, Directive Principles and Policies of the State.	Nepal is a multi-lingual and multi-cultural society. Nepal has over 92 languages, which Nepali people use as their mother tongue. Similarly, different communities have their own cultural heritage and norms and values based on it. In this way Nepal is diverse both culturally and linguistically. Thus, in order to build an extensive social solidarity, the State has to guaranty the recognition and equality of all languages and cultures on the basis of the norms of linguistic and cultural diversity. Society and culture are inseparably interlinked. In other words, culture also gives an identity to the society. It is the responsibility of the State to preserve all cultures. Thus, it was necessitated (on the part of the State) to make legal and structural provisions as a firm foundation for the conservation and continuance of cultural

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<p><b>recognition and rehabilitation.</b></p>	<p>caste discrimination, and form a commission to monitor the implementation of the provisions.  (4) Make necessary arrangements for appropriate relief, recognition and rehabilitation of those who were martyred, the families of those who were killed or disappeared during the armed conflict and various other popular movements, or those who were wounded or maimed, or displaced during the conflict.  (5). Make special arrangements for social security of the families of those who were martyred, the unemployed, labourers, helpless children, <i>Kamaiya</i> (bonded labourers), the landless, girls who were trafficked, and those with mental cases.  (6). Effective implementation of the international treaties to which Nepal is a signatory.</p>		<p>heritage of great importance as well as all other cultures practiced in the country.  Nepali society is based on caste system. Racial discrimination and the resultant traditional orthodox practices have given birth to social evils and practices such as untouchability. Similarly, several social and cultural discriminations exist in Nepal. In the context that the legal provisions to prohibit such evil social practices are not as effective as they were expected to be, the need for the formulation of a separate and effective law and an appropriate mechanism to implement the law has been (strongly) felt. The need for law and formation of a commission has been mentioned with the hope that only by ending all forms of discrimination and untouchability social unity could be achieved.</p> <p>Nepal has witnessed several armed conflicts and people's movement in different times of its history. In the process innumerable people were killed, wounded, maimed or physically incapacitated, disappeared, or displaced. It is the responsibility of the State to provide relief, recognition and make arrangements for the rehabilitation of the families of the affected persons. The provision is included with the hope that such initiatives will generate a sense of glory in the affected people and their families and strengthen emotional bond with the State, which will also help in promoting social integration.</p> <p>It is the principal responsibility of the State to make arrangements for the social security of the families of the martyrs who sacrificed their lives for the country and people, those who depend on their labour for livelihood, helpless street children, <i>Kamaiya</i> (bonded labourers), the landless, rescued trafficked women, and the mentally deranged people in the street. Thus a special provision is proposed to ensure the social security of such people.</p>
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<p><b>Social objectives of the State</b></p>	<p>9. <u>Directive Principles of the State:</u> It will be the social objective of the State to remove political, economic, social, cultural and all other kinds of inequality and maintain harmony among various class, regions, caste and ethnic groups, religious groups, ancestry, gender, linguistic groups, communities, and build a society based on justice and equality.</p>	<p>There should be a clause of the article regarding State's Directive Principles under Responsibilities, Directive Principles and Policies of the State.</p>	<p>There has been (various kinds of) long standing political, economic, social and cultural inequalities in Nepal. It is crucial to remove social inequality and discrimination based on different cultures and norms and values. This provision is put under social objectives of Directive Principles because social unity will be maintained only by building a society which is based on equality and justice through goodwill and harmony among different class, religious, caste/ethnic groups, religions, languages and cultural groups, as well as people belonging to different gender and communities</p>
<p><b>Special provisions for the protection, development, inclusion, and mainstreaming of language and culture; economic</b></p>	<p>10. <u>State Policies:</u> (1) The State shall adopt the policy of strengthening national unity by developing extensive social relations on the basis of equality among various communities and people belonging to different language, religion, and cultural groups and associated norms and values, and encourage</p>	<p>There should be a clause of the article regarding State's policies under Responsibilities, Directive Principles and Policies of the</p>	<p>Nepal is diverse in terms of language, religion, culture and, groups and communities with equally diversified norms and values. Extensive social relations will develop only through mutual trust, respect and congenial feelings among the diverse groups. Dignity and ownership in people will develop only with the protection, use and development of the language, culture and the ensuing norms and value system of the diverse groups. Thus, the kind of policy is mentioned which will strengthen national unity through the development of extensive social relations, harmony and a feeling</p>

<p><b>development and equality, timely reform in law and social security.</b></p>	<p>social harmony by providing equal protection, and promoting the practice and development of all languages, cultures and associated norms and values.</p> <p>(2) The State shall adopt the policy of making special provisions for the protection, use and development of disappearing languages and cultures.</p> <p>(3) The State shall adopt the policy of positive discrimination for the mainstreaming of the groups, communities or class who were socially excluded because of the differences in social and cultural norms and values. It will also adopt the policy of providing special rights to women and Dalits, and form a women commission.</p> <p>(4) The State shall implement special programmes for the economic and social development of the Madhesi, Dalit, indigenous/ethnic groups, women, Muslim, labourers, peasants, people with disabilities and backward class and people from backward regions, on the basis of proportional inclusion and by ensuring their dignified access to and participation in the state structure.</p> <p>(5). The State shall distribute the</p>	<p>State.</p>	<p>of collective unity, while encouraging social interest.</p> <p>Even if there is the need for equal protection, maintenance, use and development of all existing languages and culture for social solidarity, there is variety in the status of the languages and culture of the country. Because of lack of arrangements for the protection, maintenance, use and development of disappearing languages and cultures several languages and cultures face extinction. A proposal has been made for a policy which necessitates the State to make a special provision because the policy that aims the protection, maintenance, use and development of languages and cultures in totality will not be adequate to stop the languages and cultures that are heading towards extinction. Because of differences in social and cultural norms and values several groups, communities or class in Nepal are lagging behind. This disparity has created inequality among diverse caste groups, communities and regions. Thus, a provision had to be proposed for the State to adopt the policy of positive discrimination for the mainstreaming of the said people, and for the formation of a separate commission to work for the interest of women.</p> <p>In order to have social solidarity, it is essential for all the people to have their identity recognized, be treated in a dignified way, and ensured their access to resources of the State. Thus, it is necessary for the State to adopt the policy of implementing special economic and social programs to enhance people's capability to ensure the proportional representation of (especially that of) Madhesi/people from lowlands, Dalits, indigenous/ethnic groups, women, labourers, peasants, people with disabilities, backward class, and people from the backward regions in the stature structure.</p> <p>There should be appropriate division of resources available in the</p>
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	<p>resources available in the country on the basis of social justice to remove all kinds of economic and social inequalities. It will also adopt special policies for capital formation and human resources and infrastructure development to enhance national economy. The State shall adopt the policy of maintaining national unity through economic self-reliance activities.</p> <p>(6). The State shall emphasize the need to reform laws (according to the needs of time) that are contrary to the spirit of the best of social norms and values.</p> <p>(7). The State shall make special arrangements (of social security) for the protection and development of the backward class, single women, orphans, children, the helpless, the elderly, people with physical disabilities, those who are physically incapacitated, and tribes that are on the verge of extinction, and adopt the policy of equitable distribution of resources.</p>		<p>country in order to remove economic and social inequality. The distribution of resources should be done on the basis of social justice. They will help in removing economic and social inequality based on caste, gender and region. It is also essential to strengthen national economy to improve the economic status of ordinary people. For this, the State should adopt a special policy for capital, human resources, and infrastructure development. Individual development is possible only through economic capability, which eventually helps in social unity. Thus the State should implement activities which ensure economic self reliance.</p> <p>The credibility of legal provisions depends on the actual norms and values and morality of concerned society. In order words, laws should be based on social and cultural norms and values, as well as morality. In its absence, laws will soon lose social acceptance, as a result of the difference between laws and social dealings. Similarly, law is also the medium of social and cultural change, and it gives society dynamism. Thus, emphasis is given to make timely changes and reform in laws that are contrary to morality and the best norms and values of society.</p> <p>There are people in Nepal who are socially and economically backward. It will be the responsibility of the State to provide social security to them. Only this may bring social solidarity in society. Similarly, the desired result will be achieved only with the justifiable distribution of provisions of social security. Thus, the State has to make special provisions of social security for the protection and development of the backward classes, single women, orphans, children, the helpless, elderly people, physically disabled, physically incapacitated, and the groups that are on the verge of disappearance.</p>
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<p><b>Promotion of social solidarity</b></p>	<p><b>11. Promote social solidarity:</b> An emphasis shall be made on promoting the cultural and social solidarity in constructing the federal structure.</p>	<p>Should be mentioned under the provision relating to construction of the federal units.</p>	<p>The mentioned provision is required to make in order to promote the social and cultural solidarity by encouraging good will, harmony, tolerance and interdependence among various units under the federal structure</p>
<p><b>Establishment of Dalit Commission:</b></p>	<p><b>12. Settting up of a Dalit Commission:</b></p> <ol style="list-style-type: none"> <li>1. There shall be a Dalit Commission under the Central Government.</li> <li>2. There shall be a Chairperson and required number of members from the Dalit community.</li> <li>3. The duties, functions and powers of the Commission shall be as follows: <ol style="list-style-type: none"> <li>a. recommend the government to make necessary legal provisions and reform existing laws in order to end all forms of discrimination including <i>untouchability</i> against Dalit;</li> <li>b. submit suggestions regarding the measures that need to be taken for political, economic, social and</li> </ol> </li> </ol>	<p>Should be mentioned in a separate part or article under the structure of constitutional bodies</p>	<p>Although there are several legal and policy provisions for the elimination of all forms of discrimination against Dalits including <i>untouchability</i>, yet it has not ended. This is a serious social crime. There are several political, religious, social and psychological dimensions to caste discrimination and <i>untouchability</i>. Effective implementation of laws and building public awareness are inevitable to completely end discrimination. Since that discrimination is a social crime, there should be regular monitoring of such crimes and the issues should be brought under the scope of law. Thus, it was made necessary to set up a Dalit Commission as an effective mechanism to work continuously for Dalit rights along with the issues mentioned, and have constitutional provisions of the functions, duties and powers of the commission.</p>

	<p>educational upliftment of the Dalit community;</p> <p>c. provide suggestions by carrying out study and research on social disputes related to caste discrimination;</p> <p>d. support for the promotion of Dalit's human rights by removing social exclusion and discrimination against Dalitd;</p> <p>e. conduct public awareness activities;</p> <p>f. implement concerned laws and conduct regular study, research and monitoring of the situation of Dalit communities</p> <p>4. Other duties, functions, powers and procedures of the Commission shall be as prescribed by law.</p> <p>5. Branches of the Commission may be set up in the provinces in coordination with the provincial government.</p>		
<b>Identification, recognition ,</b>	<b>13. Language of the Nation:</b>	There should be a separate article	All mother tongues spoken in Nepal are a common heritage of the country. Similarly, individuals and communities are also

<p><b>preservation, promotion and development of National language</b></p>	<p>1) All the languages spoken as mother tongue in Nepal are the national languages of the country.</p> <p>2) It shall be the responsibility of the State to preserve, promote and develop national languages.</p> <p>3) Each community with their own mother tongue shall have the right to lingual identity and experience their relations with (their) language in a dignified manner.</p> <p>4) People who are speech and visually impaired shall have the right to use brail script and symbolic language.</p>	<p>under a separate part regarding language</p>	<p>emotionally attached to their respective languages. Disappearance of any mother tongue will not only have negative impact on individuals and communities but it will also cause the disappearance of a national heritage. Therefore, it has been stated that it will be the responsibility of the State to recognize all the mother tongues spoken in Nepal as national languages of the country, and ensure the rights of each community to experience their relations with their respective language with dignity.</p> <p>Since that speech and visually impaired people cannot use languages and scripts as normal users of language do, it became necessary to ensure their right to use brail script and symbolic language.</p>
<p><b>Official language at various levels of federal units</b></p>	<p><b>14. Official language :</b></p> <p>1) The Nepali Language in <i>Devnagari</i> script shall be the official language of the Central Government.</p> <p>However, the languages that fulfil certain criteria as recommended by the Language Commission and if duly passed by the Central</p>	<p>There should be a separate article under a separate part regarding language.</p>	<p>The Nepali Language is being used as the official language for official work in Nepal. Since that no study or research has yet been conducted regarding the possibility of using other languages as the language of official business, Nepali language is given continuance as the official language of the Central Government for now. In accordance with the multilingual policy of the state, a provision has been made for the use of other languages as the official language at the Centre only after the proposed languages fulfil certain processes, including the basis, reason and criteria, because of which such languages may be put into use as the</p>

	<p>Legislature, shall be recognized as official language of the Central government.</p> <p>2) The official language of the provincial governments shall be the language of official business of the Central Government, and one or more national language spoken in the concerned province and as determined by the provincial legislature.</p> <p>3) In addition to the language mentioned in the sub-clause (2), other languages as determined by the provincial legislature according to law shall be the official language of the local bodies.</p> <p>4) Notwithstanding anything contained in sub clause (1), (2) and (3), the use the mother tongue in acquiring public services shall not be deemed a hindrance to anybody.</p> <p>Note: according to this sub clause, the concerned bodies shall translate the documents (received in the mother tongues) into the official working language of the Central</p>		<p>official language.</p> <p>Provision has been made for the constitution (as the fundamental law of the nation) and other central level laws to be used in the official language of the Central Government and, the language of official business of the Central level shall be used for official business between the Centre and the provinces in the context of using language for official business at that level. Provision has also been made to determine the language of official business of the provincial governments according to the lingual right of the provinces to determine one or more languages (which are spoken in the province) as the language of official business by remaining within the bounds of the language right.</p> <p>While determining the official language at the local bodies, the language should be chosen according to the multilingual policy of the state based on the norm that the language should be spoken by majority of people. Provision has also been made to recognize other languages used locally as the language of official business on the basis that the language is spoken by majority of people.</p> <p>Citizens should not only be deprived from acquiring services provided by the state on the ground that they are unfamiliar with other languages (other than their own mother tongue), but should also be ensured of their easy access to resources of the State.</p>
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	Government and maintain the record		
<b>Official or contact language between Provincial Governments:</b>	<p><b>15. Official language between the Central and provincial Government, and among the provincial governments:</b></p> <p>1) The official language of the Central government shall be the language of official business between the Centre and provincial government.</p> <p>However, the province may conduct official business with the Central Government in any one of languages prescribed as the official language of the concerned province.</p> <p>2) The official language between provinces shall be the language of official business of the Central Government and the other language decided provinces by reaching a consensus.</p>	There should be a separate article under a separate part regarding language.	<p>Provision has been made to use the language of official business of the Central government while maintaining contact between the Central and provincial governments in order to ensure matters such as lingual uniformity, simplification, easiness and creating awareness.</p> <p>In order to encourage use of language for the development and promotion of languages, a provision has been made for the use of one of the official languages determined by the provinces as the medium language to maintain contact with the Central government.</p> <p>Even if the provinces are free to determine the language of official business, the official language of the Central government should be the language to settle any dispute that should be resolved by the Centre. The language of official business between provincial governments shall be the language as determined by the mutual consent between and among the provinces.</p>
<b>Setting up of a Language Commission,</b>	<b>16. Setting up of a Language Commission :</b>	There should be a separate article under a separate	There has not been any detailed study or analysis regarding the standard of other mother tongue (languages) other than Nepali language in order to evaluate the level of development and judge

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<p><b>and its duties, functions and powers</b></p>	<p>1) There shall be a Language Commission under the Central Government.</p> <p>2) There shall be a Chairperson and required number of Members.</p> <p>3) Provinces shall also be represented while appointing the members according to sub-clause (2).</p> <p>4) The duties, functions and powers of the Commission shall be as follows:</p> <p>a. Make a recommendation of the language by determining the criteria needed to fulfil to acquire the status of official language;</p> <p>b. Recommend the measures that need to be adopted for the protection, preservation and development of languages</p> <p>c. Make suggestions regarding the possibility of using mother tongues in education by measuring the level of their development; and</p> <p>d. conduct study, research and</p>	<p>part regarding language.</p>	<p>whether they meet the required standard to be recognized as the official language.</p> <p>The Commission is set up to monitor and recommend the languages that have fulfilled the criteria which are needed for languages to be recognized as the language of official business, and the measures that should be followed for the study, research, protection, preservation and development of languages that are spoken as mother tongue.</p>
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	<p>monitoring of languages</p> <p>5) Other duties, functions, powers and procedures of the Commission shall be as prescribed by law.</p> <p>6) According to sub-clause (1), the Commission shall be formed within one year of the promulgation of this constitution, and it shall accomplish its duty stated in sub-clause (4) (a) within a period of (a maximum of) 5 years.</p> <p>7) The Central Government, in coordination with the Provincial Governments, shall establish branches of the Commission in the provinces.</p>		
<p><b>Language used in law courts and official documents</b></p>	<p><b>17. Language of proceedings of courts and official document:</b></p> <p>1. The official language of the Central government shall be the language of proceedings of court.</p> <p>This provision, however, shall not consider a claim or a request to present a problem in one's mother tongue in a (law) court a hindrance.</p>	<p>There should be a separate article under a separate part related the language.</p>	<p>The higher court shall have the right to receive an appeal in the cases that fall within the jurisdiction of appellate. Similarly, there shall be a provision to keep the decisions of the High Courts of provinces as precedents. Thus, it will be appropriate to use only one language in the court from the perspectives of compliance of precedent of the Supreme Court and following the precedent of the High Court. This helps to verify the authenticity of court decision on the basis of the constitution and law. Moreover, provision has been made to use the language of official business of the Central government (also) as the working language of the court in the context that all courts will have to use the constitution and central</p>

	<p><b>Clarification:</b> According to the prohibitive note of this sub-clause, the concerned court shall translate the document, record, etc. relating to the claim, or problem written in mother tongue into the official working language of the Central Government, and maintain record. If any dispute arises regarding the authenticity of such record, document, the record and/or document in the mother tongue shall prevail.</p> <p>2) If any dispute arises on any record or document prepared in more than one language all at once, the record or document prepared in the Nepali <i>Devnagari</i> script shall prevail over others.</p>		<p>laws, and interpret them.</p> <p>In addition to the arrangements, provision has been made for claims or making petitions in mother tongue to make it easy for the ordinary people to have their access to law courts.</p> <p>In a situation when several mother tongues could be used in the official business at the central, provincial and local levels under the multi-language policy, it would be desirable to determine a language to write official document, which will easily solve the problem relating to the authenticity of the document when several mother tongues are used for official business and problem is created. Thus, a provision is made according to which the documents written in Nepali language (<i>Devnagiri</i> script), the language of official business of the central government, shall be given recognition as the authentic official document.</p>
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