

Participation

A Nepalese Journal of Participatory Development



GENDER SENSITIVE MONITORING AND EVALUATION

OPERATIONAL MANUAL

SNV

November 2010

Towards Secure Aging

Proceedings of the National Forum held for the
National Round-Table on Aging



Nepal Participatory Action Research (NPAR)
Kathmandu, Nepal

The Effectiveness of Non-contributory Social Pension in Nepal

Participatory Research Report



October
2010

May 2012



Social protection for informal workers
Supporting social inclusion in Asia

The informal, non-unionised sector plays a key role in the economies and livelihoods of millions of people in Asia. The research-based, collaborative and participatory approach used in this research has been successful in identifying, organising, mobilising and leading to the inclusion of women workers in social protection schemes. The research has also identified key barriers to social inclusion and provided recommendations for policy and practice. The research has been used to inform the development of social protection schemes in Asia, including in the informal sector. The research has also been used to inform the development of social protection schemes in Asia, including in the informal sector.

www.odi.org/publications/4342-social-protection-for-informal-workers



Experiences and challenges from below
Views of poor and excluded groups and
their vision for a New Nepal

Developed with Shree Ram, member of the
National Round-Table on Aging, Kathmandu, Nepal
Photo: Shree Ram and Shree Ram

Working Paper 10
November 2010
Published by the Institute
for Development Studies



Nepal Participatory Action Research (NPAR)
Kathmandu, Nepal



Participation

Peer Reviewed Journal

Year 20, No. 18, June 2018

Editorial Board:

Anoj Chhetri, PhD

Nar Bikram Thapa, PhD

Chet Nath Kandel

Earl J Goodyear, PhD

Fatik Thapa

Garrison Taisham-Dante/Hankins

Aashish Pathak

Peer Reviewers:

Mecmakshi Dahal

Uttam Upreti

Mahesh Sharma

Jubindea Bhandari

Bishnu Raj Upreti, PhD

Sanju Koirala, PhD

Birinda Gahatraj

Yamuna Ghale

Lal Bahadur Pun

Distribution: Tulasi Sapkota

Press: Docuworks Printers, Kathmandu, Nepal. Tel: 98510-05177

ISSN: 2565-4853

© Published by:

Nepal Participatory Action Network (NEPAN)

G. P. O. Box 13791, NEPAN Ghur

Dobhan Tole, Sahayogi Nagar,

Janta Sadak, Koteshwar

Kathmandu-32, Nepal

Tel: 977-1-4154938

E-mail: nepan@nepan.org.np

Website: www.nepan.org.np

Facebook page: www.facebook.com/nepan

The opinions expressed in these articles are those of the authors and do not necessarily represent the views of NEPAN.

Price: Individual Rs. 100/-, Institutional Rs. 200/-

CONTENTS

Editorial	4
-----------------	---

Articles

1. Shifting Power from State to Community Control in Forestry: An Ethnographic Study <i>ANILA BHATTARAI</i>	5
2. Nationalism, Sovereignty and the Vote <i>PROF. PREM SHARMA, PhD</i>	14
3. Impact Assessment of Sustainable Development Planning Program in Nepal <i>KARLA HIRSHMAN THAPA, PhD</i>	21
4. Vipassana Meditation for Good Governance in Nepal <i>MAHENDRA KUMAR SHAKTI</i>	35
5. Youth Driven Change <i>ANANTA POUDEL, ASIN SHARMA, JAMESW Karki, ANILPA THAPA, MANORANJAN REGMI, ANITA SHAKTI</i>	43
6. Untouchability and Caste Based Discrimination in Nepal <i>KARNA RAJADUR NEPALI</i>	49
7. Transforming Grassroots Associations through Community Governance in Nepal <i>REKHA KUMAR AGARWAL, PhD</i>	62
8. Self-perception of Female Secondary School Principal on Their Role Performance <i>KALPANA RISHI</i>	79

9.	Non-Formal Education: Tools for Bridging the Gap Between Thinking and Doing GOPAL PRASAD TAMANG AND NARENDRA LAL MALHOT	88
10.	Integration and Practise of Value Based Education in Community Schools, Lalitpur, Nepal EUGENE BHANDARI	98
11.	Maternal Health of Nepal: A Social Issue Rather Than Health Sector Problem SANDHYA PUL	105
12.	Preliminary Scenario of Dyslexia among Nepalese Primary School Children KRISHNA BAHADUR THAPA, PhD	113
13.	ICT Pitfall: Disproportionate Benefits in the Inclusive Development Processes ANUJ CHWETRI, PhD	120
14.	Inter-generational Mobility in Occupations of People in Nepal : A Hypothetical Explanation BARUN ARYAL, DURGA DEVI ROTA, PhD AND ANUJ CHWETRI, PhD	128
15.	Citizen Participation in Food Security Policy Formulations in Nepal: A Case of Agriculture Development Strategy DAMONA GILLIE, Prof. KALANATH KATH POOTHELL, PhD, Prof. DURGA DEVI ROTA, PhD, KRISHNA PRASAD PUNE, PhD AND NEERA PRASAD THAKURA, PhD	136
16.	Mass Evacuation And Timely Mobilization: Key to Minimizing Impact of Natural Disasters KARE JAMES GOODHEAD, PhD	148
17.	Exploring, Claiming and Shaping the Rights of Older People in Nepal: Some Key Phenomena, Achievements & Way Forward CHETAN KANDEL, SATIK BAHADUR THAPA, ARBIBEN KUNAR PURAKASHNI	161
Book Reviews:		
-	Sushant Acharya	171
Peer Review Policy		174
Editorial Policy		175
Letters to the Editor:		
-	Rupa Bhandari	176

EDITORIAL

Over the last twelve months, NEPAN has made significant efforts to improve our organizational capacity and growth. At the 23rd Annual General Meeting on 9 September 2017, NEPAN's way forward for future initiatives was set with a renewed spirit of participatory research and development. NEPAN shall play a key role in the advocacy of senior citizen rights, our involvement in social protection issues and collaboration with national and international organizations in organizing strategic planning workshop and influencing relevant policy instruments through participatory research and development activities.

NEPAN shall have a role in influencing the policy for participatory development sharing thoughts, experiences and research findings through its publication and the NEPAN platform. Our experience in this forum shall continue in Nepal with journalistic upgrades to meet international standards for style, content, peer review processes and archival publication.

This 18th issue of 'Participation' reflects the spirit of total quality management and our efforts made in the pursuit of professional excellence in the participatory development and research. This issue covers multidisciplinary fields of research and development arena. NEPAN members, researchers and

scholars from multidisciplinary fields involved in participatory development and research in Nepal and abroad have contributed their articles that are deemed useful to our Nepalese policymakers and development professionals.

This issue covers a range of articles from disaster preparedness, natural resource management and sustainable development; polity and governance; education, public health and youth roles in development; caste based discrimination and social inclusion; agricultural development and information and communication technology. The key messages that these articles carry out to policy-makers are based on the transformative learning and development approaches.

The Editorial Board would like to thank all authors, reviewers and well-wishers for their valued contribution to the publication of this Journal. NEPAN shall continue to strive for professional journalistic quality and to serve as a conduit for the dissemination of innovation and scientific knowledge to Nepali and Global leaders entrusted with the task of improving the lives of their citizens.

The Board wishes you a very happy, peaceful and prosperous New Year 2018 (BS).

Editorial Board

Shifting Power from State to Community Control in Forestry: An Ethnographic Study

BHOLA BHATTARAI

Abstract

The purpose of this study is to explore the role of communities in forest management and to demonstrate the shifting of power in control of the forest from the state to the community. This study shows the results of political transformation, such as an increase in access and a shift in the control of forest resources to the hand of marginalized communities living in rural areas. It explores whether social action has been making a difference in the life of poor people.

This study is conducted by using an ethnographic study method, which means that it is the study of the cultural behavior of society and the real life reflection of my own past. This study found that political changes of 1990s acted as a powerful tool in increasing the access to and the control of forest resources by local communities. The Forest Act 1993 and Regulation 1995 provided the social and political environment to increase the access to and the control of forest resources by local communities.

More than 19,300 Community Forest Users Group (CFUGs) have been formed and are managing forest resources under their own guidance. These organizations are contributing to strengthening grassroots democracy. However, it is reported that local elites are obtaining more benefits from CFUGs, which could be challenge for the management of community forestry in Nepal. This study will also be useful to learn about the changing power dynamics in the forestry sector in Nepal.

Keywords: Power, Community Forestry, Transformation, Institution, Elite.

1. Introduction

In 1984, when I was returning to our farm from the forest, there were three people speaking with each other and measuring the timber that my father had brought from the forest. I was scared of them because I

had heard about forest guards (Ban Pale). I assumed that these people were forest guards and were there to punish my father. They asked me to call my father but I immediately lied and told them that my father was not at home. I also said that my father would

return home only after five to six days. I was around 10 years old at that time.

I lied to them in order to protect my father from punishment, believing that if the forest guards would register a case against him, he would have to face big problems. I had heard different stories about the troubles faced by common people in the community because of 'inappropriate' use of forest resources. After my conversation with them they left and I returned to my home. I told my father, who was actually at home, about the conversation with the forest guards. I asked him why the forest guards had come and what problems he would have to face. He told me that we have a license from the forest office to collect timber from the adjoining sites (sorahani) of our farm. He told me that forest guards ask for money as bribes, or typically local wine (raksi) and chicken (kukurakomasi). He added "If we offer them raksi and masu they will not register a case, otherwise they will register a case even if people have such licenses".

My father was also a government employee who would not worry much about these cases because he knew ways to deal with them but my mother and other family members, including myself, were worried about such trouble creating cases. In the evening, older male villagers came to our house. Inside the house, they gathered around the place where the lamp used to be lit (Agha). They talked about possible consequences if the forest guards would register cases against the villagers. Someone suggested going to talk with the Hakim (chief) of Gorkha Durbar so that the Hakim I (Bois) would dismiss the case. After many years, I came to know that the King appointed the Hakim of Gorkha Durbar. He was the power center in Gorkha.

When I was involved in Community Forestry (CF) after 1995, I asked my father about the case, and he told me that the Hakim had supported him to dismiss the case. In lieu of that my father had offered him 10kgs (2 pathi) beans (black pulses) and 50kgs. of sweet potatoes.

After 1995, I have been continuously engaging in the forestry sector and contributing in different capacities. In this study, I am going to explore the power dynamics in the forestry sector through an ethnographical study, which I have experience as an insider and outsider.

Ethnography is the study of social interactions, behaviors, and perceptions that occur within groups, organizations, and communities (Reeves, Peller, Goldman, & Kimo, 2013). Singer (2013) mentions that ethnographic memoir usually represents dramatic or life- changing events as part of an individual's life story. In this study, I will describe my own life changing events after the incident from my childhood. My study paradigm will be an advocacy or transformative worldview in this study. Transformative worldview focuses on the structural aspects, which impose laws and policies that control the power of the marginalized and oppressed communities that needs to be addressed (Creswell, 2014). My ontology in this subject matter is, "politics or power is a dynamic process, which can change the power structure of the society or reframe the structure and agency." To explore this, I have used different methods in this study. I have conducted participants' interviews, reviewed documents, and used my own observations and reflexivity during the analysis of the findings.

2. Methodology

This study is based in the ethnographic research based on my own reflection working in the forestry sector for last twenty years. I reference my daily journal, which I have written in my professional life. During my study, different qualitative methods have been used to collect data.

I conducted key informant interviews (II) with two senior government officials and two representatives of Civil Society Organizations (CSOs), from women and Dalit communities and one from Community Forestry User Group (CFUG). Likewise, I used my observation and recollection during the analysis of the information. Before going to the field I collected literature from different sources including the library of Department of Forest Research and Survey (DFRS). I met with officials of concerned sectors whenever necessary. In the last week of November 2016, I went to Ministry of Forest and Soil Conservation (MFSC) to meet an interviewee. When I entered his office, he was speaking with his staff. He welcomed me and offered a cup of tea. His room was large, clean, and there was sunlight inside the room. Then, he started sharing experiences from his busy life. He has had close relations with me for the last fifteen years. I explained to him my interests and objectives of this meeting.

Likewise, I went to meet another interviewee in the Department of Forest (DOF) in the first week of December 2016. He was busy when I entered his big room. His working table was full of files and documents. People were waiting for him outside of his office. It clearly showed that he was in a position of power. After welcoming me, he asked others to leave the room for

few minutes and started talking about the power dynamics in the forest sector. I tried to meet my third interviewee, who has been working with the Federation of Community Forestry Users Nepal (FECOFUN) for twenty years but it was really difficult to manage time to get to meet him. Finally, he gave me time to see him, on the second week of December 2016 at his office.

Hence, this study is ethnographic study where I am using information from my memory and corroborating previously neglected glimpses of my insight through discussion with my participants. Chaplin (2011) argues that the ethnographic text is about the story of author's own voice. The author further highlights an ethnographic writing through personnel observation (Ibid). It is well established in a variety of narrative research in human communication. In this study I will reflect on my personal observations from my childhood and the professional life in forestry. As the author of this study, this will be my own observation about others behavior and I will attempt to link the culture of the community to forestry management.

It is well established in a variety of narrative research in human communication. In this study I will reflect on my personal observations from my childhood and the professional life in forestry. As the author of this study, this will be my own observation about others behavior and I will attempt to link the culture of the community to forestry management.

3. Findings and Discussions

3.1 Structure of Dominations Before 1990

During my childhood, I often went to the forest to collect firewood, fodder, and other forest products. It was the daily routine of the people living in my village. We were

always afraid of the forest guard (Ban Pale) and people working in forestry sectors. Ministry of Forest and Soil Conservation (MFSC) representatives argue that before 1990 the forest department controlled national forests. Forest laws and regulations have given the power to forestry officials to punish people who entered the forest without their permission. This made it very difficult for the people living in rural areas because they had to get permission from the government whose offices were located in the district headquarters and it was not easy to go there. Moreover, people living in rural areas were unfamiliar with the policies and laws. One of the interviewees argued that the District Forest Office (DFO) staff, mostly Ban Pales was responsible for watching and patrolling the forest. Rather than protecting forest products, they generally tried to control the people from rural areas from entering the forest. It appeared that they were there to frighten common people and impose whatever they felt like doing by using the power of Ban Pale/DFO.

In theory of structuration, Althusser (1970) states that any structures created by states always oppress common people. In case of forestry in Nepal, Repressive State Apparatuses (RSA) and Ideological State Apparatuses (ISA) are used as the ways of domination. In RSA, state creates the structures such as government, administration, army/police, courts, prisons etc. so that the representative of ruling class can enjoy the power through the domination of marginalized communities. Likewise, ISA are used as other tools to rule over the marginalized through religion, language, and other ideological means, i.e. party politics, and other new concepts.

People living in my village were poor and illiteracy was high. They depended on agriculture for their livelihood. They often went to forests to collect fodder to feed their animals and to collect firewood for use as fuel for cooking food and other purposes. Thus, forest products were the basic needs of the people of my village. During that time, it was not possible to imagine survival and the continuance of our livelihood without utilizing the forest resources. But, on the other hand, rules of the state regarding the forests were not friendly to these needs of the villagers. Althusser's statements about ISA and RSA also held true for my community. I argue that those structures were politically influenced and exclusive in terms of access to and control of forest resources by the marginalized communities. Participants of this study also argued that, in case of forest management in Nepal, state policies, laws and regulations had given more control to the elites before 1990's. Based on the policies and laws, local elites got the opportunity to enjoy the power. People near by the forest were not allowed to enter in the forest easily because the forest was directly governed by the state mechanisms. During the Panchayat regime, forests were under the control of the state and their local representatives.

3.2 Shifting Power of DFO: Ruler to Facilitator (after 1990)

As I mentioned above, I was born in one of the remote villages of Gorkha district. Facilities like electricity, roads, and clean drinking water were not there. School was at a distance of five kilometers from my village. The forests around my village were not utilized optimally for the benefit of the villagers. People were depending on agriculture and livestock for their daily

lives. There was a very good harmony among members of the community. Their value systems taught them to respect each other and support each other in times of needs and sorrows. The presence of state, in terms of providing services to the people, was not satisfactory at all. The state's support in terms of health, education, agriculture, and irrigations were almost non-existent. Likewise, forests were protected, managed and utilized by the villagers in their own ways but the forest laws had nationalized the forest and were controlled by the state. People were not very educated and the state's institutions did not generate awareness among people regarding laws and regulations.

After the first popular movement of 1990 and the restoration of democracy, the forest act has been changed. The new Forest Act (1993) and regulation (1995) have almost entirely changed the way forests are managed. Now, the power of the state in management of the forests has been shifted to the communities. Political empowerment is one of the most important tools to transform the society. Pettit (2012) argues that empowerment is a multidimensional process that helps to transform social, political, economic, and legal aspects, which enables people living in poverty and marginalization, and promotes them to participate meaningfully in shaping their own futures. In case of access and control over forest resources, political empowerment (1990) of the community had helped to change the forest laws and regulation in 1993 that enabled the formation of Community Forest User Groups (CFUGs). One participant argues that 'the policy decision of the newly formed interim government in 1991 has

resulted in the handover of the national forest to the local community'. After 1991 the process of handing over the community forests to the CFUGs accelerated such that at present more than 19,300 CFUGs have been formed and they are managing the national forests under community control.

In December 1995, there was an orientation program on CF at District Forest Office. I was one of the 30 participants there. We discussed the Forest Act and Regulation, which has given more power to the local community in the management of the forest. But I observed that CFUG representatives were not ready to accept that reality because of their fear and the trust they had in the Government on management of the forest. It is also partly due to the old attitudes of the DFO staff that showed a tendency to have control in management of the forest. The Forest Act provisioned the CFUGs can harvest firewood, Non Timber Forest Product (NTFPs), and timber as per their own decisions. Likewise, CFUGs have rights to take any decision in relation to their forest. They can sell forest product, they can set the price of the forest products etc. (MFSC, 1993). But, on the other hand, old aged DFO staff habituated to old ways of exercising the control, was not ready to accept the provisions of laws because the power of DFOs has been transferred to the community significantly. Newly introduced rules limited the role of the DFOs as a facilitator rather than ruler (Timsina & Paudel, 2003).

3.3 Community Participation in Forestry

Representatives of the DOF argue that a number of positive changes have happened because of CF program in Nepal. They say that Nepal's example of community participation in forestry is one of the best examples in the world.

After 1995, I started my journey in CF as a social worker voluntarily despite my parents' initial resistance. They wanted me to go into government service. I spent most of my time in CFUG formation in different villages. I was a kind of community celebrity in forestry. People were inviting me in their village to share my views on CF the number of CFUGs had been increasing day by day. At present, there are more than 19,300 CFUGs with more than 1.8 million households as members; this is equivalent to about 35 percent of the total rural population (MFSC, 2015). Moreover, forest laws ensure 50 percent of women's participation in CFUGs. It means that women's participation in CFUG activities have increased over the years (Kumar, 2002). A participant cites that women's participation in forestry is one of the key achievements of this program. Currently, there are more than 1,500 CFUGs in rural areas managed by women.

After the long interval, I went to Kailali district in December 2016. The purpose of my visit was to collect information about the forest workers in Kailali. I went to the office of Federation of Community Forest Users Nepal (FECOFUN), one of the largest civil society organizations in Nepal. I met the chairperson of FECOFUN Kailali about the participation of women in CFs in Kailali and found that women chaired more than 50 percent CFUGs at that time. Contradicting her argument, one of my participants Mr. Pariyar argued that Dalits' participation in CFUGs was minimal throughout whole Nepal. He further said that community elites acted as if they were District Forest Officer (DFO) in CFs. Timsina and Paudel's (2003) argue that the power of the elites is immense within the local area and this corroborates Pariyar's argument. As an

insider and outsider of CFUGs, I have different observations about the participation of community in the forestry.

During my study on November 2016, I also visited some of the districts in Terai and interacted with different forest user groups. There I have found that the societal structures are different from that of the hills. Since, I was born and brought up in hills the experiences of Terai were new to me. In Terai, I observed that local elites are capturing the resources. Mechanisms like forest user groups are dominated by local elites- there is very weak participation and representation of women in forest management in Terai in general. In comparison to Terai, participation of women, Dalits, and people of indigenous groups are better in CFUGs of the hills (Shrestha, 2013). In general, Dalits and other marginalized groups are not receiving benefit from the forest.

Local Elites: Being DFO

"I am chairperson of this CFUG for the last 20 years. I am like a DFO in our village. People have to get permission from me to get timber from the CF."

Ram (Pseudo name), Thakhan CFUG, Gorkha.

One of my participants, around 45 years old from Gorkha district is the chairperson of one CFUG of Gorkha municipality. He is Brahmin by caste and is from a middle-income family. He does not have a job and does not engage in agriculture activities. He served for CF for almost 20 years in his CFUG as a chairperson. During my discussion with him, he claimed that he knows all policies and laws of CF so that no one dares to remove him from CFUG. He further said that he has very good working relations with DFO staffs and

with powerful politicians of national level as well. In CFUG committee, there are 11 members but most of them except the chairperson are illiterate. They are not able to disagree with him because of his nexus with DFO and politicians. It reflects that power and knowledge are the elements, which may be misused to create inequity in the society. From this case, I argue that current forest policies and laws are not in favor of poor and marginalized people because there are no any such provisions to ensure their participation. CFUGs must allocate 35 percent of their income to address the poverty (DOF, 2015), but it is not implemented effectively at the grassroots level. There is no mechanism to change leadership of CF, and as a result, it promotes an autocratic leadership in CFUGs. Moreover, the CFUG's funds are also being misused by the leaders of CF in their own political/vested interest without much care for the poor and marginalized people (Pravat, 2006).

Foucault (1980) argued that power as a relational force that permeates the entire social body, connecting all social groups in a web of mutual influence. As a relational force, power constructs social organization and hierarchy by producing discourse and truth, by imposing discipline and order, and by shaping human desires and subjectivities. Foucault's arguments are also found relevant in the case of CFUGs in my study field. CFUG has formulated constitution and operational plans to govern to their members. As per the rules and regulations, members have to follow their norms and orders. It is the way that social organizations maintain order. Likewise, they elect or select executive committees, which in turn create hierarchy among the community members.

3.4 Institution Building for Power Exercise

Institution building at local level helps to strengthen the grassroots democracy. The core concern of institution building activities is to improve the effectiveness and capacity of formal organizations (Moore, 1995). During last thirty- five years, there have been big changes in Nepal's forestry management. National forests are handed over to local communities. More than 2 millions hectares of forest are under the control of CFUGs. During my field study, I have found that the local community is managing 3000 hectares of productive forest in one particular cluster. Moreover, I have found that they have local units in each and every ward of Village Development Committees (VDCs) and municipalities. They are building organizations, which include each and every household even from the lowest strata of the society and practice representative democracy at the top level. Local community organizations are working in various fields including education, health, capacity building, and livelihoods of the community members.

I have found that the local community is managing 3000 hectares of productive forest in one particular cluster. Moreover, I have found that they have local units in each and every ward of Village Development Committees (VDCs) and municipalities. They are building organizations, which include each and every household even from the lowest strata of the society and practice representative democracy at the top level. Local community organizations are working in various fields including education, health, capacity building, and livelihoods of the community members.

During my field visit and interaction with my participants, I found that Collaborative

Forest Management (CFM) has offered distance user to utilize forest resources in certain amount, which they were devoid off. On the positive side, the practice of voting, electing, public auditing, and discussion of the issues of CFM in mass initiated from the beginning through involvement of users in general assembly's or monthly gatherings, which also provides the space to participate in the CFM process.

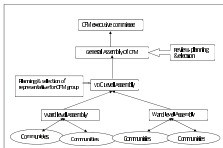


Figure 1: Structure of collaborative forest management group.

In the Figure 1, All Households (HH) has to participate in ward level assembly to select or elect their representatives for VDC level assembly. Again, VDC assembly selects or elects their representatives for the management committee, which is the main body of CFM. According to the CFM guideline assemblies have to elect representatives from Dalits, women, and Indigenous groups for each and every committee (DOF, 2011). Observing figure 1 from the concept of Althusser (1970) like ISA and RSA, forestry organizations formed in rural level are creating structure, imposing laws, and oppressing the marginalized communities in the name of CFM or CFUGs.

4. Conclusion

After 1990, forest management in Nepal shifted from the state to the community. This transformation happened because of the restoration of democracy in 1990. These changes brought opportunities to the marginalized people living in rural areas. Currently, more than 19,300 CFUGs have been protecting, managing, and utilizing

forest resources in Nepal. Grassroots communities are now managing forests under their own control and their own management system. They are getting forest products as per their own decisions. However, women, Dalits, and other marginalized communities are still not getting access, control, and benefit from the forest. Local elites are receiving more

benefit from the forest. Local institutions are created but the powers in these institutions are held by local elites. This situation needs

to be changed in the days to come in favor of the poor and marginalized sections of the society.

References

- Althusser, L. (1970). *Ideology and Ideological State Apparatus*. New York: Modern Theory: An Anthology.
- Chapline, E. (2013). *The Photo Diary is an Auto-Ethnographic Method*, Eric Megolis & Luc Pauwels ED, The SAGE Hand Book Visual Research Method. London, UK: The Sage publication.
- Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative and Mixed Method Approaches*. Delhi, India: Sage Publication.
- Department of Forest, (2015). *Annual Report*, Kathmandu, Nepal: author.
- Foucault, M. (1980). *Power/Knowledge*. Brighton, UK: Harvester.
- Kumar, N. (2002). The Challenges of Community Participation in Forest Development in Nepal, Retrieved from <http://documents.worldbank.org/curated/en/52/pdf/11Nepal.pdf>
- Ministry of Forest and Soil Conservation (MFSC), (1993). *Forest Act 1993*. Kathmandu, Nepal: author
- MFSC, (2013). *Persistence and Change: Review of 30 years of Community Forestry in Nepal*. Kathmandu, Nepal: author.
- Moore, M. (1993). *Institution Building as a Development Assistant*. Stockholm: SIDA.
- Petit, J. (2012). *Empowerment and Participation: Bridging the Gap between Understanding and Practice*, Brighton, UK: Institute of Development Studies. <http://www.in.org/esa/ocedev/sgms/docs/2012/JethonPetit.pdf> Retrieved from 27th December 2016.
- Pravat, P. S. (2006). *A history of Forest Politics in the Terai, Nepal: A Case of Equity or ecology?* Paper Prepared for the ECPR Summer School on Environmental Politics, Keele University.
- Reeves, S., Peller, J., Goldring, J., & Kito, S. (2013). *Ethnography in Qualitative Educational research: AMEE Guide No. 30*. Medical Teacher.
- Shrestha, R. (2013). *People in Participation in Community Forestry Management*, A Thesis in Partial Fulfillment of the Requirements for the Master's Degree of Arts in Sociology. Kathmandu, Nepal: Tribhuvan University.
- Singer, S. (2013). *Ethnographic Memoir*, ED: Albert J. Mills & Gabriella Duropos & Eiden Wiebe Encyclopedia of Case Study Research. Thousand Oaks: Sage Publication.
- Timmins, N. P., & Paudel N. (2003). State versus Community: A Confusing Policy Discourse in Nepal's Forest Management, *Journal of Forest and Livelihood* 2 (2), Kathmandu, Nepal: Forest Action

The author is a member of NIPAN and currently undertaking M. Phil at Kathmandu University School of Education, Lalitpur Nepal Email: nofanepal@gmail.com

REQUEST

You are cordially requested to send your valuable publications to enrich NIPAN Resource Centre. We will acknowledge your contribution.

- NIPAN Secretariat

Nationalism, Sovereignty and the Vote

PROF. PREM SHARMA, PhD

Abstract

*No country and political system progresses sans the meaningful participation of citizen. So people's participation is *sin quo none* for development. The state has to chart out its plan and policy keeping the sentiment and general will of the people. Nationalism is the feeling of citizens with love for their country. Sovereignty is the supreme right of people in the state. Voting periodically is an exercise of sovereignty or contracting out of his or her supreme right to a person to govern upon him or her for certain period, i.e., four or five years. To be a strong state mechanism, a state must have citizens with nationalism, exercise of sovereign rights, and free, fair and voting right.*

Keywords: Democracy, Election, Sovereignty, Vote

The modern state, political system, and political parties are the creations of men for fulfilling their needs/interests and well-being not vice-versa.

1. Background

Although nationalism, sovereignty, and the vote bear their distinct connotations, they are interrelated and decisive attributes to the modern state or a political governing entity. The modern state is nation-state and it has become the basic pattern throughout the world. It actualizes the principle of self-determination, or the right of every nationality to govern itself. Loyalty to the nation-state is expressed through the nation or in other words to the people who "recognize their likeness and emphasize

their differences from other men. Their social heritage becomes distinctly their own as a man lends his own peculiar character to his home."¹ This sense of kinship, which binds them together and separates them from others, is essentially a sociological, and secondarily a political phenomenon and it may be the result of many for some of the forces like common race and language, common religion, common residence in a contiguous area, common history of traditional and common aspirations. When the people, inspired of this special sense of

unity, determine their political destiny and establish their own independent State, they become a nation and the State so formed is a nation-state. It adopts all possible means at its disposal to preserve the integrity of its frontiers and inculcates a spirit of homogeneity and a united people. This had been the course of the development of the State during the past five centuries. The nation-state replaced the old concept of the State by the State based on bonds of nationality strengthened by natural frontiers. This process of evolution of the State brings into focus the concepts of nationality, nation and the State (Kapur 1981:122). Citizen sans nationalism is alien, people without sovereignty are subject people, i.e. not politically independent, and the person devoid of vote is rights less national/which senses no choice for one's prosperity or desire (par to a slave). It is difficult to be or not to be a citizen in a state if one does not exercise or possess such a status or authority.

Then how crucial are these terms and their weighted values for a true national in a state. The dignity and prosperity of a person depends on the prevalence of their institutionalism. It is a sign and syndrome of civilization. Thus, assess oneself where do you fall and how your political governance functions. The pen driver is a bit skeptic, probably, not even ten percent of people, including politicians, are aware of these terms and their norms and values in developing countries in general, Nepal in particular. All these concepts need to be clearly identified, as the vagueness with which they have been used is the source of much confusion and misunderstanding of the import of each.

Therefore, it is imperative to bring these terms (democratic attributes) into discourse

by academia even in the changed political scenario of Nepal. As post April movement 2006 acclaims rethinking and restructuring old Nepal into Naya Nepal (new Nepal). And so is the pen driver to shed light briefly hereafter.

2. Nationalism

Nationalism is an identity of a person to a particular state. By virtue of oneself, nationalism means a strong sense of feeling of love and pride in one's own country and the nationalist is a patriotic person who supports nationalism. Likewise, nationality denotes the membership/ citizenship of a particular nation. The evolution, or origin, of nationalism is the sense of kinship which binds people together and separates them from others, the result of many, or some, of the forces like common race and language, common religion, common residence in a contiguous area, common history of traditions, culture, and common aspirations. Thus as James Bryce defines- a nationality is a population held together by certainties e.g. language and literature, customs, traditions in such a way as to feel oneself a coherent unity distinct from other population similarly held together by like ties of their own. It is a common spiritual or psychological sentiment among people having the same common affinities or a socio-cultural complex. It adopts all possible means at its disposal to preserve the integrity of its frontiers and inculcates a spirit of homogeneity and united people. As A. C. Kapur regards nationalism is one idea for which masses of men live and die. It combines loves of country and suspiciousness of foreigners. Love of country comes from shared values and suspiciousness of foreigners comes from the belief that foreigners do not share such values in the same strength (1981:131).

At the eve of the Second World War, Adolf Hitler used to call out his people, 'say Germany not German if there is no Germany there is no German.' There are to be no more human beings in Germany but only Germans (Kapur 1981:657). He further said 'the individual is nothing; das volk (society) is everything'. The life of every individual did not belong to him but to the State. Not each for himself- but all for all. To Hitler, state was means and a decaying corpse and parliament talking shops. So the chief purpose of the Nazi state was to preserve and promote racial purity, unity, and racial (Nordic race) development. Today, the sentiment of such nationalism is resurrected in Israel- each Jew, whenever and wherever, promises at the end of his/ her festival or New Year saying that- 'see you next year in Jerusalem.' The other more example of nationalism based on religion is Islamism. As SP Huntington in his book, 'The clash of civilizations and the Remaking of World Order, clearly predicts that the conflict will be between groups from differing civilizations (1997:Preface). One can synthesize from these extreme sentiments of nationalism how Nepali society would keep her nationalism in days to come. The 1st shared value is the love of familiar places- the neighborhood, the land, the homes, the valleys and the mountains, all of the surroundings that one loves because they have been a part of oneself from infancy.*** This is the logical corollary of the eternal truth of man's nature that he is a social animal and his instinct of living together and co-operating with others among whom he lives creates perpetual bonds of affinity and good-will and a love for the land-home country which provides them with the wherewithal of life (Kapur 1981: 131).

In a true sense, nationalism is fuel for building

a prosperous nation. Each and every national should have it i.e. since the leadership to a voter. But no constitution (so far five constitutions) has spelled such sentiment of nationalism in its pages. Even the constitution of the Kingdom of Nepal-1990 simply talks about the nation: Having common aspirations and united by a bond of allegiance to national independence and integrity of Nepal, the Nepalese people irrespective of religion, race, caste or tribe, collectively constitute the nation (LBMB 1997:3).

Except King Prithvi Narayan Shah, who had warned against the British-India saying that mera Sana dukhale arjyako muluk hoina sabalai chetra bhaya jai kata nagarna jhikikata garnu (with tremendous effort I have founded this Kingdom if all are aware of it, we should not be offensive but defensive). No leader has pronounced yet such a nationalist sentiment in his tenure. The present Maoist insurgency has raised the voices of ethnic sentimentalism demanding their ethnic, lingual, territorial, and regional autonomy (the Magarhan, Tharuhan, Tamuhan, Kirat Muktimorcha, Terai Muktimorcha, Newa Rastriya mukti morcha self autonomous regions, etc). But whether these slogans truly reflect united Nepalese nationalism or a parochial disintegrative sentiment of cession toward ethnic conflict forever as designed by West, mainly America as in former Yugoslavia and elsewhere in the globe. No ruler should be a despotic autocratic dictator. The deprived, suppressed, and backward communities should be uplifted. The weaker sections of the society should not be patronized by the state and placed in such an environment where a single national should feel that s/ he is discriminated against (by the State). As fundamental rights (right to equality in

article 11) defines- no discrimination shall be made against any citizen in the application of general laws on ground of religion, race, sex, caste, tribe or ideological conviction or any of these (1997:8). If such is the state law (constitution) then the application or treatment of them should go accordingly. The fault lines of the Nepali state are in effective execution, misinterpretation, and negligence of the governments and their leaders. In fact, Nepali nationals are rational nationalist as compared to Islamic fundamentalist and the Jewish. Unity among diversities, harmony among eight religious followers and respect to all believers are the symbols of greatness. Till date, no conflict has been experienced on these grounds.

3. Sovereignty

By the 20th century, the sovereignty was absolute over citizen and subject. But in the 21st century, citizen sovereignty is absolute state's sovereignty subordinate whereas onward to 22nd century individual sovereignty will be absolute. Sovereign implies a person with the highest power in a country. Then sovereignty, derived from Latin word, *Superanus* which means supreme, means independent sovereign power. In a democratic state two elements are sovereign- the national and the state itself. The modern concept of citizenship is, therefore, the product of a limited government and of a sovereign State. It Concerns the rights and privileges of the citizens of a State, as distinct from aliens. The observation of A. C. Kapur can clear out that:

A citizen may be defined as a full member of the State, enjoying, if properly qualified by age, residence, and other lesser requirements, the fullest extent of rights and privileges in that State. These rights and privileges are: the civil and the political rights. As every

right has a corresponding obligation, a citizen owes a duty to the State to provide the general well being of his fellow-citizens. He may even call upon to sacrifice all that he has and all that he can claim to possess, including his life, to maintain the integrity and sovereignty of the State to which he belongs and owes allegiance (1981:181).

The governance of today's nation- state regards citizens as sovereign. It means the ultimate decisive power is vested to the sovereign citizen as sovereign. It means the ultimate decisive power is vested to the sovereign people. Before the Glorious Revolutions of Britain and of France, the individual was still a subject, a recipient of orders and not a participant in public affairs, i.e. hardly different from slaves. Thus, ultimate legitimacy power is generated from the collective opinion of the nationals of a sovereign country. The constitution of 1990 had designated the Nepali citizen with sovereignty. "... we are convinced that the source of sovereign authority of the independent and sovereign Nepal is inherent in the people... (LBMB 1997:1). However, the sovereignty of the people was grossly overlooked and even misused by the state holders (the King, the judiciary, the government and the political parties) of the Nepali governance. The legacy of such violation is still observed time and again indifferent declarations. In a new declaration, the establishment must be freshly represented by the sovereign citizen or be led to decide by the referendum of the people. It is because the citizens and subjects have unlimited, indivisible, and unrestrained power beyond the Law and even the state law i.e. - constitutions. With this logic, this pen driver argued that the Nepali citizens were not sovereign with the Constitution of 1990, which had restrained the rights of the

citizen (article-116), even to amend of the constitution. That constitution had restricted to repeat four fundamentals.

One of them was constitutional monarchy (see the preamble pp.1 and article-101). No Nepali citizen was sovereign under the Constitution of the Kingdom of Nepal 1990. Perhaps, ironically, the rulers are sovereign! So now, we do not have democracy. Every conscious Nepali logically proves and justifies it. People are the ends and the means of governance. Sovereignty means power to people. It is said in a modern democratic country no citizen is above the constitution, which is illogical. There is no institution above the sovereignty of people. What constitution exactly is? But, it is the supreme state law that binds all citizens of the nation and treats equally. It is one of the parts of the social contract. There are some grievances of Nepali citizen, such as discrimination and consistently being overlooked. To me, reservation is also discrimination but we should not talk technically. A Constitution is formulated by the consent of all citizens for their own welfare. The constitution is a means to achieve human (well-being) development and no constitution is above the general will or sovereignty of people. If a Constitution is a document of the general will of the people, it must be changed, amended and remolded according to the need, time and referendum of the sovereign people. It is for the people of the people and by the people, not vice-versa (The Kathmandu Post Nov. 12, 2004). Thus, the pen driver is a bit skeptic about the upcoming constitution and governance system in two fundamental premises i.e. enactment of popular sovereign constitution and popular legitimacy authorized governance mechanism.

4. The Vote

The vote (opinion/choices of one's) is the sign of sovereignty contracted (through a ballot) is out to a person in periodic basis. World University Encyclopedia defines it as an individual's expression of choice in the making of a group decision (---5374). Whereas Encyclopedia of the social science a bit different (from procedural point of view), it describes it as- 'voting is the process whereby an individual member of a group registers his opinion and this participates in the determination of the consensus among the group which regard to either the choice of an official or the decision upon a proposal'. As such, it is the procedure implied in all elections as well as in all parliamentary or direct legislation (287-91). The process of voting is called an election. Then talking about the elections, different terms and mechanisms should be familiarized such as- majority preferential voting, alternative vote universal suffrage (the right to vote in political elections), compulsory voting, direct voting or indirect (through electoral college), first past the post system (FPTP), proportional representation), etc. The vote is a means to acquire legitimacy to a popular representative for forming a democratic government or settling a national issue through a referendum. Once you cast the vote, you possess no sovereignty until the tenure of the elected or unless the elected is called off. Thus, the vote is a single identity of sovereignty citizen of a sovereign country. The collective mandate (opinions/votes) derived from the vote is called legitimacy.

However, the pen driver will not go through them in detail here what they are in actual sense. While voting behavior studies in political science in the Western countries are in abundance, they are still in embryonic

form in Nepal (POLSAN 1991:1). The vote and the voting system are more concerned with political parties in a democratic political system. As the seeds of corruption germinates from them, the corrupting influence of money is particularly evident in the electoral process where vote buying and patronage are very aspects of the political system (Wolalek and Marikas 2003:3).

The vote is related with the elections and the voters. As we are already familiar that the process of voting is called election. Moreover election is concerned with selection of the representative, which can be open and secret, direct and indirect. It is the participation of people in politics. The result from franchise, usually aged 18-21, cast their votes in the elections. The voter may have single/double voting right, or majority preferential voting or alternative (single transferable) voting rights system but once the voter casts the vote his/her sovereignty is contracted out for the particular tenure of the elected(representative). The election systems are different in different countries depending upon their political system. The ever first adult franchise voting system was introduced in Nepal in the 1959 general election of the parliament. Elections are usually conducted for the selection of members of parliament (MPs) member of local bodies (MLBs), referendum to settle some issues of national importance, election of constituent assembly (CA) and to form professional associates or trade union office bearers, etc.

To be acquainted with the vote one has to be familiar with the voting behavior of the population (voters' universe). The Western world, particularly, studies conducted in Europe and America, have identified a number of voter types such as:

1. Cultural Types: (a) parochial (b) subject (c) participant voters; this distinction refers to their psychological orientation toward their government and toward their own role in the political system.
2. Behavioral Types: (a) stable voters, (b) party changers, (c) marginal voters, (d) apathetic voters, and (e) new voters; these types are based on the electoral behavior across two or more elections.
3. Voters influenced by campaigns and propaganda versus those who decide on a party long before the election, and those who do not attend to the campaign at all.
4. Attitudinal Types: (a) party voters, (b) candidate voters, (c) issue voters, depending on which objects are foremost in the voter's mind when he/she makes up his/her decision.
5. Rational Types of voters, who calculate the utility of voting for one party rather than another, versus non-rational types who appear to vote against their objective interests.

In Nepal, however, we had no way of knowing which of the voter mentioned above were predominant. The voter types mentioned above have proved their analytical value in a number of North American and European countries. Therefore, we believed that the identification of voter types would help both researchers and policy makers in addressing how democracy would work in Nepal compared to other countries (POLSAN 1991:1-2).

Nepalese political culture is unique and may be a bit different from others by various reasons. Since we have limited experience

with democratic exercises of governance and so are the political parties,' which are the training grounds of political leaders' (Manikas and Thornton 2003: 1). Nepalese voters and elections have to go a long way to have full experience of democracy and democratic system. As Prof. S.R. Pandey rightly observes, through analyzing a few of the characteristics of Nepalese voters in the recent national elections for parliamentary seats, there are some indicators which clearly show what kind of voters have voted for which parties. One can consider the age, ethnic composition, level of education, occupation and sex of the respondents as basic parameters of gauging the tendency, orientation and attitude of voting behaviors. Prof. Pandey points out:

The dynamics of political life, like social one, consists in making critical decisions—

preferring one and rejecting others. But unlike social life that is founded on pleasure and pain, political life is largely played for much higher stakes involving immensely valued goals, ideology and liking certain individual, or an institution. Preferring for certain party or an individual in the elections is, therefore, a vital task. For, the survival of the democracy rests on increasing involvement and rational choice of the voters rather than becoming apathetic or indifferent. How the Nepalese voters exercised their party preferences in the recent parliamentary elections, and what were their basic characteristic are obviously important questions. Because they unfold some of the fundamental traits of Nepalese political culture essential for predicting the political process likely to evolve in the days ahead.

References

- Bhandari, D. R., (1978). *History of European Political Philosophy* (Twelfth Edition). Bangalore: Sapco Publications.
- Edwin R. A. Seligman (Ed.). *Encyclopedia of the Social Science*, Vol. 13 New York: Macmillan Company.
- Kapur, A. C. (1981). *Principles of political Science* (fifteenth edition). New Delhi: S. Chand & Company LTD.
- Manikas, Peter M. and Laura L. Thornton (ed.), (2003). "Preface and Acknowledgements". *Political parties in Asia*. Philippines: National Democratic Institute for International Affairs (NDI).
- POLSAN. (1991). Pandey, S. R. "Nepal's Parliamentary Election 1991: Some Characteristics of Party Preferences". *Nepalese voters: A survey report*. Kathmandu: POLSAN.
- Sharma P., (1993). *Invalid Voting Pattern in the Local Election of 1992 in Nepal*. Kathmandu: CEIDA TU.
- (1995). *Midterm election 1994: An overview of ethnic composition*. Kathmandu: CEIDA, TU.
- "Sovereignty under 1990 constitution", *The Kathmandu post* Nov. 12, 2004. (1995). *Midterm election 1994: An overview of ethnic composition*. Kathmandu: CEIDA, TU.
- World University Encyclopedia* (unabridged) Vol. 15. New York: Books, INC.

The author is the Former Head of Department, Central Department of Rural Development, Tribhuvan University.

Email: prakashkhopra@gmail.com

Impact Assessment of Sustainable Development Planning Program in Nepal

NAR BIKRAM THAPA, PhD

Abstract

The study aims to assess the relevance and impact of Sustainable Development Planning programs at the Village Development Committee (VDC) level. This program is process-oriented, system focused and a promotion of good governance. The sustainable development plans have been found bottom-up, gender equality and socially inclusive, integrated, environmentally friendly and technically and socially feasible. It has contributed to the promotion of gender equality and social inclusion, and controlled the misuse of resources to some extent at Village level. The local level government has realized the need and importance of periodic plan formulation. However, they are hindered by insufficient budget and expertise to formulate project plans. They promote good governance, strengthening of democracy, human rights and transparency at local level. This model could be functional even in the context of the Federal Republic System of Nepal with some modifications.

Keywords: Sustainable Development Planning, Governance, Gender Equality, Social Inclusion

1. Introduction

1.1 Background

The Sustainable Development Planning Program (SDPP) is unique in its support to the local governance of Nepal for the purpose of strengthening the grassroots level sustainable development plans using participatory approaches and methodology, particularly the Village Development Committees

(VDC) and Municipalities, through the implementing organization, Namsaling Community Development Center (NCDC). It aims to achieve a participatory and transparent process in VDC periodic planning, and to further ensure that the projects in the plan are actually funded and carried out. It also aims for this planning method to be adopted as a standard method on national level. In an unstable political situation of Nepal, SDPP has

been proved to be a guideline for implementing local development initiatives for consensus decision-making, and for the prioritization of projects in practical way. It is also being used for allocating VDC's annual financial resources transparently and finally, to establish systematic development procedures.

NCDC has been facilitating formulation of VDC SDPs since prior to the Nepal Government's formulation of Local Autonomy Act 1998. The Development Fund has supported SDP planning since 1998. Until 2012, NCDC supported 48 VDCs in the Ilam district. In the current project period from 2012 to 2016, NCDC has also supporting VDCs in other districts in Nepal. It continued to do so through capacity building of other partner organizations to the method. The project has emphasized on the importance of environmental issues, gender and social inclusion in the planning.

1.2 Objectives

The objectives of this study was to assess mid-way project performance and find out areas that needed to be adjusted in the ongoing five year SDPP, so that this would feed into the strategic discussions on the continuation of democracy building in Nepal. The specific focus of the study is as follows:

- The relevance of 'Sustainable Development Plans' in Nepal
- The impact on development processes
- The capacity building of organizations that have facilitated SDPs
- The impact on individuals within the stakeholder groups, the general population, civil society groups, and the private sector etc.

1.3 Location

The study was conducted in eight districts that include Ilam, Jhapa, Dhankuta, Terahthum, Sankhuwasabha, Makwanpur, Dhading, Kathmandu, and Dolakha where a total of eight Village Development Committees are operating. The districts and Village Development Committees have been selected at random based on objectives of the study. The assessment began third week of April and ended in the last week of May 2015. However, preliminary work has already been started, particularly to carry out the document review and preparation of fieldwork plan etc.

2. Approaches and Methodology

2.1 Approaches to the Study

The participatory approaches included appreciative inquiry and other participatory methods for the assessment of the SDP program. The review of documents, semi-structured interviews, focus group discussion, key informant interviews, mood meter mapping (perception mapping of stakeholders towards the project based on their satisfaction), and score ranking tools were used to capture the qualitative and quantitative information from the respondents.

2.2 Methods

2.2.1 Review of Documents

Review of project applications, annual plans, annual reports, resource manual, and other relevant documents was done.

In addition, the review of existing survey reports, monitoring and evaluation reports was also studied.

2.2.2 Semi-structured Interview

The semi-structured schedule was developed. The open-ended questions were designed based on the project indicators.

From an assessment perspective, semi-structured interviews regarded as critical for developing an in-depth understanding of socio-economic issues in particular. These tools were used to collect the information during the assessment process. A total of 84 respondents were interviewed during the study.

2.2.3 Focus Group Discussion (FGD)

FGDs and individual meetings were conducted with selected groups relevant to the project in order to find out the issues and dig out the people perceptions toward project processes, outcomes, impacts, and challenges. These tools were used particularly to collect the information from community members, VDCs, DDCs (District Development Committees), civil society organizations etc.

2.2.4 Key Informants Interviews

The selected knowledgeable persons were contacted as Key informants to map out the relevance, impact, and sustainability of the program. The key informants regarded as NCDC staff, key relevant people at DDCs/ VDCs, and other relevant actors.

2.2.5 Mood Meter Mapping

A mood meter-mapping tool was adopted to measure the happiness towards SDP project with direct right-holders, community members, and in direct stakeholders. This is considered as a perception-mapping tool towards the project's performance by the right-holders.

2.2.6 Score Ranking

Preference/score ranking of Participatory Learning and Action (PLA) tool was used to assess the effective program activities. During the exercise, four types of respondents, that include women, men,

VDCs/DDCs and NGOs functionaries, were asked to score their judgment towards the main activities of SDPP.

2.3 Analysis of Data

The quantitative data was taken from project related documents and there was no need of high-level statistical analysis, as these are presented in simple frequency tables. Qualitative data collected, using field information through group discussion/ interview and observations were made ready in a word processor format. For analysis purposes, different headings according to study inquiry were created and related information from the spreadsheet was placed under the appropriate heading. All the information related to each heading was reviewed critically and the findings were systematically presented in the report.

3. Key Findings

The assessment was focused in Sustainable Development Planning Project's outputs, outcomes, and impact at different levels. The project progress analysis and evaluation of various activities on the basis of target, achievements, review of literatures, program progress reports, mood meter mapping, score ranking, focus group discussion, interview with key informants, organizational assessment, etc., has been presented below.

3.1 Relevance of the Sustainable Development Plans in Nepal

The sustainable development plans formulated in the facilitation of NCDC have found more bottom-up, gender equality and socially inclusive, based on primary data, integrated, environmentally friendly and technically and socially feasible as compared to periodic plan prepared by other development agencies. There has been participation of women,

men, Dalits, and marginalized groups of people during SDP formulation, where their needs and priorities have been ingrained in the document. It has increased the ownership feeling among the local people that leads to the sustainability of the program. However, there has been influence by rural elites, local political leaders, and senior bureaucrats in the prioritization of the projects due to a patriarchal social structure, unequal power relations among the class, caste/ethnicity, gender, and dominating attitudes and behavior in the society. The quality of the documents prepared by NCDC, seems to be good, as compared to other agencies, due to a well-balanced team filled with expertise, experience, good rapport building with the communities, good linkages and coordination with government line agencies, and organizational commitment to action etc.

Periodic Planning/planned development in Nepal initiated from 1956. Section 20.4 of the Village Development Committee Act, 1992 for the first time provisioned the formulation of periodic and annual plan. The objective of the planned development is to develop programs that yield direct benefit to promote employment, generate income, and improve the living condition of rural people. Likewise, the Act has also provisioned to develop programs that increase agriculture production and programs based on local resources and skills (Inlogos, 2015).

Similarly, the Local Self-governance Act (LSGA), 1999 also has made it mandatory for all VDCs, Municipalities, and Districts to form their periodic plan. Furthermore, other policy documents like Minimum Condition and Performance Measurement (MCPM), Environment Friendly Local Governance (EFLG), Child Friendly

Local Governance (CFLG), etc., have also demanded periodic planning. The satisfactory implementation of the Local Self-governance Act has strengthened local bodies' viz. VDCs, Municipalities, and District Development Committees (MOLD, 1999). The local bodies and the representatives were reported to be more accountable as compared to previous one. However, due to the absence of elected representatives in these organizations, service delivery at local levels has been negatively affected. Likewise, the idea of village level planning has not been widely practiced. Only 20 percent of the VDCs have formulated Periodic Village Development Plan (PVDP) at least once in Nepal. It is therefore that SDPP seems to be relevant in the context of Nepal. Furthermore, it complies with the fourteen steps of Local Governance and Community Development Program (LGCDP) as well.

There are several benefits of periodic plan over the annual plan. Periodic plan helps to visualize the long-term goal and addresses the local need as per the available resources. The formulation of periodic plan synchronizes the local, district and national plans as well. Once formulated, the periodic plan coordinates smoothly to choose annual implementation plans. In addition, budget allocation according to resources and the logical framework for selected plans adds benefit to the periodic plan. There has been increased expectations among the local people where there is formulated the SDPP as a result dependency over NCDC is rising. The VDCs and DDCs of the project implementing sites have been increasing demands over NCDC to seek periodic plan formulation/Sustainable Development Plan support even in the case of updates. This has

created the dependency syndrome among the VDCs and DDCs. There is a need of a feeling of responsibility in order to prepare the periodic plan on their own initiatives and resources and act accordingly in the community, so that a difference can be made in the lives of women, men, children, poor and marginalized section of the society. However, there has not been sufficient capacity to formulate the periodic plan among the VDCs at the moment, as perceived by VDC secretaries/chairpersons, due to the overload of administrative work, less technical capacity, limited human resource, and resource constraints etc.

The SDPP model could be of relevance in the future when local elections are established and local representatives are elected in Nepal. This model can be functional in the context of federal system with some modification as well. However, it depends upon the type of political structure, resource availability, and boundary of the local bodies in the federal political system. The political boundary could not be served the development need and priorities of the people as opposed to ecological region/ watershed. The future threats to the use of the SDPP include resource constraints to the rural municipalities, capacity building of newly elected political representatives in periodic plan, and high development expectation of citizen in local and national government.

3.2 Impact on Development Processes

The Sustainable Development Plans supported by NCDC has been smoothly run across Ilam district and other project areas where it has been implemented. Sustainable Development Plans have been useful for the prioritization of ward and VDC level projects in all implemented VDCs as perceived by VDC secretaries, local political

leaders, and community women and men. Some non-governmental organizations have also used the Sustainable Development Plans to some extent for their program planning and implementation as well. However, it depends upon the availability of funding and nature of donor funded projects.

There has been increased participation of women and marginalized section of the society during VDC planning process and implementation level as compared to previous one. However, participation of Dalits, ultra poor, and other marginalized groups of the people in SD planning process have not been significantly improved due to top-down attitudes and behavior of bureaucrats, political leaders, and rural elites. To some extent, SD Plans contributed to the establishment of sustainable development mechanisms in development initiatives and processes of the VDCs because having a comprehensive planning document in place is useful for the prioritization of ward level and overall VDC planning in the participation of local political leaders, community user groups/community-based organizations and informal leaders. Around 64.2-80 percent of projects have been implemented successfully based on the SD Plans according to local political leaders and VDC secretaries/chairpersons.

The impacts of the SDP model on development processes at regional and national level have been presented below:

3.2.1 Impact at Regional Level:

Identified as a Resourceful Document

The benefits and usefulness of the periodic sustainable development plan is being discussed and publicized at all levels by the related stakeholders. It has been

realized that periodic plan is a resourceful and important document for planned development process.

NCDC Recognized as Community Resource Centre

NCDC is being recognized as a regional level resource center for its initiation efforts of planned development and various other local organizations working in the development sectors are following its footsteps. The Ministry of Federal Affairs and Local Development have also recommended NCDC to other agencies for the facilitation of periodic plans.

Human Resource and Development as resource Organization

The other important contribution of this program is the human expertise it develops, who is capable of using various data collection tools and techniques by getting involved in all stages of planning. In partnership with local organizations, NCDC provided its technical and financial support to one or two VDCs in the formulation of model periodic sustainable development plans and the rest activities of spreading it out to other VDCs is led by the local organizations. Hence, these organizations are not just promoted but the local human resource has also developed.

3.2.2 Impact at National Level:

SDP can be taken as a base for the implementation of Local Governance Act, Regulation, and for measuring minimum conditions for distributing local development grants.

- Replication of SDP in different parts of Nepal in partnership with different government institutions and organizations.
- Programs like Participatory District Development Program, Local Governance Program, Local

Governance and community Development Program etc., run by Government of Nepal, have agreed upon the usefulness of this program in the developmental planning process. Even at the central level, there has been an agreement upon establishing the planned development process through periodic planning.

- SDP worked as a resource book for identification of issues and sectors of local development.
- It has helped in reducing duplication of investment through coordination and linkage.
- It has also made its contribution to exercise decentralization and good governance in practical grounds (NCDC, 2012).

The following challenges have been faced for the replication of SDP model at national level:

- Political instability and the unclear status of local bodies in the federal structure of Nepal during the restructuring of state.
- The implementation aspect of SDPs that are being formulated at present is also a challenge due to absence of elected local representatives in VDCs, municipalities, and District Development Committees.
- Quality of NCDC's partners' plans are of less good quality than NCDC's own plans, due to less technical expertise among the local partner organizations.
- NCDC's partners perform fewer advocacies for the implementation of the plan due to less training in this area.
- SDP document is not distributed to the communities, most often due to lack of proper follow-up by NCDC and local partner organizations.

3.3 Score Ranking of Key Program at VDC Level

The score ranking tool was used with the participation of four categories of respondents that include community women; community men, DDCs/VDCs representatives, and NGOs' workers to measure the preference of key program of

VDCs in the communities. When asked on which program is most popular in the VDCs the respondents ranked first for infrastructure development, ranked second for health, sanitation and drinking water, ranked third for education, ranked fourth for women, children and marginalized groups focused program, ranked fifth for agriculture/livestock, ranked sixth for institutional development, ranked seventh for energy, and ranked eight for forest and environment of VDC program according to judgment made by different respondents. The infrastructure development includes road, big irrigation canals, and schools building construction, rural electrification and telecommunication. This program is very popular in rural areas due to high needs and priorities of the local people whereas forest and environment programme has found least priority due to less awareness and comparatively less need and priorities of the rural people. The health, sanitation, and drinking water program seems to be second most popular in the rural areas due to an open defecation free campaign launched by the Government of Nepal to meet the target of millennium development

goals. In practice, other development budgets have been diverted to infrastructure development and health, sanitation and drinking water in the VDCs. A lack of proper coverage of different sectors in the planning and implementation of the programming in the rural areas has been found, this is due to a top-down planning process and driven by rural elites and local political leaders.

A total of 80 seeds of corn were distributed to every respondent to judge the key programs. During the exercise a total of 8 women, 8 men, 12 VDCs secretaries/DDCs staff, and 14 NGOs workers participated. It was noted that the higher the score, the greater the performance, during the score ranking by the respondents. The score ranking results has been presented below (Table 1).

3.4 Score ranking on Future Focus of the Programs in VDCs

In the score ranking exercise community women, men, NGOs field workers, and VDCs/DDC's staffs participated as respondents to focus on the preference of the future main group of the program of VDCs. When asked which program will

Table 1: Score Ranking on Key Programs of VDCs as to SDF

Key Programs	Women	Men	DDCs/VDCs	NGOs	Total Score	Mean Score	Rank
1. Education	86	96	137	144	463	115.75	III
2. Agriculture/Livestock	63	33	90	140	348	87.0	V
3. Health, Sanitation and Drinking Water	92	79	133	170	474	118.5	II
	56	73	81	88	298	74.5	VIII
5. Forest & Environment	59	57	77	96	291	72.75	VIII
6. Infrastructure Development	154	153	265	224	796	199.5	I
7. Women, Children and Marginalised Groups	72	63	129	132	396	99.0	IV
8. Institutional Development	33	69	73	110	307	76.75	VI

Source: Field Study, 2013

being important in the VDCs' future periodic plan, the respondents ranked first for economic development, ranked second for infrastructure development, ranked third for social development, and ranked fourth for community awareness according to judgment made by different respondents.

The economic development includes agriculture/livestock, off-farm income generation, etc., whereas social development programs include education, health, and institutional development. The infrastructure development program includes roads, big irrigation canals, telecommunication and rural electrification, whereas community awareness includes literacy class, environment issues, and campaigns against all forms of social discrimination in the society etc.

A total of 40 seeds of corn were distributed to every respondent to judge the future main programs. A total of 22 participants (community women, men, and development workers) participated in the exercise. It was noted that the higher the score, the greater the focus, during the score ranking by the respondents. The score ranking results has been presented below (Table 2). This exercise focused on the future priority of the community members.

The specific impacts on development process are as follows:

Increased Transparency in VDC Fund:

There has been an increased transparency in VDC's fund due to participatory planning process and implementation of the project through community-based organizations/ local user groups. According to the local people there has been reduced corruption at local level due to the provision of public audit/public hearing mechanism. However, NCDRC has not promoted the social audit/ public hearing mechanism in the project areas. There is a need of promotion of social audit in SDP implementation aspect as well in the VDCs to reduce the possibility of the misuse of VDC's fund.

Increased Amount of Budget for Targeted Groups:

There has been an increased budget, to some extent, for the development of targeted groups like women, children, Dalits, disabled, and the like, due to Government policies and awareness rising among the community people. The SD planning processes has also contributed to this change.

Contribution towards Gender Equality and Leadership Development:

Gender equality has been maintained while selecting volunteers for data collection during the initial stage and a priority has been given to the incorporation of all marginalized sections of the community for equal participation in all stages of development.

Table 2: Score ranking of Future Focus of the Programs

Main Programs	Frequency	Mean Score	Rank
Economic Development	308	14	I
Social Development	250	11.36	III
Infrastructure Development	303	13.77	II
Community Awareness	231	10.5	IV

Source: Field Study, 2015

The gender relations and disparities were also analyzed, and this provided an important opportunity in the minimization of these disparities by maintaining balance over opportunities and responsibilities.

Sustainability of Program:

Almost 64.2- 80 percent of the projects that were included in the plan have been executed successfully, as they were previously analyzed from the sustainability point of view and availability of resources (NCDC, 2012). According to NCDC, 2,216 projects out of the total of 3,453 projects that were included in the periodic sustainable development plan, has been implemented. More than NPR 37 crore (NPR 370 million) worth of financial resources have been mobilized in these projects, among which 39 percent was the local contribution.

Contribution in Environment and Natural Resource Management:

It has acted as a medium of awareness generation regarding environmental conservation and sustainable development. During the planning process, data related to flora and fauna, energy sources were collected, and on that basis, these resources were mobilized skillfully (NCDC, 2012).

Contribution in the Promotion of Good Governance:

Usually the influential people of the community were involved in the identification and prioritization of needs that adversely affects the representation of other marginalized voices; but the periodic sustainable development plan incorporated the voices of all and helped in promoting leadership and good governance to great extent.

3.5. Capacity Development of Local Partner Organizations and VDCs

Capacity development is a process of enhancing knowledge, skills, attitudes, and behavior of the people involved in the social change. Sustainable Development Planning is an integrated and comprehensive document that covers the social, political, and economic context, as well as the overall issues, challenges, identification, and prioritization of the local level projects and projection of local financial resource mobilization, including human resources, to implement the plan at the community level to make a difference in the lives of women, men, and marginalized groups of the society, in order to promote participatory democracy, human rights, and transparency at local and national level to overcome direct poverty and injustice.

The organizations trained by NCDC in SD planning have required further technical back-stopping to maintain quality of documents that are as follows:

- Human resource development through orientation for conceptual clarity, mentoring, and on the job training to the staff members of partner organizations.
- Support on scientific analysis of information and ensure the quality of final draft before the publication of SDPs.
- Develop linkage and coordination with national and international organizations in order to scaling-up of SDP in the future.
- Lobbying and advocacy with government and donors to influence policy and practices at local, national, and international level.
- Providing training and exposure visits on rights-based approaches to development through campaigns against injustice and inequity in the society.

At present, local partner organizations have been working independently after

the training received from NCDC. They have replicated the local level planning methodology developed by NCDC. However, this has not been sufficient to maintain the quality and excellence of the document. As far as the financial matter is concerned, there have not been enough resources with the local partner organizations in the replication process of SD Plans. The VDCs and DDCs have realized the need and importance of periodic plan formulation. However, they do not have sufficient budget and expertise to formulate the SDP.

The following challenges have been faced by partner organizations during SDPs preparation that include:

- Proper implementation of SDPs after the handing over to VDCs.
- Distribution of SDP document at the grass root level from VDCs.
- Full participation of political parties during SDP formulation and implementation at local level.
- Meaningful participation and coordination with local line agencies (Local Service Centers) and civil society organizations/ NGOs during SDPs formulation.

3.6 Impact on Community within Stakeholders' Groups

In Nepal, the planning process is still top-down in practice due to unequal power relations among the class, gender, caste/ ethnicity and geographical location. The rural/urban elites, top political party leaders and senior bureaucrats have influence in the decision making process for the allocation of resources and prioritization of the projects. The SD Planning processes have contributed, to some extent, in order to judicious use of resources and need based planning particularly in VDCs. It has resulted in positive impacts at the local

level that address the need and priorities of individuals, CSOs, private sectors, and public sector. However, it is not sufficient to make a difference in the lives of poor and marginalized groups of the society.

The following impacts of SD planning process have been observed at the local level:

3.6.1 Increased in Community's Access to Local Information:

It has been informative for the related stakeholders like NGOs, private sector, political parties etc. The information has also been useful for researchers, teachers as well as students. This is because NCDC collects first hand data for the VDC profile, data that was not available at the VDC office before the SDP process.

3.6.2 Increased in the Level of Community Participation in Development Activities:

Periodic Sustainable Development Plan has come up as an opportunity and a platform that has helped mainstream local youths, women, and other socially excluded groups in the development activities.

3.6.3 Development of Local Leadership:

The leadership ability reported to be gradually developed. This program has also contributed towards the establishment of various community development organizations under the leadership of local people who developed their leadership ability during the planning process.

3.6.4 Contribution of Local Employment Creation:

There has been creation of local employment in agriculture and non-agricultural sectors as well. Local cooperative have been formed in production, marketing, and saving &

credit schemes that has increased the bargaining power of the women and men, and as a result economic empowerment of women and men has been increased at local level. In this, Ilam is regarded as a model district based on green economy for the socio-economic transformation of women and men. This model should be replicated in other parts of the country, particularly in Mid and Far Western region of Nepal. The impact at local, regional, and national levels seems to be satisfactory due to the sustainable development planning and implementation of the projects. It could be adopted as an effective strategy at the policy level and replicated to other districts, municipalities, and VDCs of Nepal.

3.7 Mood Meter Mapping of Rightholders' Perception towards the SDP Project

When asked on what is your perceptions towards the SDP project performance that the respondents have responded and scored 1426 (56 percent), 970 (38 percent), and 155 (6 percent) for very happy, happy, and unhappy (poor) performance, respectively. The large majority of the people (94 percent) have responded with a very happy and happy mood regarding this project due to implementation of the project for the benefit of the people, formulation of useful periodic plans, and SDP considered as guidelines for the VDC

planning. Six per cent of respondents have been unhappy with this project for the lack of a full implementation of the project, as planned per SDP. The mood meter-mapping tool was used to map out the perceptions towards happiness of the people (Table 3). A total of 50 corn seeds were given to every individual (37 persons were involved in the mood meter mapping exercise) for scoring towards the performance of the sustainable development-planning project implemented by NCDC. The community perception was mapped out based on the judgment of the respondents. This is being measured in relative terms. The frequency represents the scoring of the respondents on mood meter.

3.8 Organizational Assessment

This section is more related to the overall organizational capacity of NCDC rather than only focused on SDP project. However, this is an important issue of NCDC to move forward in the future. Namsaling Community Development Centre was established in 1985 in Namsaling VDC of Ilam with the vision of 'creating self-reliant, equitable, and inclusive societies' by directing energies towards sustainable development practices. Namsaling Community Development Centre is a dynamic and professional organization that launches development programs particularly on good governance, environment, renewable energy, agriculture,

Table 3: Perceptions Mapping of Stakeholders towards SDP Project

Mood Meter	Frequency	Percent
Very Happy	1426	56
Happy	970	38
Unhappy	155	6
Do not know	00	00
No Response	00	00
Total	2,551	100

Source: Field Study, 2013

health, education, institutional strengthening, gender equity, and social inclusion. This organization is growing in terms of size, image, and donor diversification. The staff members are committed to cause-the valuable assets of the organization and having a learning attitude. The organizational image among the external funding agencies, government line agencies, and civil society organizations seems to be good, based on its ability to influence policy and practice at local, national, and international level. The networking has been found to be highly satisfactory whereas transparency, leadership development, financial management, efficiency, policies, and organizational sustainability seem to be satisfactory of organizational development. However, there is room for improvement in policy formulation in the SDP process. The documentation and advocacy part has been found to be moderately satisfactory based on the scoring done by the NCDC staff themselves.

There is an area for improvement in documentation and advocacy, particularly the research study, publication of best practices, and lessons learnt to influence policies and practices with Government and donor

agencies. Participatory field monitoring of SDP implementation has found gaps. There is a need of field monitoring on performance of SDP implementation at VDC level in order to map out whether there is a proper execution of SDP in the real situation. There is a need of periodic web site update of the NCDC and a loading of the most important documents for wider audience. The overall organizational performance has been rated as satisfactory.

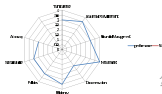
For the organizational assessment, 0-4 score was used. The organizational assessment was done with NCDC's staff in the group exercise. The organizational assessment processes have been done based on the direct experience and judgments of staff members of NCDC and direct observation of evaluators. This is being measured in relative terms with the help of a spider diagram, an organizational assessment tool (Fig1). The organizational assessment diagram has been presented below:

It is assumed that higher the score greater the performance, whereas lower the score poorer the organizational performance.

4. Conclusion

The Sustainable Development Planning program is unique in nature. The sustainable

Fig 1: Organizational Assessment of NCDC



Source: Group Discussion, 2013

Note: Assessment Criteria (0-4 score)

A. Highly Satisfactory: 4, B. Satisfactory: 3-3.5, C. Moderately Satisfactory: 2-2.5,

D. Unsatisfactory: 0-1

development-planning program seems to be relevant in the present context of Nepal. It has enough room for scaling-up across the country because of legal provisioned in Local Governance Act 1999 and Local Governance Regulation 2000. It has promoted good governance, strengthening of democracy, human rights, and transparency at local level, as observed in the local level. This model could be functional even in the context of federal system. The local governmental institutions: Village Development Committees and District Development Committees have realized its importance and gradually are in the process of formulation. However, the pace of adoption has been slow due to absence of an elected local body, resource constraints, no provision of field monitoring regarding implementation aspect of SDP, frequent transfer of government staff, and less focus on lobbying and advocacy work to influence policy and practice at local, national, and international level.

The sustainable development plan has contributed to the promotion of gender equality and social inclusion and checked misuse of resources to some extent in the development processes at VDC level. The process of participatory development discourse has been initiated during formulation of SDP, annual planning, VDC council meetings, and prioritization of projects even at the ward level. There has been observed many positive impacts in the communities that include participation

of targeted groups in the planning process, such as, increased allocation of budget in social sectors, reduced conflict among the local political leaders during planning, smooth running of development programs, an increased rate of completion of projects, and leadership development of women etc. The local people have started to raise questions about the exploitative social attitude and behavior of the decision makers in the community. This is the good achievement of the SDP. The political instability, slow process of new constitution making work, and transitional phase are the major challenges for the replication of the model at national level. There has been increased capacity of local partner organizations trained by NCDC. They have started to prepare the SDP independently in some districts. However, there is enough room for improvement in terms of technical subject matters and presentation of professionally sound reports due to lack of sufficient sectoral expertise etc. It would be appreciate for their good initiation and commitment to action. The different stakeholders like VDCs, DDCs, civil society organization, local political leaders, students, etc. have used the information of SDP. However, the reading habit of Nepali people is not encouraging. The active participation of private sector in terms of SDP formulation and use of information is yet to be found. In reality, sustainable development plans are not private sector friendly due to more of a focus on public sector planning.

References

- Adhikari, H. N., Neupane, S. and Acharya, A. (2014). State of Periodic Village Development Planning in Mid and Far West: NCDC Opportunities and Road Map. Ilam: Namasing Community Development Centre, Nepal.

- Gurung, B., Singh, S.T., Thapa, D. and Tamrakar, S. (2006). Evaluation of Collaborative Sustainable Development Planning Project 2000-2005. Report submitted to NCDC, Ilam, Nepal. Kathmandu: Organizational Development Centre, Nepal.
- Ilam Municipality and NCDC. (2013). Strategic Plan for Green City Initiative 2013-2016. Ilam: NCDC and Ilam Municipality.
- Ingole. (2015). Local Governance and Community Development Programme (LGCDP) An Introduction. *Nepali Journal of Local Self-Governance Quarterly*, Year 2, Issue 3, April.
- MOELD. (1999). Local Self-Governance Act. Kathmandu: Law Book Management Committee, Government of Nepal.
- (2000). Local Self-Governance Regulation. Kathmandu: Ministry of Local Development, Government of Nepal.
- MOFALD. (2013). Local Governance and Community Development Programme (LGCDP). Kathmandu: Ministry of Federal Affairs and Local Development, Singhadurbar.
- NCDC. (2014). Annual Narrative Result Report 2013. Ilam: Namaling Community Development Centre, Nepal.
- (2012). Impact Assessment Report of Sustainable Development Plan. Ilam: Namaling Community Development Centre, Nepal.
- (2067 BS). Sustainable Development Periodic Plan of Namaling Village Development Committee (2067/068-2071/072). Ilam: Namaling Community Development Centre, Nepal.
- (2012). Source Book for VDC Level Periodic Sustainable Development Plan Formulation. Ilam: Namaling Community Development Centre, Nepal.
- (2012). Project Application for the Year 2012: Sustainable Development Planning. Ilam: Namaling Community Development Centre, Nepal.
- (2013). Project Application for the Year 2013: Sustainable Development Planning. Ilam: Namaling Community Development Centre, Nepal.
- (2014). Project Application for the Year 2014: Sustainable Development Planning. Ilam: Namaling Community Development Centre, Nepal.
- Thapa, N.B. (2005). Participatory, Monitoring, Reporting and Evaluation: Measuring the Qualitative Social Change. Kathmandu: Sadepa Publications.

The author is a life member of NEPAN and Academic Director of Lumbini International Academy of Science and Technology (LIASST), Lathigan, Nepal. Email: nbthapa2012@gmail.com

Recent Periodical Publications of NEPAN



Participation
Peer
Reviewed
Annual English
Journal's
17th Issue, 2018

satubhagita
51st Issue,
B.S. 2074



Please contact NEPAN Secretariat for your copies.

Vipassana Meditation for Good Governance in Nepal

MAHENDRA KUMAR SHAKYA

Abstract

Federal Republic of Nepal is in a transitional phase of implementing the newly promulgated constitution. In this fragile and transitional phase, the erosion of the ethical and moral values among the leaders and bureaucrats has resulted in persistent social discord and institutionalized corruption in Nepal. In this context, the teachings of the Buddha could play a significant role in nourishing the ethics among the politicians and bureaucrats and improving the deteriorating governance in Nepal. Introducing 10 days of Vipassana meditation to the politicians and the bureaucrats of Nepal would be a practical and effective way in providing exposure to Buddha's teachings and a way to improve their own ethics thereby also enhancing good governance in the country. Vipassana meditation should be introduced as part of the official training to the bureaucrats, politicians, judges, and advocates as a simple and effective way to improve the governance of Nepal.

Keywords: Vipassana Meditation, Dhamma, Adhammik Sutta, Sapta Aparihaniya Dhamma (Seven unbreakable dhamma), Sila, Samadhi and Prajna

1. Introduction

Good Governance is an approach to the Government committed to making decisions which are effective, inclusive, and transparent (Carola, 2016). According to UN Economic and Social Commission for Asia and the Pacific (UNESCAP, 2009), good governance has 8 major characteristics. It is participatory, consensus oriented, accountable, transparent, responsive, effective, efficient, equitable, inclusive, and follows the rule of law. It assures that corruption is minimized, the

views of minorities are taken into account, and that the voices of the most vulnerable in society are heard in decision-making. It is also responsive to the present and future needs of society.

Good governance is a precondition for the wellbeing of people and overall development of a country. For the governance to be good and effective, it is essential that the politicians are clean and guided by ethical values. Integrity is one of the most essential qualities of good leadership and a lack of integrity in

a leader eclipses all other qualities they may possess.

Politicians in Nepal have been delivering poor outcomes to the country by neglecting or forgetting their own principles, commitments and ideals. Their unabashed greed for power, post and perks has eroded public's faith in the purity of politics (Subedi, 2017). Due to the erosion in the ethics and moral values of the political class, widespread from top to bottom, the people, especially those on the bottom rungs of society, are suffering hardships. Conversely, the government and its coalition partners are authorizing the open exploitation of our national reserves and resources by providing perks, facilities, vehicles, and security to the former heads of the state, their deputies, prime ministers, speakers, and so on (Gurung, 2017). 10 percent of the total police force is being misused in the name of providing security to these former VIPs. The political parties, who are divided most of the time over questions that are crucial to the country, are surprisingly united when it comes to exploiting national coffers and do not seem to have any ethics and accountability to the people and the country.

In this context, various suttas² in the teachings of the Buddha reviewed as to explore their relevance in enhancing deteriorating governance in Nepal. As a Buddhist scholar, it is believed that the teachings of the Buddha still have significant importance in Nepal, the birthplace of Buddha. The introduction of Vipassana meditation as a way to share with our politicians, particularly the members of the parliament and those in bureaucracy. The teachings of the Buddha, particularly the *Sila* (morality), *Samadhi* (Meditation), and *Prajna* (Wisdom), could help restore

ethics and make them accountable to the people. This article is based on the review of relevant literature on Vipassana meditation and its role in good governance in the context of Nepal with the objective that could help ameliorate the situation by boosting the ethics and morals of the political leaders and bureaucrats.

2. Methodology

This study involved review of relevant literature on Vipassana meditation and suttas on Tripitak. In the context when Nepalese media are covered by news and articles about deteriorating socio-economic situations in Nepal, literatures and suttas on Tripitak could help ameliorate the situation by boosting the ethics and morals of the political leaders and bureaucrats in Nepal. Likewise, books and publications of Vipassana Research Institute, Igatpuri were reviewed so as to explore about the impacts of Vipassana meditation on governance. Furthermore, the newspaper articles and journals regarding the deteriorating socio-economic situation and the reasons behind it are reviewed in addition to the role of good governance in improving Nepalese political and administration system.

3. Findings

The introduction of Vipassana meditation as a way to share with our politicians, particularly the members of the parliament and those in bureaucracy, the teachings of the Buddha, relevant to good governance, including the *Sila* (morality), *Samadhi* (Meditation), and *Prajna* (Wisdom), are briefly outlined below.

3.1 *Sila* (Morality)

In the teachings of Buddha, *Sila* is considered as foundation of all spiritual developments. *PanchaSilas*, the five-moral precept includes abstaining from killing, stealing, sexual

misconduct, lying, and intoxication. These are the basic precepts any lay Buddhist is expected to abide by in day-to-day life. The moral precepts are minimum requirement for a healthy household life.

3.2 Samadhi (Meditation)

Meditation is the art of training and transforming the human mind. Buddhist meditation practices are techniques for self-awakening. In the teachings of the Buddha, meditation is a special and invaluable discipline developed entirely for humankind. Samadhi is the higher stage of mind that is achieved through excellence in meditation.

3.3 Prajna (Wisdom)

In Buddhism, "wisdom" is realizing or perceiving the true nature of reality; seeing things as they are, not as they appear (O'Brien, 2016). It is insight in the true nature of reality, primarily anicca (impermanence), dukkha (dissatisfaction or suffering) and anatta (no permanent soul).

4. What is Vipassana Meditation?

Vipassana is an insightful form of meditation promoting self-awareness and as a way to know thyself, which was taught by the Buddha 2600 years ago. Passana in Sanskrit meant to see and Vipassana is to observe things as they really are. In Vipassana, apparent truth is penetrated, until one reaches the ultimate truth.

While practicing Vipassana participants first observe five moral precepts (Sila). They practice abstaining from killing, stealing, sexual misconduct, lying, and intoxication. Complete silence is observed for the first 9 days. For the first three and half days, students practice Anapana meditation focusing attentions on breath. During the last six and half days, incoming and outgoing students are asked to see the body from head to toe, observing sensations as

they are developing and passing. Finally, it is ended with Metta meditation, in which the purity developed during the course, is shared with all beings.

Vipassana techniques are non-sectarian and can be practiced by all, irrespective of caste, creed, religion, or nationality. The technique has been found to be an effective means for attitudinal change, management of stress and strain, and instilling such qualities as compassion, equanimity, integrity, and efficiency in discharging ones' duties and responsibilities (Singh, 1997).

5. The Relevance of Teachings of the Buddha to Governance

According to the Buddha, the primary duty (dhamma) of a king (government) is to provide protection to its people. Mauryan Emperor Ashoka was so caring to his people that he sent emissaries all around and beyond his empire with the message of Dhamma. "As own children, I wish my citizens to gain spiritual growth at mundane and super mundane level; therefore, you do your duties such that no-one had to suffer the hardship" (Dutta and Wajpey, 1956, P: 299).

Buddha had many powerful kings like Bimbisara, the King of Magadha, Prasenajit, the King of Kosal, King Ajatshatru, Udena, the King of Kosambi, and many Royal families as his followers. Buddha always appreciated and encouraged the rulers to take care for the wellbeing of the people. In Tripitak, we can find many suttas where the Buddha discussed the importance and the prerequisites of good governance.

5.1 Adhommik Sutta

In this sutta, Buddha showed how the country could become corrupt, degenerate, and unhappy when the head of the government become corrupt and unjust

Sabbham rattham sukham seti, raja dhammiko.

Sabbham rattham dukkham seti, raja ce hoti adhammiko

If the ruler of the country is virtuous, the entire citizenry in the country can have a sound asleep while the entire population suffers if the ruler is not virtuous and does not act in accordance with the Dhamma. (Adhammika Sutta, Anguttar Nikaya, 1.4.70).

In the Sutta, the Buddha illustrates, "When the ruler of a country is just and good, the ministers become just and good; when the ministers are just and good, the higher officials become just and good; when the higher officials are just and good, the rank and file become just and good; when the rank and file become just and good, the people become just and good" (Weediyage, 2016). As a result, all seasonal circles run smoothly and the outcome of the environment shall be nourishing. So, the people of the country will become healthy. Ethics is the foundation for the prosperity and wellbeing of the people.

On the other hand, if the ruler becomes corrupted, it encourages the entire bureaucratic systems in the country to be corrupt and dysfunctional. This has adverse impacts not only in the delivery of services but even in the seasonal patterns that ultimately make the people to suffer. The moral decline of human beings, particularly those in the government, has to do with the unpredictable weather patterns that the entire country suffers. Our ill behavior affects the cosmos and eventually harms ourselves (Ven. Aggacitta, 2004).

The basic cause of the degeneration of the external world is a result of not acting in accordance with the Dhamma. Therefore, the sutta suggests that the ruler should practice five moral precepts himself

and advise to practice it throughout the kingdom and acknowledge the Dhamma as a master, establish guard, ward, and protection according to Dhamma for his own household, his troops, nobles and vassals, Brahmins and householders, town and country folk, clerics, beasts, and birds (Peiris, 2015, P: 5 to 6).

5.2 Sapta Aparihaniya Dhamma

In a queries of the ministers of King Ajatsatta about defeating the Lichchavi rulers of Vajji republic, Buddha admonished that Vajjis were unbeatable until they adhere to the seven dhammas, the Sapta Aparihaniya dhamma (hold regular meetings to discuss matters pertaining to the day-to-day administration, meet, work and disperse as a team, strictly follow the law of the country, be submissive to the elders, respect the women-folk and condemn the oppression of women, follow the religious customs and protect them, respect the clergy and hold them in veneration)(Weediyage, 2016). This point out the importance of respecting ethical and religious values for the prosperity of a country.

5.3 Kutadanta Sutta

Likewise, in the Kutadanta sutta in Digha Nikaya, the Buddha suggested economic development as a means to reduce crime rather than using force. The sutta explains that in order to eradicate crime, the economic condition of the people should be improved. The relationship between the employer and the employee should be made cordial mainly by the payment of adequate wages, gifts, and incentives (Weediyage, 2016).

5.4 Cakkavatti Sihananda Sutta

The sutta, as the duty of an Ariyan monarch, suggests "a good ruler should remain under the refuge of the Dhamma , honoring Dhamma, revering, cherishing

it, doing homage to it, and venerating it, having the Dhamma as badge and banner, acknowledging the Dhamma as his master, he should establish guard, ward and protection according to Dhamma for own household, troops, nobles and vassals, for Brahmins and householders, town and country folk, ascetic and Brahmins, for beast and birds” (Pali Canon Online, 2017)

The sutta further reveals that poverty is the root of all the evils; therefore, a king should be generous in supporting for the livelihoods of the needy. A good ruler must possess a clear understanding of the law to be enforced. Laws should not be enforced just because the ruler has the authority. It must be done in a reasonable manner and with common sense (Weediyage, 2016).

5.5 Governance in Nepal

After a decade long civil war, Nepal is still suffering from institutionalized corruption and social discord. The level of corruption is so critical that Transparency International ranked Nepal as third most corrupt country in South Asia (Chalise, 2014). There has been erosion in integrity and accountability throughout society but particularly among the ruling parties. This has polluted the entire atmosphere in the country. Not only have the politicians and bureaucrats lost their ethical and moral values but now the businessmen have too. Even “innocent” farmers are feeding their customers with pesticide-laden fruits and vegetables (Aryal, 2017).

The political change, achieved at the cost of thousands of innocent people, benefitted only the politicians, and their supporters but the way of life of general public remained pathetic (Shakya, 2016, P: 50-51). Political *bhagbonda* (“party quota system”) is prevalent in all academic, judicial, diplomatic, and constitutional appointments. The recent anomalies in appointing Ambassadors and

Police Chiefs have proved that our leaders will do almost anything for their personal benefit. These events led to the decline of confidence of those honest and sincere civil servants and discouraged them in performing their institutional duties (Dahal, 2017). There is widespread perception of the public that these appointments are often associated with a huge amount of payment. These modes of bribery in the corridors of power are fairly understood by using the telecom terminology of “prepaid” and “post-paid” payment (Ghimire, 2011).

Koirala (2016) blames those political leaders, who lack any respect to ethical norms, as being responsible for sorts of deals that serve their immediate partisan and personal interest while also forming the root of political instability, rampant corruption, and economic desperation. These deals are further responsible for making the country vulnerable to external interference. It is catastrophic that our leaders give more priority to foreign interests than the interests of the country.

Shakya (2009) expressed his worries that public service ethics are eroding with an increase in the incidences of unethical practices and a lack of accountability. It is difficult, if not impossible, to get any work done in government offices without paying bribes (Aryal, 2017). There is growing frustration and disappointment that the average citizen is unable to receive a public service, as one would expect, without being required to give something as a bribe. Those people who garnered hope to see a prosperous and democratic New Nepal are now experiencing rising frustrations due to a sharp decline in moral, ethical values, and credentials of public servants (Shakya, 2009). Nepal (2017) states that in such a crucial time as this when the country is in a transitional phase, the impeachment motion

led by the ruling parties proved that the top political leaders of the country are not just part of the problem, but they themselves are the problem. He accuses the major political parties as being the root cause of the democratic degradation. The dictatorial style of our top leaders has killed any hope of change in the near future.

The Global Integrity Report (2009) rated government accountability, anti-corruption practices, and the rule of law in Nepal as 'Very weak' and 'Weak' respectively. The report pointed out a large implementation gap

between the legal framework and its actual implementation with an overall 'weak' rating.

5.6 Power of ethics

Recently the country observed the miracle of ethics and willpower by a couple of limelight persons in the energy sector. The ethics demonstrated by Minister, Janardan Sharma and Managing Director of the Electricity Corporation, Mr. Kulman Ghoshing resulted in the unbelievable achievement of ending the practice of load shedding completely from Kathmandu, the capital city, which was earlier suffering from a 'no light' situation

How Vipassana worked in Myanmar ?

According to Shakya (2009) U Ba Khin was appointed as the first Accountant General of independent Burma after its independence in 1948. He, with permission of U Nu, the then Prime Minister of Burma, introduced 10 days of Vipassana meditation to all senior and junior staffs from his office. Earlier, the office of Accountant General was defamed as the center of corruption and it was virtually impossible to have any work done without paying bribes. In such an office with such a polluted environment, U Ba Khin not only maintained strict regulations but he provided its staff with the opportunity of experiencing the esteem of Vipassana meditation and realizing the Dhamma. Consequently, within a period of 3 to 4 years, the majority of the department turned out to be free of taint of bribery and was seen as respectable. Despite the government rule of retiring after 55, the government of Burma retained U Ba Khin in work until 67.

Impacts of Vipassana on Prisoners in Indian jails:

Indian Government has introduced Vipassana to the prisoners in its jails. According to Vyas (2005) the camp had significant impacts on the prisoners. Almost all realized a reduction in mental tension and experienced happier and peaceful feelings. This also had positive changes in their behavior. Prison authorities also recorded significant reductions in violence and criminal behaviors inside the jail. Further, many of the smokers also gave up smoking.

Vipassana for Newly Recruited Officers in Nepal:

The government of Nepal introduced Vipassana for its new officers, doctors, and police officers on 2017 when Mr. Lila Mani Paudel was the Chief Secretary. Police Officers, Doctors, and Section Officers attended 10 days of Vipassana meditation in Dhamma Shringa Vipassana Center, Budhanilkantha, and Kathmandu. This could have had significant positive impacts on the civil services and bureaucracy of Nepal if it had been given a chance to develop fully; unfortunately it was not continued for unspecified reasons.

up to 18 hours a day. This display of ethics demonstrated by these two important people led to a chain of positive impacts that resulted in the economy of the country growing by 6.94 percent for the first time in 23 years (The Kathmandu Post, 25th April, 2017).

6. Conclusion

In Nepal, Vipassana meditation sessions of 10-day durations are being run in eight centers throughout the country viz. Budhanilkantha, Kirtipur, Itahari, Chitwan, Pokhara, Birgunj, Lumbini, and Surkhet with free board and food provided in the facilities. The Government of Nepal should resume this initiative. It should accept Vipassana meditation as a cost effective and practical means of nourishing and developing the nascent ethics of its civil servants, parliamentarians, judiciary, and civil leaders. Simply put the population as a whole would benefit from the teachings of Sila, Samadhi, and Prajna. As part of official training it should continue sending its civil servants to the Vipassana meditation sessions run in those centers. Parliamentarians, as part of the swearing ceremony, should attend at least one Vipassana session. This is also essential

to the lawyers, advocates, and civil servants who are in everyday contact with public and those civil servants and officials who have received this opportunity where they were exposed to the advantages of Vipassana meditation should be advocates for this and should agitate for its continued practice from within the halls of power.

Nepal is the birthplace of the Buddha and for the Nepalese it is a matter of pride and admiration. Many international devotees still have a misguided belief that India is the Buddha's birthplace and this hurts all of us regardless of our religious beliefs, castes or race. Many a time we have united to oppose this baseless claim. We should understand that the best way of inheriting the legacy of the Buddha is to treasure and practice his teachings.

In the emerging context when the rise of sectarianism is posing a threat to social harmony. The teachings of the Buddha could be the means to maintain social harmony and political stability in Nepal. Let the *suttas* in the teachings of the Buddha be a source of inspiration to our leaders to leaden honorable and spiritual life.

References

- Aryal, T. R. (2017). We the ugly people, Republicated 29th April, 2017, Republic Media Pvt. Ltd. in Kathmandu, Nepal.
- Carola, M. (2016, November 8) *what is good governance?* Creative Learning, <http://creativelearning.org/what-is-good-governance/>
- Chalise, K. (2014, December 3). *Nepal third most corrupt country in South Asia: Transparency International.* Business and Economy, towards the prosperous Nepal.
- Dahal, T. (2013, September 26). *Public Bureaucracy in Nepal: Tasks Ahead*, The Weekly Mirror, <http://weeklymirror.com.np/index.php?action=news&id=739>
- Nisbadini Peiris, H. R. (2013). *Buddhist Social Conflict Management Approach*, Public Administration Department Management Faculty, Uva Wellasa University, Badulla, Sri Lanka
- Dutta, N. and Wajpayee, K. (1956). "Ashoka aur Usake Abhilekh" (Ashoka and his edicts), "Uttar Pradesh Men Baudha Dharmaka Hikash" (Promotion of Buddhism in Uttar Pradesh, Government of Uttar Pradesh, Lucknow)
- Einstein on Buddhism, n.d.; www.bbccommunity.com
- Ghimire, Y. (2011). *A Hundred Days Later*, Nepal Polity 9th December.
- Gurung, S. (2017), Kantipur Television Report.

- Hambergton, (2013). *Vipassana, A Practical Solution*, Dhamma, Its true nature.
- Justice, Jois M. R. (ed). *Dharma, The Global Ethic*, P: 2
- Koizala, N. (2016, August 1). *Nepal's Political Mess, Unconstrained horse-trading and backstabbing in the 'game of possibilities' is likely to continue for a long time*, The Kathmandu Post
- Nepal, D. (2017, May 12-18). *The Fountainhead (of all crises)*, Nepali Times.
- O'Hrisc, B. (2016). *Prajna or Panna, The Buddhist Word for Wisdom, Religion and Spirituality*, Thought Co., thoughtco.com
- Pali Canon Online, (2017). *DN26 Cakkavatti-Sihanada Sutta: The Lion's Roar on the Turning of the Wheel*, palicanon.org.
- Sacchityayan, R. and Kashyap J. (1937). *Digga Nikaya (Long discourse) Hindi Translation*, Maha Bodhi Sabha, Sagarath, Banaras, India.
- Shakya, M.K. (2016). *Journey to Happiness, A book based on the teachings of the Buddha published and distributed for religious purpose.*
- Shakya, U. R. (2009, August). *Ethics in Nepalese Civil Services Sector: How does it matter? Administration and Management Review*, Volume 21, No. 2. 88-101.
- Shakya, R. S. (2009). *Buddhagayataka amaran'ya vyastitharu (The memorable personnel of Buddhist world)*, Bhrikoti Mandap, Kathmandu, Part five, 43 -54
- Singh, R. (1997). *Vipassana in Government, an effective instrument for change and reform*. Vipassana Research Institute, Dhammagiri, Igarpuri. V. R. I. Series No. 101.
- Suhedi R.R. (2017, May 27). *Keep the word. The Rising Nepal.*
- Post Report (2017 April 25). *Nepal's economy to grow by 4.94 pc in 2016-17*, The Kathmandu Post.
- Vyas G. N.(2005). *First Vipassana Meditation Camp, Central Jail, Jaipur*, 6 -11, Vipassana Vashedhan Vinyas, Dhammagiri, Igarpuri, Maharashtra
- Woodyanga, S. (2016, June 12). *Good Governance-The Buddhist way: The Buddhadhamma* <https://thebuddhadhamma.wordpress.com>

The author is a PhD scholar and a professional of agriculture. Email: shakymahendra@gmail.com

Become a NEPAN Member

Be in the mainstream of participatory development process in Nepal

Membership Fee (Rs.):

Type of Member	Reg fee	Annual	Life
Individual	300/-	1,000/-	5,000/-
Institutional			
i. CBOs		600/-	4,000/-
ii. Local NGOs		1,000/-	4,000/-
iii. National NGOs		3,000/-	12,000/-
iv. International NGOs	5,000/-	20,000/-	

Youth Driven Change

ASMITA POUDEL, ASIN SHARMA, ASHESH KARKI, MILIPA THAPA,
MANORANJAN REGMI, NIVA SHAKYA

Abstract

As young and energetic professionals working in Rural Access (RAP 3) CONNECT Program, the authors have presented some examples of the exceptional ideas turned into reality by Nepalese youth turned entrepreneurs. This article was written after a detailed review of their motivation, working modality, and principles. The main purpose of this article is to create hope amongst all the young minds across the country when many young people from Nepal are migrating to both developing and developed countries in search of better opportunities. Further, this article aims to motivate and encourage youth by showing some striking examples of young and creative minds who have taken risks to develop their ideas into reality as entrepreneurs in diversified fields for social, economic, environmental, technological, and political development.

Keywords: Youth, Entrepreneur, Innovation, Motivation, Development

1. Introduction

At a time when most Nepalese are complaining about the state of politics and slow development pace, many young people are already successfully taking the initiative for development - be it socio-economic, environmental, or political by actively engaging in diverse fields and thus becoming role models for others to watch, learn, and emulate.

2. Free, Quality Rural Education is Possible

Education in rural Nepal is over-looked and often led by unskilled teachers with no resources or motivation to develop children

into critical thinkers or change-makers. In 2015, 67 percent of students from the public school system failed their School Leaving Certificate (SLC) examinations (Maya Universe Academy (MUA), 2017). This shows that government schools in Nepal offer very little hope in providing quality education to students. In addition to this, 27.43 percent of the rural population are under poverty line (CBS, 2012). They cannot afford to send their children to private schools for quality education.

Private schools, driven by profit, do not show any interest towards poor children. Lack of quality education especially in remote rural

areas of Nepal has led to the establishment of Maya Universe Academy (MUA). Manjil Rana, Head of MUA, opened the Academy, the first non-profit, community run and only free educational institute in Tanahun District, Nepal, promising high quality and cost-free schooling. The school is able to function smoothly with help from local and international volunteers. The MUA team is providing quality education to poor children adapting the rural lifestyle of working in the fields, cooking on fire, drinking spring water, and living as local people do. With the motto 'our currency is love', MUA barter education for material needs.

The families of the students' work-in exchange for education, offering about two days every month per student. The community even provides in-kind support by providing the school with fresh vegetables, fruit trees, poultry, and goats. With this help and positive attitude from local people, MUA intends to make the school and the community self-sustainable. On one hand MUA is working to provide quality education to children and on the other hand they have engaged themselves to build the capacity of the local community and to encourage individuals to think about the concerns and needs of the community.

MUA is encouraging and supporting farmers to commercialize their sources of income, be it farming, animal husbandry, or handicrafts. Further, MUA is working with local people to build infrastructure, including access to clean drinking water and solar energy. Till now, the model has been successfully replicated in Malbase village in Udaypur District, Chisa pani, and Aapirwora Vyas village in Tanahu District.

Maya's country chicken is one such business model where farmers, in exchange

for free quality education to their children, supply chicken meat. Farmers are given coops, chicks, and supplies and they have a buyback arrangement where farmers are paid fair market prices for the chickens by MUA. These chickens are free-range chickens that are allowed to roam and feed on organic matter and grains, additionally they have not been given anti-biotic, thus ensuring health and safety of consumers and a win-win situation for all involved (MUA, 2017).

3. Youth Going Green

Doko Recyclers is the first of its kind in Nepal, aiming to manage the ever-increasing problem of solid waste management. A young sixty-member team "that loves trash" is working to make recycling an effective and efficient activity for everyone and has a positive impact on our environment and economy. They are providing door-to-door pick-up services at both the household level and the corporate level to collect paper, metal, glass, plastic, and electronic waste (Doko Recyclers, 2017). Doko Recyclers is the first company to manage electronic waste professionally. They are managing this electronic waste in coordination with a company in Mumbai who are providing them with technical assistance. Thus, collected waste from both households and corporations are segregated based on their types and grades and are sent to respective industries for recycling, for example paper to paper industry and bottles to brewery.

Hence, this recycling company acts as a mediator between consumers and industries that use waste as their raw materials. Beside, collecting the waste, they are also actively involved in raising awareness on segregation of waste. Further, they have

created an online dashboard where one can track the amount of waste produced (organic, inorganic and recyclables), which organizations and individuals can use as a baseline against which they can measure their success in reducing the amount of waste generated. This eclectic team of young, energetic, innovative, and persevering people have managed to transform their idea of having a positive impact on the economy and community through environmental protection into a reality. But their ambition doesn't end here, they do not want to limit their facility to collecting only five types of waste as mentioned above and are planning to extend their service to collect organic and medical waste and work in collaboration with local authorities in leading our country towards a zero waste future (The Himalayan Times, 2017).

Further they are creating opportunities for local people who are involved in making doko, a traditional bamboo basket, since they are using doko (traditional bamboo basket) as garbage bins, whenever feasible, to collect waste. Their determination to serve the people and country have the potential to motivate other young and creative minds to do something exemplary that benefits people, society, and our country.

4. From USAID employee to Khalisi.com

Aayushi KC who used to work in a USAID project left her job to start up something on her own. Growing up in a community where waste was not managed properly she thought about the business of waste recycling and management. She wanted to create an effective waste management solution to the problems facing Kathmandu.

Aayushi then conducted a study about the

trash industry and formally launched the smaller version in June 5, 2016 on the occasion of "World Environment Day". There is an enormous gap between trash collectors and waste seller that can be filled by this initiative. So, she runs a website Khalisi.com which is a platform for the individuals who can connect with the trash collectors. She is working under the same three principles as Doko Recyclers - reuse, reduce, and recycle - and has initially teamed up with 50 trash collectors in Kathmandu valley whom she calls Khalisi friends (KCFs).

Individuals can schedule a trash pickup date online and KCFs are assigned to specific locations, in clusters, to pick up trash. People can either sell or donate their trash to KCFs. If they sell it they receive money, detailed on Khalisi's website (Rs. 10/kg newspapers, Rs. 0.5/ liquor bottles, Rs. 95/ kg aluminum etc.). 10 percent of the profit obtained through sales of donated trash will go to the welfare of the KCFs. To date KCF has collected 15000 pieces of glass, 1500 kg papers, 500 kg metal and steel, 200 kg plastics, and 20 pieces of electronic waste.

They are planning to recycle everything possible in near future. Their next plan is to bring investors into the company and make the investment as efficient as possible through innovation. In the meantime there is not a precise database on what type of wastes are collected every day in what amount. In Kathmandu, Aayushi and her team want to create that database as well (Dhakal, 2017). The business is creating a buzz in the social media due to its unique and initiative approach which keeps the environment clean as well as providing opportunities for KCFs to increase their activity and incomes.

5. Changing Perceptions of Traditional Incomes

Farm to Finger is an emerging supply chain management company that has been serving both farmers and consumers by developing efficient models for getting specialty farm products like Karnali walnuts, Jumli Beans, Jumli apples, and Sindhuli Junar (sweet orange) to consumers. They offer home delivery services on an online subscription basis. This business has caught the attention of many Nepali youth and their innovation has made agriculture more attractive to young people. Changing young peoples' perceptions of agriculture so they view it as an exciting and innovative industry is crucial to achieving advancements in this sector (Farm to Finger, 2017).

Green Growth is a similar venture started by a group of 4 young people who outsource from farmers as well as self-supply from their practice of organic farming at Patale ban. An online subscription basis allows them to home deliver local and regional organic fruits, vegetables, and even specialty products like wine twice a week at reasonable prices, depending on what goes inside the 'customized' basket. They have the vision of empowering community members by engaging them in organic farming practices and uplifting society as a whole in the long run (Dhakal, personal communication, n.d).

6. From an Employee to an Entrepreneur

Ujjwal Chapagain a young entrepreneur is a renowned name in the field of agriculture, specifically rabbit farming. Having completed a Masters in Environmental Management he worked in a reputed Non-Governmental Organization (NGO) for over six years. During his working period

he gained some knowledge regarding agriculture and its status in Nepal. So, instead of working for an NGO, he decided to start rabbit farming business, establishing Himalayan Rabbit Farm in 2012 changing the direction of his career.

Initially, he started the farm with 25 rabbits with the help of Nepal Agricultural Research Council (NARC) and now the business is flourishing with 500 rabbits on the farm. The main vision of this farm is to introduce healthy and naturally produced rabbit meat with nutritional value. Rabbit meat is rich in protein and has lower cholesterol than other meats. It was very difficult for Mr. Chapagain in the beginning, despite the health benefits of rabbit meat in comparison to other meats, as he was promoting a new type of meat to the Nepali consumers. People were hesitant to buy rabbit meat.

Himalayan Rabbit farm was given the Surya Nepal Asha Social Entrepreneurship Award in 2013. Mr. Chapagain feels that rabbit farming will be initiated in various places of Nepal and there will be high consumption of it due to which many people will be given employment opportunity in the coming future. He believes that with continuous support and dedication, the market will flourish in the future and suggest that young entrepreneurs start small, gradually grow their business, and make it sustainable.

7. Technology

Agriculture is the main source of food, income, and employment of 67.5 percent of the Nepalese population (MoAD, 2015). Like in many other fields, young Nepalese are making their marks in the field of information technological solutions

reaching global platforms and raising prospects for development in Nepal. With the advancement of scientific techniques and methods, the agricultural field has started to become digitalized. Anil Regmi, a young developer, has built an innovative solution in the field of agriculture – Smart Krishi. It is a mobile application that works with farmers, agro-traders, and extension services to provide the agriculture related information in the whole agricultural supply chain. The application contains a large pool of information regarding different farming practices including weather details, packaging best practices, advice on pest and disease treatments, and market prices, as well as information for agribusiness stakeholders. For example, location details make agriculture more accessible and transparent.

Smart Krishi also provide details of various other sectors such as livestock, horticulture, agronomy, and plant pathology all of which helps farmers and entrepreneurs improve process from cultivation of crops to harvesting. The main aim of this application is to motivate youths to take up farming and later grow up on their businesses. The company was also successful in applying to the second season of Idea Studio Nepal and was invited to attend the month long business incubation session. Overall, this application is already creating an impact through its new and simple ways of doing agricultural business.

GEO Krishi program is yet another remarkable innovation in field of agriculture, created by Rajan Bajracharya and Hari Krishna Dhoju. The program by Db2Map won a \$100,000 award for providing an innovative solution to fill the data management gap in the field of

agriculture and research. By integrating satellite data with government and crowd sourced information it aims to increase the yield of the farmers by providing valuable information on land and soil conditions.

8. Applied Engineering

Aiden Engineering Pvt. Ltd. is a design and fabrication company founded in 2015 by a group of 5 young and diverse graduates/ engineers. Aiden seeks to become the best product design and fabrication company in Nepal by offering engineering/ manufacturing services and products from a single platform with a holistic approach. Their product portfolio includes smart tables, automatic medical beds, hydraulic mobile theaters, windmills, innovative table and chair designs, prefab homes, interior designing, and cost analysis, etc. They are in the process of designing the Hall of Fame for Nepal Army as part of their interior design components. Also, they have already designed the first mobile cinema hall in South Asia and are hopeful it will become a reality. This group of 5 engineers have merged their diverse engineering backgrounds and given a concrete shape to their academic knowledge by applying engineering in day-to-day life. Their prefab homes, for example have become reliable and affordable alternative housing options for many people in a country like Nepal, which is very prone to earthquakes. Aiden is a pioneer in the design and engineering/ fabrication sector in a country that is only beginning to take some pace in terms of development. The leadership at Aiden is young people who have given employment to 70 to 120 young people directly or indirectly (A. Singh, personal communication, October 11, 2017).

9. Youth in Politics

Ms. Ranju Darshana, a youth activist and politician succeeded in capturing the minds of many when she contested, at age 21, as a candidate for the Mayor of Kathmandu in the local elections of May 2017, representing a political party. She has been very active in mobilizing young people as volunteers in their awareness campaigns regarding everything from corruption, development, post-earthquake activities, and resource mobilization to ethics and leadership. Young people who are stationed abroad for better work and education opportunities are beginning to contemplate their own roles as youth for

the betterment of Nepal with the wave of awareness brought by the activities and campaigns.

It is inspiring to see someone step up with such determination at such a young age when most Nepali people are fed up with the state of politics and the slow pace of development.

Development may not be a far cry for Nepal after all. Youths, like those discussed above, that are using initiative and taking risks to change the political and socio economic scenario will definitely have a positive impact on this generation and the next.

References

- Bajracharya, N. (2017). From bicycle to recycle: The Khaulisii man. Retrieved from <http://www.anyrepública.com/news/22867/KBS>. (2012). Poverty in Nepal Retrieved from <http://cbs.gov.np/image/data/Surveys/poverty%20in%20nepal%202010-11%20%20view%20as%20poverty%20in%20nepal.pdf>
- Chapagain, U. (2017). HimalayanRabbitFarm Retrieved from <http://www.himalayanrabbitfarm.com/>.
- Dhakal, B.K. (2017). Everyone laughed at her idea, yet she initiated a trash collection business: Story of Khaulisii. Retrieved from <https://glocalhubar.com/featured/everyone-laughed-at-her-idea-yet-she-initiated-a-trash-collection-business-story-of-khaulisii/>
- Doko Recycles. (2017). Retrieved from <https://www.dokorecycles.com/>
- KC, A. (2016). Khaulisii. Retrieved from <http://khaulisii.com/>
- Maya Universe Academy (MUA). (2017). Retrieved from http://www.mayauiverseacademy.org/xip.php?page=article&id_article=19
- Ministry of Agriculture Development, (MoAD). (2015). Central Bureau of Statistics.
- SpotlightNepal (2017). Nepali ICT Firms Receive U.S. Data-Driven Farming Award. Retrieved from <https://www.spotlightnepal.com/2017/09/08/nepali-ict-firm-receives-us-data-driven-farming-award/>
- The HimalayanTimes. (2017) Retrieved from http://paper.thehimalayantimes.com/imageview_4072_3037_4_71_17-09-2017_1_1.st.html
- The Kathmandu Post. (2017) Bibekshool Nepali picks 21-yr-old Ranju for Kathmandu Mayor. Retrieved from <http://kathmandupost.ekantipur.com/news/2017-04-18/bibekshool-nepali-picks-21-yr-old-ranju-for-kathmandu-mayor.html>
- The Kathmandu Post. (2017). Two Nepali firm win US award. Retrieved from <http://kathmandupost.ekantipur.com/news/2017-09-08/two-nepali-firms-win-us-award.html>
- Online Khabar. (2017). Bibekshool's candidate for Kathmandu Mayor: Politics needs a breath of fresh air. Retrieved from <http://english.onlinetkhabar.com/2017/04/23/398948.html>

(Authors are working as an enterprise graduate)

Untouchability and Caste Based Discrimination in Nepal

KARNA BAHADUR NEPALI

Abstract

'Dalit community' refers to a caste-community, who have been kept far behind in social, economic, educational, political, and religious spheres and are deprived of human dignity and social justice due to caste-based discrimination and untouchability (NDC 2004:238):

Untouchability is a deeply rooted system in the Nepalese society. It is a traditional system and superstition that is blindly followed by Hindu cultural people. A legal code in 1810 AD established the law of untouchability based on the caste system. The new civil code of 1963 abolished caste-based discrimination yet the Dalit community of Nepal is still discriminated while fetching water to other functions of daily life in social, economic, and political activities. The upper caste people are suppressing Dalit. No one satisfies himself or herself believing that untouchability is a traditional behavior of society.

Caste based untouchability is one of the worst forms of violating human rights and it is a serious social crime. It has directly and depressingly affected one third of the whole population in social, political, economic, and cultural life and prevents the enjoyment of their human rights. The constitution of Nepal and other policies are strictly against caste based untouchability though it is heavily practiced either in illiterate or educated communities as well as people from Dalit communities are killing in the society and throwing back them since the history. Without an uplifting of the socio-economic status of the Dalit community in Nepal, the state can't achieve the goals of Sustainable development and fulfill its commitment.

Keywords: Untouchability, Caste Based Discrimination, Violation of Human Rights, Manusmriti

1. Introduction

Caste based discrimination, including untouchability, originated in the Indian sub-continent more than two thousand five hundred years ago. Hindu religious

scriptures, specially the Manusmriti, divided human beings in four varnas, namely, Brahman, Kshatriya, Vaishya, and Sudra and their ascribed traditional roles was respectively intellectual, warrior, economic,

and manual worker. Each Varna was further divided in numerous castes and sub-castes. Varnas, caste, and sub-castes are based on ascription, hierarchy, purity, and pollution of water, food, and body. Brahmins are at the top and Sudra at the bottom of the hierarchy. Castes and sub-castes within each Varna are further hierarchically sub-divided. Academics have provided many explanations for the emergence of Varna and castes. Sacred religious scriptures such as the ParushSukta of the Rig Veda invented, and later the Manusmriti reinforced, caste hierarchy and a caste-based division of labor.

Yam Bahadur Kisan, a leading Dalit scholar, has noted six reasons for the emergence of Sudras: they are: non-Aryan slaves, those vanquished in battle, Aryan nonconformists, Aryan enemies, inter-marriage progeny, occupation, and powerlessness. In the case of Nepal, according to Dilli Ram Dahal, "the present Dalit population of Nepal could be the mixture of two distinct groups of people which are; "a group of people who originally came to Nepal from India along with other Hindu caste members," and "the "made" Dalit group resulting from illegitimate sexual relations."

The restructuring of Newar society of the Kathmandu Valley in the fourteenth century was the foundation for the expansion of caste-based discrimination, including untouchability, in different parts of Nepal. King JayasthitiMalla invited five Brahman priests from India as advisors to restructure Newar society. Based on their suggestions, the Newars were divided into 64 castes based on occupation. Although initially these 64 castes were horizontal, the process of Hinduization and Sanskritization transformed these castes into a hierarchy, giving birth to NewarDalits such as Pote,

Chyame, and Kusle at the bottom and Rajopadhiya at the top. (Owen M, 1969) Another important historical stage in restructuring of the state on a basis of caste discrimination, including untouchability, was the promulgation of the MulukiAin (the National or Civil Code) of 1854 by the Rana Prime Minister Jung Bahadur Rana. Caste was fundamental to the structure it incorporated, formalized, and reinforced. It also had differential punishments for the same crimes: least for Brahmins and greatest for Dalits. The caste hierarchy set out in the Code is well known in Nepal. It provided for four broad groups, they are: Tagaddhari ("Sacred thread wearing" or "Twice born") (including Brahmins, Rajputs, Jaisis and, Chetris (Kshatriyas), Manawali (Liquor drinking) who were divided into the Namasine ("Unslavable") (Magars, Gurungs, Sunuwars and some Newar castes) and the Masine ("Enslavable") (Bhote, Chepang, Kumal, Haya, Tharu and Gharti), Paninachalnechoichhitohalnunaparne (Castes from whom water is not acceptable and contact with whom does not require purification by sprinkling of water), including Muslims, Dhobi, MadheskaTeli, Kulu, Kasai, Mleccha, Kusle, and Cudana, Paninachalnechoichhitohalnunaparne (Castes from whom water is not acceptable and contact with whom requires purification by sprinkling of water) (including the Sarki, Damai, Kami, Gaine, Sunar, Badibhad, Cunara14, Pote, Hurke, and Cyamakhalak. (Sharma, 1977)

The Muluki Ain mentions the Madhesi Teli as caste from whom water is not acceptable and contact with whom does not require purification by sprinkling of water but fails to mention other Madhesi Dalit castes. Of the 18 castes identified

as “untouchable”, the 10 at the bottom are Dalits. The main consequences of those distinctions included that the state patronized caste based untouchability and discrimination against Dalits, that it was mandatory for “high caste” people to practice caste-based untouchability and discrimination against Dalits in everyday life, and that the life chances of Dalits were low. (B.K, 2010)

King Mahendra is often credited with eliminating caste-based untouchability by amending the National Code in 1963 but, according to Yam Bahadur Viswakarma and Chakraman Viswakarma, he did not abolish it as he used “neutral terms” that helped to continue untouchability unabated. The problem seems to have been that while the Code purported to abolish untouchability it also prohibited interference with social customs – in other words, those who excluded Dalits on such grounds could continue to do so (Berreman, 1972)

The People’s Movement of 1990 contributed to establishing a multi-party political system within a constitutional monarchy that helped to bring out issues of marginalized communities, including the Dalits, but, on the whole, the process of marginalization continued as usual, despite the provision against untouchability in the 1990 Constitution. Although the Dalit movement intensified after the People’s Movement of 1990, the indigenous peoples’ movement overshadowed it. More recently, the Maoist insurgency from 1996 to 2006 had helped to reduce caste-based untouchability in their areas of influence. After the end of the absolute rule of King Gyanendra, and the commitment of the parties to moving to a Constituent Assembly and a new Constitution, the Interim Constitution was

enacted on January 15, 2007 (Nepali, 2007).

And again the 2007 Madhesi movement has overshadowed the Dalit cause. After the Peoples’ Movement of 2006, the reinstated House of Representatives declared Nepal as a cast-based untouchability free country but the declaration is more rhetoric than reality due to weakness in its implementation. Moreover, Dalit issues did not get due attention from the CPN (Maoist) and other parties in the governing alliance, the Interim Parliament, the Interim Government, and the Government’s Dialogue Team. Dalit issues were not addressed right from the 12 Point Agreement to the Interim Constitution, which incorporated positive, but inadequate, provisions, which are analyzed in the Center for Human Rights and Global Justice at New York University’s “Briefing Paper” in this publication (DNF, 2009).

The constitution of Nepal 2072 (2015 AD) has clearly maintained some provisions regarding with untouchability and caste-based discrimination in its preamble as well as fundamental rights in article 24. Despite many policies, law and even provision in constitution, the prevalence of untouchability and caste based discrimination is rampant and practiced either in rural area or urban as well as every geographical area of Nepal. It is deeply rooted and the incidents of untouchability and caste-based discrimination are practicing in various forms and day- to-day level. The people of lower-caste are being stigmatize and killed but they have no access to decision-making power and the issues are not mainstreamed.

This article will emphasize the situation of untouchability and caste based discrimination as well as ways of abolishing this deep-rooted harmful practices.

2. Untouchability and Caste based discrimination : A Literature review

'Dalit community' refers to caste-community, who have been kept far behind in social, economic, educational, political, and religious spheres and are deprived of human dignity and social justice due to caste-based discrimination and untouchability(NDC 2004:239):

The Commission further states, 'Caste-based untouchability' refers to any discriminatory practices against the community as water polluting, purification requiring, castes in the Nepali society or community that was identified as untouchables by Muluki Ain ("National Civil Code") before implementation of the (National Civil Code of 1963).

Literally, Dalits have been called many things. Some terms, such as "paninachalne" ("water polluting"), "achhoot" ("Untouchables"), "doom", "pariganit", and "tallojar" ("low caste") used in Nepali society are derogatory, and other terms, such as "uppechhit" ("ignored"), "utpidit" ("oppressed"), "sosit" ("exploited"), "pachhadipariyuka" ("lagging behind"), "bipanna" ("down-trodden"), "garib" ("poor"), "nimukha" ("helpless"), "simantakrit" ("marginalized"), "subidhabatabanchit" ("disadvantaged"), "alpasankhyak" ("minorities"), "banchitkaranamapareka" ("excluded"), Harijan ("god's people") are not derogatory, though some may be considered condescending. After initial hesitation and controversy among Dalits and non-Dalits alike, use of the term "Dalit" has gained general acceptance, and has been widely used at national and international levels. (M.N., 1991).

A DFID and the World Bank report aptly notes, "A lingering hesitation to use the term "Dalit" or to name caste-based discrimination head-on and a preference for euphemisms only serves to confuse issues pertaining to Dalit rights. The term "Dalit" should be accepted universally." It is usually said that there are 22 Dalit castes, but it has not always been the same 22 that have been identified. (Bishwakarma, 2003)

The Uppechhit, Utpidita Dalitbarga Uthan Bikas Samiti (National Committee for the Upliftment of the Depressed, the Oppressed and Dalits Community), established by the government, identified 22 Dalit castes. After nationwide consultation, the National Dalit Commission (NDC) defined the Dalit community and caste based untouchability in its Bill for an Act in 2003. According to this, 'Dalit community' refers to communities, who have been left behind in social, economic, educational, political, and religious spheres and deprived of human dignity and social justice due to caste-based discrimination and untouchability. (UNDP, September, 2008: 21)The National Dalit Commission has rectified these problems and tentatively identified the 22 Dalit castes in Hill origin: Gandarva (Gaine), Pariyar (Damai, Darji, Suchikar, Nagarehi, Dholi, Hoodke), Badi, Viswakarma (Kami, Lohar, Sunar, Wod, Chunara, Parki, Tamata), Sarki (Mijar, Charmakar, Bhool), Madhesi origin: Kalar, Kakaihiya, Kori, Khatik, Khathe (Mandal, Khanka), Chamar (Ram, Mochee, Harijan, Rabidas), Chidimar, Dom (Marik), Tatma (Tanti, Das), Dusadh (Paswan, Hajara), Dhobi (Hindu Rajak), Patharkatta, Pasi, Bantar, Mushar, Mestar (Halkhor), Sarvanga (Sarbaraiya)(HDS, 2008)

"Caste-based Untouchability" refers to those communities, who have been discriminated against as water polluting, or touching whom requires purification, untouchables or ...any community that was identified as untouchable before the promulgation of the New Civil Code, 1963." Based on these definitions, NDC also tentatively identified 22 Dalit castes, including ve from the Hills and 17 from the Terai (not identical to the Samiti list). (Bista, 1991)

3. Status of Untouchability/Caste Based Discrimination in Nepal

The practices of caste based discrimination and untouchability entail segregation between Dalits and other communities, as well as among Dalit themselves. According to traditional beliefs, Dalits are considered to be impure and are stigmatized as untouchable to other castes. In the nineteenth century, untouchability was actually codified in law, stratifying Nepali society in a hierarchical system with Dalits at the bottom. The Dalit community comprises almost one third of the total population but census has brought less population that is against population growth. National committee of the Upliftment of the depressed, the oppressed, and Dalit community identified 22 Dalit castes. Dalit community has two types of caste-based discrimination from non-Dalits and within Dalit community. There is untouchability and discrimination within the Dalit community, from Dalits and Non- Dalits. The lowest caste of Dalit community are endangered from exploitation within the Dalit community. It is necessary to identify root causes of discrimination within the Dalit community for the social inclusion within and out of Dalit community, as well as empowering them to raise their voices for their rights.

Dalits are considered as the lowest level human beings in the community and the practices of untouchability and discrimination appears in various spheres of social life. It is said that the country is declared as a democratic republic and untouchability and caste based discrimination is rampant in the society. These issues are not being addressed as per the national laws of Nepal and as a result, Dalits continue to be exploited day to day and continue to suffer from various challenges:

3.1. Problems of Dalit Community

The problems of Dalits to improve the socio-economic condition in the study area are discussed below:

i) Poverty

The main reason behind the low socio-economic condition of Dalit is their poverty. Although the term poverty is vague in itself, here poverty implies hardship for Dalits to run their livelihood. Because of a hand to mouth problem, poor Dalits are not able to participate in development activities, decision-making process and so on. Due to the poverty, Dalit people don't have efficient and productive land. Dalits community was used as means of entertainment and they do not have sufficient land and properties nor do they have access to resources. Therefore, they are suffering from food deficiency. So, we can say that the primary issue is to find ways to improve socio-economic condition of Dalit is poverty.

a) Situation of Traditional Occupation

Most of Dalits are dependent on their traditional profession. They are decent workers and exchange their skill for their daily foods. They make agriculture tools for the servers and they receive low grains

from them in return. This exchange cannot improve their lifestyle. They want to do their work as small industries but they aren't receiving any support from any government and any other sectors. It needs much investment to do so. Their indigenous work is affected daily.

b) Burden of Loan

Due to poor economic condition, they take loans from different sectors to fulfill their desire. They use the loans to celebrate traditional festivals and rituals. When they are unable to pay back loans, they are forced to sell their property. They are suffering from a vicious cycle and can't get out from financial problems.

II) Education

Literature shows that education and a level of awareness have a cause and effect relationship. This fact cannot be neglected in the research here. In the study area, most of Dalits are illiterate and therefore have a low level of awareness. The educated people are professionally involved in different types of social and developmental works for their livelihood. The education condition of Dalits is very miserable. Due to the lack of proper education, Dalits are very backward in health and hygiene, as well as greatly misinformed regarding laws and bylaws and their importance, etc. what they only know is that they are getting benefits by any type of developmental programme which was implemented by other classes to them. So they are blind supporters of the development programme rather than taking the initiatives of the programme. Dalits are hesitated to participate in the programme planning process due to lack of proper education.

III) Self-consciousness

Attitude, education, awareness, and interest play an important role in development of self-consciousness in a person. Most of the respondents were not aware, have no interest in, and lack a positive attitude towards community transformation work because of lack of self-consciousness. Dalit people have little or no skills and knowledge about health and sanitation activities or development initiation. They have a lot of children due to a lack of proper knowledge about family planning. They have been forcefully involved to meet their daily needs. So, their limited education is highly affecting any active participation in decision-making. Therefore, self-consciousness is also a hindrance to Dalit participation.

IV) Lack of Leadership Quality

Lack of leadership quality has been traced as one of the major hindrance factors for Dalits' effective participation in any type of developmental activities. Most of the Dalits are illiterate and backward in Nepal. Although Dalits are encouraged in any type of function to develop their leadership, it still has not been able to develop their leadership capacity and skills. Dalits people are hesitant to express their views frankly and openly. Therefore, they are unable to influence the different castes of community people.

V) Discriminatory Practice

Discrimination practice is still alive in the community. Dalit people always think that we are lower cast and we should not go ahead and speak in the mass gathering. Community people of Dalits are very back indecision-making process and benefit sharing. Dalit people informed the researcher that if they express their thoughts frankly, specifically their views against the programme or

sometimes claim their rights, the elites pretend to incorporate their interests and voices but does not take it seriously in discussion. Consequently, the Dalits feel that their participation in the meeting will be purposeless. Then, they quit the meeting and develop lack of interest.

VI) Culture

Dalit community has been impressed by existing social structure. There are many feasts and festivals where there is clear discrimination and untouchability. Nepal is a male dominated country, so the traditional culture of the study area has demanded that females should respect the male. Therefore, females from the Dalit community generally do not get the chance to be involved in any type of meetings or decision-making processes. Even if they are allowed to participate in such meeting, they do not express their opinion and their opinions are not given consideration by the upper class and male members. However, there are some savings and credit female committees that are operated by Dalit women effectively without the support of males.

VII) Politically Backwardness

Since the beginning of their history, Dalits are also victims in a political aspect. King Jaya Shitima Malla divided the society according to occupation to maintain contemporary social order but during this time it took a form of caste discrimination and untouchability. The "so-called" higher caste people politically exploited the lower caste people to take benefit from them. To uplift and empower the Dalit, the state should make proper political vision and policies.

3.2. Dalit Population and Distribution

According to the census of 2011, the total population of Nepal was 26,494,504, 51.18 percent of them being female. The census had no data on the six Dalit castes, namely, Kakahiya, Kalar, Khatik, Kori, Pasi, and Sarvanga/Sarbaraiya. The census data is not entirely accurate because many Dalits hide their identity due to fear of backlash from "high caste" people, confusion of caste identity due to identical family names, lack of awareness among Dalits about their caste identity, and lack of representation of Dalits in technical committees, trainers, supervisors, and enumerators in the Central Bureau of Statistics. Some local surveys carried out by Dalits' organizations, including Dalit NGO Federation and NNDSWO, in some selected villages revealed Dalit populations to be higher than in the census. The figure usually given for the census is 13 percent or 13.8 percent, or at the most 14.99 percent, lower than the estimation of the Dalit leaders and scholars, i.e. 20 percent to 25 percent of the total population. (UNDP, September, 2008: 22).

Viswakarmas, especially the Kamis, Damais/Dhobis, and Sarkis are distributed in all 75 districts of Nepal. Unlike other Madhesi Dalit castes, Dhobis are widely distributed, being in 64 districts. Bantars, Mestars/ Halkhoes, and Chidimars are the least widely distributed, being in 24, 25 and 28 districts only.

There is a legal definition and identification of indigenous nationalities but such definition and identification is lacking in the case of Dalits. The National Dalit Commission has never managed to get its governing law passed by the legislature. Unless a blanket caste/ethnic and linguistic survey is done,

no one can be sure about how many castes, ethnic, and linguistic groups exist in Nepal. Without clear definitions and identification of Dalits, it would be difficult to deliver both democracy, development, and the proper rights and services, to Dalits effectively. (Louis, 2003)

Dalits complain that the 2011 census significantly underestimates the proportion of Dalits in the population. Yet some of this is as a result of non-identification by Dalits themselves. Should people be required to identify themselves as belonging to a group from which they have been trying to escape, through a denial of that identification by using another name, as is possible in cities but much more difficult in rural areas? Many countries with ethnically diverse populations have wrestled with this: does the need for accurate statistics for purposes of planning outweigh the underlining of divisive identities that is involved in asking people to say in forms and in census counts what those identities are? What happens to the people of mixed ancestry? (Yadav, 2005)

National Dalit commission (NDC), has tried to find out Dalit castes and diversities. It is known that people of Dalit community has different castes, they have been dominated, excluded, marginalized, deprived, exploited, and subjugated for centuries by "high caste" people and within Dalit community. In the past, legal instruments supported practices of caste-based untouchability and other forms of caste-based discrimination. Such discrimination continues to exist irrespective of existence of legal provisions to support it, as it is more a product of the attitude of the "high caste" peoples who practice it in different forms than of legal

provisions. Caste based untouchability is one of the worst forms of human right violations. Dalits' status and role in the Nepalese society is particularly depressing and humiliating. Dalits have no dignity in the community or society they live due to untouchability and other discrimination. For non-Dalits, animals like the dog, which is considered to be inferior animal in Nepal, are touchable but Dalits are treated as untouchables. Similarly, "higher caste" Dalits treat "lower caste" Dalits in the way non-Dalits treat the former. This is complicated as the Kami belongs to the top of the Dalit caste hierarchy; they are not treated as untouchables by other Dalits. Doms are at the bottom of the internal caste hierarchy. (UNDP, September, 2008: 22).

Hence they practice untouchability and caste-based discrimination within them. Those who are in between practice untouchability against those who are below them and those who are above them in the internal caste hierarchy treat them as untouchables. There is an acute intensity of caste based discrimination and untouchability within Dalit community. One young Dalit leader said: Caste based discrimination, untouchability as well as high and low based on caste is unscientific, an unnatural social crime; it is done by high caste to Dalits. The people who say slogan in high volumes, they couldn't uproot untouchability and discrimination within them, they don't have touching by Damai and other low castes, they don't have inter-caste marriage within them. So inter Dalit untouchability and discrimination has become problem of Dalit movement. If we uproot untouchability within Dalits, Dalit movement will be successful by at least 50 percent (KISHAN, 2058: 185).

Dalits want to live with dignity (something promised by the Constitution of Nepal), like any other human being but, in reality, experience-humiliating treatment from "higher caste" groups, as well as internal groups, every day. (Mikesell, 1996).

3.3. Caste-based Untouchability among the Dalits

Practices of caste-based untouchability among Dalits and non-Dalits is of binary nature where as it is very complicated among the Dalits (HDS, 2008).

There is a caste hierarchy among the Dalits. The Hill Kami, especially Sunar, one of its sub-castes, is considered to be at the top of the hierarchy and Dom of Terai at the bottom of the hierarchy. Any Dalit caste groups do not treat Kami practice untouchability against all Dalit castes but they themselves as untouchables. They are treated as untouchables by non-Dalits only. In the case of other Dalit castes, they practice caste-based untouchability against those Dalit caste groups who are placed lower than them and those Dalit caste groups who are above them practice it against them. Thus, those who are in middle, they practice it against half of the Dalit caste groups and the other half Dalit caste groups practice it against them. Caste-based untouchability among Dalits is a socio-political and economic construction by the Hindu rulers and religious leaders (Gupta, 1991).

Caste-based discrimination within and out of Dalit communities has been reduced in the last 2 to 4 years in the rural areas controlled by the Maoist insurgents. The respondents said that credit for such dramatic change should go to the Maoist insurgents who were against caste-based untouchability and other forms of

discrimination. They also said that credit should also go to the intensified rights-based movement by the Dalit organizations and the awareness programs by the donor.

However, discrimination still exists, specifically among the people of the older generation, but is less practiced by the new generation. In spite of some positive changes, by and large, caste-based discrimination, including untouchability, still exists; it is practiced in different forms in different places against Dalits by non-Dalits and also against "low caste" Dalits by "high caste" Dalits. C.P.N.- Maoists motivated many Dalits to join their party and the government's security forces took action against Dalits, who were suspected as the Maoist cadres. Out of the total 238 recorded incidents, about one fourth (22.7 percent) of the cases were related to killings. The incidents of beating, threats, and injury were 23.2 percent, abduction was 7.1 percent, and detentions or tortures were 9.24 percent. Of the total cases of incidents of untouchability and discrimination, inter-caste marriage was 71 percent, untouchability was 12.6 percent, discrimination against Dalit women was 12.6 percent, and displacement/social boycott was 5.4 percent. Of the total incidents in 2003, about 38 percent were of social and 62 percent were of political nature. According to the annual report of the NDC, 29 incidents of untouchability were reported in the year 2002/03. But later reports of the years 2004-05 and 2005-06 did not provide any information about such incidents or any complaint/petition of untouchability and caste discrimination. It indicates that the NDC is no longer guarding against caste based untouchability and discrimination. (Vadav, 2005) .

While, there are discussions about the various ways and evidences of doing caste based untouchability and discrimination within Dalits, there is very little documentation, research about the untouchability and discrimination within dalit community. CPN-Maoist has supported to reduce caste based discrimination and untouchability during people's of war when it left people's of war, people in the community started to discriminate again in the name of caste. People of the community had practiced for showing as frightened. (B.K, 2010).

There is a practice of untouchability and discrimination within dalit communities too. Dalit communities practiced it on the basis of tradition and culture. Similarly, Dalit communities are divided into several groups within their castes. Dalit communities are not getting their equitable rights as directed by existing laws and policy. Laws and Policies have acted

Somewhat in favor of the Dalit communities, even it is of very little use to them based upon their exploitation and socio-economic condition. Whether, it is needed to explore, level of untouchability and discrimination within Dalit community. Dalit community intellectuals are saying that untouchability and discrimination within Dalit community is the result of Hinduization and feudal state. Non-Dalits always blame and question the Dalit community regarding their efforts to uproot untouchability and discrimination within dalit community. It has become a part of debate in this context. There are various types of Dalits within dalit castes. There is no equitable distribution and access to resources among them and there is no equitable inclusion of among Dalits. It has been observed that there is inequality within them. (DNF, 2009)

The Aforementioned cases show that there is untouchability and discrimination in the name of caste in our society. They all agreed that it has been systematized and entrenched in the community. People have been practicing naturally. It is directly related with resource, opportunity, and level of access, as well as control. There are many cases on untouchability in the community and they have been trying to address but Dalit community has been stratified in many numbers in cast level and maintained untouchability and discrimination. People should know the extent of it in the Dalit community. So this research will bring the result of untouchability and discrimination within Dalit community. It will add only condition of the discrimination. This will emphasize on untouchability and discrimination within dalit community. This research will fill-up the gap and level of separation and untouchability within Dalit community. So, it is needed to identify level of untouchability and discrimination within Dalit community. It can be taken as an example of caste based discrimination within Dalit community.

3.4. Effects of Untouchability and Caste Based Discrimination

Untouchability is a wrong conception in the human civilization. Naturally every human being is the generation of same creature but some bad people politically divided the human being in caste system in the name of religion. It is not only interfering the life of Dalit but paralyze the development of the country. It also creates negative impact on the life of Dalit.

Untouchability and caste based discrimination is the key factor to stop Dalit community from sustainable development. It is commenced with upbringing of the

dalit children and consequently it affects in whole life and process of humiliation as well as stigmatization them. Now if we see the national development record and documentation, we see that the dalit community is very far from development mainstreaming. This data show that there is unsatisfactory involvement and participation of dalit people in political, social, economic and cultural life. It is said that untouchability and caste based discrimination has primary role in the vicious cycle of poverty.

4. Socio-economic and Cultural Changes in Community

The modernization, Sanskritization, urbanization, and westernization are process of socio-cultural change. The theory of Sanskritization and modernization has been prescribed in the present study of socio-cultural mobility among Dalits community.

The culture of Nepal is changing gradually. By the development activities, i.e. road facility, electricity, schools, introduction of modern technology, development in information technology, awareness on politics etc., are the major medium of changing process. These facilities helped them to adopt other amenities.

The increasing number of students indicated the awareness and willingness of getting education is increasing. After the restoration of democracy, the number of students has increased.

People from dalit community are also engaged in livelihood activities and improving their lifestyle nowadays. Dalit participation is increased in various wings of nation, e.g. civil service, security forces etc gradually. This is because the quota systems in the various laws are entitled

to advance dalit rights. Dalit people are unifying in various forms and are aware on their prosperity but due to lack of property and livelihood sources, they are unable to get closer to sustainable development.

Dalits people are still treated as second-class human beings, even though the laws, constitution, and policies that addressed untouchability declared; no untouchability and discrimination at all, but it is still practiced from a local to national level rampantly. There is poor initiation of the programme for social harmony and prosperity.

5. Conclusion

On the basis of the facts, figures, opinion, literature, and experiences, it is concluded that the socio-economic condition of Dalits is not satisfactory because of illiteracy, poverty, low level of awareness, lack of meaningful participation in decision making, lack of self consciousness, discrimination, poor access and control over resources, and lack of leadership quality.

Dalits does not have proper knowledge about their health and sanitation as well as quality of life due to the lack of education and awareness. They still have old beliefs, tradition, values, and go blindly with superstition. Literacy rate is very poor among the Dalit population. They do not know the importance of education. They utilize their indigenous skill and knowledge to fulfill their domestic requirements since the skill of these people do not play significant role to bring change in their economic status.

Nepalese society is deeply influenced by the caste discrimination and untouchability. There is not only domination by the higher caste people but also domination within Dalit communities. The development

activities and motivation activities to them and awareness increasing programs for Dalits are playing a vital role to change their attitudes and concepts. On one side it is said that the caste discrimination is gradually decreasing after the restoration of democracy because they have right of speech, freedom, and equality, but on the other side we can frankly say that caste based discrimination and untouchability isn't being abolished but rather hiding because people are still heavily practicing. All legal provisions related to Dalits are not executed. That is the weakness of government. The Dalits are gradually aware about their access opportunities and rights also lead them to adopt another culture and give up some unreliable and irrational traditional practices. In order to ensure and attain various opportunities and legal and social rights, some of people from untouchable castes including Dalits participate in various political practices to raise the equality of rights and confinement. The relation with upper caste is gradually increasing in a positive way.

The Dalits have good relationship with others. They are participating in social work

and social harmony which is good symbol of relationship and co-operation. Legally, caste discrimination is abolished by the constitution of the Kingdom of Nepal. As being of superior castes, Brahmin, Chhetri, and Newar, they do not accept water and cooked food from Dalits.

Abolishing the entrenched-untouchability and caste-based discrimination in Nepal is the shared responsibility of all human beings especially the state's role because it is the shared of all intellectual people. It is obvious that dalit people should be empowered and be able to enjoy their human rights. Therefore, the state should pay attention to their economic empowerment and educate all Dalits, additionally, dalit communities should have special rights that allow them to effectively participate in political, social, and economic life. Untouchability and caste based discrimination issues should be mainstreamed of the sustainable development as far as possible and dalit people should be benefited by equitable distribution of the resources for structural and social transformation.

References

- Ashut, (2007). *Nepal ma varnadibhastharaBargSangharaha* Pulchow, Samata foundation.
- Bereman G.D., (1972). *Hindus of the Himalayan* University of California Press.
- Bhattachan, Saran and Bhattachan, *Caste based Discrimination In Nepal* DNF Human Development Repot, 2009.
- B.K., A. B. (2010). *Inclusion of Dalits in the Political Parties*.
- B.K., D., (2006). *Dalit Sansad, Dhongadi*, RDN Nepal.
- Bista, D. B. (1991). *Function and Development Orient* Longman Limited New Delhi.
- Bishwakarma P.L. (2003). *Brahmanhadi, Dalit ra Arakhan* Nepali text (Brahmanism, Dalit and reservation), Ratna Marya Dalit Sahitya Samrakshan Samitee Dharan.
- DOH, (2004). *Disaster Profile of Rukum*.
- DNF, (2004). *Establishing Dalit Rights in Contemporary World: the Role of Governments, UN and Private Sector*. Full report Ktm.
- Gupta D. (1991 a). *Social Stratification*.
- Gupta D. (1991 b). *Caste, Race & Politics*, www.Indian-seminar.com.
- HDS, (2008). *A study in Nepal, Caste based Discrimination in South Asia*, HDS, Q-3, Green Park Extension,

New Delhi, 110 016, 2008.

- Kisan, Y.B (2038), *Dalit in Nepal His Majesty's Government* (unpublished), National Dalit Commission.
- Karki G. B., (2065), *Democratic Movement in Nepal*, Kathmandu, Nirmla and Kiran Karki.
- Kisan Y.B, (2065), *Caste Liberation Movement in Nepal*, Kathmandu, JanathanPratishthan.
- Lewis, P. 2003, *Political Sociology of Dalit*, Gyan Publishing House New Delhi.
- Lynch O. M. 1969, *the Politics of Untouchability*, Columbia University press New York and London.
- Miksonell S. L. 1996, *State, Class and Struggle in Nepal* (In Analysis of Nepali Society and culture)-edited by SAASS TU.
- Nepali B. 2007, *Excesses and Challenges of Special Provisions for dalit inclusion*, NMDSWG.
- Pandey M. (2064), *Dalits of Nepal*, Kathmandu, Paurabi Publication.
- Shah G. (editor) 2001 *Dalit identity and Politics*, Sage Publications New Delhi.
- Srinivas M.N. , 1991 *Mobility in Caste System, from Social Stratification* edited by Dipankar Gupta, 1991.
- Sharma P.R. 1977 *Caste & Social Mobility and Sanskritization in Tribal Hindu-society: A study of Nepal's old legal code*, Kailash 5(4) 277-300.
- UNDP, (2006) *The Dalit of Nepal and a New Constitution*, UNDP.
- VDC, (2065) *Village Development Committee of KhatangaRakam*.
- Yadav, R.P. (2005), *Caste/Ethnicity representation at Policy Making Level in Nepal*. NCCS Kim.

The author is a development expert/ consultant in Governance, GIS, DRR, Policy, Advocacy and Organizational Development. Email: karnanepal777@gmail.com

Participation

co-publication from NEPAN
for the last 20 years

"Sahabhagita"

a national Nepali magazine on
Participatory Development Process.

"EVERY ISSUE IS SPECIAL ISSUE"



- NEPAN SECRETARIAT

Transforming Grassroots Associations through Community Governance in Nepal

KESHAV KUMAR ACHARYA, PhD

Abstract

This paper examines the transforming process of grassroots associations through community governance in Nepal based on primary information. Overall 110 community based organizations from five Village Development Committees of Dang district Nepal were selected for unit of analysis. Both quantitative and qualitative techniques were adopted to collect the information within a framework of six different variables. Weightage Average Index (WAI) method was employed to analyze the quantitative data, which further triangulated through qualitative data measures. Findings indicate that overall outcome (WAI = 0.78) of community governance was highly effective. First, it contributed to replacing the hierarchical power structure within community. Second, this new notion contributed in putting community at center and helped increasing accessibility on service functions. Nevertheless, some social anomalies imposed to block the voices of marginalized communities, because service functions were influenced by hierarchical power structure. In these groups, the influence of elites endured in many ways. First, they entered as facilitators, supporters, and enablers. Second, they gradually captured the groups, social capital, and decision-making process. Third, they began to capture the physical assets mainly natural resources, cooperatives funds, and government and donor's fund. Finally, they utilized it for their political benefits, which badly affected the governance and vandalized the social capital. Despite these manipulations, internal and external agencies' contributions played an important role in inducing and sustaining grassroots associations, as they are facilitating to downsize the complex issue of community governance.

Keywords: Grassroots Associations, Communities, Community Governance, Capacity Development

1. Introduction

In the post-World War II era, the curtailing of substantive effects of the central planning system in socialist countries, the disposition of post-war boom and distributional conflicts in Europe and America, and amplified effect of globalization entire the world has led to the demise of state intervention (Escobar, 1988). The immediate consequence of this phenomenon was a deceleration of the economic growth, over extension of the bureaucracy, misuse of resources, administrative dichotomy, and inefficiency of the public enterprises (Chang, 2003). To end this situation, public sector reforms, through a collaborative approach to governance have been espoused. The approach has created an enabling environment for effective service delivery through internal and external forces (Emerson, et. al., 2012). Kapucu, et. al., (2009) argues that such collaborative approach of governance in effective horizontal networks empower the local actors such as grassroots associations to build effective governance.

Grassroots associations are being increasingly recognized as an actor of governance at bottom level. They are locally constituted, voluntary, non-profit making membership, and faith-based organizations (Smith, 2010). The positive actions, catalytic role, flexible structure, autonomous character, downward accountability, and less bureaucratic orientations has propelled them into becoming faithful institutions, catalytic agents, and grassroot representatives for generating civil awareness and reducing the gap between communities, community-based actors and policymakers in the policy process (Dongier, Van Domelen,

et al., 2003). However, the structure of grassroots associations in developing countries is based on a centralized unitary configuration. Under this structure, the legislative, executive, and judicial powers have been under the control of the central and local governments which distresses the governance mechanism at grassroots level and discourages community-based associations contributing effective governance and proficient institutions (Acharya & Zafarullah, 2017).

In the decade between the 1950s and 1980s, a common consensus was made by the public sectors to ensure the basic needs of the poor, mainly in the developing societies (Acharya, 2017). This effort encouraged both formally and informally constituted grassroots associations to blow up the grassroots movement for promoting development with social justice and establish rights and awareness alongside community concerns (Adler, 2012). In Nepal, various efforts were made in recent years to increase the efficiency of grassroots associations through a legislative process. A variety of Acts and policies, such as Local Self-Governance Act and other sectoral Acts, the Social Council Act and Cooperative Act, have been promulgated to strengthen the grassroots associations. The primary focus of these legislative actions is increasing engagement of grassroots associations in community governance system and empowering local communities with easier access to services, decision-making, and resources. Following the context, this paper examines the transforming process of grassroots associations for effective service delivery through community governance in Nepal.

2. Theoretical Framework

During the 1980s, community based organizations, non-profit corporations, co-operatives, and credit unions as grassroots associations have emerged as alternative avenues of the grassroots level mainly in developing countries to address poverty, ineffective service delivery, and grassroots level governance (Kanyinga, et al., 2007). Smith (2010) explains that the involvement of grassroots associations fosters social support and cooperation, stimulation and self-expression, happiness and health, socio-political activation, and economic and other outcomes among members. Acharya (2016) explains that the grassroots organizations' associations' roles focus on generating a more inclusive decision- making process, providing members with adequate bargaining power, ensuring increased economic security, promoting community empowerment, and serving as channels for organized community development. These functions are described mainly in the process that contributes to the persistence and to the change in the organizations, community or in the larger society. In the post-modern world, grassroots associations are assumed to tackle dispute resolution, develop community social capital and infrastructure projects, assist managing waste collection, improve the quality of socioeconomic status, and promote efficient management and sustainable development (Bhandari, 2014). Many authors (Warburton, 2013; Heller, et., al., 2007; Dongier, et., al, 2003;) exhibit the role of grassroots associations in a variety of areas, including self-reliance, delivering essential services, social capital development, inclusive peoples participation, community empowerment, transparency and accountability, creating

enabling environment, practice of local democracy and many others.

In the late 1970s, with the wider application of neo-liberal policy in the development discourse, community governance has been gaining popularity within the public and community sectors (Wilshusen, 2010). However, the community governance as an appropriate locus of grassroots development was emerged in 1997 in the UK to shift the role of the government towards 'governance' involving grassroots association in decision-making and implementation (Ross & Osborne, 1999). In practical terms, the shift of government to governance has resulted in the outsourcing of functions previously performed by government at grassroots level in the areas of co-governance (participating in planning and delivery of public services) (Ackerman, 2004); co- management (production of services in collaboration); and co-production (citizens produce their own services) (Acharya, 2016). In very recent times, it has become a powerful instrument of grassroots associations that has created opportunities of broad-based community partners in the process of policy formulation and gaining democratic outcomes. (Winton, & Evans, 2014). Pillora and McKinlay (2011) mentions that community governance gives priority to the poor, women, ethnic minorities and socially excluded groups for advancing easy access to basic services and opportunities to improve their livelihoods. In addition, it promotes political, economic, administrative, and social systems of the community so that present discourse of community governance has been appreciated as the best source of learning and achieving outcomes by people's

government, and non-government organizations (Raco, Imrie et al., 2011). In this perspective, grassroots associations are tightly connected with the process of community governance and appreciated as the most genuine and viable of people's organizations, with great knowledge and a wealth of experience, especially in working with disadvantaged communities.

Nonetheless, some authors (Veltmeyer, 2005; Kamat, 2004; Narayan, et al., 2000) argue that the effectiveness of grassroots association is like a mirage because they have a close attachment with power politics, hold resources, and diminish the role of the nation-state. Whereas others argue the grassroots associations are the countervailing force acting against an unresponsive, corrupt state, and exploitative corporations that disregard basic services. In following subsections, the roles and functions of grassroots associations have been critically observed from three distinct ideological perspectives - transitional, liberal, and conversational discourses.

3. Transitional Discourse

The transitional discourse is considerably closed to the conservative approach. Lewis (2006) illustrates that grassroots organizations are engaged in varieties of functions ranges from public services, socioeconomic functions to political activities. However, the irony is that success often helped to produce failure. Maxwell (2009) claims some organizations constructed patron-recipient relationships with politicians, while others acted more as a disruptive force. These organizations are non-professional, unskilled, elite captured, and donor driven which necessarily fails to act the functions of community governance. Their prime attention is on the funding

agencies, the economic dimension, and supply-driven-service mechanism. They normally act in parallel with government and create another layer of bureaucracy (Shaktin, 2009). Some authors argue that under the foundation of transitional thought, community based organizations are weak to develop the equal power relationships with the state and market which is a consequence of ineffective government policies, lack of commitment in implementation of programs, and power attitude of the political and bureaucratic front liners (Heller, 2001). The outcomes of grassroots association incompetence are not only their inability to encourage local involvement, pinpoint local requirements, mobilize local resources, function small projects within strict budgets, and reach the poor, marginal and remote segments of the communities, but it also downgrades and manipulates the institutionalized indigenous local democracy and the governance system (Veltmeyer, 2005).

Brinkerhoff & Goldsmith (2004) point out that the influence of social elites, community power structure, and feudal legacy on the representative system, a client- patronage system of donors, and apathetic roles of the state have led to an abeyance of grassroots associations' functions. Such perspectives indicate the transitional arguments are weak regarding the strategic intervention of grassroots associations and their service delivery capacity that led to moving a liberal idea to support the grassroots associations.

4. Liberal discourse

Liberal discourse focuses that civil societies are capable institutions with the potential to harness social and economic opportunities and deliver efficient basic

services (Williams & Young, 2012). As they argue that grassroots associations are more proactive, having the trust of and relationship with the community that attracts a variety of stakeholders to contribute to basic service delivery. Narayan, Patel et. al (2000) proves that 60,000 deprived people felt the necessity of their own organizations in bargaining with their governments, markets, and non-government agencies. The people revealed that they received direct assistance from their own organizations to shape their own needs and demands. These voices of the poor demonstrate the grassroots communities have a deep sense of involvement/connection with grassroots associations. These people believe that only grassroots associations can help them move from scarcity to sufficiency.

However, elimination of structural barriers to better community development and generating substantial numbers of successes are perceived failures (Bradshaw, 2007). In the 1970s, the neo-liberal regime was emerged to address the open market's policy through privatization, denationalization and deregulation (Bell & Cloke, 1989). Nevertheless, the neo-liberal framework was limited only to the top-down approach, which focuses only on market forces that tend to centralize decision making and the implementation process (Wallach, Allen, & Smit, 2008). Under this approach, an overriding assumption is that all community actors share an equal partnership with each other based on the interest of each, but the grassroots associations' inability, due to existing power structure and the attitude of power-holders, has meant that community trust in grassroots associations has declined. The number of theoretical and empirical explanations (Jones, Aryal & Collins, 2013)

also prove that such compartmentalized policies, actions, and process have not only enforced the grassroots associations to become upwardly accountable but has also limited their collective or social interests and capture the exercise of democracy and governance.

5. Conversional discourse

The conversional discourse has formed to bring about a fundamental change in the attitude and behavior of the two previous thoughts and provided an alternative to 'learning by doing' (Stetsenko, 2008). This idea appreciates that grassroots associations are the best vehicles to deliver basic services and dismisses the previous arguments as insufficient in describing the grassroots associations' structure, actions, relationships and their capacities. More importantly, this approach transforms the attitude of GOs, NGOs, and donors to help establish more grassroots associations (Martinez, 2008). In this sense, the conversional thought recommends the promotion of sustainability for communities and Grassroots associations. Bess, et. al., (2011) argues that strengthening grassroots associations' capacity is a dynamic process, which is necessarily embedded within the conversional approach. In many societies, enhancement of grassroots associations capacity in local-level planning have brought changes in the socio-economic status of the poor, and institutional empowerment gives people a deeper insight into their community and gradually changes the structure of rural power. For examples, the Chipko movement (Agarwal, 1992) and Jan Swasthya Abhiyan (Campbell, Cornish, Gibbs, & Scott, 2010) in India, the community forestry movement in Nepal (Acharya, 2016), the Rural Credit movement and Swarnirvar

movement in Bangladesh (Huque, 1985), and the Sarvodaya movement in Sri Lanka (Candland, 2000) are the conversional movement of grassroots associations that lead inclusion of people from marginalized segments of the community.

Conversional scholars highlight the grassroots associations under the governance framework to be a part of a legislative process, remove the centralized hierarchic system, and establish the community power relationship at bottom level (Carney & Bista, 2009). In addition, the local communities are encouraged to mobilize the people, resources, and transfer the skills and knowledge through informal grassroots associations. Although experiences indicate the numbers and size of the grassroots associations are growing rampantly, the large numbers of group formation without consideration of local realities tend to present numerous variations in their functions, roles, capabilities, resources, and functional links. Community governance as a conversional approach has empowered communities in addressing institutional crises, poor governing systems, and economic vulnerabilities. Through this process, the capability of grassroots associations has been growing and they contribute to contemporary public debates, agenda articulations, advocacy and lobbying, human rights, participatory democracy, community governance that empower the different segments of communities such as the poor, women and marginal communities.

In the above discussions, the literature, which is produced by both academia, and development practitioners have found some gaps or they were reluctant to address the issues promoting community self-reliance movement, delivering essential services, social capital development,

inclusivity in people's participation, community empowerment, transparency and accountability, creating enabling environment, reinforcing local democracy at the grassroots level, and failed to embed the grassroots practices in governance manner.

In this study, an attempt has been made to describe the transformation of grassroots associations as an approach of shift government towards governability, which complements to the market and public sector activities, ensures sustainability through improving efficiency and effectiveness, crafts development in more inclusive manner, so that the interest and targeted groups are empowered and strengthen community governance.

6. Nepali Practice

In Nepal, the emergence of grassroots associations, as key actors in service delivery at the grassroots level, plays a significant role in overcoming poverty and disadvantage, knitting society together and deepening democracy. They reinforce the communities in federating different single groups, in which the roles, responsibilities, powers and functions are clearly identified (Menocal & Eade, 2004). The establishment of grassroots associations would help the process of democratization by giving an opportunity to the people to participate in governance and to influence the power structures to remove the barriers that prevent people from participating in the issues that affect their lives. Initially, the functions of these grassroots champions such as Guthis, Rodis, Bhejas, and Bhajans Kiran groups, amongst others, undertook social and economic activities. However, the formalization process of CBO activity in Nepal was instituted early in the 1990s to improve rural livelihoods under the liberal

thought (Shrestha, 2004). By the early 1970s, the numbers of CBOs had grown, and the donors began emphasizing the CBO's role in development (Dhakal, 2007). The Small Farmers Development Program (SFDP), Productive Loan Development Program (PLDP) and other regional relevant programs were implemented as key CBO-led programs in Nepal with external support. Under this framework, grassroots associations have been engaging in the public and community discourses.

In the late 1980s, Nepal's formal realization of conversational approach through formulation of the Forestry Sector Master Plan (Acharya, 2016) has become widely popularized that created enabling environment to local communities in participating decision-making process. In addition, the Mantra of "Self-reliance for Rural Development" emerged in the 1980s to make grassroots communities independent and capable of managing their livelihood systems. In such a setting, various grassroots associations have received greater autonomy in local level planning, implementing, monitoring, and coordination systems through the Forestry Master Plan 1989, the Social Welfare Act 1992, the Cooperative Act 1992, and the Local Self-Governance Act 1999.

Nevertheless, community-based institutions in Nepal, however, are overlooked by the political power structure and bureau pathology, which places them in situations involving setbacks and paralysis, such that all grassroots institutions are not strong enough to institute their envisioned missions intensively in their actions. Despite these, the majority of CBOs have strong institutional, human and material capacity to help carry out their

envisioned activities. Their high capability for community-based service delivery during the civil war was very effective and their governance was much more appreciated by international aid agencies. In Nepal, there are more than 396,466 community groups that have contributed to maintaining social harmony, indigenous democracy, and community governance at the grassroots level (Acharya, 2016).

7. Methods

Purposively, five Village Development Committees namely Phubari, Goltakuri, Pawan Nagar, Shanti Nagar, and Hekuli VDC of Dang district in Nepal were chosen for the study area. These remotely located places are known for the endemic poverty of their people who are enduringly marginalized from the basic service delivery structures. These the ultra-poor and poor households (HHs) constitute more than 60 percent of the population. Similarly, service facilities, such as safe drinking water and sanitation, being accessed by these households constitute 33.52 and 43.60 percent respectively (Acharya, 2016). The education status shows that 59.38 percent people are literate. The involvement of local government units, sectoral agencies, development partners and NGOs in these localities has a long history.

Three broad categories of grassroots associations were chosen purposively for sampling. Both quantitative and qualitative data were collected from February-April, 2015 according to the 5 times interval that were 1995, 2000, 2005, 2010, and 2014 to explore the issues which were gathered by 110 organizational survey (31 Community Forestry User Groups - CFUGs, 53 Community Development Organization Groups - CDGOs, and 26

Women Development Groups - WDGs) at grassroots level. The CFUGs were directly involved in natural resource management activities as per government regulations, whereas local government and development partners supported CODGs, as they conducted social, economic and infrastructural development activities. WDGs attempted to ensure women's participation and gender inclusion in local development activities at the grassroots level. As people's representatives and facilitator of local services, these bodies were actively involved at the community level since 1995. Additionally, 5 focus group discussions were employed to triangulate the result, so that transformation process of grassroots associations could be analyzed in an easy way.

The institutional records, such as government policies, government acts, operational plans and minutes of group meetings were also collected for the secondary data. Research ethics standards, as set out in the guidelines for Human Research Ethics at the University Of New England, Australia, applied to the processing of the primary data collection. The researcher gained approval for all components of the research, the organizational survey, and the focus group discussions. For the data analysis, Weightage Average Index (WAI) method was employed to analyze the quantitative data measures the variation of grassroots associations' transformation.

In addition, the degree of association was assessed by six different activities

of the grassroots organizations, which were generally common activities of all organizations, accomplished by the collective action of each group. The degree of association was collected into four scales which were strong, moderate, low, and very low. Later, the weight was assigned by using a weighted average index. The index denotes 1 = strong (75-100percent); 0.75 = moderate (50-75percent); 0.50 = low (25-50percent) and; 0.25 = very low (0-25percent).

$$WAI = (F1W1 + F2W2 + F3W3 + F4W4 + F5W5) / N$$

W = Weightage (where, very strong = 1.00, strong = 0.75, moderate = 0.50 and low = 0.25)

F = Groups or Functions

N = F1 + F2 + F3 + F4 + F5 (where, N denotes the number of functions under the particular categories)

8. Findings and Results

Grassroots associations played an important and relevant role in community governance at the grassroots level in Nepal. These functions ensured community governance, increasing accessibility of local communities in the service system, and encourage grassroots associations to change the sustainability practices. The table below depicts the performed activities of grassroots associations to reinforce the community governance at the grassroots level.

Table 1 shows the trend of grassroots associations for accomplishing community

Table 1: Performed activities of community governance by grassroots associations in Nepal

Activities	Year 1995			Year 2000			Year 2005			Year 2010			Year 2014			n	WAI of 1995 + 2014	WAI
	% of citizens engaged in (WAI)	WAI	FOUR	% of citizens engaged in (WAI)	WAI	FOUR	% of citizens engaged in (WAI)	WAI	FOUR	% of citizens engaged in (WAI)	WAI	FOUR	% of citizens engaged in (WAI)	WAI	FOUR			
Promoting self-reliance movement	72.91	1.0	1	72.91	1.0	1	72.91	1.0	1	72.91	1.0	1	72.91	1.0	1	7291	1.0221	1.00
Social capital development	47.91	0.77	1	47.91	0.77	1	47.91	0.77	1	47.91	0.77	1	47.91	0.77	1	4791	0.8041	0.77
Inclusivity in people's participation	44.91	0.75	1	44.91	0.75	1	44.91	0.75	1	44.91	0.75	1	44.91	0.75	1	4491	0.8041	0.75
Community empowerment	44.91	0.75	1	44.91	0.75	1	44.91	0.75	1	44.91	0.75	1	44.91	0.75	1	4491	0.8041	0.75
Transparency and accountability	44.91	0.50	1	44.91	0.50	1	44.91	0.50	1	44.91	0.50	1	44.91	0.50	1	4491	0.8041	0.50
Reinforcing local democracy	44.91	0.75	1	44.91	0.75	1	44.91	0.75	1	44.91	0.75	1	44.91	0.75	1	4491	0.8041	0.75
Average																		0.78

Source: HMIs Survey (February-April, 2015)

governance activities at the grassroots in Nepal. The aggregate figure of WAI shows grassroots associations found efficient (WAI=0.78). Among the activities, grassroots associations' performance in promoting self-reliance movement (WAI=1) community empowerment (WAI=0.81), social capital development (WAI=0.77), and reinforcing local democracy (WAI=0.75) found efficient. In addition, the temporal figure of 1995 also indicates the grassroots organizations' performance was efficient in promoting community self-reliance movement (WAI=1) whilst only strong performance remained in reinforcing local democracy (WAI=0.75) and community empowerment (WAI=0.75).

In 2005, grassroots associations' efficient engagement was continued in promoting community self-reliance movement (WAI=1) at the same time as other activities were subsequently improved position. However, weak organizational performance remained in transparency and accountability (WAI=0.50). Other activities such as social capital development, inclusivity in people's participation, community empowerment, and reinforcing local democracy were strongly (WAI = 0.75) accomplished by grassroots organizations. Similarly, an

improved trend was occurred in grassroots organizations actions in 2005 which shows efficient performance (WAI = 1) in two activities such as promoting community self-reliance movement and social capital development. The main reason for this accomplishment was growing insurgency influence at the grassroots level that restricted to the government mechanism and donors' programs for direct program implementation. In such context, grassroots associations were greatly performed their role as community level governance institutions. Nevertheless, the cycle was turned back in 2010 as 2000 in which grassroots organizations' performance in two activities such as transparency and accountability; and creating enabling environment were weak (WAI = 0.50). However, the actions in promoting community self-reliance movement and delivering essential services were efficient (WAI = 1).

In 2014, numerous factors such as safe landing of insurgency war in 2006, elections of constituency assemblies, and progress of peace building process were encouraged the grassroots associations to manage the governance at community level. Figure indicates that three activities promoting self-

reliance movement; delivering essential services; and community empowerment were efficiently (WAI = 1) performed while remaining activities were performed under strong categories (WAI = 0.75).

9. Discussions

This section discusses the accomplished roles of grassroots associations and their effective implications through community governance.

9.1 Promoting Self-reliance Movements

Community self-reliance movement is a structured community approach that strengthened cultural endowments of communities, such as norms, values and institutional innovations, behavioral patterns, and institutional policies. To enrich the self-reliance, majorities associations were engrossed in organizing people into groups, mobilizing them for developing basic rules, harnessing local resources, and implementing development projects. These actions supported multi-fold actions such as minimizing conflicting policies, better application of legal prosecutions, efficient resource allocation and capacity building were effectively operationalised after formulation of a community based rule, regulations, and policies. On the other hand, grassroots associations overcame the communities' constraints such as inadequate income generation activities, insufficient knowledge on resources management; minimal access to health and education and infrastructure, irrigation and drinking water schemes through collective actions.

It also helped begin dialogues with stakeholders and in creating an enabling environment, engaged in establishing community power structures to limit elitist influences and eliminate the top-down mechanism in the service system. These

stimulated effective public engagements to gain the public confidence, established credibility in the planning and implementation process, and enhanced trust through strong relationships and interactions at various levels. Two modes of community power structure were in operation. In some groups 'pluralist power structure' was established wherein community group members cut across class lines and were represented in community decision-making system. Empirical information indicates many grassroots associations developed Vachaputa (oath) and thumb rules as guiding principles that helped maintain discipline, ensured democracy, and increased public trust. The community developed guiding principles supported women's and disadvantaged groups to build their confidence and avoid gender and social discriminations.

Nevertheless, the trend indicates these groups' contribution was significantly less, in addressing the rights and needs of marginalized community sectors, because service functions were influenced by hierarchical power structure at a community level. In many groups, the power structure was stratified and dominated by a small homogeneous group which controlled decision-making and resource mobilization. In a similar type of groups, the position of chairperson and secretary was always honoured by the literate or educated persons. As a leader, they received many opportunities such as training, interaction, meeting allowances, exposure visits, and other kind support by the development agencies, which were not shared with other members. The opportunity-centred and elite-led institution building processes have resulted in the reluctance of local communities.

9.2 Social Capital Development

Community based social capital developed associations, trust, reciprocity, confidence, increased participation in decision making, reduced malpractices and moved towards economic prosperity. More important, the grassroots associations' focused on inclusion of the poor and marginal groups supported initiatives for widening people's choices and enabled them to be heard. Experiences confirm that social capital involves positive relations between communities and functioning groups and created networks among households within community, breaking down power structures, and countering elite control thereby helping reduce household risk in service mechanisms. Highly transparent activities, greater degree of accountability, equal-chances of participation in decision-making, and benefit sharing activities created a trustworthy environment at community level. These motivated the people to provide voluntary contributions, in cash and kind, to community programs, increased public access to health services, improved school enrolment, enhanced reach of public voices to the grassroots and intermediate level local government and sectoral line agencies.

Despite such best practices, deeply rooted feudalistic social structure, and tradition based patron-client-relationships created dependency in the group mechanism. At the grassroots level, the dominance of elitism and leaders was found in the new form that influence was appeared in four cycles. First, their entry was found as facilitators, supporters, and enablers. Second, they gradually captured the groups, social capital, and decision-making process. Third, they began to capture the physical assets mainly natural resources, cooperatives funds, and

government and donor's fund. Finally, they utilized it for their political benefits, which badly affected to the governance and vandalized the social capital.

Conversely, many grassroots associations developed social harmony by boosting social awareness and confidence, emphasizing equity and affirmative action strategies, and stressing equal justice, connectedness and inclusion. For this process, social mobilization program enhanced social harmony. It promoted participation of rural poor in local development activities, strengthened human and institutional resources development, improved access of communities to social and production services and efficiency in the use of locally available resources. This process provided direct benefit to community in promoting community well-being system, increasing control over decisions and resources by expanding the depth and range of their networks, and managing risk including safety net for poor people. For this activity, three distinct reasons were behind people's engagement in CBO activities. These were: proximity, where people from the same locality were encouraged to organize themselves into groups; social and economic gain; and common interests and professions.

9.3 Bolstering Inclusive Participation

People's participation is an organized effort to improve quality and control over access to resources and institutions on the part of individual citizens, formal and informal groups and community movements. Many cases indicated that where inclusive people's participation was ensured, services reached the needy people. Where downward accountability was practiced, unnecessary complexities and the risks of corruption and elite capture were diminished.

Nevertheless, the indifferent attitude of certain reluctant actors, weak community relationships, elite leadership, high political influence, and lack of appreciation of local communities badly affected the meaningful participation of people. Additionally, community participation depended on the absence of ground rules and regulations, lack of awareness of individual roles and responsibilities leading to passive participation, and important decisions left unrecorded. The consequences of such passive participation were threefold. First, low attendance of members was mainly from the weaker and vulnerable groups that created an environment of domination by the rural elites. Second, there was no guarantee that the latter would listen to the voices of the impoverished communities. The third issue was manipulation of records and parallel preparatory process of planning.

Unlikely, the empirical findings prove that the main achievement of community participation was improving local decision making and bolstering governance. The shared benefits were economic, such as forest resources, savings and credit schemes, government and non-government grants; social resources, power and authority; access to selection process of representatives, mutual respect; inclusiveness in knowledge resources such as influences in decision-making, training, interaction, and capacity building. In this endeavor, most groups encouraged members of the lower caste, women's and ethnic minority groups for executive positions. This brought some positive changes in the decision-making system and increased community influence in the power structure. Some evidence demonstrated that meaningful participation was achieved by the indigenous

economic resource mobilization techniques (compulsory saving policy, formation of resource mobilization group), natural resources utilization (forest orientation, sustainable use of forest resources, small scale water mills and irrigation canals), management through local consensus (village gathering, community physical contribution), and information sharing.

9.4 Community Empowerment

Community empowerment is concerned with the process of acting collectively, such that it enhances community impact on, or provides control over decisions that influence their interests. In a multi-dimensional process in Nepal, these were embedded together with local value and belief systems, which helped people or groups to gain power and control over their own lives. Experience shows that social empowerment was connected into three levels- individual, family, and community in the study area that functioned to promote social equity and inclusion, bestow autonomy and self-confidence, and strengthen social norms and behavior.

Similarly, political empowerment created an enabling environment for community people to raise their voices and encouraged them to participate in decision-making process. There were a number of specific factors contributing to CODGs' and WDGOs' empowerment initiatives which differed with those of CFUGs'. First, the deliberative alliance between local government and community with institutional facilitation contributed to empowering communities. Under this alliance, the local community received a regular annual budget from local governments for social empowerment schemes. Second, the strategic alliance among the Government organizations (GOs), NGOs and community enhanced local capacity.

Evidences show that the NGOs and donors were also supported with software packages to foster social mobilization, awareness raising, advocacy, lobbying, and skills-based income-generating, planning and monitoring activities. Third, communities under the leadership of grassroots association appreciated their role in grassroots initiatives; they exerted pressure on the development agencies for downward accountability and were involved as a major stakeholder in development process.

However, economic empowerment activities found less. Although some groups developed external linkages and increased access to different financial organizations and markets, these organizations were controlled by the elite businessmen. These processes adversely affected to CBOs in equal distribution of capital and income-generating activities that created cumbersome and tackling the local problems, building functional links and encourage people for decision-making. Consequently, it created exclusion and conflict in collective resource management.

Despite the control in economic resources and decision making system, many prospects for economic empowerment were seen at the grass roots level, such as saving credit schemes, commercial agricultural initiatives, and cottage based micro enterprises. Additionally, many grassroots associations prepared their annual working calendar, established horizontal and vertical linkages, and networked, developed institutional vision, mission, policy and guidelines, avoided a top-down command system, prepared a citizen charter, publicized their programs, resources, and decisions, conducted regular group meetings, avoided pending work, followed regular assessment and evaluation of their activities,

ensured timely resource delivery and project implementation, followed a regular audit system, and implemented monitoring and supervision guidelines. These made grassroots associations more responsive and accountable to the community service system at local level.

9.5 Applying transparency and accountability

The application of transparency and accountability improved responsiveness of local institutions, supported verification of actions and, most importantly, increased public rights to information on service delivery. Empirical findings illustrate that transparency mechanism was enriched through score cards for public services, and by supporting local independent media (FM radio and local newspaper), social audits and the public hearing system. In some groups, it worked as a surveillance process of community actions in which they established a social intelligence system for improving transparency and accountability. The approach of a social intelligence system gained popularity at community level, due to its interactive nature. Many people at the community put their trust in community-based 'watchdog' groups which gained the status of greater reliability and trustworthiness, in that it was community-owned. It involved accurate identification of the status and progress of activities, their suppression and delays. In addition, it promoted social searching system, diffused information and encouraged community involvement. However, the formation rate of intelligence groups' (Nagarik Sarokar Samiti - Citizen Concerned Groups) in many communities was lower. Similarly, the outcomes of Nagarik Sarokar Samitis' were not

completely employed in these groups, which demonstrated a degree of misuse of economic resources, manipulation of information, and unholy engagement culture between group leaders and development partners.

The proven levels of public concern showed the people were highly conscious about information, communication, and education of governance system. The findings further indicate that the Samitee played a successful role in improving community-managed schools, drinking water schemes, and watershed conservation practices. In addition, many grassroots associations completed financial audit systems in their groups. However, the practice of regular assemblies in groups was poorly implemented regular group meetings. The lack participatory practice in these groups and their unwillingness to hold regular meetings and conduct public and social audit programs show poor community governance.

9.6 Reinforcing Local Democracy

Local democratic practices are embedded in the process of regular and fair leadership choices, equal distribution of power and resources that ensures the participation of marginal sectors, and high level of autonomy for the associations, and assemblies. Grassroots associations that were studied exercised two forms of democratic practice at community level. These were: participatory democracy involving public involvement and consensus-oriented policy making; and representative democracy including elections, and representative system. In the study area, both forms were prominent and these encouraged the people to become directly involved in the decision-making system. However, there was a greater degree

of adoption of participatory democracy at grassroots level, in terms of informing citizens about community issues, providing services more efficiently, and facilitating citizen involvement in decision-making. Through this, local democratic practice was established and contributed to developing a process of community dialogue, maintaining a community calendar, communicating about policies and programs, providing practical information on service delivery, providing feedback and citizen input, organizing local and neighborhood associations, campaigns and citizen initiatives.

CBOs' role in each communities was a prominent in practicing local democracy that development not only inspired the community members to organize themselves into groups, but also encouraged them to advocate for social justice, human rights, equal opportunity, fairness, and participation in economic, institutional activities. However, the democratic system at grassroots level supported only a few people and neglected mass participation. As a result, there was a great variation in practice for social justice, equal opportunities for leadership positions, people's access to basic services and freedom to raise voice against inappropriate actions. In some groups, local democracy seemed to have been patented only for the powerful groups who practiced it in their own style and whenever convenient. The main reasons for this absenteeism were feudal legacy within the CBO system, low level of user awareness and access, less bureaucratic and political commitment for power devolution. This made grassroots associations' weak and fragmented.

Nonetheless, local democratic practice at grassroots level ensured accountability of leadership and people's active participation.

In the study area, local democracy produced two outcomes. First, it contributed to replacing the hierarchical power structure with a community structure that was more democratic. Second, this new structure placed the community at center and helped increase governmental effectiveness for accessible, equitable and quality- assured service delivery. Regardless, political and social transition led grassroots associations to take over-ambitious steps in implementing many democratic practices, such as selection of representatives, benefit sharing, and participatory decision-making. Rather than being supportive of democratic practice, this created a fertile ground for upward accountability that limited freedom of speech and encouraged community actors and CBO leadership to abuse their positions of power.

10. Conclusions

Grassroots associations served the people to increase communities' access and self-reliance, they perform, facilitate, and collaborate both within and without of the local community. Grassroots associations as community-led structures were facilitated, coordinated, and delivered the communities responses to meet the challenges and created enabling environments which included community engagement and advocacy for improving the policy, legal, governance environments, and normalizing the common constraints of communities. Despite many efforts, grassroots associations were unable to enhance the status of communities to a satisfactory level. The structure of the governance system in Nepal was not been fully streamlined because of the centralized unitary structure. A number of factors enabled the maintenance of the status quo: lack of group formalization for civic engagement, clientist policies, denial of resource allocation to marginal or voiceless groups, and weak central-

local relations. These factors generated three types of implications for governance effectiveness. First, there was low attendance at meetings of members, particularly from weaker and vulnerable sectors of or classes. Secondly, public and social accountability in the service delivery system deteriorated. Finally, the governance system became somewhat dysfunctional but not totally invalid or ineffectual.

However, the present trend shows grassroots associations were more committed and effective in reaching the marginal communities in compared to public and private sector institutions. Ever since, public and donor agencies have come to rely upon grassroots associations because they are seen as efficient and effective implementers of social and economic programs such as maternal health care, literacy and small scale income generation projects. At the grassroots level, these associations played an important role in addressing problems associated with inequality, isolation, and poverty. They fostered creation of awareness, the practice of democracy and governance, community building, advocacy, coordination, and networking. Most importantly, these associations efficiently developed both horizontal and vertical relationship with the state, market, and communities to lead community development. Empirical results point out that the multi-actor relationship produced a number of choices in dispute resolution between resources and agents, as well as between policies and actions. Many best practices and synergies in the drinking water supply and sanitation services, income generating activities, irrigation, saving-credit, natural resource management activities, and parent-teacher committees were prove of the multi-actors' relationship. Thus, the best achievements of these associations at grassroots level were strengthening community power structures, and promote social accountability in the new community governance system.

References

- Acharya, K. K. (2017). Evaluating Institutional Capability of Nepali Grassroots Organizations for Service Delivery Functions. *Dhaulagiri Journal of Sociology and Anthropology*, 11, 60-93.
- Acharya, K. K. & Zaharullah, H. (2017). Service delivery and development at the grassroots: The evolution and contribution of community-based organisations in Nepal. *Asia Pacific Journal of Public Administration*, 39-4, 276-286.
- Acharya, K. K. (2016). Determinants of Community Governance for Effective Basic Service Delivery in Nepal. *Dhaulagiri Journal of Sociology and Anthropology*, 10, 143-178.
- Acharya, K. K. (2016). Impaired Governance: Limiting Communities' Access to Service Delivery System in Nepal. *Himalayan Journal of Sociology and Anthropology*, 7, 40-74.
- Ackerman, J. (2004). Co-Governance for Accountability: Beyond "Exit" and "Voice". *World Development* 32 (3), 447-463.
- Adhikari, K. P., & Goldrey, P. (2010). Social capital and its "downside": the impact on sustainability of induced community-based organizations in Nepal. *World Development*, 38(2), 184-194.
- Adler, M. A. (2012). The Role of Grassroots Organizations in the Promotion of Sustainable Indigenous Communities in Mexico. *International Journal of Humanities and Social Science*, 2(2), 235-248.
- Agarwal, B. (1992). The gender and environment debate: lessons from India. *Feminist studies*, 18(1), 119-158.
- Bell, P., & Cloke, P. (1989). The changing relationship between the private and public sectors: privatisation and rural Britain. *Journal of Rural Studies*, 3(1), 1-15.
- Boss, K. D., Perkins, D. D., Cooper, D. G., & Jones, D. L. (2011). A Heuristic framework for understanding the role of participatory decision making in community-based non-profits. *American Journal of Community Psychology*, 47(3-4), 236-252.
- Bhandari, M. (2014). Civil Society and Non-Governmental Organizations (NGOs) Movements in Nepal in terms of Social Transformation. *The Pacific Journal of Science and Technology*, 15(1), 177-189.
- Bradshaw, T. K. (2007). Theories of poverty and anti-poverty programs in community development. *Community Development*, 38(1), 7-25.
- Brinkerhoff, D. W., & Goldsmith, A. A. (2004). Good governance Clientelism and Patrimonialism: New Perspectives on Old Problems. *International Public Management Journal*, 7(2), 163-183.
- Campbell, C., Carmish, F., Gibbs, A., & Scott, K. (2010). Heading the push from below. *Journal of health psychology*, 15(7), 962-971.
- Candland, C. (2000). Faith as social capital: Religion and community development in Southern Asia. *Policy Sciences*, 33(3), 355-374.
- Curry, S., & Bista, M. B. (2009). Community schooling in Nepal: A genealogy of education reform since 1990. *Comparative Education Review*, 53(2), 189-211.
- Chang, H. J. (2003). *Globalization, economic development and the role of the state*: London and New York, Zed Books.
- Dhakal, T. N. (2007). Challenges of civil society governance in Nepal. *Journal of Administration and Governance*, 2(1), 61-73.
- Dongier, P., Van Damelen, J., Ostrom, E., Ryan, A., Wakeman, W., Bobbington, A. . . . Polski, M. (2005). Community Driven Development. *A Sourcebook for Poverty Reduction Strategies* (Vol. 1, pp. 303-326). Washington D.C.: The World Bank.
- Jacobus, A. (1988). 'Power and visibility: Development and the invention and management of the Third World', *Cultural Anthropology*, 3(4), 428-443.
- Emerson, K., Nabachi, T., & Halsegh, S. (2012). An integrative framework for collaborative governance. *Journal of Public Administration Research and Theory*, 22(1), 1-24.
- Heller, P., Harital, K., & Chaudhuri, S. (2007). Building local democracy: Evaluating the impact of decentralization in Kerala, India. *World Development*, 35(4), 628-648.
- Heller, P. (2001). Moving the State: The Politics of Democratic Decentralization in Kerala, South Africa, and Porto Alegre. *Politics and Society*, 29(1), 131-163.

- Haque, A. S. (1985). The politics of local government reform in rural Bangladesh. *Public Administration and Development*, 5(3), 208-217.
- Jones, S., Aryal, K., & Collins, A. (2013). Local level governance of risk and resilience in Nepal. *Disasters*, 37(3), 442-467.
- Kamat, S. (2004). The privatization of public interest: theorizing NGO discourse in a neoliberal era. *Review of International Political Economy*, 11(1), 135-176.
- Kamukaga, K., Muliab, W. & Njagi, S. (2007). *The Non Profit Sector in Kenya Size, Scope and Financing*. The Institute for Development Studies, University of Nairobi.
- Leach, D. (2006). *The Management of Non-Governmental Development Organizations: An Introduction*. Routledge.
- Martinez, R. A. B. (2008). Grassroots support organizations and transformative practices. *Journal of Community Practice*, 19(3), 339-358.
- Marwell, N. P. (2009). *Bargaining for Brooklyn: Community organizations in the entrepreneurial city*. University of Chicago Press.
- Memoral, A. R., & Hada, D. (2004). Annotated Resources on democracy and decentralisation. *Development in Practice*, 14(6), 791-808.
- Narayan, D., R. Patel, et al. (2000). *Voices of the poor: Can anyone hear us*. Washington, D.C., USA, Oxford University Press for the World Bank.
- Nain, K., Yaldashov, F. & Bakiev, E. (2009). Collaborative Public Management and Collaborative Governance: Conceptual Similarities and Differences. *European Journal of Economic and Political Studies* 2(1): 39-60
- Pillora, S. and McKinlay, P. (2011). Local Government and Community Governance: A Literature Review. Australian Centre of Excellence for Local Government: 1-29.
- Rao, M., Imrie, R., & Lin, W. i. (2011). Community governance, critical cosmopolitanism and urban change: observations from Taipei, Taiwan. *International Journal of Urban and Regional Research*, 35(2), 274-294.
- Ross, K., & Osborne, S. P. (1999). Making a reality of community governance. Structuring government-voluntary sector relationships at the local level. *Public Policy and Administration*, 14(2), 49-61.
- Shaktin, G. (2009). "Community-Based Organizations, Local Politics and Shelter Delivery in Metro Manila." *Kasarinlan: Philippine Journal of Third World Studies* 14(3).
- Shrestha, D. M. (2004). *Country Papers: Nepal. Role of Local Communities and Institutions in Integrated Rural Development*. Iran, Asian Productivity Organization.
- Smith, D. H. (2010). Grassroots Associations. *International Encyclopedia of Civil Society* (pp. 804-810): Springer.
- Soderbaum, P. (1992). Neoclassical and institutional approaches to development and the environment. *Ecological Economics*, 9(2): 127-144.
- Sietzenko, A. (2008). From relational ontology to transformative activist stance on development and learning: expanding Vygotsky's (CHAT) project. *Cultural Studies of Science Education*, 3(2), 471-491.
- Volmeyer, H. (2005). Democratic Governance and Participatory Development: The Role of Development NGOs. *Whitehead J. Dipl. & Int'l Rel.*, 4, 89.
- Wallach, W., Allen, C., & Smith, I. (2008). Machine morality: bottom-up and top-down approaches for modelling human moral faculties. *AI & Society*, 22(4), 565-582.
- Warburton, D. (2013). *Community and sustainable development: participation in the future*. Routledge.
- Williams, D., & Young, T. (2012). Civil Society and the Liberal Project in Ghana and Sierra Leone. *Journal of Intervention and State building*, 6(1), 7-22.
- Wildhagen, P. R. (2010). The receiving and of reform: everyday responses to neoliberalization in southeastern Mexico. *Antipode*, 42(3): 767-799
- Winton, S., & Evans, M. P. (2014). Challenging Political Spectacle through Grassroots Policy Dialogues. *Canadian Journal of Educational Administration and Policy* (156), 1-30.

Self-perception of Female Secondary School Principals on Their Role

KALPANA RIMAL

Abstract

The purpose of the study was to explore the female principals' own perception towards her performance of role and responsibilities. Role performance includes: leadership, planning, evaluation and other daily work/practices assigned by school management and senior authorities. To serve the purpose of the study, qualitative research design was followed and purposively selected female principals as research participants from the private schools of Kathmandu valley. The narrative method, interviews, and focus group discussion (FGD) were used as techniques to generate text from the participants. The interpretation and meaning-making of the field text were done with consideration of relevant theories - Feminist theory, Carol Gilligan's moral development theory, leadership theory and are further back-upped by relevant literature. Findings of the study revealed that female principals perceive themselves successful in performing roles assigned to them. The principal, as position, has given them a due social respect and recognition and also helped them get high self-esteem. However, they face difficulties in integrating their voices for the schools' advancement due to barriers created by patriarchic mindset and urges for the need of empowerment.

Keywords: Leadership, Perception, Mindset, Self-esteem, Social Role

1. Introduction

This paper begins with the question what is the connection between self-perception and role performance. The contemporary researchers reveal that females are getting opportunities in the outer space beyond household chores. At the same time, number of female in employment sector is increasing in trends. Taking the case of female

participation in education, specifically in teaching, the trend shows a gradual increase. However, the question is the roles assigned to females mostly lower level positions compared to their male counterparts.

Females are rarely given jobs in leadership positions. According to report by the European Commission (2012), in the European Union, as of beginning 2012,

females constituted only 13.7 percent of board seats. Even more dissatisfactory, females constitute only 3.4 percent of chairs and presidents within the European Union (European Commission, 2012). A bulk of literature (Bista, 2006; Coleman, 1996; Bista, 2004; Hoff & Mitchell, 2008) asserts that females in male dominated society like Nepal are submissive and led by males. On this backdrop, I want to explore females' perception towards their performance based on their role as a school principal.

Perception differs according to person and the perspectives they believe. Some people see the social phenomena more positively and others may possess critical perspectives. Even some may present in negative way. Robbins (1991) says that perception can be defined as a process by which individuals organize and interpret their sensory impressions in order to give meaning to their environment (p. 125). He further thinks of it as the process of becoming aware of the world around us through our senses.

The term 'self' has two distinct meanings, namely, the self as an object and the self as a process (Mathipa & Tsoka 2001, p. 324). The self as an object has to "do with people's attitudes about themselves, their picture of the way they look and act, the impact they make on others, their traits and abilities, their foibles and weaknesses". The self as a process has "relates to the psychological processes which are the executive functions, the processes by which the individual manages and copes, thinks, remembers, perceives and plans" (Morgan, King & Robinson, 1981:531 as cited in Mathipa & Tsoka, 2001).

The social trust, responsibility, self-esteem, confidence, recognition obtained

from the position of principal-ship can influence female principals to perform their responsibility. I have heard the stories that female principals have to compromise and struggle to balance family and work (Wrushen & Sherman, 2008, p. 459). Self-perception theory describes the process in which people, lacking initial attitudes or emotional responses develop them by observing their own behavior and coming to conclusions as to what attitudes must have driven that behavior. This lead me to investigate what types of challenges that female principals have to face and how these effect their attitudes and behaviors while performing the lead role in their respective schools.

Northouse (2010) states that females assume significantly more domestic responsibility that in turn, contributes to less work experience and more career interruptions (p. 326). She explored that females have to perform two major roles i.e. being first person in home and school as a responsible person. Since they have to divide their time and effort for two different key organizations (schools and family), they hardly fix their attention for the better performance that creates conflict. Reasons behind that is our patriarchal society, which fix females in roles at home on a mandatory basis. In addition, females receive less formal training and gain fewer career development opportunities as compared to males (Northouse, 2010).

This is the point where they feel their self-esteem challenged. In contrary, Herbst and Comadie (2011) states that intentional change theory (ICT) presents a framework to view and interpret how organizations and individuals achieve desired change in sustainable way. It outlines both the process

and the phases of the change process that are central for sustainable change to occur in managerial and administrative process of the organizations.

Thus, taking the case of a female principal, this study explored the connection between self-perception towards own role performance. I have looked into the view of female principals with respect to their roles and responsibilities in the institutional schools focusing on how they perceive their ways of using school authority (power), as their feelings, their way of managing/ administrating the school to achieve the desired goal. This paper covered perceptions, challenges and prospects of being a principal in a school and attempts to explore how a female principal develops her perceptions and feelings while performing her job and see how she can be a change agent to improve the school environment in the contesting context of gender division of roles.

2. Theoretical framework

This paper is based on the perception of private school principals towards their leadership roles. The perception mostly focuses on leadership, planning, management, performance, and her behavior within schools. In addition, I have explored the pulling and pushing factors for females to lead/ manage schools within different influential background taking theoretical support from the 'role congruity theory' and the 'feminist theory'. These two theories guided me in information gathering and interpret them with regard to self-perceptions of female principals towards their role performance.

3. Methodology

This research is mainly qualitative in nature especially studies regarding the female

principals' self-perception regarding their role, authority and performance in schools. Self-perceptions were examined from various perspectives. The paper has used narrative as a strategy of inquiry. The primary information was collected through conducting interviews with female principals at secondary level. The interview was carried-out with a semi structured interview schedule till information repetition. I have interviewed with eighteen female principals at least three times each. For secondary sources, different literatures from website, books, journal articles etc., were utilized. The analysis (meaning making) of the information included processing, analysis, interpretation, and presentation of findings.

4. Self-perception of Female towards their Principalship

A principal is expected to play various roles in her school to achieve good academic results. In the course of her principalship, she develops certain perceptions and feelings towards her job/career. In this regard, I asked a principal under this study to opine about her principalship. One of the principals said that she felt proud of being a principal at her respective school. Besides her, the other principals also have similar feelings of being respected; getting social recognition, receiving opportunities to learn and deal with people of various walks of life, strengthen self-esteem and confidence, and direct and indirect support from stakeholders etc. In addition to these, strong relationships with their extended families, having a strong network of friends and being a devoted spouse or partner, and being a good parent and co-worker, were also important for success (Lohrwithsee, 2010, p. 53). Second, they were able to be

principal in a school through competition; particularly in the situation in which it is often difficult for one (especially female) to hold such post. Third, while working in a school they get ample opportunities to be involved in social and professional programs related to improving school education. This showed me the situation of principal-ship as discussed above invited high self-esteem, sound confidence, and wide recognition among them.

When I hear positive perspectives, then one question comes in my mind - is there any other profession in society equal to this? Despite their self-satisfactions, honor and hard work, as they told me, they have some impeding factors to face in their job. Female principals often face problems in managing time and accumulating their personal efforts for their job responsibility. For them, society perceives female as subordinate to male, who holds housework as their primary duty. When I was interviewing with all of the female principals about their family, they neither criticized nor supported it. I thus, further inquired with my participants - is there any challenge to perform the role of female. Despite their self-satisfactions, they had some impeding factors to face in their job. The first challenge was school management. For instance, they said the society is still of patriarchal thought, where female are assigned as unpaid labor at home to take works households' chores taking care of child and other members of the family. Female principals felt it was very hard to make sound efforts for both the school and home at the same time. When I was interviewing with all of the female principals about their family, I heard their stories about the compromise as well as the struggle to balance family and work. The similar findings were derived by Wrushen & Sherman (2008).

In this context, if any female becomes principal of a school, she can't keep herself away from her family responsibilities - cleaning rooms, washing clothes, taking care of children, performing works in the kitchen, receiving and respecting guests, supporting her husband. Northouse (2010) states, "there are evidences that female assume significantly more domestic responsibility, which contributes to less work experience and more career interruptions" (p. 326). As a result, their performance in each task becomes challenging and needs more efforts. The weak performance leads the stakeholders of schools question their competence and sincerity in relation to their job. Additionally, females receive less formal training and have fewer developmental opportunities at work than males (Northouse, 2010). Stakeholders mostly ask for time, as we know that job of principal demands administrative work as well as coordination. The frequent questions demoralize her time and again. This is the point where they feel their self-esteem challenged. Baumeister et al. (2003) described that as groups became larger, fewer people were willing to speak out against the consensus or criticize the group but this pattern of declining initiative was less pronounced for people high in self-esteem than for those low in self-esteem (p. 19).

Cohen & Uphoff (1977) states that participation includes people's involvement in decision-making process, in implementing programs, their sharing in benefits of development programs, and their involvement in efforts to evaluate such programs. Principal is a key position that makes decisions for the school improvement. The other key part of the professional, expert executive and managerial practice is the capability

to take effective decisions. Females in decision-making positions can act as role models for other females, inspiring them to engage and participate in politics, as well as challenge traditional gender roles (Franceschet, Krook, & Piscopo, 2012 as cited from Toransen, 2016). In addition, they have to know and understand the opportunities and consequences that are brought with the positive results, and to support and justify the lines of reasoning when arriving at a particular choice. Oslum (2004) states that the situational or contingency theory asserts that when managers make a decision, they must take into account all aspects of the current situation and act on those aspects that are key to the situation at hand. I thus, asked a female principal under this study to state the way she ensures her active participation in school administration. In this regard, one of the principals' pointed out that they make rules and regulations with consensus of stakeholders (teachers, students club, parents, school management committee (SMC)). Since the codes of conduct for each group of stakeholders are formed with their due agreement, they own the rules and regulations in school and follow them. While doing this, everyone in the meeting puts forth their ideas and views and everyone is provided the opportunity to disagree, challenge, or make assertions regarding the particular way of solving the problems. At the end, all the participants come to a particular decision. In such a scenario, most of the time the principal needs to come to a compromise to settle down the disputes.

The abovementioned data shows that female principals are participative in activities that take place within the school. An

examination of leadership categorization theory (Lord, 1977; Palich & Hom, 1992) and social role theory (Eagly, 1987) can explicate differences in beliefs regarding male and female abilities to lead. In case of this study, half of the principals were appointed by the SMC and some are the owner of the schools though they have same role and responsibilities. In both cases they have to work under the supervision and group decision of SMC. Though owner principal has greater authority and is uncinal than the appointed principal. In both cases, female principals were practicing their role as a transformational leader but they are facing challenges to take decision for their own favor. Northouse (2010) stated that females are not less effective at leadership, committed to their work, or motivated to attain leadership roles than males. The above data however contradicts with the assertion that very often the self-esteem of female principals is challenged, pushes her back from being a participant. In reply, with a recent case example, one of the principals expressed that there are challenges to take decision by inviting stakeholders (parents, students, teachers and SMC members) for participation. They found it very hard to address all of their interests while taking decision. Some teachers refused with this routine telling that they had morning class to attend in the college. Principals then forced teachers to follow the same because he/she did not have any other good options.

However, females are less likely to self promote than male, and they are less likely to initiate negotiation, an important tool that all leaders need in order to access the right opportunities and resources both in the professional and domestic spheres, as asserted by the Northouse (2010). Such

contradictory remarks made to enquire the situation in which their participation as a school leader becomes weak. While doing conversation with female principals most of them experienced that they are always in dilemma to differentiate work and family life. From this information, I understand that female principals do not get sufficient support from the major stakeholders (SMC members, teachers, parents and students) in decision-making and implementation of school activities. As per the administrative theory, management has five principle roles: to forecast and plan, to organize, to command, to co-ordinate, and to control. On the other hand, most of the stakeholders blamed that female principals are not able to give an ample number of options for reaching a consensus.

The other challenges that I found from this study are related to school holidays, daily routine, and student management in the class in relation to their performance. In this regard, one of the principals mentioned that parents focus on their particular child and want to influence decisions on the basis of their own child only. For instance, sitting arrangements of the students, class teacher selection, assessment system etc.

The principal, as a school leader in this context, seems ineffective in making a right decision. They perceive themselves as challenge facers. They also saw problems in maintaining quality of education and quality of human resources. One of the principals said that challenges are found in every activity of management. Regarding quality issue, she mentioned parents often insist on quality education. They claim that their children get quality input at home. Teachers on the other hand, claim that the student does not study well at home.

Principal always attempt to seek more qualified teachers to satisfy the parents. Whoever teacher is appointed, the problem remains the same.

The above data reveals that school lacks good relationship between parents and teachers. Canter (n. d.) states that the collaboration between parents and teachers is not always a smooth process. He also states that establishing partnership requires efforts from both teachers and parents to create a trusting, equitable relationship as well as it needed full support/effort of the principal.

So far, I presented and explained the data obtained from the participants that explained their perceptions towards the leadership of female principals under this study. I also explained and discussed the perceptions of the female principals towards their own way of leading the schools. Now, I present and explain the data focusing on how the perceptions of the key stakeholders of the school under this study influenced the school administrative processes.

5. Finding and Discussions

The female principals themselves perceive themselves in a challenging position. They explained themselves as lucky and proud in the sense that the job provided a due social respect and recognition to them. They were enthusiastic in the sense that they received a defined status in the social life, better career, and learning opportunities that the female in male-dominated society in Nepal could hardly get before. On the other hand, they have shared challenges in the professional life such as traditional concept, the control of male over female. Additionally, female principals were in placed in dilemmas of prioritizing their profession against their family obligations

and settling disputes among the different stakeholders. Moreover, they accepted that they were weak in taking initiation to integrate the voices of all the key stakeholders for common decision due to the professional and contextual dilemmas. Traditional concept, patriarchal society, dual crucial role, lower authorities, and acceptance are some of the major barrier in the due practices of school leadership in the part of female principals.

They are fully satisfied being a female principal because of getting an opportunity to educate children and lead a school. They noted some other reasons behind their sound feelings towards their job and careers as: family support, co-workers, parents, teachers, etc. as noted Lohwithee (2010).

Female principals perceived to be proud of them in taking the responsibility as the head of the institutions. But side-by-side, they accepted the principal-ship though it is a challenging job for them as most have to face obstacles in school management as argued by Shakshaft (1987). They need to be more aware of all of the relevant work compared to the managers. In observation of their behavior, they seem to enjoy being a principal of the private schools, where it is harder to get and perform this position.

Female principals were found to be proud of themselves to be in leading positions; they saw themselves as challenge facers, participative, and accountable. The responses of the participants are similar to Pettinger's ideas. Pettinger (2010) states "every individual wants to see and perceive themselves as being crucial, impressive, attractive, likeable, and giving something of value to the place of work and to the society" (p. 265).

However, they also explained principalship as a challenging job. It is very hard to perform this role effectively. Herndon (2002) expressed, that the female principals perceived themselves as more effective leader (as cited by Bubaogan & Litchka, 2010). This is similar view that I found in my field site. Females often find themselves in the position where they need to push more to show more strength (Haslett et al., 1992; Marshall, 1986, as cited in Shelly, 2000). Though congruity theory has differently presented female's role as leader. In this sense, it paves a path for me to understand that female principals need support for developing their administrative skills. My argument is due to their limited time which demands efficient work, this requires understanding of different techniques that support them on balancing own roles in particular way. The other key part of the professional and expert executive and managerial practice is the capability to take effective decisions, to know and understand the opportunities and consequences that are brought about the result, and to support and justify the lines of reasoning when arriving at a particular choice. As per the situational or contingency theory, when managers make a decision, they must take into account all aspects of the current situation and act on those aspects that are key to the situation at hand (Oslum, 2004).

Female principals faced challenge in managing time for family and for professional life. They are needed to perform dual roles: one is household work and the other is job of the principal. In this sense, they have difficulty in maintaining work-life balance. Feminist theory states that female and male both are equal but

in case of my study area it is contradicted with this theory. According to OECD report (2012), female employment has generally increased and gender gaps in labor force participation has narrowed and, on the contrary, the occupational segregation has not improved, gender pay gaps persist and females are still under-represented at more senior job levels, especially among managers and in the company boards. In similar way, females have some freedom to join in different professions nowadays but they are not free from housework and family caring and child rearing responsibilities (OECD, 2012). The leadership categorization theory and social role theory suggest that females and males have traditionally occupied different roles; people perceive females and males as differently equipped to occupy leadership positions (Blaylock & Gaffney, 2010). This kind of traditional thinking adds more challenges for female principals. According to Zaccaro, Kemp and Bader (2004) personal attributes play a more substantial role in predicting leadership effectiveness as leadership situations become more complex and varied.

6. Conclusion

The study found that female groups in our society are gradually shifting their

role performances from the four walls of their home to the outside world. They are in search of more comprehensive social space where they attempt to judge the world of their work by using their personal conscience and judgment. One important thing is that through females occupying the space of leadership in school settings, they lead to demolishing of their traditional circumference in which males and females were supposed to be mutually exclusive in their work performance and professions. This means, leadership of females in schools challenged the old social practices in relation to female subjugation. Reason behind such changes is empowerment, education, and awareness on people towards females. Females can take a successful lead in the field of education. They, however, are not free from challenges and constraints in their professional life. So, regular empowerment needed females to make them independent in their own way. A wider social recognition and opportunity to assess their own performance as a school leader have multiplied the courage, self-esteem, and social network of the female principals. Though they have a lot of male subordinates around them in their profession, they find a little difficult to integrate their voices for the schools' advancement.

References

- Baburgan, E., & Lichka, F. R. (2010). An Examination of Leadership Competencies of School Principals in Turkey and United States. *Journal of Education and Science*, 59(158), pp.58-74.
- Banister et al. (2003). Does High Self-Esteem Cause Better Performance, Interpersonal Success, Happiness, Or Healthier Lifestyles? *Psychological Science in the Public Interest*, Vol. 4, No. 1, May 2003. <http://www.sage.com/usa/doi/10.1177/1075547003004001>
- Gaffney, A., & Blaylock, D. (2010). Hillary Clinton's race: Did She Match the Presidential Prototype? *Advancing Women in Leadership Journal*, 30(6), Retrieved from http://advancingwomen.com/awli/and_wordpress/.

- Henderson & Mapp, (2002). A New Wave of Evidence: The Impact of School, Family, and Community Connections on Student Achievement-Annual Synthesis 2002. National Center for Family and Community Connections with Schools SEDL 4700 Mueller Blvd. Austin, Texas 78723 Retrieved from <http://www.csefl.org/connections/resources/evidence.pdf>.
- Herbst, T. H.H. & Conradie P. D.P. (2011). Leadership Effectiveness in Higher Education: Managerial self-perceptions versus Perceptions of Others. SA Journal of Industrial Psychology/SA Tydskrif vir Bedryfsielkunde, 37(1), Art. #067, 14 pages. DOI: 10.4102/sajip.v37n1.867.
- Lehrathas, W. (2010). *The Impact of Director's Leadership and Gender on Secondary School Climate in Bangkok Metropolis Thailand*. Thailand:Srinakharinwirot Prasannit University.
- Mahipa, E. R., &Tsoka, E. M. (2001). Possible Barriers to the Advancement of Women to Leadership Positions in the Education Profession. *South African Journal of Education*, 21(4), pp. 324-33.
- Northouse, P. G. (2010). *Leadership: Theory and Practice* (5th ed.). New Delhi, ND: Sage Publications India Pvt. Ltd.
- Pettinger, R. (2010). *Organizational Behaviour: Performance Management in Practice*. London and New York, NYC: Rutledge Taylor and Francis Group.
- Shelly, D. M. (2000). Women in Educational Administration: Nine Cases Studies. *Journal of National Forum*. Fresno: California State University.
- Shakerhatt, C. (1987). *Women in Educational Administration*. Beverly Hills, London: Sage.
- Wrushen, B. R., & Shannan, W. H. (2008). Women Secondary School Principals: Multicultural Voices from the Field. *International Journal of Qualitative Studies in Education*, 21(3), pp.455-465.
- Zaccaro, S. J., Kemp, C., & Hader, P. (2004). Leader Traits and Attributes. In J. Antonakis, A. T. Caimciolo & R.J. Sternberg (Eds.), *The Nature of Leadership*. Thousand Oaks: Sage Publications.

The author is Senior Officer at Open Learning Exchange Nepal, Saneha, and Lalipur.
Email: kalpana.acharya007@gmail.com

Non-Formal Education: Tools for Bridging the Gap Between Thinking and Doing

GOPAL PRASAD TAMANG AND NANDA LAL MAJHI

Abstract

This article aims to present the development of non-formal education and its importance. It also highlights the different approaches, provisions and practice taken by the state and other non-governmental organizations that Nepal is practicing. Using participatory approaches and methods for teaching learning that makes child-friendly learning through discovery learning "learning by doing" is an innovative and integrated approach. With the help of the secondary data and authors indirectly involvement and learning experience in the past on the different successful approaches and emerging good practices in the context of Non-Formal Education (NFE). This article gives a brief historical overview of non-formal education in Nepal and clarified relevant concepts and designed a range of levels and curricula options with choice of curricula and delivery approaches for responding to the needs of multi-level learners. This article concludes how NFE programs could be more flexible and integrated tool to bridge from foundation skills to transition younger children to the formal school system and/or prepare older children, youths or adults for vocational education or develop their life skills.

Keywords: Foundation Skills, Life Skills, Discovery Learning, Integrated, Transition

1. Introduction

Since 1960s, Nepal has conceptualized the Non-formal education and literacy with an aim of making the people literate particularly in Nepali language. Further initiatives were literacy extension and functional adult education program

envisioned by National Education Plan (1971). One of the adult literacy programs was Seti Project (1981) with a major component on functional literacy (1981), then women and child literacy programs (2001) and continuation of the decade-long campaigns for Education For All

(EFA) since 1990. It was the traditional literacy of reading, writing, and arithmetic (the 3 R's) that prevailed. Non-Formal Education Centre (NFEC) was established in 2002 and the Government adopted Non-Formal Education Policy (NFEC, 2006) for enhancing literacy, life skills education, and continuous learning in an integrated way. There are provisions of non-formal education at primary, lower secondary, and secondary education level for reaching all the unreached. Other basic and functional literacy efforts continued as noted by the UNESCO (2015) such as flexible schooling, alternate schooling, open schooling, life skills training, and community-learning centres as a means of non-formal education, outside formal settings have been developed. For instance, a flexible schooling developed by the government and uses a condensed version of the government school curriculum as learners attending for three hours daily can complete grades 1-5 in three years (WE, 2009). Concerning Community Learning Centre (CLC) spells out the provisions for continuing education and lifelong learning through non-formal means to help young and adult people to develop capacity with regard to appropriate knowledge, skills, attitudes, and values to improve their professional skills and enabling lifelong learning. The Council for Technical Education and Vocational Training (CTEVT) and other private technical institutions have been providing short-term training as alternative NFE programs for youths and adults for contributing self and local employment (UNESCO, 2015).

Dakar Goals (2000), Millennium Development Goals (MDGs) and the United Nations (2002) declared 2003- 2012 the

United Nations Literacy Day (UNESCO, 2006) were the international commitments. The Government of Nepal through NFEC has launched Literacy Nepal Mission (2012- 2015) as one of the fundamental programs of making every community free from illiteracy, which aimed to achieve the target of youth literacy, by 95percent by 2015 (85percent in 2010/11). In order to fulfill this objective, NFEC has adopted an integrated approach with the support from wide array of key stakeholders; including different ministries, development partners, financial institutions, industries, I/NGOs, CBOs, journalists, teachers, students and entire civil society (UNESCO, 2015).

The country assessment of EFA in 2000 indicated that Nepal remains far from attaining the EFA goals that drew attention to non-formal education and literacy in Nepal. As National Master Plan on child labor (2004-2014), Nepal is one of the countries with a very high proportion of child labor. An estimate based on a Labor Force Survey in 1998/99 showed 1.406 million (29percent) children of ages between 5-14 years were not attending school. According to the World Education Project Reports (BFP I&II 2002-2009 and NBNP 2009-2013), over 135,000 (52,102 working children and 81,973 at-risk) who had been engaged in exploitive child labor and children at-risk (out-of-school) of entering the worst forms of child labor have had opportunity to continue their education, the projects also complemented to National Master Plan on child labor goals. Over 76,000 children were supported to participate in non-formal education programs. There are 18 districts with more than 10percent out- of-school children age group 5-12 years. Systems either

traditionally dominated by of them, there are 9 districts: Kapilvastu, culture or by the name of poverty.

Parsa, Bara, Rautahat, Sarlahi, Mahottari, Dhanusha, Siraha and Saptari, which have more than 20percent out-of-school in the same age groups (CBS, 2011). The Flash 1 report (2015/016) the net enrolment rate (NER) at primary 96.6percent (girls 50.8percent) in compare to 65.1percent in 1993 (DoE, 2016). But wide gap in literacy and school enrollment rates across districts. On the other hand, the gross enrolment rate (GER) at primary level 135.4percent. This comprises of the incidence of under-aged and over-aged enrolment as well as some contribution to mainstreaming out-of-school children through non-formal education. In case of literacy rate of aged 15+ years was 72 percent in 2015/16.

2. Non-formal Education for Children-at-Risk

Adequate basic skill is increasingly viewed as necessary for workers to obtain a good-paying job. More jobs are requiring skills that call for mastery of basic reading, writing, math, and work place skills include the ability to devise and carry out problem solving strategies, the ability to communicate effectively and ability to work productively in groups (Murnane and Levy, 1998). Globalization and growing market economy have resulted in an increasing number of people who now regard literacy as one of the basic survival skills. Education is a powerful tool that empowers people to develop their attitudes, values, mobilize them and provides them with knowledge and skills needed to make informed decisions for the benefit. But it is a persistent irony that the many children most in need of better education are systematically excluded from the education.

Many are not in school because of gender discrimination, poverty, dysfunctional families and lack of awareness about the importance of education (WE, 2009; 2013). One of the examples, children are vulnerable in Madrasah schools (those are not mainstreamed into formal education system). Similarly, school dropouts are high, because of this; children who have dropped out of never had the opportunity to attend school with a second chance. Children face many obstacles if they are not in school, the most detrimental of which are children entered into child labor/trafficking and early marriage, especially girls from vulnerable marginalized groups they linked to so-called economic and employment barriers. This makes it necessary for more forms of non-formal education programs to be introduced in Nepal. A single model or approach does not t to address the issues such as children having different backgrounds and abilities by age, by literacy levels. The concerns of this article and here we discuss on different non-formal education modules and delivery approaches and to advocate that more forms of non-formal education should be introduced to make it more relevant. This article is also based on secondary data and the author's long involvement in/ directly and field experiences on successful approaches, lessons learned, and emerging good practices.

3. Non-formal Education Approaches

Three main teaching and learning approaches in non-formal education have been used in early days in Nepal.

i) Keyword Approach is based on the Freirean concept of education. Using a keyword approach, learners are expected to gain skill and knowledge in reading, writing and mathematics. Each keyword

is meant to introduce new letters to the participants while at the same time introduce a familiar topic. Each lesson begins with a discussion based on a picture presented to them that depict the idea of the keyword (what is happening in the picture through a participatory discussion). There is a range of curricula options exist (see below).

ii) **Language Experience Approach (LEA)** was introduced in Nepal in the 1990s as one of the alternative approaches to delivering literacy in a multilingual society such as Nepal. This approach focuses on teaching participants to first become literate in their native language and then move on to learning the Nepali language and devanagiri script. There are no pre-designed textbooks/materials, and the subject matter for learning is drawn through a participatory method by sharing experiences, problems and events in their lives. Based on that facilitator prepares relevant learning materials. Save the Children, as well as a number of other literacy providers were used LEA for basic literacy learners.

iii) **REFLECT Approach (Regenerated Freirean Literacy through Empowering Community Techniques)**, developed by ActionAid, and was first introduced in Nepal in 1995. This approach puts much emphasis on empowering villagers as well as increasing literacy skills. It aims to bring changes on three levels: individual, institutional, and structural. There is no fixed curriculum, a Participatory Rural Appraisal (PRA) methods are mainly used and use of local materials.

iv) **Modular Curriculum Approach:** World Education adopted a variety of non-formal education curricula and different delivery approach. Designed to

accommodate the needs of children with different educational backgrounds abilities it is divided into three levels – beginners, intermediate, and advanced (see details below). The most important variables in this program the choice of curricula and deliver approaches.

4. Conceptual Background for Learning in NFE

Experiential learning is an innovative approach that makes the acquisition of new skills easier and promotes their utilization in real life through responding learners, learning needs, promote individual and collective change. This conceptual framework is based on the David Kolb's learning theory (1984). The four primary dimensions of his model are; (a) Concrete experience, or learning through "doing/experience"; (b) Reflective observation, or learning through "discovery/examining"; (c) Abstract conceptualization, or learning through "explaining"; and (d) Active Experimentation, or learning through "applying/trying out what have learned". Using a participatory approach- "Learning by Doing," a learner enters in the learning cycle gradually travelling along a knowledge spiral- a specific set of sequential steps. Completing the learning cycle doesn't mean that the learning process is finished. Using action research, as learners experiment with their learning in real life, they have the opportunity to reflect on it and new knowledge, thereby creating modes of behavior.

Kolb states that learning is a continuous process whereby knowledge is created through the transformation of experience. Through this discovery learning approaches that children, they do the concrete experiences, observations and reflection,

conceptualization and practical application. But every human being develops a unique and highly individualized preferred learning style, as a result of personal history, and other external influences.

The following diagram illustrates the learning dimensions- learning cycle



Source: Adopted by author from David A. Kolb (1984); David Kolb's Learning Cycle: Centre for Teaching

5. How supporting NFE modules in the learning (pedagogical) process in different programs?

The learning process in each curriculum is composed of a set of teaching/learning activities (pedagogy) and curricular materials include facilitator's guide, learners' materials, teaching aid/materials and assessment. While the internal aspects of a specific step in the learning process vary from program to program or context to context. Using a single textbook or a black/white board is not enough. Following the learning cycle (above) a facilitator needs to be more innovative to create learning friendly environment that should allow learners (children/adults) an opportunity to freely explore and discover onto the topic, and discover both problems and solutions and relate the material to other aspects of their world. Then, they identify key words,

letter naming/sound (decoding) and learning through reflection, conceptualize and practice through textbook, blackboard and exercise book simultaneously. Facilitator/teacher must provide their participants (children/youths/adults) with feedbacks and guide the participant/individual so that they can recognize and eliminate false ideas for themselves.

5.1. Designing Integrated New Content and Relating Learner's Daily Life Beyond Literacy and Numeracy

Since the literacy course is designed to contain information which learners can use to improve their lives, it is not only literacy skills which are acquired through participation in the course (Smith, Comings and Shrestha, 1995) meaning beyond 3 R's.



The success and failure of NFE that depend up on designing with appropriate curricula. There is no possible NFE graduates to enroll or re-enroll all children due to over-aged or other reasons. Experience has also shown that good curricula stand-alone cannot do the job. The important point is to be noted that the NFE has a long-term impact on what learners are able to do with the skills they have developed. Literacy

The definition of literacy given by UNESCO that literacy incorporates three things; reading, writing and doing simple arithmetic. This is also a globally accepted definition of literacy.

through non-formal education has the ability of meeting up specific needs and challenges of the learners in that they acquired literacy skills are immediately applied to improve their livelihood. Literacy is one of the foundations, or 'pillars', of self-employment which also consists of economic/functional literacy, livelihoods and microfinance (Tamang, 2007). Learners in vocational training often need NFE to develop the literacy and numeracy skills they need to compliment the practical skills and career guidance. For example, a NFE modular contents offer great potential to help a young boy learning to be a carpenter, master the math he needs to advance in this profession. Using discovery learning approach learners also develop life skills and vocations – changing health behavior integrated for women and adolescent girls; livelihoods development for women; practical vocational skills or self-employment education for youth and Integrated Pest Management (IPM) knowledge for sustainable agriculture program (i.e. rice farming a or vegetable farming). Traditional literacy of 3R's has been expanding to integrated and functional literacy to raise awareness, life skills and livelihoods. For examples, basic literacy skills gained through NFE responds to the desire of a young girl/youth with a small micro-enterprise to develop business literacy or need functional literacy to form self-help group to improve their life situation, start a small business or self-employment or help their families get out of debt. Through the NFE program participating children, girls or women also become an active advocate or 'change agent' within families and the community for awareness raising and advocacy. Swasthya Saksharata (Health

Education and Adult Literacy) - changing health behavior through literacy and life skills in terms of nutrition, general health messages, immunization, antenatal/post-natal checkups, family planning, acute respiratory infection, oral rehydration solution, hand washing, infant and young children feeding, etc. NFE fits for all.

5.2. Matching Learners with Appropriate Curricula

Traditional non-formal education programs in Nepal were based on the assumption that all out-of-school children had never been to school and all had the same learning needs, but this no longer the case with children now having a range of educational backgrounds such as school dropouts, children-at-work/children in different labor sectors. One of the flexibilities of non-formal education is to matching learners with appropriate curricula and approaches, means choice of curricula and delivery approach. It can be adopted a variety of non-formal education curricula (designs and modules) and different delivery for each approach.

Government-led curriculum: Government's Naya Goreto for adult and NauloBihan for children, for basic literacy learners which was widely used over the country both in governmental and non-governmental education programs. The NauloBihan curriculum is most useful for promoting literacy and most useful for mainstreaming younger children to school. Non-Formal education Centre (NFEC), is mandated to upgrade and extend literacy, post literacy, and skill orientated activities by integrating different non-formal education programs includes alternative schooling, continuing education and life skills and income generating skills training.

World Education, an INGO have designed some flexible curriculums and approaches to accommodate the needs of these children as follows.

a. **Girls Access to Education:** In 1998, World Education recognized a Girls Access to Education (GATE) program for adolescent girl access to education and to change community attitudes to girls' education, especially more relevant to the areas where a low priority to educating daughters. Information is communicated through health-focused stories and comics in a primer called Lalima, as well as through supplementary materials, games, role- plays, group discussions and peer teaching. The integrated curriculum focuses on physiological changes in adolescence, reproductive health, the consequences of early pregnancy and early marriage, sexually transmitted diseases including HIV/AIDS, domestic violence, trafficking, other forms of sexual exploitation and abuse, safe migration, good nutrition and personal hygiene.

b. **Modular Curriculum:** To meet the needs of multi-level learners one of the approaches of modular curricula can accommodate a range of learners including different ages, with different educational backgrounds and needs. Learners enter into an appropriate level based on their literacy level as choice of curricula. Using multi-grade or multi-level approaches are the strategies to address the complexity of multi-level learners (illiterates, semi-literates and school dropouts) in a class and their learning needs and cost effective approaches. Content includes health vocational and other topics and helps build life skills as well as literacy and numeracy.

c. **NFE through flexible delivery approaches:** In a traditional NFE approach, learners meet at a fixed time and location for two hours daily. But this fixed time approach does not provide an equal opportunity to some working children. The success of non-formal education is an "Open attendance policy" with center based approach where learners are allowed to drop in regularly at their own convenience and learn in a small group throughout the day.

6. Gains of NFE and Literacy Programs

There is no doubt that Nepal has made significant progress in terms of non-formal education and literacy, which could only be possible due to various initiatives taken by government and non-governmental organizations. Because of flexibility and scope with combination of wider areas, remember that non-formal education can be an "entry point" to any other programs such as health, micro finance, agriculture and natural resource management and any other exclusion/inclusion issues. As non-formal education is not limited to the 3 R's that the essence is to build a bridge from foundation skills to improvements in knowledge, behavior, advocacy and capacity in several ways.

a. **Acquisition of literacy and life skills:** Children that had not been able to attend regularly on other programs are able to gain valuable literacy skills as well as behavior change messages. Parents and employers were psychologically prepared to send their children to school.

b. **Non-formal education (NFE) for bridging to formal school:** One of the goals of NFE to get out-of-school children into the formal school system within a short

period, 6 to 9 months. NFE helps to keep children's motivation, interest to join school and prepare for enroll into higher grades appropriate. Furthermore, NFE class/bridge to child laborers; even children working domestic workers and trafficked girls in commercial sexual exploitation of children are usually very hard to reach. For example, over 76,000 children were provided with educational services to withdraw them from the child labor and/or prevented entering child labor through non-formal education (WE, 2009; 2013).

c. Planning for the future: NFE graduates gain knowledge, skills, and enhance creativity that enable them to access different work options such as joining vocational or skill training in a less exploitive field of work and self-employment.

d. Develop self-learning skills: Learners are encouraged to learn by themselves and with each other help through peer learning and other intergenerational activities, and provision of supplementary materials and Tin Trunk Library.

e. Behavior change: The experience in the NFE classes took learners through the stage of behavior change from the information awareness to changing their practices in meaningful and effective way to benefit themselves, other families and communities. For example, NFE participants initiated the construction of toilet after learning about how sanitation and hygiene practices help reduce the spread of communicable disease. Similarly, awareness raising on child's right to education, early marriage, child labor and trafficking issues and safe migration.

Voices from the field ...

Ms. Chinta Kumarikab, a NFE GATE graduate from Brahmapuri-8, Sarlahi. She says: My dream was to go to school. After successful completion of a nine months GATE course I was able to enroll in grade five in Shree Jyidhar Karmadav secondary school at Brahmapuri four years back. Because of this, I had the opportunity to attend school with a second chance. She indicated that the longer a girl stays in school, the less likely she is to be married before the age of 18 and have children during her teenage years.

She further shared through NFE program that they were engaged in child protection committees and our mothers are organized into mother groups. The strong foundation of non-formal education is mobilizing the local youth club/child protection committee members and mother's group members they become a change agent. An intergenerational activity held regularly between NFE girls and their mothers to share learning in GATE classes includes water, sanitation and health hygiene as well as girls' education, child rights, child labor, early marriage and other traditional social harmful practices.

According to the NGO Bagmati Welfare Society Nepal, some of 71 older girls, GATE graduates who were not mainstreamed into formal schedule to old age, linked to self-employment education program to promote small business in group and individual in remote villages from Sangrampur, Brahmapuri, Sundarpur and Luxmipar Sukbichina. Similarly, through mothers of GATE participants has been organized into mother groups and started who were not mainstreamed into formal school due to old age, linked to self-employment education program to promote small business in group and individual in remote villages from Sangrampur, Brahmapuri, Sundarpur and Luxmipar Sukbichina. Similarly, through mothers of GATE participants has been organized into mother groups and started individual savings money 50 to 100 rupees per person per month. Within four months organizing into group they were able to save 60,400 rupees as a group fund. Then they started small business activities, i.e. goat raising and vegetables farming.

7. Challenges

In Nepal, traditional non-formal education is normally offered based on the program. This results in many learners being in class that uses curricula or designs not suited to their needs. If NFE is limited to fundamental literacy reading, writing, and numeracy, there is frustration of learners and does not makes sense to their real life. However, NFE provides an opportunity to as many out-of-school children mainstreaming into formal school or to attend school with a second chance. But all children, especially older children do not want to enroll into formal schools. Attention should be mostly given to build their knowledge, behavior, advocacy and capacity (life skills) and creative design on NFE that link other vocational skills or self-employment.

To accommodate illiterate, semi-literate and school dropouts, as well as identify their learning milestones; more complex and multi-level approaches is needed. The multi-grade/level approach is more challenging for facilitator but allow children at different learning levels to participate in one learning environment. Similarly, if there are limited materials for the number of learners it is difficult to make learning session's child friendly and facilitators also use more traditional methods. For this, the class facilitators should be carefully trained to be creative to design and use learning materials.

Most literacy program facilitators have modest educational qualifications. The subject content for English and math present the greatest challenges to learners and facilitators and more advance training would help improve outcomes. Similarly, use of continuous assessment of learners by the facilitators.

Children migrating with families or for work

make up an increasing number of those in child labor, especially, children working in domestics and trafficked girls in commercial exploitation of children are usually very hard to reach. These children are most likely to become irregular and dropout. It also becomes difficult to organize into a class, which needs an Open Learning Centre throughout a day that making it too costly.

8. Conclusions

The documentation summarizes that how can NFE and literacy develop foundations skills that create an ability of an individual to read, write and compute (the 3 R's) to transitional education, thereby being mainstreaming to formal school, and/or functional as an individual, in a group and communal activities. The essence of NFE is to build a bridge from foundation skills to life skills to improvements in knowledge, behavior, advocacy and capacity in several ways. NFE programs also plays a crucial role in providing "second chance" education to out-of-school children, and/or link to other vocations that contribute to withdraw a child from labor/trafficking or prevent them from entering into exploitive work.

Thus, NFE is obviously a worthwhile investment when it is designed with appropriate curricula and delivery approaches that has a long-term impact on what learners are able to do with the skills they have developed. But a single model or approach does not. For this, NFE programs should be more flexible offering a range of curricula options exist with choice of curricula and delivery approaches – multi-level/multi-grade that can accommodate a wide range of learners – illiterates, semi-illiterate and school dropouts. Using a participatory approach "Learning by

Doing,” that make child friendly learning.

No doubt, Government and a large number of non-governmental organizations have been playing a great effort in NFE contributing to achieve SDG and national goals. Furthermore, Government of Nepal implementing intensive literacy programs to the large number of people in Nepal to be literate. This makes it necessary for more

forms of non-formal education and literacy efforts at various levels integrated way to reduce illiteracy that would have multiplier effect on different areas such as education, health, livelihoods, human rights awareness building such as on gender discrimination, violence against women/ girls, child labor/ child trafficking and migration and other social discrimination and harmful practices.

References

- Bhagmati Welfare Society Nepal (BWSN). (2014). *Quarterly Progress Report, Bhagmati Welfare Society Nepal. (Unpublished Progress Report to World Education)*. Central Bureau of Statistics (CBS). (2011). *National Population and Housing Census, 2012. National Report*.
- Child Protection Organization (CPO). (2014). *Quarterly Progress Report, Bhagmati Welfare Society Nepal and Child Protection Organization (Unpublished Progress Report to World Education)*.
- Department of Education (DoE) (2016). *Flash Report 1 (2013/16)*. Kolb, D. (1984). *Center for Learning, David Kolb's Learning Cycle*.
- Ministry of Education (MoE). (2003). *Education All National Plan of Action Nepal (2001-2013)*.
- Ministry of Labor and Employment (MoLE). (2004). *National Master Plan on Child Labor (2004-2014)*. Kathmandu.
- Murnane, R. And Levy, F. (1998). *Standards, Information, and the Demand for Student Achievement. Economic policy review/1998*.
- Smith, C., Caring, J., and Shrestha, C. (1993). *Evaluation of Literacy Program Effectiveness in Nepal*.
- Tamang, G. (2007). *Self-Employment Education Program (SEEP) Training (Part 1 & 2). (Unpublished Training Manuals)*
- UNESCO (United Nations Educational, Scientific and Cultural Organization) (2006). *Education for All Global Monitoring Report*.
- United Nations Educational, Scientific and Cultural Organization UNESCO). (2015). *Education for All. National Review Report (2001-15)*. GON/Ministry of Education, Kathmandu.
- World Bank (WB). (2011). *Learning for all: Investing in people's knowledge and skills to Promote Development. Education Strategy 2020*, World Bank Group.
- World Education (WE) (2013). *Combating Exploitive Child Labor through Education in Nepal (2009-2013)*.
- World Education (WE). (2009). *Non-formal Education to Address Child Labor, Child Labor Strategies Report 2009*.
- World Education (WE). (2010). *World Education Annual Report 2010*.

The author Mr. Tamang has past experience in development field currently working as freelance.

Email: gapot.tamang0615@gmail.com.

The author Mr. Majhi is currently Biodiversity Conservation Expert, Integrated Development Society (IDS) Nepal, with past experience in education at World Education, Inc. Email: almajhi@yahoo.com

Integration and Practice of Value Based Education in Community Schools, Lalitpur, Nepal

Yak Raj Bhandari

Abstract

In present context, day-by day the students are losing the moral character within them and presenting the extremeness of character. They have been randomizing themselves. In spite of the good character, receptiveness, honour ship and students are found to be more carefree, in tolerance, chaos and unmanaged. Considering these aspects, the purpose of this article is to explore the integration and practice of value based education in secondary level schools of Lalitpur. The centric focus of the study is to investigate how teachers are integrated and practice teaching the ethics and value based education in their respective subject especially in mathematics. Adopting case study classroom observation as a research strategy has used the non-positivist research paradigm. Some new information about the attitude and intention of the students' character was found. They are related to the integration and practice of value-based education. They are being more self-centric, and exhibitingotic passion to their personal interest. Thus the implication of the value-based education in school is really a challenge until, and unless, the good collaboration among the school, teacher and parents is not found.

Keywords: Ethical Value, Moral Education, Character, Behaviour, Comfort

"The objective of the education is good character building." (Bhagvat Gita)

1. Introduction

Education aims to create an importance of values in life. So for that, every education organization mingled to have value education and the value based education (VBE). Value education is a

set of a programs conducted by schools to instill inbuilt values in students. It is practiced through teaching textbook like moral science, conducting particular programs like assembly, orientations about value education. Whereas, the value

based education is different than the value of education. It is an approach or the methodology of teaching at school.

The VBE is a method of the teaching at school or a way of teaching which helps to build a friendly environment at the school. A Friendly sphere creates an intimate relationship among the teachers and students. This, teacher student relationship leads towards the fearless and fairness, especially among the students. When students are out of fear, they are more motivated and confident. Iyer R. B. (2013), states that value based education helps students to find a place in the world and build their self-confidence. Throughout the VBE students are fully equipped in their holistic development approach of talent and make them more confident in their quality.

VBE is the transformative process for improvement (VBE, 2017). The relationship among the students and teacher incorporate the good behavior, attitude and frankness that help students to be more creative, free and action oriented. They love to share their joys, sorrows and ideas with one another, and even to the teacher. Williams, Robinson, and Bailey (1979), say that VBE create an interest, pleasure, like preference, duties, moral obligation, desires, want, goals, and many other kinds of selective orientation. The good characters that students imbibe with them help to transform their position of ideas and activities in their education.

Value Based Education, is concerned/ concerning with the spiritual line (Banerji, & Prasad, 2012). The approach of VBE it-self, leads to spirituality with their reliance. VBE is ultimately binding to the spirituality because of the fearlessness, fairness, cooperation, intimate relationship

of student and teacher, which provides etc. to provide the satisfaction and satisfaction, which in turn leads to the spirituality (Jajarm J., K., 2016).

2. Purpose of the Study

The purpose of the study is to explore the practice of value based education in the classroom and classroom how the VBE is integrated in the teaching learning process. And, how teachers have integrated VBE in their teaching in class 9, especially in mathematics class?

3. Importance of the Value Based Education

Education without values is like a flower without fragrance (Shekhar, & Emmanuel, 2012). But in the present situation children are being more self-centric, which leads them to unethical and inhuman behavior so, the practice of value based education helps to build up the remarkable relationship between teacher and students at school children and parents at home. The relationship is extracted throughout the honor, respect, love and intimacy among the teachers with the ethical bindings. Values based education creates a sound atmosphere with fearless and fairness behavior to students to teacher and teacher to students at the school, where students should realize that character building by the help of teacher is equally important as career building. A good character in life is the ultimate thing that stretches a person's self-realization (Shekhar & Emmanuel, 2012).

The value based education helps to promote honesty, fairness, respect, accountability and compassion bounded within a ring (rim) of integrity, and turning on an axle of trust (Austin & Webb, n. d.), which are helpful to provide an opportunity to

clarify the students thinking about the subject matter. The value, as well as the possible influence of the students is an appropriate way to have the legacy of the teacher shared with the students on their learning. Therefore, students should learn not just from their curriculum, but from other atmosphere too, in order to widen their knowledge base and emerge as bright citizens of the future. Having an ambition to excel in students life was not enough, therefore, value-based education must be imparted to help students emerge as leaders in their chosen fields.

This study is on a values-based approach to mathematics teaching and learning emanated from an interest in values and morals in education and broader concerns around low self-efficacy amongst many pre- and in-service teachers (Nieuwenhuis, 2007). There is a need for imparting value-based education with a spiritual bent of mind in educational institutions to churn out good citizens. Imbibing the qualities of good conduct, self-confidence and high values would help students earn a significant place in society.

4. Value Based Education in Global Context

Value Based Education (VBE) is an important approach or the methodology in classroom teaching. It helps to create an innate relationship among the teachers and students. In the global context the value based education is emanation at the school. VBE helps to have integrity, responsibility, understanding, tolerance, inclusion and equipping students with specific skills (NFVBE Australia, 2005). For the utilization of VBE at school, the Australian government have established National framework for values education in Australian schools.

Similarly, UNESCO Report (2002) has given emphasis on the 11-point approach of recommendation for character building students. The approaches are telling, inculcating, persuading, modeling, roleplaying, simulating, problem solving, discussing situation, stories and picture etc., studying biography of a great men moralizing and values clarification. Likewise, UNESCO (2002) has talked about the flexible, creative, communicative, supportive and child friendly school environment. The school environment teacher and student relationship plays the vital role for the integration and practice of the VBE. It has been practiced in India making a framework for integration VBE into the curriculum (Indian Department of Education)

5. Value Based Education in the Context of Nepal

Nepal is a country from where the Value Based Education has flourished in the world by the name Lord Buddha. Lord Buddha and Byash Rishi who were the pioneers of the VBE, were both born in Nepal. Similarly, Sita the daughter of King Janak, the daughter of Nepal, is a very good example of schooling of VBE in Nepal in ancient times. But in the context of the modern time, Nepal does not have very long history of formal education. Though, teaching a moral science at school practices the value of education. But, VBE is not integrated in the curriculum and isn't practiced in the classroom. Although, some of the policies of the nation have mentioned VBE.

VBE exert the inner qualities of students to prevail external problem that they have faced in the society. National Curriculum Framework ([NCF] 2007), has have envisioned that in education there need to be help learning to know, learning to be, learning to do and learning to live together.

Education is a process of learning something new that provides students with a clear vision. It also helps to have a presence in the group, community society and anywhere else. It inputs the skill to accomplish tasks that comes to the front and enhances the quality of building the relations and adapt to, adopt or cope with the environment, or the situation.

Similarly, a report of Education for All (EFA, 2015) states that the curriculum should incorporate relevant life skills and / appropriate learning in school education. Education is for the enhancement of the student's particular skill that can be life-long and helpful. Thus, the government of Nepal has managed the vocational education for the development of student's skill in particular sector. School Sector Development Program [SSDP] (2016) has also placed an emphasis on promotion of to promote life skills and value-based education. The objective the three objectives, is to foster the skill by basic education of SSDP (2016) have also given the emphasis to promote life skills and value-based education. One objective among the three objectives is to foster the skill by the help the VBE. This document also talks about the skill that should be enhanced through the Technical and Vocational Education (TVE). Thus, the integration of VBE is necessary in General and in the Vocational Education Curriculum.

The role of a teacher for the practice of the VBE in the classroom is very important. Teachers are the role models for students.

Students have much more faith in the teacher, whatever the guidance that a teacher gives, students follow sincerely, so, a teacher needs to have solidarity with good command on the subject matter. Banerji, and Prasad, (2012) argues that Teachers can play a

crucial role and they have an opportunity to help and shape the character of students. A teacher's duty is not only the teaching of the text book but also to have command on the theme of the subject matter, as well as the classroom setting or/and management for teaching.

Teacher competency Framework ([TCF], 2015) talks about the 8 criteria of competencies that a teacher need to have. Competencies of contents, pedagogical process, child friendly environment, classroom management, use of ICT, legal based professional conduct, and professional development helps teachers to enhance the quality of students. Banerji, and Prasad, (2012) says "Teachers demonstrate, inspire and guide, through their own conduct, that learning is a character-building and nation-building noble activity." So, a teacher has a pertinent role for the integration and practice of VBE in the classroom so every teacher needs to well equipped and trained.

Although, there are several documents and policies that talks about VBE, but these all are in the form of concept. Still Nepal lacks VBE framework, which could help to lead VBE through the integration into the curriculum as other countries have done.

6. Practice of VBE at School and in Class Room.

In the first meeting I discussed about my research topic and objectives with the head teachers and subject teachers. I took the conscience and permission of head teachers and subject teachers to finalize the date for the interview and the classroom observation of teaching learning process of mathematics subject. So, on the very day I met with the mathematics teacher and head teacher and a student of a community school of Lalitpur

district. Then, I performed observations of the mathematics class teacher, interviews of teacher, head teacher, and the students.

When I started talking about Value Based Education with head teachers, teachers and students all were talking about the value education text based teaching process that was implemented up to basic level education system. The curriculum of moral science has been implemented in class six, seven and eight. But my interest is not in the particular textbook based teaching learning process. My interest was learning VBE throughout the approach or methods, especially in mathematics subject. Later, Head Teacher (HT) states that they practice in the classroom and on the school premises, by giving suggestion, information and an opportunity to participate in activities. Similarly, the subject teacher says, "I make students participate in the classroom panel discussion in the classroom."

In the case of the classroom participation of the students in mathematic subject one of the participants said, "Math teacher comes and does the exercise". Further, he adds that the teacher does all exercises and tells us what to do. After reflecting on the interview with the students, it is found that in the classroom, students has less participation whereas the teacher has amore active role in the classroom. What students said was truly seen in the classroom observation. As I entered the class for classroom observation, I sat on the second to last bench on the right of the class. The teacher stood in front of the class and commanded to open the chapter 11, which was ratios and proportion. He started doing exercise no: 1, 2, 3, 4, 5 and 6, students were hurried to copy the exercise done by the teacher on the whiteboard. Finally, he finished up with exercise No: 10

and concluded the class assigning students to do the same exercise at home.

The situation of the fearless and fairness at the school is another way of the practice VBE. The teacher- student's relations, caring and sharing determine the practice of VBE. A teacher needs to create such situation where if each student has no problem in the presence of the teacher or students have any problems, they. Students must feel free to share with teacher and friends and have the loving and care for each other. When I asked about the fearless and fairness behavior of the teacher and student, the HT said "teachers share and care to students but student is student, I mean they don't think about the teacher". Likewise, When I asked same thing to the students they share that they love and care to the teacher. They have even celebrated their math teacher's birthday with cake by collecting money from the classroom students just before a week. They have also made a list of their subject teachers' date of birth and paste in the class.

Another part of the VBE is the behavioral change of the students as well as the teachers. Teachers are more responsible for changing the behavior of the students. Teachers' attitudes and behaviors towards students' to student actions and counseling motivate students to have better performance in education as well as other sectors. So, whether teachers are activating cognitive, affection, and psychomotor skill of students, or not, is an issue. When asked about the three skills of students that education needs to enhance with the HT, he said that they have given equal emphasis on the three skills of students. Whereas the subject teacher claims that he has given more emphasis on the cognitive, this was

clearly seen during the class observation. He was based on textbook and told them to complete all the formula that is used in the chapter.

The teachers have important roles to changing the students' quality in learning. For enhancing the quality of students, teachers need to be dynamic in maintaining quality, thus, it is essential to position the teachers so that they have well-equipped ideas and skills by providing for teaching students inside outside the teachers' training concerns, the HT claims that there is less training for the teachers. The subject teacher agreed with this assessment as well.

7. Analysis of the study

Value Based Education is an essential method of teaching for binding students with their ethics, morality and humanity too. VBE is very essential to discipline at school and in the child life. VBE helps to have good relationship among the students and teacher. It stimulates students to have better relations, , behavior, help, coordination, fearless, fairness, and creativity at school. Therefore, VBE is pertinent to enhance the students' holistic development and make more a responsible citizen for the nation.

VBE is integrated in the curriculum and practice at the school and inside the classroom in the global context. Australia has established a National Framework of Value Based Education. Likewise India has given the priority of it and even the UNESCO has the provision of VBE. But in the Nepal, the concept of VBE has just begun to be talked about talk and in some policy areas, the concept of it is incorporated. This is the case even though Nepal is a pioneering country for the practice of VBE in schooling from

ancient times. There was good relationship between the guru and shishya. But in modern education there is gap between the teacher and students. So, the practice of VBE at school in the classroom should be managed throughout the policy level at first.

First and foremost, the important work is to integrate VBE in curriculum then, the after building of the infrastructure, development, and environment of the school. But still, the teacher and head teacher seemed confused to some degree about the VBE. They need to provide training about the practice of VBE in the classroom, since classroom they also felt this lack of training. But the Flash Report 2015 claimed that 94.5 percent are fully trained teachers, 3.5 are semi-trained, and 2 percent are untrained, which seems to display a contradiction contradict in practice and reporting. Teaching moral and ethical values on the basis of the VBE approach by integrating in curriculum will help the teacher nurture students. Therefore, teacher training and the inclusion of VBE in the curriculum is essential

Thus, the morality of the teachers and students helps to clearly identify the roles and responsibility in the school, house, and society. VBE as a method of teaching helps to be frank, free and fair to each child in different notions.

8. Conclusion

Value Based Education is a method of teaching where teachers and students have good attachment, behavior, care, and share, but the practice of it is not so considerable. It has been used in the different countries in the world, Nepal included, and integrated with the curriculum. It will be better if it is practiced in the classroom while teaching to the students with the integration of curriculum.

References

- Australian Government Department of Education Science and Training (DEST) (2005). *National framework for values education in Australian schools*. Sydney: Author.
- Banerji, S. and Prasad, R. (2012). *Role of Teachers and Educational Institutions in Value Based Higher Education*. Amrita Vishwa Vidyapeetham University, Coimbatore, India.
- Department Of Educational Psychology and Foundations of Education (DEPFE). *Education for values in schools – A framework*. New Delhi, Author.
- GOB (2013). *Nepal curriculum framework*. Kathmandu: Ministry Of Education, Government of Nepal.
- GOB (2013). *Education for all national review report*. Kathmandu: Ministry Of Education, Government of Nepal.
- GOB (2016). *School sector development programme*. Kathmandu: Ministry Of Education, Government of Nepal.
- Jajarmi J., K. (2016). *Relation between spirituality and job satisfaction*: International Journal of Humanities and Cultural Studies. Iran.
- Nieuwenhuis, F. J. (2007). *Growing Human Rights and Values in Education*. Pretoria: Van Schaik.
- Shukla S., C. and Eremaniel R., (2012). *Impact Value-Based Education*. International Journal of Academic Research in Progressive Education and Development, India.
- VHE, (2017). *Value based education*: retrieved from <http://www.valuebasededucation.com>
- Williams, P., Robinson, D. and Bailey A. (1979). *High-density lipoprotein and coronary risk factors in normal men*. The Lancet Elsevier
- UNESCO, (2002). *Framework for action on values education in early childhood*: Paris. Author.

The author is a Managing Director of Sans Nepal. Email: yrb2017@gmail.com

Maternal Health of Nepal: A Social Issue Rather Than Health Sector Problem

SANDIP K.C.

Abstract

Nepal has achieved a substantial growth in maternal health care over the past fifteen years, from 28 percent ANC by the skilled provider, 9 percent health facility delivery and 11 percent birth attended by SBA in 2001 to 84, 57, and 58 percent respectively in 2016 though it is challenging to meet the target global Maternal Mortality Ratio (MMR) of 70 maternal deaths per 100 000 live births, or less, by 2030 as SDG provided. The objective of this article is to explore the current maternal health care status of Nepali mothers and their social influencing factors on the basis of NDHS, 2011 and 2016 secondary data. Moreover, several kinds of literatures have been reviewed from national and international journals. Maternal health right, early marriage, sexual violence, the role of education and role of family are explored on the literatures. The finding of this study shows that social change is needed as the key component of maternal health services in the community. The results of this study is believed to contribute to attainment of the Sustainable Development Goals (SDGs) for maternal health by 2030.

Keywords: Maternal Health, SDG, Child Marriage, Social Role, Education and Health Right

1. Introduction

Maternal health refers to the health of the mother during pregnancy, childbirth, and the postpartum period where more than one-fifth of the world's populations are repeatedly exposed to the risk of pregnancy and childbearing (WHO, 2005). About thousand women die from avoidable causes related to pregnancy and delivery period: among

them 9/10 of 10 maternal deaths fallen in developing nations (DFID, ADB & WB, 2010). Thus, it is realized as a major health concern of global public health issue. WHO (2016) claims that the world has made steady progress in reducing maternal mortality and the Sustainable Development Goals (SDGs) now call for an acceleration of current progress in order to achieve a global Maternal

Mortality Ratio (MMR) of 70 maternal deaths per 100 000 live births, or less, by 2030. Thus, the maternal health is a contemporary challenging issue of the health, social and development sector in Nepal.

Nepal has also achieved a melodramatic improvement in the maternal health sector in South East region. To claim this reality, almost all districts of Nepal has offered birth preparedness packages and conducted maternal and neonatal health activities at the community level. However, not only the health worker and planner but also the role of every sector is essential to decrease the maternal death from the country. WHO (2009) pointed that women's reproductive health risks are not mere misfortunes and unavoidable natural disadvantages of pregnancy. It also highlighted that this is an injustice that societies are able and obligated to remedy. Thus, the improvement towards social sector is the foundation of improvement in maternal health status.

2. Objectives

The general objective of this study is to explore the current situation of maternal care in Nepal.

The specific objectives are:

- To explore current status of maternal care in Nepal
- To assess the social factors; women's right, early marriage, education of mothers, sexual violence and role of family members for maternal care.

3. Methods

This study is based on the secondary and primary information as case studies from Dalit and marginalized community. Different kinds of literature were reviewed from the national and international journals; basically the NDHS (Nepal Demographic Health Survey) reports and the CBS reports

were assessed. Moreover, reports of the World Health Organization, DoHS, and MoH were the source of the study.

4. The Current Status of Maternal Care

The DoHS (2012) has clearly mentioned that maternal death among women of reproductive age is not only health sector problem in Nepal but also social issue. In Nepali society the responsibility of husband and family to make enabling environment for safe motherhood and newborn care is remarkable, which can influence by various factors of society like education status, social norms, traditional values, demographic and socio-economic status.

Maternal Care	NDHS 2007	NDHS 2008	NDHS 2011	NDHS 2016
ANC by a skilled provider	29	44	58	69
Birth occurred in a health facility	9	18	33	37
Birth attended by a skilled provider	11	19	36	38

Furthermore, the condition of nutritional status and decision-making power on childbearing by women and educational and economic status of women has the vital role to promote modern health services to the mother and neonate. Bhandari (2013) found that the maternal death is high among those who live in rural area, having poor economic status and low education status than the national average rate. Therefore, the maternal health is an important and challenging issue of the public health sector, which has the extreme interrelationship with societal phenomenon in Nepal.

A case of Nirmala, Chota Duda Kavre

Nirmala Tolange (Name Changed) was married to Praladh "Rasa" when she was 16 years. She had passed class 3. Her husband goes to field every day for the work and every evening comes home late night drinking alcohol. She had given birth to her daughter when she was eighteen. Now she is 20 years and she had come to Kavre Health post for ANC check up with her 2 years daughter.

ANM of Kavre Health Post Mrs. Hiral Lama found that her mid upper arm Circumference (MUAC) was only 21.5cm. She hadn't taken any TID injection and no any tablet of IFA until her week of gestations was 26. ANM provides her deworming tablet, iron tablets RUSF (Ready to Use Supplementary Food) and TID injection.

On the question of sister Lama "why you don't come to health post till now? Nirmala said that PCHV had told her to go health post but her husband and mother-in-law had not given permission to go before any complication. They told that if you go to health post they give you vitamin and it makes your fetus big, which may create a problem during delivery but PCHV KanchiPanta had motivated her to come to the health post.

The current utilization status of maternal health services provided is melodramatically improved seen in national figure on the basis of NDHS (2016), but there is a urgent need for addressing regional inequality in health indicators and people of all localities, levels, classes, groups, and communities do not have yet easy and affordable access to health care as desired by the constitution (DoHS, 2016). Furthermore, Joshi, Mahalingam and Sorte (2016) pointed out that the maternal health services need to continuously sensitize the community so that the number of mothers attained the maternal health services for increased to attain the national target. There is an equity gap in maternal, newborn and child health care across socioeconomic status, education level and caste and ethnicity, which need extra intervention at community, outreach and health institution level every time (Bhandari, Pradhan, KC, Upreti, Thapa, Sharma, ... & Pun, 2011). Although the achievement of nation is amazing, but there are many rooms to improve in different society and socio-economic groups. Thus, the maternal health care is remaining as a societal weakness.

From the nutritional opinion of mothers, Van Teijlingen, E., Acharya, J., Murphy, J., and Hind, M. (2015) stated that traditional values and demeanors could have a mostly negative stimulus on nutritional value of mothers, which needs the intensified programs for sufficient knowledge to behavior on consumption what they have needs. Thus, authors suggest that ethnic beliefs and practices that impact women's nutritional eating during pregnancy have significant insinuations for both micronutrients and macronutrient lacks among pregnant women in Nepal. This exploration also suggests that the health status of the mother is dependent upon social value of the community in Nepal.

The objective of the Second Long Term Health Policy (SLTHP) was to improve the health status of the population of the most vulnerable groups; particularly those whose health needs often are not met—women and children, the rural population, the poor, the underprivileged, and the marginalized population. Nepal has made several efforts to address such inequities in health care. Aama Suraksha program, the establishment of birthing centers (BCs) act as initial

institutional contact points for birth at a local health facility, which provides access, quality services and promotes institutional delivery for the marginalized population in the rural areas major program in community level. In recent years, there has been an increase in BCs, 1,134 as of July 2014, offering 24-hour intra-partum services thus providing access to people in remote villages in an effort to reduce the urban-rural divide (Regmi, Teijlingen, Handley, Simkhada, Sharma, & Mahato, 2016). These all efforts are implementing on maternal health sector to make women aware and to provide access to mother for their health improvement so that target of SDG goals will be achieved in timely. However, it is noteworthy that 76 percent of urban and 62 percent of rural women makes four or more ANC visits (NDHS, 2016). Moreover, half of reproductive age women are undernourished whereas the problem of obesity is growing among urban population (DoHS, 2015). Thus, only Market approach is not sufficient in Nepali context, but awareness of local community is necessary in different society.

A Case of Marginalized Community

Samjhana (name changed) was married with Bhims Majhi at Sanguchok, Sindhapalchok. She had given her first child Budhe Majhi at age of seventeen. Budhe is now 37 months and his younger brother Sakman is 17 months. Bhims wants a daughter and Samjhana is now again pregnant of 6 month. PCHP, Maithi Majhi bring her to Bhims Health Post for first ANC check up with two children from 2 hours by foot distance. Health worker diagnosed that her younger child Sakman was severely malnourished, Budhe was anemic, having with worm infestation and Samjhana was also undernourished. Samjhana was feeling unlucky to be very far from health institution after counseling of nurse because it was first encounter with health worker at her own village Health Post.

5. Maternal Health as women's Right

Human rights based approach to improving maternal health emphasizes on enhancing health care provision, addressing gender discrimination and inequities in society (UNICEF, 2009). Furthermore, the 1994 International Conference on Population and Development (ICPD) declared advancing gender equality and equity and the empowerment of women and the elimination of all kinds of violence against women, and ensuring women's ability to control their own fertility.

In developing nations, 65 percent of women participate in making decisions regarding their own health care. By contrast, the vast majority of men (87 percent) are involved in decisions about their own health care in Nepal (NDHS, 2011). The third five years plan (1965-1970) launched family planning, maternal and child health projects (in 1968). By then the Government of Nepal (GoN) had been working towards improving maternal health services through a series of different programs (Baral, Lyons, Skinner & Teijlingen, 2012). However, inequality, exclusion, and underutilization in health care service continued in many regions of Nepal.

5.1 Early Marriage

The Universal Declaration of Human Rights identified that woman must enter marriage freely with full consent and must be at full age, however in Nepali community; early marriage remains a persistent problem that affects children, especially girls, on massive scale. Prevalence of child marriage is complex and interrelated with community value and tradition. It has been correlated with families' poverty, girls' low education level, and traditions like dowry.

The issue of adolescent fertility is directly associated with the health condition of the mother. Furthermore, early marriage is the main cause of teenage pregnancy, which is directly linked with social value. NDHS survey (2016) found that 17percent of women aged 15-19 had begun childbearing; 13percent had had a live birth and the proportion of teenagers who had begun childbearing rises rapidly with age, from 2 percent at age 15 to 36 percent at age 19 years this also focuses that the rural teenagers tend to start childbearing earlier than urban teenagers. Moreover, it also found that 18 percent of teenagers in the Terai zone and 15percent in the Hill zone had begun childbearing and that teenage childbearing is highest in Province2 (27 percent) and lowest in province3 (10 percent). This survey report pointed that teenagers with SLC higher education and those in the highest wealth quintile tend to start childbearing later than those with lower levels of education and those in other quintiles. Research has found that children born to very young mothers are at increased risk of sickness and death and teenage mothers are more likely to experience adverse pregnancy outcomes and to be constrained in their ability to pursue educational opportunities than young women who delay childbearing. Thus, the early marriage is remaining as social barrier to improve maternal health in Nepal.

5.2 Sexual violence

A story of sexual violence is allied with increased reporting of pregnancy-related physical symptoms. Sexual violence against women is a critical public health problem in the world, which has remained as crime activity against women. Tjaden

and Thoennes (1998) found that at least 2.1 million women are raped or physically assaulted per year and more than 10,000 rape victims and 79,000 assault victims require hospitalization in the United States. Moreover, a research indicates that between 4 percent and 8 percent of women experience violence during their pregnancy period (Gazmararian, Lazorick, Spitz, Ballard, Saltzman & Marks, 1996). Risk factors for violence against women during pregnancy and postpartum is associated with their health. We can measure sexual violence on three levels; mild (pressured into sexual relations), moderate (forced with violence into sexual relation) and severe (rape). All of the sexual violence has negative impact to mother's physical and mental health.

NDHS (2011) report indicates that 12 percent of women age 15-49 reports having experienced sexual violence at least once in their lifetime which explores that in overall, one-third of ever-married women age 15- 49 ever having experienced emotional, physical, or sexual violence from their spouse. Furthermore, the interesting status of women in Nepal is that nearly two in three women have never told anyone about the violence they have experienced. The above status presents that sexual violence is hidden social problem of Nepali society, which is ultimately linked with healthy environment to all mothers, and the stage of maternal cares.

6. Role of Education

Education provides numerous opportunities in the life of people, which is also a change-agent of social phenomena. Maternal education and women's literacy significantly influences

the use of maternal healthcare (Susuman, 2012). Moreover, Antai (2012) discuss that maternal education has also been found that utilization of immunization is lower among mothers with no education in Nigeria. Education status of any society is not the only foundation of development but also the indicator of equity and women development, which ultimately affect to the maternal health care status.



The NDHS, 2016 data of Nepal indicates that women who have more education are more likely than those who have less education to receive ANC from a skilled provider. For instance, 73 percent of women with no education received ANC from a skilled provider, compared with 95 percent of women with an SLC or higher level of education. Moreover, 84 percent of women with no education had their last birth protected from tetanus compared with 95 percent of women with an SLC or higher level of education.

7. Role of family

This study reveals that maternal health, a major health indicator is a successfully target achieved program of reproductive health in Nepal although political instability situation is remaining for long

period. To achieve this status there is the vital role of various factors like the Aama Surakshya program, involvement of female community health volunteer (FCHV), BEOC services of Nepal government, and positive role of different NGOs and INGOs. Basically, this success was not only an achievement of maternal health but also the milestone for a healthy society. The role of education of mother, the role of health workers, the role of family members, community and different service provider organizations are the key sources of success.

There are some challenges of maternal health problems in economically poor and low educated community, which are remaining in remote areas and marginalized community. This study found that role of female education, the participation of family members, awareness of community on health and women right and marriage age of women can play a vital role to decrease maternal mortality and maternal health services. Therefore, maternal health is a social issue in Nepal.

8. Conclusion

This study reveals that maternal health, a major health indicator is a successfully target achieved program of reproductive health in Nepal although political instability situation is remaining for long period. To achieve this status there is the vital role of various factors like the Aama Surakshya program, involvement of female community health volunteer (FCHV), BEOC services of Nepal government, and positive role of different NGOs and INGOs. Basically, this success was not only an achievement of maternal health but also the milestone for a healthy society. The role of education of mother,

the role of health workers, the role of family members, community and different service provider organizations are the key sources of success.

There are some challenges of maternal health problems in economically poor and low educated community, which are remaining in remote areas and marginalized community. This study found that role of female education, the participation of family members, awareness of community on health and women right and marriage age of women can play a vital role to decrease maternal mortality and maternal health services. Therefore, maternal health is a social issue in Nepal.

9. The Way Forward

National and internal policies have the crucial role to improve the maternal health status in national level, but the role of society can play vital role to provide access to health services and family members, which have also remarkable role to provide enabling environment to the mother for consumption of the modern health services. To achieve the target of SDG by 2030, social awareness program can be way forward for maternal health concern. Providing education to girls, avoiding women violence including sexual violence, and awareness programs to husband and family are more likely to community level as well as more investment in health institution and health workers.

References

- Antai, D. (2012). *Gender Inequities, Relationship Power, and Childhood Immunization uptake in Nigeria: a population-based Cross-sectional Study*. *Int. J. Infect Dis* 16(2), 136–e145. doi: 10.1016/j.ijid.2011.11.004.
- Baral, Y. R., Lyons, E., Skinner, J. & E. R., Teijlingen, E. R. (2012). Maternal Health Services Utilization in Nepal: Progress in the New Millennium? *Health Science Journal*, 6(4):618–633.
- Bhandari, A., Pradhan, Y. N., et al (2011). State of Maternal, Newborn and Child Health Programmes in Nepal: what may a Continuum of Care Model mean for More Effective and Efficient Service delivery? *Journal of Nepal Health Research Council*.
- Bhandari, T. R. (2013). Maternal and Child Health Situation in South East Asia. *Nepal Journal of Obstetrics and Gynecology*, 7(1), 5–10.
- CBS Nepal, (2014). *Population Projection of Nepal*, Kathmandu: Central Bureau of Statistics.
- Dohs/MoHP (2015). *Annual Report 2015*. Kathmandu: Department of Health Service/MOHP, Nepal.
- Dohs/MoHP (2012). *Annual Report 2012*. Kathmandu: Department of Health Service/MOHP.
- Dohs/MoHP, (2016). *Annual Report 2016*. Kathmandu: Department of Health Service/MOHP.
- Gazmararian, J.A., Lawerick, S., Spitz, A. M., Ballard, T.J., Saltzman, L.E. & Marks, J.S. (1996). Prevalence of violence against pregnant women; 275(24) 1915–20.
- Joshi, P. Mahalingam, G &Sorte DYC (2016). Factors influencing utilization of maternal and child health services among the postnatal mothers in hilly region. *Int J Res Med Sci*; 4: 2170–6.
- Lama, S. & AKI (2014). Barriers in Utilization of Maternal Health Care Services: Perceptions of Rural Women in Eastern Nepal. *Kathmandu University Medical Journal*; 48(4): 253–58.
- Regmi, P., Van Teijlingen, E., Hundley, V., Sunkhade, P., Sharma, S., & Mahato, P. K. (2016). Sustainable Development Goals: relevance to maternal and child health in Nepal. *Health Prospect: Journal of Public Health*, 35(1), 9–10.
- Soman, A. (2012). Correlates of Antenatal and Postnatal Care among Tribal Women in India. *Stud Ethno-Med*, 6(1) 55–62.

- Tjaden, P. Thoennes, N. (1998). *Prevalence, Incidence, and Consequences of Violence against women: Findings from the national violence against women survey*. Washington, DC: US Dept of justice, National institute of justice.
- Upadhyay, P. Shrestha, A.B. & Pradhan, N. (2014). Influence of Family Members on Utilization of Maternal health care Services among Teen and Adult pregnant women in Kathmandu, Nepal: a cross sectional study. *Reproductive Health*, 11-92. <http://www.reproductive-health-journal.com/content/11/1/92>
- Van Teijlingen, E., Acharya, J., Murphy, J., & Hind, M. (2015). Assessment of Knowledge, Beliefs and Attitudes towards Healthy Diet among Mothers in Kaski, Nepal. *Participation*, 17(16), 61-72.
- World Health Organization, & UNICEF. (2015). Trends in Maternal Mortality: 1990-2015: estimates from WHO, UNICEF, UNFPA, World Bank Group and the United Nations Population Division.
- World Health Organization. (2005). Maternal Mortality in 2005: Estimates Developed by WHO, UNICEF, UNFPA and the World Bank. Geneva: WHO.
- World Health Organization. (2016). *Verbal Autopsy Standards: The 2014 WHO verbal autopsy instrument*. Geneva: WHO.

The author is a Lecturer at Sanjivani College, Dhulikhel, Nepal. Email:sandipr678@gmail.com

Research Reports from NEPAN

1. *Poor People's Voices on Poverty*, 1999 (NEPAN & World Bank)
2. *Voice of the Elderly*, 2002 (NEPAN & HelpAge International)
3. *Governance and Citizenship from Below: Voices of Poor & Excluded Groups and their Vision for a New Nepal*, 2009 (NEPAN & ODI)
4. *Social Exclusion & Inclusion in Nepal : Examples from Dalit, Muslim and Indigenous Communities*, 2009 (NEPAN & The Norwegian Institute for Urban and Regional Research- NIBR)
5. *The Effectiveness of Non-contributory Social pension in Nepal*, 2011 (NEPAN & HelpAge International)
6. *How Does Social Protection Contribute to Social Inclusion in Nepal*, 2014 (NEPAN & ODI)
7. *Assessment of the emergency top-up cash transfer programme for vulnerable groups in Nepal*, 2015 (UNICEF & NEPAN)
8. *Nepal's Child Grants- How is it Working for Dalit Families?*, 2015 (ODI & NEPAN)
9. *Assessment of Earthquake Recovery Cash Transfer Programme to Children under Five Year in Nepal*, April/May 2017, UNICEF & NEPAN

Source: NEPAN Secretariat Compilation, 2018

Preliminary Scenario of Dyslexia among Nepalese Primary School Children

KRISHNA BAHADUR THAPA, PhD

Abstract

The purpose of the present study is to estimate prevalence of dyslexia among Nepalese Primary school children. The prevalence is estimated based on the cases with dyslexia identified at screening stage (i.e. 75 cases) and subsequent direct assessment (i.e. 71 cases) among 554 primary school children from grade 2-5 (5;0-11;11-year-old). For this purpose, TSQ and RSAET were employed which were adapted from Greek to Nepali version by two translate methods. Data were collected through screening and direct assessment strategies where 80 cases of children were identified as they have either more difficulty in reading or spelling as well as poor in mathematical calculation, behavioral problems and low intelligence at the screening stage albeit 5 of them identified with low intelligence were excluded. Subsequently, a direct assessment was administered in 71 cases of children. The results revealed that the prevalence of dyslexia among the Nepalese primary school children is estimated to be 12.54percent based on the screening outcomes while it was estimated to be 12.82percent after distinguished false positive cases through direct assessment using subsequent logistic regression analysis.

Keywords: Nepal, Dyslexia, Early Identification, Assessment, Prevalence

1. Introduction

Dyslexia is a developmental reading and also called reading disability. It is a disorder in literacy acquisition among those children even they have an average or above average non-verbal intelligence (IQ). In addition, dyslexia cannot be attributed to cultural backwardness, and lack of adequate

educational opportunities and any obvious sensory deficits. The difficulties occur in learning to read, spell and write, and it also includes dyscalculia, dysgraphia and attention deficit hyperactivity disorder (ADHD) as associated disorders (Pavlidis, 2000). It is argued that dyslexia is still a recent phenomenon in many non-English

speaking parts of the world mostly in the countries of South Asia, the developing ones (Ho et al. 2002; Lee 2007).

It is acknowledged that the exact etiology of dyslexia has not been identified yet (Ramus et al., 2003; Nicolson, & Fawcett, 2008). Thus, identification and special services are delivered based on some theories that include multiple factors involve in ensuing this disorder with some paradoxes. As a results, consensus at some level have been met that dyslexia occurs due to neurobiological disorders and cognitive deficits. In such case, it leads children to failure in gaining literacy and/or numeracy skills commensurate with their intellectual abilities, for example IQ level is average or above (Pavlidis, 1990 pp. 5–8; Willcutt et al., 2001; Ho et al., 2002; Ramus et. al. 2003; Gabrieli, 2009). In the similar line, it is argued that dyslexia occurs due to cognitive deficits where deficits exist in the representations and processing of speech sounds (Ramus, 2003). This notion of the causal link is indicated as a phonological theory.

However, disputes have been noted that phonological deficits are not the primary cause of dyslexia, but it is a consequence of a congenital dysfunction of certain cortical areas of brain involved in phonology and reading (Pavlidis, 1981a, 1985). Reading involves manipulation of numerous neurons located in different brain regions, for example perisylvian gyrus of left hemisphere and oculomotor nerves. Giving emphasis that the sequential movements of such neurons should be responsible for fine-tune of language and visual centers that control in reading, spelling, sequencing, synchronization, concentration, timing, nonverbal ophthalmokinesis etc. (Giannouli, & Pavlidis, 2014). The malfunction of some inherent neurons

related to reading and spelling as long as these tasks (verbal as well as non-verbal sequences) cause to dyslexia (Pavlidis, 1981b, 1985). Furthermore, it is argued that ophthalmokinesis dysfunctions or erratic eye movements and malfunction of sequential modality (Pavlidis, & Giannouli, 2003) are the key contributing factors to dyslexia.

1.1 Prevalence of dyslexia

The prevalence of dyslexia revealed by different studies seems to be widely varied across the studies. Variations rely on different methodological strategies employed across the studies. Miles (2004) discussed some factors that contribute to such variations of the prevalence. He stated three issues that cause variation of prevalence. These are different properties of language system, lack of full-phased assessments, and difficulty in identifying the symptoms and level of severity of dyslexia.

The U.S. Department of Education as cited by Christo, Davis and Brock (2009) stated that 66percent of 6–12-year-old and 67percent of 13–17-year-old students were identified with specific learning disabilities, of which the majorities (80–90percent) were identified with reading difficulty (dyslexia) (p. 29). Other authors reported that at least 2-3percent of the total population suffers from dyslexia (Pavlidis, & Giannouli, 2003) while Habia (2009) states that 10percent of the population show symptoms of dyslexia. Similar figure were stated by Zabel & Everatt (2000) too. The range of prevalence of dyslexia in Indian children was reported to be 2–18 percent (Mogasale et al., 2012). According to the International Dyslexia Association (2006), 20 percent of the population exhibits some form of learning disability, of which 85 percent have dyslexia. Miles (2004) estimated that the prevalence was estimated that 6

percent of mild cases and 3 percent of severe cases of dyslexia exist in general population. Furthermore, Roosapraisuan et al. (2002) carried out a study among primary school children employing teacher's screening and direct assessment strategy that revealed that 6.3 percent of first to sixth grade children were identified with dyslexia and 12.6 percent were indicated with probable dyslexia.

Similarly, a study was carried out in order to explore the subtypes of specific learning disabilities among 1134 Indian primary school children aged 8 to 11 years old employing cross-sectional multi-layered screening. Finally, a composite test includes reading, comprehensive, writing and mathematical calculation revealed that 11.2 percent of children were identified with clear signs of dyslexia (Mogasale et al., 2012). Recently, an attempt was initiated by Dhanda and Jagawat (2013) in order to identify prevalence and patterns of specific learning disabilities in primary school children aged 6–13-year-olds. The initial screening identified 148 children who were likely to be positive cases of dyslexia while final diagnosis showed that the prevalence of dyslexia was 21.62 percent (32 out of 148).

Considering such fact and figures about dyslexia, the aim of the present study is to figure out the preliminary scenario of dyslexia in Nepal. In specific, the purpose of the study is to estimate the prevalence of dyslexia among Nepalese primary school children.

2. Method and materials

2.1 Participants

2.1.1 Student participants

In order to estimate dyslexia among ve primary mainstream school children, two

consecutive assessments were carried out. Firstly, the screening was carried out among 554 children (5:0–11:11-year-olds) from grade 2-to-5 by the teachers. Secondly, a direct assessment was performed among 80 children who were identified at screening stage either they had more difficulty in reading or spelling, mathematical calculation, low intelligence and behavioral problems. Five children identified with low intelligence were excluded since dyslexia cannot be attributed by low intelligence (Pavlidis, 1990). Thus, the final participants for direct assessment was of 75. Besides, the gender distribution of the participants for direct assessment was calculated to be 48 (64.0percent) boys and 27 (36.0percent) girls out of 75 identified, and mean age was 9:2-years ($SD=1:5$). In addition, a grade and age matched control group was formed that consisted of 86 children. Their mean age was 9; 1 years ($SD=1; 5$).

2.1.2 Teacher participants

Altogether 12 teachers participated in the screening of children for reading performance, spelling performance and other associated disorders. All of them were teachers who among other subjects also taught language arts (Nepali) and participated in the screening of children for speech-language impairments in the first part of the present study. The gender variation of the teacher participants indicated that most of them were female, for example 11 females (91.67 percent) and 1 (8.33 percent) male. Additionally, one (8.33 percent) of the teachers had the qualification of an M. Phil, 7 (58.33 percent) Master's degree, 3 (25.00 percent) bachelor's degree and 1 (8.33 percent) higher secondary certificate. They had 2–10 years of teaching experience, even though

none of them had evidence of acquaintance of reading difficulty and participating in any assessment training.

2.2 Materials

A set of adapted test materials were employed to assess the children with dyslexia that were developed by Prof. George Th. Pavlidis. It includes a Teachers Screening Questionnaire (TSQ) and materials for direct reading assessment (i.e., Reading Speed, Accuracy and Errors Test-RSAET). These materials were adapted in Nepali version following two folded approaches of word for word and free translation (Bhuyab, 2006, pp. 28–29). A reading difficulties information sheet (RDIS) was also developed.

2.2.1 The RDIS

An information sheet, namely Reading Difficulties Information Sheet (RDIS) was developed and distributed to the teachers since they are not acquainted with dyslexia. It includes a brief introduction of reading difficulties and, five sub-categories of problems. These are (i) reading speed, accuracy and errors, (ii) spelling accuracy and errors, (iii) mathematical calculation and difficulties, (iv) intelligence and (v) behavioral problems.

2.2.2 The TSQ

The teachers' screening questionnaire (TSQ) is originally designed to identify the poorest children in five specific categories of literacy related problems, namely reading, spelling, mathematical calculations, level of intelligence and behavioral traits. Teacher needed to list out 13percent poorest children from each grade in terms of reading, spelling and mathematics difficulties as well as low level of intelligence and behavioral problems on the basis of RDIS.

2.2.3 The RSAET

The RSAET is reading materials designed for direct assessment of reading speed, accuracy and specific reading errors (i.e., HEMs, repetition of corrects, repetition of errors, syllabication errors, substitution, reversals, omissions, additions, mispronunciations, punctuation errors, point marks errors and line missed. It includes 4 different text stories for each single grade with raising level of difficulties of words and phrases according to grade level; relatively less difficult text was provisioned for lower grade children than ones who were from upper grades.

2.3 Procedure

Orientation meetings were organized for teachers in order to orient about dyslexia and procedure of use and administration of RDIS and TSQ. It was arranged in each school where the researcher trained teachers about the content of dyslexia. Eventually, the RDIS and TSQ were disseminated to each individual teacher and were to return after a two consecutive days. The teachers had to identify based on the problems either in reading, spelling, mathematics or low intelligence and behavioral problems.

Eventually, the children identified with problem(s) participated in direct assessment. It was conducted by the researcher where the children had to read specific reading materials (i.e., RSAET) in an individual basis, and this happened in a school premises. Reading was recorded to measure reading speed, accuracy and specified reading errors in RSAET.

3. Findings and Discussion

The present study was conducted in a sample basis rather than a large population. Therefore, the prevalence of dyslexia is

estimated based on the inferential statistics. The teachers' estimate prevalence of dyslexia is estimated to be 13.54percent in the present study (Table 1). It was estimated from 554 children participated in screened. However, the result of the direct assessment shows that some cases were falsely identified with dyslexia at the screening stage. It was assured using logistic regression analysis that revealed that four cases out of 75 were false positive who were classified as having dyslexia, but they are not actually dyslexics. Thus, these 4 cases have been transferred into control group. Thus, the actual number of cases who have dyslexia has come to be 71 out of 554. Based on this direct assessment, the prevalence is estimated to be 12.82 in the Nepalese primary school children (Table 1).

This estimation was based on the logistic regression and algorithm which appeared to have a 92.17 percent of predictive power taking into account of the parameters of reading speed and accuracy, syllabication errors, repetition of errors, HEMs, omissions, miss-intonation, punctuation errors and point marks for both groups of participants (Table 2). The results indicated by the study is reliable that successfully classified groups with and without dyslexia with excellence sensitivity (Table 2).

4. Discussion

This study revealed that the prevalence of dyslexia in the Nepalese primary school children is estimated to be 13.54percentbased on indirect assessment (teachers' screening). While it was estimated to be 12.82percent after distinguished false positive cases through direct assessment

Table 1: Case Description of both indirect and direct assessments

Type of cases by disorder(n=554)	Frequency	Percentage
Dyslexics at screening stage	75	13.54
Dyslexics after direct assessment	71	12.82
Cases excluded due to be identified by low IQ	5	0.90

Table 2: The observed and the predicted frequencies for dyslexia by Logistic Regression

Classification Table ^a				
		Predicted		
		Group Prediction		
Observed		Risk group	Control group	Percentage correct
Group	Risk Group *	71	4	91.24
	Control group [#]	6	81	93.10
Overall Percentage				92.17

^an=75, m = 87

Note: a The cut off value is 0.5, Omnibus Tests of Model Coefficients = χ^2 (11, N= 162) = 141.005, p<0.001).

Sensitivity = 61/(61+4)% = (0.9436)% = 94.36%

Specificity = 81/(81+6)% = (0.93)% = 93.10%

False positive = 6/(6+73)% = (0.07)% = 6.90%

False negative = 7/(7+81)% = (0.09)% = 9.33%

using subsequent logistic regression analysis. The prevalence revealed by this study falls within a range of prevalent figures reported by other previously carried studies. The international studies have indicated that the range of prevalence of dyslexia falls within a range of 2-to- 18percent of the population (Habib, 2000; Mogasale et al., 2012). More importantly, the prevalence of dyslexia estimated in this study is very close with the figure reported by Mogasale et al. who carried out the study in similar sample (primary school children) employing screening through direct assessment procedures where the prevalence reported by researchers was 11.2 percent.

However, some past studies have reported different prevalence rates that might be affected by different factors. It is argued that the prevalence of dyslexia varies according to methodology. In this research, geographical location, language characteristics, gender, inheritance and method of study including skills of researcher are considered to be major variables differing prevalence figures (Leong and Joshi, 1995, para 1st, p. 1). In comparison to some past studies (i.e., Roongpraiwan et al., 2002; Miles, 2004), the prevalence of the current study seems to be little higher. The high prevalence might occur due to the lack of full-phased assessment such as this study employed only teachers' screening and reading speed and accuracy test whereas full-phased assessment includes other composite tests like IQ test, cognitive tests, memory acuity, reading-comprehension, mathematical calculation etc. (Mogasale et al., 2012); lack of the tests in standardization form in the context of Nepal. Similarly, lack

of proper knowledge and information about dyslexia, teachers might identify children with problems in literacy acquisition due to some socio-economical reason at the screening stage.

5. Conclusion

The findings of this study indicated that prevalence of dyslexia falls within the range of figures reported by various international studies. However, this study about dyslexia, in extent to entire learning disabilities, is a recent phenomenon in Nepal. Thus, it has significance on individual child including family's attention and special needs education. The cases identified in this study are benefited at least for special attention and in some ways for in-depth intervention. Most importantly, this study alarms with prevalent cases not only for parents and teachers but also for educational professionals and psychologists to take into account. A plan is necessary to be developed both in intervention and service delivery. Thus, the researcher suggests that the policy of early identification of risk population should be implemented. Furthermore, attention of the stakeholders is expected about the lacking of standardized diagnostic tests and competent human resources in the eld of learning disabilities in Nepal. Hence, it is suggested that there is a need of official recognition of dyslexia and planning of special service including special needs education and standardization of assessment tests in our context. Teacher training and public awareness is equally important. Last but not least, more studies about dyslexia are necessary for both aspects of theory, practice and service delivery.

References

- Habib, M. (2000). The neurological basis of developmental dyslexia: An overview and hypothesis. *Brain*, 123(12), 2373-2399.
- Lee, L. W. (2007). Development and Validation of a Reading-related Assessment Battery in Malaysia for the Purpose of Dyslexia Assessment. *Annals of Dyslexia*, 58, 37-58.
- Leong, C. K., & Joshi, M. (1995). *Developmental and Acquired Dyslexia: Neuropsychological and Neurological Perspectives*. Aarhus: Kluwer Academic Publications.

- Christie, C., Davis, J. M., & Brock, S. E. (2009). *Identifying, assessing, and treating dyslexia at school*. New York, NY: Springer Science & Business Media.
- Dhanda, A., & Jagrawati, T. (2013). Prevalence and pattern of learning disabilities in school children. *Delhi Psychiatry Journal*, 16(2), 386-390.
- Gabrieli, J. D. (2009). Dyslexia: A new synergy between education and cognitive neuroscience. *Science*, 325(5918), 280-283.
- Ho, C. S. H., Chan, D. W. G., Tsang, S. M., & Lee, S. H. (2002). The cognitive profile and multiple-deficit hypothesis in Chinese developmental dyslexia. *Developmental Psychology*, 38(4), 543-553.
- Lubs, H. A., Rabin, M., Feldman, E., Jallad, B. J., Kusheh, A., Gross-Glenn, K., & Elston, R. C. (1993). Familial dyslexia: Genetic and medical findings in eleven three-generation families. *Annals of Dyslexia*, 43(1), 44-60.
- Milos, T. (2004). Some Problems in Determining the Prevalence of Dyslexia. *Electronic Journal of Research in Education Psychology*, 2(2), 5-12.
- Mogasale, Y. Y., Patel, V. D., Patel, N. M., & Mogasale, V. (2012). Prevalence of Specific Learning Disabilities among Primary School Children in a South Indian city. *The Indian Journal of Pediatrics*, 79(3), 342-347.
- Nicolson, R. I., & Fawcett, A. J. (2008). *Dyslexia, Learning, and the Brain*. Cambridge, MA: Massachusetts Institute of Technology.
- Perlidis, G. Th. & Giannoudi, V. (2014). Linking ADHD – Dyslexia and Specific Learning difficulties. In P. Garner, J. M. Kaufman, and J. Elliot (Eds.), *The Sage handbook of emotional and behavioral difficulties* (2nd ed.) (pp. 221-233). CA, Los Angeles: SAGE.
- Perlidis, G. Th. (1985). Eye movements in Dyslexia their Diagnostic Significance. *Journal of Learning Disabilities*, 18(1), 42-50.
- Perlidis, G. Th. (1990). Detecting Dyslexia Througho-Kinesis: A Promise for Early Diagnosis. In George Th. Perlidis (ed.), *Perspectives on Dyslexia: Neurology, Neuropsychology and Genetics*. Vol. I. Chichester, England: Wiley & Sons.
- Perlidis, G. Th. (2000). Dyslexia, Learning Disabilities: Causes, Diagnosis, Treatment. In M. I. Varnvukas, & A. D. Peadaritis (Eds.), *Difficult Behaviours in the Classroom* (pp. 53-81). Rothman.
- Perlidis, G. Th. (1981a). Do Eye Movements hold the Key to Dyslexia? *Neuropsychologia*, 19, 57-64.
- Perlidis, G. Th., & Giannoudi, V. (2005). "Spelling Errors Accurately Differentiate USA-English speakers from Greek dyslexics: Implications for Causality and Treatment". In R. M. Joshi, C. K. Leong, & L. J. Kaczmarek (Eds.), *Literacy Acquisition: The Role of Phonology, Morphology and Orthography*. Washington: KIS Press.
- Ramus, F. (2003). Developmental Dyslexia: specific phonological deficit or general sensorimotor dysfunction? *Current Opinion in Neurobiology*, 13(2), 212-218.
- Roongpraiwan et al. (2002). Prevalence and Clinical Characteristics of Dyslexia in Primary School Students. *J. Med. Assoc. Thai*, 84(4), 51097-103.
- The International Dyslexia Association (2006). Definition of dyslexia. In T. L. Strawn (2008), *Understanding the phenomenon of experiencing dyslexia as an adult* (Unpublished dissertation), Walden University, USA.
- Willcutt, E. G., Pennington, B. F., Boada, R., Ogline, J. S., Tunick, R. A., Chhabildas, N. A., & Olson, R. K. (2001). A Comparison of the Cognitive Deficits in reading disability and attention-deficit/hyperactivity disorder. *Journal of Abnormal Psychology*, 110(1), 157.
- Zabell, C., & Iverson, J. (2000). Surface and Phonological Subtypes of Adult Developmental Dyslexia. *Dyslexia*, 6, 160-177.

ICT Pitfall: Disproportionate Benefits in the Inclusive Development Processes

ANOJ CHHETRI, PhD

Abstract

This paper is grounded on the Theory of Change, Dynamic Social Impact Theory and Unified Theory of Acceptance and Use of Technology. It establishes the fact that information and communication technologies (ICTs) can benefit people and influence social networks and inclusive development. However, this review paper underscores reasonably that ICTs benefit people disproportionately in the inclusive development processes. It presents evidences of how ICT can build capacity of the traditionally marginalized groups (TMGs) such as Dalit, women, people with disability, Janajati (indigenous community), and benefit them with economic opportunity and ensure their social inclusion. An evidence of which is distance learning and online courses. On the contrary, it reveals that technology is not neutral from the perspective of gender, age and location with some global trend and evidences. Finally, it concludes that ICT bears an immense amount of untapped potential for social inclusion and reaffirms theoretical perspective, but it is currently benefiting disproportionately due to digital divide vis-à-vis affordability, accessibility and usability attributed mainly to gender, age and location. Therefore, it recommends some action points for the Government for enforcing policy and regulations in favor of TMG.

Keywords: ICT, Social inclusion, Development, Gender, Potential

1. An Overview

The acronym 'ICT' covers a diversity of ICT products – goods and services – that are primarily intended to fulfill or enable the function of information processing and communication by electronic means,

including transmission and display (UNCTAD, 2008, p.4).

ICT can be defined as the basket of technologies, which assist or support in storage, processing of data/information, or in dissemination/ communication

of data/ information, or both. ICT thus includes technologies such as desktop and laptop computers, software, peripherals and connection to the Internet that are intended to fulfill information processing and communication functions (Singh, 2010, pp. 5-10). The term ICT is also used to refer to the convergence of audio-visual and telephone networks with computer networks through a single cabling or link system (ZTE, 2014). ICT is an umbrella term that includes any communication device or application, encompassing: radio, television, cellular phones, computer and network hardware and software (Olaniyi, 2013, p.362).

A prominent economist once asked, "What's the difference between computer chips, and potato chips?" The short answer is "a lot." As this factsheet demonstrates, computer chips—or more broadly, *de ned*, ICT—has been, is and will likely remain, for the foreseeable future, the dominant driver of growth throughout the global economy. Even more than 28 years after the first dot com website was registered, ICT continues to be the driver of prosperity (Adkinson, 2013).

In the last decades, ICT have provided society even in Nepali context with a vast array of new communication capabilities. For example, people can communicate in real-time with others in different countries using technologies such as instant messaging, voice over IP (VoIP), and video-conferencing. Social networking websites like facebook, LinkedIn, twitter allow users from all over the world to remain in contact and communicate on a regular basis sharing thoughts and opportunity. Therefore, ICT has created a virtual global village in which people can communicate with others across

the world as if they were living next door. For this reason, ICT is often studied in the context of how modern communication technologies affect society and its business (Dauda, 2009).

In contrast, Nepal is still an underdeveloped country where traditionally marginalized groups (TMG)4 — also called socially excluded people are lagging behind in terms of participation in the development processes. The inaccessibility triggered by geographic remoteness, ethnicity, economic class, gender, age, disability, etc are attributed to lack of resources and skill for improving the human conditions of socially excluded people (FAO, 2010 a: p. 25). Therefore, in developing countries as a consequence, ICT triggers the digital divide. Campbell (2001) refers digital divide to inequalities between the advanced economies and the rest of the world in terms of access and use of information and ICT, and thus its economic and social impacts. Enormous digital divides also exist across regions of the world with respect to both PC and Internet penetration, even as the share of Internet users to the total population has doubled over the short four-year period 1998-2002 in all regions of the world (HDR, 2005). At the same time, ICT bridges the gap created by social exclusion due to patriarchal social and economic factors. For instance, distance learning and online courses created by emerging social media does not discriminate people based on race, ethnicity, class, geography. That being said, affordability, accessibility and usability are some aspects underneath these viewpoints. The coverage by mobile phones across Nepal reinforces the ICT potential for inclusive development if appropriate policy is enforced and regulated essentially

to address aspects of digital divide just mentioned above (FAO (2010 a).

2. Theoretical Perspectives

This paper is drawn on several studies and researches which were based on the Dynamic Social Impact Theory which considers how individuals can be "sources or targets of social influence" Hanton et al (1998). The cause and effect which constitute the Theory of Change (ToC) also called logic model, has direct bearing on social change processes (Brest, 2010). Contemporarily, Computer-Mediated Communication (CMC) has become a part of everyday life. Researches suggest that CMC can cause many changes in the way people communicate with one another, and it can influence communication patterns and social networks. Therefore, Unified Theory of Acceptance and Use of Technology appears relevant as it explains intentions of ICT users and subsequent usage behavior (Kaddu, 2011: pp. 22-28).

3. ICT for Inclusive Development

Despite the fact that TMG have been systematically excluded from the mainstream development (Meera et al., 2004 cited by Fu and Akter 2010), Hatlebakk, (2008) states, "Nepal has had a good economic growth since the mid 80s and throughout the 90s. This has led to increased inequality, but in general the poor have also benefited economically. The exception is some ethnic groups of the central and eastern hills, where labor migration has been more limited. Poverty was still high in 2003 in particular within the Tamang and Rai communities. Poverty has declined among hill Dalits, and probably also among terai Dalits, which can be explained by labor migration to India.

However, poverty rates are still high among the Dalits" (pp 1-15). As a result, Nepal ranks 27th on the inclusive growth index among 82 development index showing remarkable improvement over the last ve years (WEF, 2017).

In the World Summit on the Information Society, representatives of the Governments and civil society organizations coming from 175 countries declared their:

"... common desire and commitment to build a people-centered, inclusive and development oriented Information Society, where everyone can create, access, utilize, and share information and knowledge enabling individuals, communities and peoples to achieve their full potential in promoting their sustainable development and improving their quality of life (Alampay, 2006)."

However, study suggests that any attempt to improve the quality of life of people in developing countries would be incomplete without empowerment of TMG. And in this backdrop, ICTs are emerging powerful tool for empowerment of TMG in developing countries (Singh, 2010).

Singh (2010) states that ICTs are not feasible for the poor in geographically disadvantaged areas because of lack of enabling environments such as infrastructure and capital. Internet enhanced technologies are not appropriate in the areas lacking electricity and network infrastructure. On the contrary, ordinary mobile phone requires less physical infrastructure and hence ensures wider applicability especially in mountainous areas. They enable both audio and video functions that can meet most of the basic needs of the poor. It also has greater affordability for the farmers.

In many developing countries more than 80% population have access to mobile phones (pp 10-15). The direct benefits of ICT can also be seen in bringing services to remote Kamali region particularly Mugu, Humla and Dolpa. In this case, direct investment in ICT infrastructure will create job opportunity and generate benefit by harnessing the solar power.

Umali-Deininger (1996 cited by Anderson and Feder, 2004) states that ICT induced photography such as digital cameras, photo-editing software and high quality printers have enabled people to produce results that would previously require a photographic studio. ICT can be used to help people overcome disabilities as well such as screen magnification or screen reading software enables partially sighted or vision impaired people to work with ordinary text rather than Braille.

3.1 ICT for Capacity-building and Empowerment

'Powerlessness' describes the lives of most of rural people (herein TMG) who have little or no information/knowledge, exercise little powers in decision-making and have no technical expertise or authority (Kaddu, 2011). Kaddu (2011) states that information is necessary to make informed decisions. Farmers, particularly rural women need various types of agricultural information. ICTs help them in accessing selective agricultural information that could be useful in addressing global warming and climate change for adaptive agricultural practices. Community based organizations (CBO) should strengthen their own capacities and negotiate input and output prices. ICT enables CBOs to interact with stakeholders involved in agricultural value chain, thus reducing transaction

costs. It widens the perspective of local communities in terms of national or global developments, opens up new business opportunities and allows easier contact with business communities (Stienen, et al 2007).

Over the past decade, there has been a growing understanding that these technologies can be powerful instruments for advancing economic and social development through creation of economic and employment opportunities, improvements in health-care delivery and other services, and the enhancement of networking, participation and advocacy within the marginalized community. ICT can therefore enhance interaction amongst them and Government, fostering transparency and accountability in good-governance (WEF, 2010).

While asserting ICT potential in the social inclusion, it also underpins the fact that ICTs hold benefits disproportionately shared by people due to accessibility, affordability and usability of people which bear on gender, age, and location.

3.1.1 Are ICTs Neutral ?

Just like societal resistance, there is also technological resistance. Technological designs and systems cannot simply be molded in any direction. They have certain rigid, pre-structured elements that make them less suitable for certain types of social use. In this respect, ICTs are not neutral. There are also certain technological bottlenecks to societal change. In this context, as pointed out above on the digital divide, people traditionally marginalized by society, can potentially be further marginalized by inaccessibility (remoteness), unaffordability, usability (literacy level), etc. It is therefore that

ICT is not neutral because its usability, affordability, ubiquitous, reliable, effectiveness and efficiency, timeliness and sustainability depends on the level of ICT infrastructure development, people's orientation towards technology adoption, polity and ICT regulatory framework, etc. (Dutta, and BO, 2012).

3.1.2 Is ICT Gender Sensitive?

Given that social and cultural contexts affect ICT's development and use, ICTs are not gender neutral as well. For instance, there has been a history of discrimination against women in many respects and the use of the telephone and jobs opportunities are not exception as argued by Martin 1991 cited by Alampry, 2000. For example, the need for single mothers to have a telephone at home, especially for emergencies, has been recognized since they are often most vulnerable and disadvantaged from social perspective (Keller 1977 cited by Alampry, 2006).

Singh (2010) pointed out that men and women understand and use computers and Internet differently. Thus, the policy decisions must make sufficient provision for adopting itself with this aspect. Training on the ICT application and adoption must be 'gender neutral'.

According to the World Bank (2009), women in India and the Philippines benefit disproportionately from the employment opportunities in ICT services, with women accounting for about 65 percent of professional and technical workers in the Philippines, and 30 percent in India (UNCTAD, 2008).

Nevertheless, the ICT applications have also shown how it can help women. For instance, Grameen Bank's long experience with working with women in its micro-

credit program became a springboard to women village phone operators (Richardson, Ramirez, & Haq 2000 cited by Alampry, 2006). ICTs, like the telephone, fax, and computer have also helped women balance two occupations, as a homemaker and as an entrepreneur (Chiung 2003 cited by Alampry, 2006). Also as an employee, it allows them to check on their children while at work (Alampry, 2006). The time saving accrued due to the application of ICT is used for family welfare and cultural activities. In rural areas, women organize farmers group meetings by using mobile phones which can save time and use time savings in the business activities and family caring as reflected by a study of Aker (2011).

Hence, ICT can play a major role in women empowerment if they have easy access to ICT and participate in the village kiosks. Radio and television programs can be developed to educate women on various development issues, including the various uses of ICT, thus increasing awareness and knowledge of ICT's usages (Singh, 2010, p. 52). Given that Nepal has an impressive network of FM radio across Nepal, application of traditional ICT such as FM to educate women and other marginalized sections will support ongoing efforts of inclusive development. The integration of FM and mobile technology will further add value in the mainstreaming processes. Messaging services using SMS and broadcast of selective information through FM will be cost effective in bringing people on the table where people will have equal access to opportunity for social and economic benefits. However, the potential of ICT for women in developing countries is highly dependent upon their levels of technical skill and education

and is the principal requirement for accessing knowledge from the global pool (Singh, 2010) because ITU (2010) reveals, "better educational performance has a positive statistical association with greater household Internet access, pointing to one possible channel via which the potential benefits of ICTs might occur (p. xii).

3.1.3 Age and ICT

With respect to age, it is observed that younger people would be more motivated to use ICTs, especially computer, mobile phones. For instance, in America, it was found that non-users of Internet tend to be older (Rice & Katz 2003 cited by Alampay, 2006), while in the Philippines, a national survey showed people aged between 18-39 were the principal users of ICTs, especially computers (San Joaquin 2005 cited by Alampay, 2006). Age, however, may not be significant with the use of all ICTs. Some studies in America have shown that with respect to the use of the mobile phone, age did not appear to be a significant predictor, even though with respect to the Internet, a clear age threshold existed whereby inclusion falls after the age of 55 (Wareham, et.al. 2004 cited by Alampay, 2006). This means that Internet and mobile phone users are not necessarily the same group of people, with the difference attributed to the fact that mobile phones and the Internet do not necessarily fulfill similar needs or utilities (Rice & Katz 2003 cited by Alampay, 2006).

3.1.4 Location and ICT

With respect to location it has been shown that digital divide not only exist between countries but also within them with respect to urban and rural areas (Campbell 2001 cited by Alampay, 2006).

These are further exacerbated by its slower adoption in rural communities (Gomez & Hunt 1999 cited by Alampay, 2006). A person's social and spatial situation provides them a context through which they gain the needed skills to learn to use a technology and interpret the information. Thus, ICTs is more accessible in urban areas and locations closer to the center of development with people having a greater access and use for ICTs (Alampay, 2006, p. 15). This implies that access to ICTs do not guarantee Development. What matters are people's actions once they are provided access to ICT. For instance, is access to the Internet used to email, do business or to play games? Are ICTs being used for entertainment or for business? Again evidence regarding the successful integration of ICTs into productive endeavors has been mixed. Some countries (e.g. Brazil and Poland) show higher use of the Internet for commercial use, while in others (e.g. China, Korea) it has not (Mann 2003 cited by Alampay, 2006). In addition, the ability of countries to derive benefits from ICT-use has also been found to be directly related to its level of economic development (Labelle 2005 cited by Alampay, 2006).

4. Conclusion

The benefits of ICT — a basket of technologies is grounded on some theoretical concept related with dynamic social impact, theory of change and united theory of acceptance and use of technology. People are often target of social influence and there is causal linkage due to application of technology. Therefore, it brings social changes in society and triggers changes in gender relationship shifting the power from men to women

accordingly. It brings TMG gradually to the mainstream of development processes by transforming real-time information from the Global village. However, this is not the case in reality as stipulated theoretically because ICT is not neutral owning many social and physical factors. It divides people due to gender, age and location. Consequently, it has bearing on people's accessibility, affordability, and usability. Most importantly, it matters much more how people use ICTs in their lives reflecting united theory of acceptance and use of technology. For instance, the application of ICT by children in games is most unproductive by both socially and economically as children tend to behave such as way for misusing the technology if not properly regulated. It can therefore leave negative impact in society.

For instance, ICTs have benefited people disproportionately because those urban centric people with affordability and usability have been able to transform real-time information from the Global village whereas TMG are not able to access, afford and use ICTs in improving their livelihood.

Over the past decade however, there has been recognition that ICT has a huge potential in advancing economic and social development through creation of economic opportunities for people who are excluded systematically from the mainstream

development. However, this is not possible unless issues linked with the digital divide are addressed properly.

It is therefore that Government should factor people-centered, inclusive development approach on the ICT policy and regulatory framework considering the theoretical landscape and reality on the ground like digital divide in order to enable people to create access, utilize, and share information and knowledge, enabling individuals, communities and peoples to achieve their full potential in improving their quality of life.

As an example, Government policy direction on the mobile phones hold a huge potential to transform livelihood of geographically disadvantaged areas by enabling policy environment such as infrastructure development to address poor power supply and network infrastructure. An option, potential to impact rural development is expansion of solar power grid in rural areas on further subsidized rate targeting TMG. Similarly, mobile phone technology does not require costly infrastructure and hence has wider applicability especially in rugged terrain like in Nepal is feasible among backward community. The Government should therefore understand the benefits and potential of ICT and tap this vast emerging resource for the inclusive development.

Reference

- Alar, J.C. (2011). Dial "A" for Agriculture: A Review of Information and Communication Technologies for Agricultural Extension in Developing Countries. Pp7-9. Tufts University, Economics Department and Fletcher School, USA.
- Alampay, E.A. (2006). Beyond access to ICTs: Measuring Capabilities in the Information Society. *International Journal of Education and Development Using Information and Communication Technology*, 2006, Vol. 2, Issue 3, pp. 1-13. University of the Philippines, The Philippines.
- Anderson, J.R. and Fedet, G. (2004). *Agricultural Extension: Good Intentions and Hard Realities. The World Bank Research Observer*, vol. 19, no. 1, p. 42. The International Bank for Reconstruction and

Development / The World Bank

- Beet, P. (2010). *The Power of Theories of Change*. Stanford Social Innovation Review: Spring.
- Campbell, D. (2001). *Can the digital divide be contained?* International Labour Review, Vol. 140 (2001), No. 2 pp. 1-2. International Labour Organization (ILO).
- Dutta, S. and BO, B. (2012). *The Global Information Technology Report 2012 Living in a Hyperconnected World* p 50. Insight Report. EUSEAD and World Economic Forum.
- FAO (2010 a). *Agricultural Extension Services Delivery System in Nepal*. Kathmandu, Nepal.
- Fu, X. and Akter, S. (2010). *The Impact of ICT on Agricultural Extension Services Delivery: Evidence from the Rural e-services Project in India*. Oxford University, Department of International Development. TMD Working Paper Series. No. 046. ISSN 2045-5119.
- Horton, H.C., Green, L.R., Jackson, C., Lutard, B. (1998). *Demonstrating Dynamic Social Impact: Consolidation, Clustering, Correlation, and (Sometimes) The Correct Answer*. Teaching of Psychology, 25, 33-34.
- Hanishakk, M (2008). *Inclusive Growth in Nepal*. CMI, Bergen, Norway.
- HDH (2005). *Promoting ICT for Human Development in Asia 2004: Realizing the Millennium Development Goals*. Regional Human Development Report. p. 78. ELSEVIER.
- ITU (2010). *Measuring Information Society*. International Telecommunication Union, pp 1-10. Place des Nations CH-1211 Geneva Switzerland.
- Kaddu, S.B. (2011). *Information And Communication Technologies (ICT) Contribution to the Access and Utilization of Agricultural Information by the Rural Women in Uganda*, pp 22-28. Unpublished PhD Thesis. Makerere University.
- Olaniyi, O. A. (2013). *Assessment of Utilization of Information and Communication Technologies (ICT) among Poultry Farmers in Nigeria: An Emerging Challenge*. Department of Agricultural Extension and Rural Development. *Transnational Journal of Science and Technology*: June 2013 edition vol.1, No.6. Ladoko Akintola University of Technology, P.M.B. 4000, Ogbomoso, Nigeria. ISSN 1857-8047.
- Singh, K.M. (2010). *Information and Communication Technology and Improved Agricultural Practices for Enhancing Productivity under Changing Climate Situation. Model Training Course s.c.f. (15-22 December 2010)* pp 51-55. Sponsored by Directorate of Extension, Department of Agriculture & Cooperation, Ministry of Agriculture, Government of India.
- Sison, J et al (2007). *How ICT Can Make a Difference in Agricultural Livelihoods*. International Institute for Communication and Development (IICD), pp. 5-20. The Common wealth Ministers Reference Book – 2007.
- UNCTAD (2008). *Measuring the Impact of ICT Use in Business. The Case of Manufacturing in Thailand*. Prepared jointly by the UNCTAD Secretariat and the Thailand National Statistical Office. P.10. United Nations Conference on Trade and Development.
- WEF (2010). *Fastening the Economic and Social Benefits of ICT* Chapter 1.5. p 61. The Global Information Technology Report 2009-2010. World Economic Forum.
- WEF (2017). *Inclusive Growth and Development Report*. World Economic Forum.
- ZTE (2014). *ICT Development Trends: Embracing the Era of Mobile-ICT*, pp 10-30. ZTE Cooperation.

Inter-generational Mobility in Occupations of People in Nepal: A Hypothetical Explanation

BADRI ARYAL, DURGA DEVKOTA, PhD AND ANOJ CHHETRI , PhD

Abstract

This article examines the situation of inter-generational differences in the occupation of people from global and national perspectives. By exploring the available literature, several instances have been observed where there are associations between the occupations adopted by the father with his son in a global context. The contextual factors have been investigated; education and wealth are powerful factors responsible for such relationships. Moreover, other factors like caste, age, income, location, migration, co-habitation and such have also played a role. The article concludes by posing arguments in the form of hypotheses that are subject to testimony in the real-world situation in Nepalese context; for which the researchers are interested with.

Keywords: Inter-generational occupation, Mobility, Father, Son

1. Background

Occupation refers to the type of work done during the reference period by the person employed (or the kind of work done previously if unemployed), irrespective of the industry or the status of unemployment of the person. Information on occupation provides a description of a person's job. In the present context, a job is defined as a set of tasks and duties that are carried out by or can be assigned to a person. Persons are classified by occupations through their relationship to a job. A single job may have

several different work activities or duties connected with it. For instance, different agricultural activities (weeding, herding cattle, and collecting water for cattle) are simply different aspects of the same job and do not count as separate jobs (CBS, 2008).

Intergenerational occupational change refers to change in occupations that occur between two generations that is family members of one generation and the next. It shows the change in occupation of a person or persons which is different than the parental generation. Occupation along with income,

education, gender, race, environment, culture are some of the determinants for potential social mobility. Among these, occupation plays a vital role in determining social mobility (Chakravarty, 2013; Reddy, 2015). There are many studies, covering developed and less-developed countries that have documented the persistence of economic and social inequalities across generations based on outcome indicators such as income, earnings, occupation and level of education. In the literature on social mobility, occupation is considered a good indicator of social status, incomes and living standards (Wooden 2002; Goldthorpe and McKnight 2006; Giddens 2009; Kunst and Roskam 2010; and Lambert and Bihagen 2011 cited in Reddy and Swaminathan, n. d). A low degree of intergenerational occupational mobility implies that the advantages and disadvantages inherent in the occupational status of one generation are transmitted to the next generation. A situation of low mobility across generations may be favorable for families who are in better socio-economic circumstances compared to families who are less fortunate, low mobility often entails social exclusion, material and human capital impoverishment and restrictions on the opportunities and expectations that would otherwise widen their capability to make choices (Hancock et al. 2007, p. 43).

2. Intergenerational Occupational Mobility in Global Perspectives

It is obvious that in the past, the occupation of a majority of people in many countries, which are now developed, was farming. For example, in the USA, the proportion of agricultural labor force in 1820 was 71.8 percent which was dropped down to 7.1 percent by 1960 (Moore 1966). In the

former Soviet Union, the proportion of the labor force in agriculture was over 85 percent in 1925, decreasing to about 48 percent by 1959. The proportion involved in agriculture in the United Kingdom was 35.9 percent in 1801 which was decreased to 5 percent in 1951 (Bhandari, 2006).

The vast majority of studies related to intergenerational changes in occupation, income and similar other socioeconomic variables has proliferated only towards the new millennium. Even more striking is that those studies have been carried out in the developed economies with some sophisticated methodologies like indexing of intergenerational mobility in occupation.

Behrman et al. (2001) suggest that the United States has the highest inter-generational occupational mobility followed by some other Latin American countries like Colombia, Brazil, Peru and Mexico. It is interesting to note that occupational mobility and educational mobility are somewhat at odds in Latin America. Colombia and Brazil, for example, have relatively high mobility in terms of occupational status but a relatively low mobility in terms of schooling attainment; which is the converse for Mexico and Peru.

A large body of studies focusing mainly on developed countries finds that intergenerational correlations in earnings are positive and statistically significant ranging from 0.14 to 0.50 (Blanden et al. 2005; Solon 1999, 2002). A (relatively) small empirical literature, again mostly in the context of developed countries, indicates significant positive correlations between parents and their children in occupational choices (Lentz and Lahand 1983; Durn and Holtz-Eakin 2000 on the United States and Sjögren 2000 on Sweden).

3. Intergenerational Occupational Mobility in Nepalese Perspectives

Although agriculture is the major occupation of a majority of people, shift of occupation by individuals living in farm households to non-farm activities has been much more apparent in recent years (Bhandari, 2006). As a result, the proportion of people dependent on agriculture has been declining over time at the national level. For instance, up until the 1970s, over 94 percent of the economically active population was engaged in farming and related activities. This proportion has declined to about 81 percent in 1991 (Sharma and Kayastha 1998). The 2001 Demographic and Health Survey (DHS) for Nepal reported about 80 percent of the economically active population still engaged in agriculture (Ministry of Health [Nepal], New ERA and ORC Macro 2002). Recently this figure has reduced drastically which the household census of Nepal 2011 has reported to be almost 65 percent (wage employment in agriculture 2.8 percent and self-employment 61.3 percent of total population (CBS, 2012) mainly engaged in agriculture.

Nepalese society is multicultural, multi-linguistic, multi-ethnic having rigid sociocultural structure. Majority of Nepalese people do not have job choices since occupation is determined by birth. For occupational caste this means as ascriptive determination of occupation and for other caste people, the determination is by other cultural and economic circumstances. In either case, people are not accustomed to thinking of a choice of profession but learn from generation to generation, the same professions from elders within the family (Bista, 2011). The system of property inheritance along with the traditional Hindu

caste system would promote the persistence of parental occupation by the offspring particularly to the male line of descent. The implicit motive of property inheritance is the offspring would follow the livelihood pattern of their parent and enjoy living on it. What is typical of inheritance is the transfer of land, houses and material properties from parents to the male line of descent like son and grandson in Nepal. This system tries to delimit the occupation of the offspring to follow the subsistence farming which is adopted by the parent.

4. Education and Intergenerational Occupational Mobility

Education is the instrument for human capital formation. Education of parents is vital for the promotion of education of their offspring. With increased educational achievement and enhanced human capital, the son gets more competitive work environments which results in well paid and better quality jobs. Thus, what sorts of occupations son will adopt is explained by the level and kind of education his parent have.

Decisions regarding child birth and the education of children are determined by the interplay of parental preferences and constraints faced by the family. Such a framework identifies many possible mechanisms that would lead to a direct effect of parental education on child education (Azam and Bhatt, 2012; Black and Devereux, 2011). First, higher educated parents generally have higher incomes which may positively affect educational attainment of their children by relaxing the family budget constraint. Second, education may increase productivity of the parent in child-enhancing activities which in turn may translate itself into higher educational attainment for the child.

Azam and Bhatt (2012) concludes that there have been significant improvements in educational mobility across generations in India, at the aggregate level across social groups and across states. The mobility in education here implies that irrespective of the level of education of father, the sons' education is, which is considered better position of society than before in the sense that educational attainment has broken the wild roots of rigid social structures. The present study re-examines the Indian case. Though there are still several traces of the wild roots of social hierarchy that Nepalese society still prevails. Thus in the present context it has been hypothesized that higher educated father has better educated son and consequently finds better positioned jobs than the less educated ones.

5. Ethnic/Caste Groups of Individuals and Intergenerational Occupational Mobility

A study conducted by Azam and Bhatt (2012) shows that India serves as an excellent case study for intergenerational mobility for two reasons. First, historically Indian society has been characterized by a high degree of social stratification governed by the caste system wherein various occupational castes were typically associated with poor economic outcomes. Although, the caste system has been weakened as a response to various policy measures taken by government, social identity still remains an important dimension of social exclusion and hence gauging how such inertia in economic mobility has changed over time is of interest (Chaudhuri and Ravallion, 2006; Asadullah and Yalonetzky, 2012).

The majority of Nepalese do not have job choices since occupation is determined by birth. For occupational caste people this means as ascriptive determination of occupation, and for other people a determination by cultural and economic circumstances. In either case, people are not accustomed to thinking of a choice of profession but learn from generation to generation, the same professions from elders within the family. Nepalis in general do not believe that they have to be trained in anything beyond what they see and learn while assisting senior members of their own family. In cases where this is reasonably profitable there is no stigma attached and they are happy with their work guarding their family or caste based professional skills jealously. Technical professions have no traditions of training at formal institutions within Nepal but are taught typically, within the family. All craftsmen today who perform professional jobs such as masons, carpenters, bricklayers, bronze and other metalworkers, mechanics, jewelers, weavers, and even agricultural workers, have never been formally trained. Not only the cobblers, tailors, iron and goldsmiths, potters and so forth are born into professional castes but even physicians and surgeons learn their skills while assisting their family members and do not consider formal training as essential part of the preparation for the job. Alternate professions are not available outside of those prescribed by circumstances of birth. The idea of occupational mobility is novel to Nepal and strongly internalized (Bista, 2011). In this context net of other factors, there is an association between the caste groups of father and son and their occupational relations.

6. Family Wealth and Intergenerational Occupational Mobility

Grawe (2004) has studied father-son earnings data from the USA, UK, Pakistan, Peru, Nepal, Malaysia and Ecuador. Grawe reports substantial earnings immobility in developing countries. Most importantly, when compared to developed countries, mobility is found to be less in developing societies.

As Banerjee and Newman (1993) theorize, in the presence of capital market imperfections, the ex-ante poor tend to choose wage labour while ex-ante rich become entrepreneurs. Banerjee and Newman also emphasize the interplay between the distribution of income and wealth; and the dynamics of occupational choice; suggesting that people in developing countries do not have free choice over their occupations but rather face significant structural constraints.

In Nepal, where ownership of natural resources, especially land, translates into wealth, power, social prestige and security of livelihood, ethnic groups or indigenous (Dalits, within caste group) communities are usually marginalized from this ownership. For example, 80 percent of the population of indigenous group is 'marginal cultivators' (with less than 1 acre) or small cultivators (having 1-2 acres) (UNDP, 2004)

In the context of Nepal, land is the largest asset or wealth that a farm household can operate. The large acreage of land is associated to better wealth and consequently more social prestige associated with it.

Households having larger acreage have bigger houses and more livestock which generate more income. Based on human capital theory, the son of the father having

such character has developed better human capacity and finds better jobs. Thus it can be concluded that son of the father having more wealth find better occupation than those with smaller wealth. But this hypothesis is against the conclusion of Bhandari (2006) which affirms that small farmer changes farm occupation more than the large holder farmers.

7. Occupation of Father and Intergenerational Occupational Mobility

A few recent studies have moved beyond occupation to see if children get jobs in the same firms as their parents. Using Canadian data, Corak and Piraino (2010) show that by their early 30s, about 40 percent of men have worked with an employer that had also employed their father at some point in time. Interestingly, they find that this occurs more frequently when fathers are higher earners. This finding is consistent with other research showing that family based succession is common in large companies; incoming CEOs are often the sons or daughters of departing CEOs or large shareholders.

Using Swedish register data, Kramarz and Skans (2007) show that boys are much more likely than their classmates to get their 1st stable job in the plant in which their father works. The corollary is that plants are more likely to hire a boy if his father works there. They show that while this applies most to low-educated children, fathers tend to provide access to relatively high wage plants. Symmetrically, they find that girls are more likely than their classmates to get jobs in plants in which their mother works. These findings suggest that there may be a causal effect of the jobs parents hold on their children's labor market outcomes.

Further work in this area might be useful to sort out the relative roles of discrimination, preference transmission and information (Black and Devereux, 2010). Thus, in corollary to this explanation, it has been hypothesized that the son of the father having better quality job also has chance of getting better quality job and vice versa.

8. Parental Income and Intergenerational Occupational Mobility

Gong, Leigh and Meng (2010) study on intergenerational income mobility in urban China shows strikingly low level of intergenerational mobility. Estimates show that the intergenerational income elasticity are 0.74 for father-son, 0.84 for father- daughter, 0.33 for mother-son, and 0.47 for mother-daughter. Internationally, estimated father-son elasticity places urban China among the least socially mobile places in the world. The study finding implies that there is a tendency for a rich parent to have rich children and vice versa. There was a strong reciprocal relationship between parents and children. Parents normally invested a large proportion of their income and assets in their offspring's education and career development and the parental social network played an important role in children's access to education and the labor market.

In Nepalese case, the flow of income is much more important than the wealth which is stock resource. The daily survival and extra necessities are fulfilled by the regular income that parents have either through salaried job or businesses. It provides easy excess by the son to invest in his career plan. It all depends on the will power of the son how best to utilize

the cash *ow* from parental earnings. It can thus be hypothesized that the son of higher earning father has more opportunity to adopt better occupation.

9. Relative Age of Father and Son and Intergenerational Occupational Mobility

Age is an important factor causing generational gap. The greater the difference in age between father and son, the larger the overall variation in their life ways. Occupation is one of the major indicator or determinant of life ways. Thus, greater the difference in age between father and son, more the occupational variation between them and vice versa.

10. Co-habitation or Splintering off of Father and Son and Intergenerational Occupational Mobility

It is normal that individual living in the same place have the similar kind of occupation. When father and son reside in a common house, their life pattern follow to a maximum extent. There is mutual cooperation and support available to both the father and son when they adopt the same occupation. Thus, there is complementary relationships when they adopt the same occupation.

In case the son follows different occupation than that of his father, he has to leave the parental home, live in a rented house or reside away from home town to distant place. In other words, a splintered off son finds the occupation different than his father. In case of rural agrarian setting of

Nepal, it can be concluded that a son who has been splintered off from his parental home is most likely to follow occupation different than his father.

11. Proximity of the Household from the Market Centre and Intergenerational Occupational Mobility

Availability of community services such as banks, bus service, cooperatives, schools, health services and employment centers might have an important influence on the occupational shift of farming households. These services are generally located in places where other off-farm opportunities and services are available. Moreover, access to transportation facilities increases the likelihood of contact with other places where off-farm employment opportunities are available. Thus proximity to these services increases the likelihood of shifting from farming to non-farming occupations. In this context, households residing closer to the major Highway and/or market centers change for father and son occupations more than the ones residing farther away.

12. Migration of Father and/ or Son and Intergenerational Occupational Mobility

Migration is the change in dwelling to make a permanent or semi-permanent residence. When individuals reside the place they were born, there is less chance of taking new ventures. In order to gain new knowledge, skills and develop exposure, people usually shift their place of residence. Migration helps to cross the border of narrow

limitations imposed by traditional social structures. Migration to market centers offers individuals the opportunity of market place competition, new social networks and provides ground for hard work.

Nepalese individuals whether for work or study reasons have moved to foreign countries to upgrade their knowledge and skills thereby improve ones' lot. It is almost certain that persons who migrate from a place have better chances of leaving life pattern of the place of origin and adopting it of the destination place. Thus it can be reasonably conjectured that a son who migrates from his parental place has better chance of adopting new kind of occupation than his father.

13. Conclusion

Inter-generational mobility in occupations is one of the widely researched areas in developed countries especially towards the new millennium. However, such area is one of the few researched area in under-developed world particularly in Nepal. Several factors play role in the correlation between the occupation of father and son; inter-generational relationships in occupations across the gender is potential but should be adopted special procedure in Nepalese context. Thus, this article opens up discussion on one of highly potential research area which provokes the interest in inter-generational studies.

References

- Asadullah N. (2011). *Intergenerational Wealth Mobility in Rural Bangladesh*, ICA Discussion Paper no 5914.
- Azam M. & Hnat V. (2013). *Like Father, Like Son? Intergenerational Educational Mobility*
- Behrman J. R., Gaviria A. & Sodaky M. (2001). *Intergenerational Mobility in Latin America*. *Inter-American Development Bank*, Working Paper No 452.
- Bhandari P. B. (2006). *Technology Use in Agriculture and Occupational Mobility of Farm Households in Nepal: Demographic and Socioeconomic Correlates*, A PhD Thesis submitted to College of Agricultural Sciences, Pennsylvania State University.
- Bista D. B. (2011). *Function and Development, Nepal's Struggle for Modernization*, Orient Blackswan p. 129.

- Black S. E. & Devereux P. J. (2010). *Recent Development in Intergenerational Mobility*, NBER Working Paper Series No. 15889.
- CBS (2008). *Report on Nepal Labour Force Survey*, Central Bureau of Statistics, Kathmandu
- CBS (2012). *Highlights of Population Census 2011*, Central Bureau of Statistics, Kathmandu
- Chakravarty A. (2013). Intergenerational Occupational Mobility of the Tribal People of Udaiguri District: a Markov Chain Approach, *International Journal of Innovative Research in Science, Engineering and Technology* Vol. 2, Issue 3.
- Chaudhary, R.P., Aase, T.H., Vetrus, O.R., Subedi, B.P. (Eds.) (2007). *Local Effects of Global Changes in the Himalayas: Manang, Nepal*. Tribhuvan University and University of Bergen, Kathmandu.
- Chavanonote C. & Barrett C. B. (2014). Farm and Non-farm Occupational and Earnings Dynamics in Rural Thailand, Charles H. Dyson School of Applied Economics and Management, Cornell University.
- Emran M. S, Otsuka M. & Shilpi F. (2002). Gender, Generations, and Non-farm Participation, Journal name and publisher unidentified.
- Gier D. V. D, Schokkenbroet, & Martinez M. (2001). Three Meanings of Intergenerational Mobility, *Economica* (2001) 68, 319-337.
- Reddy B. & Swaminathan M. (n. d.) *Intergenerational Occupational Mobility in Rural India: Evidence from Ten Villages*, Research Article.
- Reddy B. (2015). Changes in Intergenerational Occupational Mobility in India: Evidence from National Sample Surveys, 1983–2012, *World Development*, vol. 76, pp. 329-343.
- World Bank. (2015). *Arable Land (hectare per person)*. Retrieved 31, March, 2015, from: <http://data.worldbank.org/indicator/AG.LND.ARHL.HA.PC/countries..>
- Xu, J., Grumbine, R.E., Shrestha, A., Eriksson, M., Yang, X., Wang, Y., Wilken, A. (2009). The melting Himalayas: cascading effects of climate change on water, biodiversity, and livelihoods. *Conservation Biology*. 23 (3).
- Ylonetzky G. (2012). *Three meanings of intergenerational mobility: a follow-up with an application to educational mobility in Mexico*. Leeds University Business School.

Mr. Badri Aryal is lecturer in Pokhara University and a PhD candidate at Agriculture Forestry University of Nepal. Email: badriaryal1975@gmail.com

Dr. Durga Devkota is Professor, and Programme Coordinator of Rural Sociology and Development Studies at the Faculty of Agriculture, Agriculture and Forestry University (AFU), Rampur, Chitwan, Nepal. Email: devkota@gmail.com

Dr. Anoj Chhetri is the Adjunct Professor at Himalayan College of Science and Technology (HICAST) affiliated with Purbanchal University and Agriculture and Forestry University. Email: anoj.chhetri@gmail.com

Citizen Participation in Food Security Policy Formulations in Nepal: A Case of Agriculture Development Strategy

**YAMUNA GHALE, Prof. KAILASH NATH PYAKURYAL, PhD,
Prof. DURGA DEVKOTA, PhD, KRISHNA PRASAD PANT, PhD, AND
NETRA PRASAD TIMSINA, PhD,**

Abstract

In recent decades, participation is becoming one of the fundamental elements in development planning and public policy making worldwide. Nepal is not an exception to it. In this context, this paper examines citizen participation in food security policies in Nepal. The Agriculture Development Strategy (ADS) formulation process is chosen as a case to examine the state of citizen participation in food security policy formulation. Hence, the main objective of this paper is to analyze citizen participation in the ADS formulation process with special focus on the state of incorporation of citizen's agenda in the final ADS document. The methods used for this study were: an extensive review of ADS formulation process and other relevant literatures coupled with reflections of some of the authors engaged in the ADS formulation process as expert members and/ or who participated in the consultation events, interview with some of the key actors from the Government of Nepal (GoN) and peasant's who participated in the ADS formulation process. To test ground reality, a cross section of the local community members consisting of farmers and traders from Ramechhap and Okhaldhunga districts were also consulted. It was revealed that citizen participation had covered a wider range of stakeholders including peasant's coalition, but that took much longer time than expected. However, women's participation was much less (11percent) in regional consultations, (9percent) in thematic experts and only (4percent) in expert and management structures as compared to men. Among the four regional consultations, highest participation was in Nepalgunj. The ADS entails concerns of farmers and other parties related to food security. To enhance women's participation in future policy-making, it is essential to make targeted efforts.

Keywords: Agriculture, Food-security, Participation, Policy, Strategy, Women.

1. Introduction

Participation in development is not a new discourse and it has been discussed for long (Chambers, 1983; Chambers, 1997; Jennings, 2000; Geiser and Rist, 2009). However, many studies have shown that the development efforts in the past have not matched well with the intended results (Shrestha, 1997; Panday, 1999; Upreti et al., 2016). Further, citizen engagement in the policy formulation process was less acknowledged and even less internalized in the past. Nevertheless, in recent years, the waves of citizen's participation in political, social and development activities have increased and concerned authorities have begun to engage key stakeholders in the policy formulation processes. In this paper, an attempt is made to examine citizen engagement in food related policy-making processes with especial reference to the process followed during the formulation of Agriculture Development Strategy led by the Ministry of Agricultural Development (MoAD), Government of Nepal.

The ADS is one of the most relevant long-term agriculture and food security strategies of the Government of Nepal, which is widely expected to have direct impact on food security and livelihoods of the vast majority of the Nepalese population. Since 66percent of the active labor force in Nepal depends on agriculture for their livelihoods (CBS, 2011) and ADS will be guiding the development of agriculture for coming decades, it is quite an important policy document for majority of the Nepalese. Moreover, ADS will have direct or indirect impacts on other stakeholders in the country such as legislators, policy makers, entrepreneurs, traders, processors, implementers and most

importantly, consumers. In line with the arguments of Cornwall (2002), ADS relates with the large majority of Nepalese as beneficiaries, consumers, and all citizens.

The ADS has defined its vision as "A self-reliant, sustainable, competitive and inclusive agricultural sector that drives economic growth and contributes to improved livelihoods and food and nutrition security leading to food sovereignty (MoAD, 2015: 3)." To fulfill this vision, ADS has established four priority pillars, namely: Governance, which deals with policy credibility, implementation support including gender equality and social inclusion as well as geographical inclusion, beneficiary participation, food and nutrition security; Productivity, which deals with decentralized system to cater to decentralized Research-Extension and strengthened education system, integration of responsiveness and resilient and sustainable agricultural practices; Profitable Commercialization, focus on value chain development, market development; and Competitiveness, with market infrastructure, innovation, food safety and quality and public private partnership (MoAD, 2015). The four priority pillars clearly show undeniable need of citizens to be informed about the policy needs, engage in processes to define implementation procedures and provisions for their meaningful engagement, contribution and ownership of the decision.

In this context, citizen participation in food security related policy like ADS is highly relevant, contextual and important to review and understand its formulation process.

The objective of this paper therefore is, to understand and analyze different levels of citizen participation in the ADS formulation process and whether the major concerns or agenda of the stakeholders were incorporated in the final ADS document. The level of participation is analyzed from the perspectives of gender, geographic representation, thematic inclusion and team of management committees and experts

2. Methodological Notes

This section briefly describes the methodology of assessing citizen participation in the ADS formulation process.

This study is based on the analysis of data collected from the combination of different methods. They include: a) extraction of quantitative data on the participation from the lists of annexes enclosed in the ADS document, b) in-depth review was done for ADS formulation process documented in the main and other reports and relevant literatures c) reflections of experiences of some of the authors engaged in the ADS formulation process as an expert members or participated in the consultation events, d) interview with some of the key actors from the Government of Nepal (GoN) and peasant's coalition participated in the ADS formulation process, and e) consultation and interaction with the representatives of the local communities from Ramechhap and Okhaldhunga. The representatives of the communities consulted were farmers and traders. For this purpose, 45 respondents were consulted and the information collected from various sources was then triangulated in round-table meetings and focus group discussions. The participants of the round table and focus group discussions were the stakeholders directly engaged in the ADS formulation process (10 April 2011 to 26

July, 2015). The data was then analyzed with descriptive-interpretative approach and is presented in this paper in different sections.

3. Conceptual understanding of participation

Participation is crucial in shaping citizens' choice and influence to ensure appropriate provisions in food policies. Arnstein (2010) who is a proponent of the ladder of citizen participation argues that citizen participation is citizen power. According to him, there are three distinct constellations of participation:

- No power or non-participation: therapy, manipulation
- Degrees of tokenism: placation, consultation, informing; and
- Degrees of citizen power: citizen control, delegated power, partnership.

The genesis of the ladder to build participation with different degrees of participation and in vance of the outcomes is the reference for the review of ADS from participation perspectives. He explains that in the situation of non-participation or no-power, citizens are not expected to participate by objective itself and their participation can be substituted by others as well. This situation was encountered in Nepal especially before 1990. The next level of participation is defined as tokenism, where citizen are informed, brought in to the consultation and are allowed to contribute, where the decision however is influenced by the power holders. Most of the policy-making in agriculture is following a tokenism level of participation. The third constellation of participation has a higher degree of citizen control, where citizens have space to engage and negotiate with traditional power-holders and hold decision-making positions in different structures of the decision implementations as well.

This level of participation is seen in trade policies in Nepal, but not in food security as the food production is handled by a large number of parties following no coordinated organizational structure. The ladder therefore, explains the level of engagement and its influence at different levels.

Participation is key to facilitate access to space and voices for the citizen to contribute and take ownership of any decisions that affect their lives the most (Upreti et al. 2010; Upreti 2010). Participation with informed choices enhances citizen's leadership in understanding the context, issues related to the content of particular subject matter, procedural details and the possible impacts it can bring to different categories of people. While discussing participation, it is important to understand the power relations between citizen and how to ensure participation of those who are the most disadvantaged in accessing information, less possibilities to participate in policy discussions that take place at national level as well as limited opportunities to have mobility. A policy would negatively impact citizens such as smallholder families and women the most if participation of weaker segments of population is not secured.

4. Participation in ADS formulation process: conceptual and operational reflections

While reviewing the ADS formulation process and citizen participation, it is also important to understand its genesis. The chronology of ADS formulation established with the preparation of Agriculture Perspective Plan (APP) in 1993 that corresponds to the changing context of global trading framework such as World Trade Organization (WTO) membership,

socio-political changes, technological advancements, climate change and market-led agricultural sector development and more liberal democratic system established in 1990. In this process, it is important to understand the major steps of ADS formulation, which is presented in the table 1 below.

Table 1: Major Steps of ADS Formulation Process

S.N.	Event	Major Activities
1	2007/2007 (A.S.)	Formation of 17 members steering committee
2	2008/2017 (A.S.)	Nomination of two members from National Pressure Coalition
3	2010/2012 (A.S.)	Policy and strategy to liberalize resources for preparation of the agricultural development strategy (Ta No. 7762.0007)
4	2008/2012 (A.S.)	Request for mainstreaming from different development partners
5	2010/2012 (A.S.)	Technical assistance team formed for ADS preparation
6	2012/2015 (A.S.)	Final draft of ADS handed over to Ministry of Agricultural Development
	2015/2015 (A.S.)	Approval of ADS by the Government of Nepal
8	2015/2019 (A.S.)	Formation of National ADS Implementation Committee
9	2015/2019 (A.S.)	Appointment of National ADS Implementation Committee (NADMIC)
10	2019/2019 (A.S.)	Formation of six sub-committees under NADMIC
11	2019/2019 (A.S.)	Departure of Playplay Programme Manager

Source: Compiled from different ADS related documents

4.1 Constitutional Provisions and Sustainable Development Goal (SDG) Promoting Participation

The Constitution of Nepal (2015) has specifically provisioned for food security, right to food and food sovereignty. The Constitution in its preamble mentions food security. Article 33 of the Constitution mentions the right to employment; article

#Note: Both Dates in Nepali and English from the compiled documents are kept as such for authenticity.

36 mentions every citizen shall have rights relating to food; right to be safe from danger of scarcity of food and right to food sovereignty according to the law and 42.4 mentions every farmer shall have right to have access to land for agricultural activities. Article 51E of the Constitution provisions for scientific land reforms as part of the policies of the State. Like wise, schedule 6.20 and 8.15 provisions for agriculture and livestock development, agro-products management, and animal health management and cooperatives development. The Constitution has specific provision of Article 38.4 for women's participation in all bodies of the State on the basis of the principle of proportionate inclusion (NLC, 2015). Article 36... currently drafting. Since there is a Constitutional provisions on food security, right to food and food sovereignty, it is an opportune moment to ensure citizen participation in specific to recognize gender concerns, priorities and preferences and are reflected in the subsequent laws, policies, and programmes accompanied by appropriate institutional mechanisms. Article 36 of the Constitution provisions for food security as i) every citizen has rights related to food; and ii) rights to be safe from danger of scarcity of food (NLC, 2015). The Article 36.3 of the Constitution mentions the right to food sovereignty according to law. In alignment with this provision, the Government of Nepal is currently drafting.

Likewise, the government as a signatory to many different international instruments has the obligations to fulfill the citizen participation while developing food security related document such as ADS. Sustainable Development Goal (SDG) is

one of the latest international instruments that directly relates with the implementation of the ADS. The SDG goal 17 contains provisions of participation with required institutional frameworks, procedures, capacity enhancement and resource management. Further, ADS will be directly contributing to the SDG goals: i) Goal 2.4 about zero hunger, resilient sustainable food production agricultural practice to increase productivity; ii) Goal 5.5 on women's participation, leadership opportunities and representation in decision-making of political, social and economic life; iii) Goal 10.2 promote social, economic and political inclusion; and iv) Goal 17.17 for public, private, civil society partnership and other SDGs (UN, 2015).

As we are taking an example of ADS preparation process, the status of citizen participation is presented below. For the purpose of this paper, the participation is viewed from different spectrums, such as gender, geographic concentrations, thematic focuses and team of management committees and experts.

4.2 State of Participation in ADS Formulation Process

Participation is mainly explained here in four constellations such as gender, geographic representativeness, thematic focuses and team of management committees and experts. The major reason of doing so is mainly to understand citizen participation in terms of inclusiveness from gender as well as regional perspectives along with management roles and to give impetus on complexity of agriculture sector that needs to cover many different thematic aspects while developing such long-term vision document.

4.2.1 Participation by Gender

The regional consultations were known to be organized in collaboration with the peasant's coalition and other relevant stakeholders. For the purpose of this paper, only participation of citizen in the regional consultation is considered for the review due to the available gender based information.

Table 2: Participation by gender in regional consultations

Geographic region	Participation by gender	
	Female (%)	Male (%)
Dhangadhi	4 (4)	102 (96)
Nepalgunj	25 (30)	229 (90)
Hetauda	15 (30)	112 (90)
Biratnagar	23 (34)	144 (86)
Dhankuta	13 (34)	36 (64)
Total	80 (11)	677 (89)

Source: MoAD, 2013

(Figures in parentheses are in percentage)

Table 2 shows that a total of 757 people participated in the regional consultation process out of which only 11 percent were women and the rest 89% men. Even though the regional consultations were organized in different locations, we did not find the district level consultations. The discussion with some key members of the women farmer's group in Ramechhap and Okhaldhunga also confirmed that they were not aware of participation of female members from their area in the respective regional consultation meetings. As the regional consultations were organized in coordination with the peasant's coalition, it was also the responsibility of peasant's coalition to increase women's participation.

This shows a systemic weakness in the institutional framework of both the peasant's coalition and other stakeholders engaged in the consultations and government mechanisms. It is important that women must be represented in the consultation to ensure incorporation of their needs, priorities and preferences in the policy documents. As Nepali women account to at least 70 percent of the agricultural labor force and they are the one who suffer the most from food insecurity despite of their critical role to feed the family, their proper representation in such consultations is crucial.

4.2.2 Geographical Representation

AIDS process has considered geographic inclusion also as one of the major criteria for inclusive consultation process. In this process, the consultation took place in different geographic regions.

Table 3: Participation by Geographic Regions

Geographic regions	Participation by region	
	Participants	%
Dhangadhi	106	14
Nepalgunj	254	34
Hetauda	147	19
Biratnagar	167	22
Dhankuta	83	11
Total	757	100

Source: MoAD, 2013

The Table 3 shows that among the total participants from the regional consultations, Nepalgunj had the highest number (254) of participants (34percent) followed by Biratnagar (167) with 22percent and the

least number (83) is in Dhankuta (11 percent). The reason of the highest number of participation in Nepalgunj was known to be the consultation process that was repeated as per the request of peasant's coalition. The Table 3 shows that at least four regions were included in the consultation.

4.2.3 Thematic Representation in the Consultation Process

Another category of citizen participation in the ADS formulation process was thematic representation. Agriculture by its nature is of complex terms of themes ranging from production, trade and food & nutrition security to land use to rural finance. Participation in thematic consultations is presented in Table 4.

Table 4: Participation by Thematic Representation

Themes	Female (%)	Male (%)	Total
Trade and Commodities	0(0)	100 (100)	10
Water Resources and Irrigation	0(0)	7 (100)	7
Forestry, Climate Change and Disaster Management	0(0)	4 (100)	4
Land Use, Infrastructure and Energy	0(0)	3 (100)	3
Rural Finance, Insurance and Credit	0(0)	3 (100)	3
Agro-livestock sub-sector			
Domestic and High Value Commodities	0(0)	9 (100)	9
Livestock and Fisheries	0(0)	9 (100)	9
Agriculture, Forestry and Technology Development	1 (10)	9 (90)	11
Grains (cereal), Pulses, Industrial Crops	2 (10)	8 (80)	10
Agri-Industries and Commercialization	1 (5)	10 (95)	11
Food and Nutrition Security	1 (10)	10 (90)	11
Total	4 (5)	80 (95)	88

Source: MoAD, 2015

(Figures in parentheses are in percentage)

Table 4 shows that there were all total 88 members composing of different thematic groups. However, women's representation in the composition of thematic group was less than 10%, which is far less than

their representation in the population and constitutional provision of having at least 33% of women in different structures. Women did not represent 7 out of 11 thematic areas. It is understandable that the people with official positions, subject matter competencies, authorities and responsibilities represent those thematic platforms were mostly males. Therefore, women were less represented. However, the review did not show any targeted mechanisms in place to ensure women participation in those strategic platforms. Until and unless empowerment of women is ensured in all thematic areas, the representation of women in such thematic area is not possible.

4.2.4 Participation in Management Structure

The Government of Nepal had composed different groups to facilitate smooth ADS formulation process for which it had established four committees/groups and one technical team was composed of instead of from experts supported by the development partners supporting the ADS formulation process.

Table 5: Participation in management structure by gender

Management structure	Participation by gender		Total
	Female	Male	
Committees (Technical team)	1 (2%)	17 (77%)	18
Working Committee	2 (8%)	21 (88%)	23
Advisory Committee	0 (0%)	13 (100%)	13
Technical Committee	0 (0%)	7 (100%)	7
Diagnosis and Experts	0 (0%)	10 (100%)	10
Total	3 (8%)	34 (92%)	37

Source: MoAD, 2015

(Figures in parentheses are in percentage)

Table 5 shows that there were 119 persons engaged in those five different groups. The

representation of female in the different committees was extremely low, as it was only 4% (5 out of 119 members) of women in the entire compositions. The main reason was the position occupied by men in most of the decision-making structures, as the representation was mainly by official positions except the technical team and experts.

4.2.5 Citizen's Representations by Constituencies

While reviewing the citizen participation in ADS formulation, there were diverse constituencies (NGOs, business communities, media, land rights group, dalit rights groups, women groups, indigenous nationalities etc.) involved in the process. Among them, peasant's coalition is taken for analysis because it represents the interest of farmers and the agriculture sector. Further, they represent some of the other constituencies as described above.

In this context, Ms. Sabnam Shrivakoti, Program Director, Postharvest Management Directorate, Department of Agriculture/Ministry of Agricultural Development, the then focal officer for the ADS process said;

"Stakeholders consultation during ADS preparation can be considered very rigorous, compared to other policy formulation process. Citizen participation especially of Peasant Coalition and Civil Society in the process has been very fruitful to have understanding, taking institutional positions on food sovereignty, farmer's rights and farmer's commission in specific and ownership afterwards. However, when the consultation process is too long, some of the baseline data and strategic options might be irrelevant to finalize the document. Therefore, it is good to have

precise time plan on whom to engage, how to engage, where to engage and with what objectives, in the outset of design process" (interview on 25 November 2017, at Kathmandu).

4.3 Determinants of Participation

Policy making processes at national level is of high importance to ensure space and voices that are secured for different but relevant constituencies. However, most often, the policy formulation processes are perceived as a high standard and technical job and citizen participation is considered for tokenism only. Therefore, most of the policies are prepared with exclusive involvement of technical experts in the given field of concern. In relation to ADS development process, the above review shows that the consultation was quite an important milestone after the establishment of Constituent Assembly through election and citizen participation was also encouraging in general. The process shows that there was intensive engagement of experts, dignitaries, civil society and people's organizations. The political dynamism may be one of the major reasons to create space for peasant's coalition particularly to remain vigilant and claim their space for informing, engaging and influencing the outcomes as they were recognized, engaged and empowered through the process as well. In the ladder of participation, the steps are sequential as discussed below.

4.3.1 Recognition

From the analysis of the ADS document, it shows that formation of different committees, thematic groups and regional consultations gave a sense of recognition to different constituencies

especially of peasant's coalition. Likewise, understanding of the thematic concerns within the broad framework of agriculture development is quite commendable.

One of the important examples is a comprehensive understanding of the need to strengthen the triangle of research, education and extension system to enhance the effectiveness of the services to the farmers especially of women, small holders and people from geographically remote areas to support in enhancing farm productivity. Mr. Mahendra Khadka, Central Secretariat Committee Member of National Peasants' Coalition and Secretary of All Nepal Peasants' Federation (Revolutionary Centre) shares his views about peasant's coalition's experience in the participation of the ADS process as, "this is a historic moment that peasant's coalition is recognized by the Government to engage, contribute and influence the policy at the highest level. Therefore, we own the document and committed for its effective implementation" (interview on 21 November 2017, at Kathmandu). It made them able to engage, negotiate, contribute and influence the outcomes in the final ADS document, giving them a sense of recognition.

As ADS recognizes the role of local governments by emphasizing the need of review to align with state federalization process, the newly elected constitutionally mandated local governments have the role to ensure its execution. Hence, there will be both opportunities and challenges for the local governments and the concerned stakeholders. Meeting expectations and needs of local people and the central government is a serious challenge as indicated by Geiser and Rist (2009) in the context of South Asia and Latin America.

When development is not able to respond

to the needs and priorities of the local people, it will not be successful (Sharma et al, 2014; Panday, 1999; Shrestha 1999; Manandhar, 2011), and therefore, it is important to recognize different roles and contribution in policy- format in place of policy-building, planning and implementation processes.

4.3.2 Engagement

Engagement of citizen can enhance the quality and legitimacy of the ownership. Engagement is the state, where citizens can feel recognized for their contribution. Engagement therefore, gives an opportunity for both the State and citizen to build confidence and gain trust among each other. It is obvious that citizen participation does not mean all the contributions are counted and influential at the outcome level. Therefore, despite of limited influence citizens may have at outcomes, it is important to secure space for citizens and realize that their participation is crucial for ownership of the decision, seeking their contribution for implementation of decision and ensure their representation in available spaces and ultimately impacts in their life positively. It will lead towards more confidence and competence to claim legal space in the upcoming endeavors as well.

4.3.4 Empowerment

The ultimate objective of engagement in the policy processes is to contribute and influence the outcomes, ensure space in the institutional framework and take ownership of the decisions for effective implementation. In this context, participation in development is beyond the conceptual exercise but is more about translating the provisions into practices (Watkins and Tacchi, 2008). In

the changing context of democratization of development, it is essential to recognize different constituencies and representation of stakeholders in the development policy formulation. As ADS is being implemented in the post-conflict context, it is important to transform institutional mechanisms and establish responsive professionalism for substantive inclusion as emphasized by Jennings (2000).

Figure 2: Strategic framework of ADS



Strategic Framework of the ADS

Source: MoAD, 2015; p. 58

Figure 2 shows that the strategic framework of ADS contains "Farmer's rights ensured and strengthened" as one of the highest level objectives. This level of influences was one of the indicators of success of citizen participation to ensure recognition, engagement, contribution and influence the decision.

As often farmers and farmer's organisation's demand for the protection of farmer's rights, the ADS has categorically included this as one of the main objectives. Further, the ADS has provisioned to establish a Farmer's Commission within five years of its implementation, which was one of the key demands of the peasant's coalition.

Furthermore, Arnstein (2010) identifies five levels of citizen participation. The levels

are informing and consulting, which is about providing information and having some consultations with citizen by the power-holder, but their actual participation is not expected. Power-holders thus control the decisions. Involving and collaborating is about getting space for negotiating and engaging in trade-offs with the power-holders. Empowering is the final stage of influencing the decisions.

When we relate the citizen participation in the ADS formulation process with the Arnstein (2010) ladder of participation, it shows certain degrees of citizen influence. It is the stage of empowerment. The example of influences are; i) outcomes of the ADS under component one which is related to improvement of governance with especial reference to right to food (MoAD, 2015; p. 28), ii) impact level indicators on farmer's rights with specific action lines such as a) legislation on rights to food and food sovereignty, b)

Farmers representatives in the key ADS committees, and c) legislation on farmer's rights (MoAD, 2015; p.78).

To conclude, as emphasized by Chambers (1997), key stakeholders and beneficiaries therefore must be meaningfully engaged in formulation of agriculture and food security policies instead of policy.

4.4 Barriers in Participation

Citizen participation does not happen automatically. Most often, it is influenced by power-holder's different interest, social, economic and geographical factors. Further, participation of women is even more challenging because of patriarchal mindset of the key stakeholders, socio-cultural context, societal values, norms

and traditions, lack of opportunities for developing competencies on thematic issues, restrictive rules and procedures, physical inaccessibility and restrictive mobilities, financial independence, access to information, etc.

The decision makers often consider the political representation sufficient t, as they are the legitimate representatives. Even if it is theoretically correct, it does not represent the voices, needs, preferences and priorities of specific groups such as women, people with disability, if the legitimate representatives are not from the same specific groups. Further, it is not always guaranteed that there is a will and competence in understanding the political scope of those policy documents. As Sen (1999) emphasized, development is not simply about participation but about to contribute through freedom of choice on the issues related to voices, needs, preferences and priorities of specific groups.

One of the most prevalent barriers towards participation is the patriarchal attitude of different stakeholders of society. Further, the prevailing system of absence of women in the key positions automatically excludes them from participation in the policy decision as the participation is determined by position.

5. Conclusion

Analysis in the preceding sections of this paper leads that citizen participation in ADS formulation was, in general, higher than those of other policy making because of series of consultation events organized in different parts of the country by inviting representatives of different stakeholders and interests groups. The most notable was the engagement of peasant's coalition in the entire process and their concerns are reflected in the

final document. The line ministry (MoAD) had well recognized peasant's coalition as an important constituency in policy formulation process. However, women's participation in the steering and technical committee, experts and thematic teams and even regional consultations was less satisfactory. It shows that, there is a wider gap despite the constitutional provisions and women's major role in agricultural tasks and household food security.

The ADS policy document entails many provisions directly related to food security and livelihoods of farmers, peasants and other people. More importantly, the outcome level indicators on farmer's rights and positioning of farmer's commission in the ADS implementation framework are quite remarkable achievements. Now, an effective implementation of the provisions contained in the documents such as role of farmer's commission, contribution to strengthen and promote farmer's rights and contribute to overall food and nutrition security objective is the major concern. However, participation is a lengthy, time consuming and complicated processes, which requires openness, flexibility, special measures to ensure women participation and resources.

Participation of various stakeholders in policy formulation processes leads one to conclude that there is an increasing recognition of different constituencies (including peasant's coalition) except gender sensitiveness.

Further, there is an increasing recognition, understanding as well as a tendency of claiming the space by different constituencies such as peasant's coalition with the exception of gender inclusive representation, which is inadequate.

References

- Arstein, S.R. (2010). *A Ladder of Citizen Participation*. Journal of the American Planning Association, 13(4), 216-224.
- Central Bureau of Statistics CBS, (2011). *Nepal Living Standards Survey*. Kathmandu: National Planning Commission.
- Chambers, R. (1983). *Rural Development: Putting the Last First*. London: Longman.
- Chambers, R. (1997). *Whose Reality Counts: Putting the First Last*. London: Intermediate Technology Publications.
- Cornwall, A. (2002). *Beneficiary, Consumer, Citizen: Perspectives on Participation for Poverty Reduction*. Stockholm: Sida.
- Geiser U, Rist S, (Eds.). (2009). *Decentralization Meets Local Complexity: Local Struggles, State Decentralization and Access to Natural Resources in South Asia and Latin America. Perspectives of the Swiss National Centre of Competence in Research (NCCR) North-South*, University of Bern. Bern: Geographica Helvetica.
- Jennings, R. (2000). *Participatory Development as New Paradigm: The Transition of Development Professionalism. Community Based Reintegration and Rehabilitation in Post-Conflict Settings Conference*. pp.3.
- Manandhar, P. (2011). *Contested Rural Development in Nepal*. NCCR North-South Dialogue 32. Bern and Zurich: NCCR North-South.
- Nepal Law Commission (NLC). (2015). *Constitution of Nepal*. Kathmandu: Government of Nepal.
- Pandey, D.R. (1999). *Nepal's Failed Development: Reflections on the Mission and the Maladix*. Kathmandu: Nepal South Asia Center.
- Sen, A. (1999). *Development as freedom*. Oxford: Oxford University Press.
- Sharma, S.R., Upreti, B.R., Manandhar, P., Sapkota, M., (Eds.). (2014). *Contested Development in Nepal: Experiences and Reflections*. Kathmandu: Nepal Centre for Contemporary Research, South Asia Regional Coordination Office of NCCR North-South and School of Arts, Kathmandu University.
- Shrestha, N.R. (1997). *In the Name of Development: A Reflection in Nepal*. Kathmandu: Educational Enterprise.
- U.N. (2015). *Sustainable Development Goal*, un.org.
- Upreti, B.R. (2010). *Political change and challenges of Nepal: Reflection on armed conflict, peace process and state building*. Volume 1. Saarbrücken: Lambert Academic Publishing.
- Upreti, B.R., Sharma, S.R., Pyakuryal, K.N., Ghimire, S., (Eds.). (2010). *The Remains of a State: Post-conflict Challenges and State building in Nepal*. Kathmandu: KU-HNRSC and RCO NCCR North-South.
- Upreti B.R., Sharma S.R., and Pandel S.B. (2016). *Food Security in Post Conflict Nepal: Challenges and Opportunities*. New Delhi: Adroit Publishers.
- Watkins, J.I. and Tacchi, J.A. (Eds.). (2008). *Participatory content creation for development: principles and practices*. New Delhi: UNESCO.

Ms. Yamuna Ghale is PhD student at the Faculty of Agriculture, Agriculture and Forestry University (AFU), Rampur, Chitwan, Nepal>Email: yamunaghale@gmail.com

Dr. Kailash Nath Pyakuryal is currently a Visiting Professor and founding Vice-Chancellor of the Agriculture and Forestry University, Chitwan Nepal. Email: kpyakuryal@gmail.com

Dr. Durga Devkota is Professor, and Programme Coordinator of Rural Sociology and Development Studies at the Faculty of Agriculture, Agriculture and Forestry University (AFU), Rampur, Chitwan, Nepal>Email: durga_devkota@gmail.com

Dr. Krishna Prasad Pant is Agricultural (Environmental Economist, Fellow at South Asian Network for Development and Environmental Economics (SANDEE) and Visiting Faculty (Environmental Economics), Kathmandu University, Nepal. Email: kppant@yahoo.com

Dr. Nitra Prasad Timilsina is Adjunct Professor at the Faculty of Agriculture, Agriculture and Forestry University (AFU), Rampur, Chitwan, Nepal and Regional Coordinator of the South Asia Alliance for Poverty Eradication (SAAPE), Email: npntimilsina@gmail.com

Mass Evacuation And Timely Mobilization: Key to Minimizing Impact of Natural Disasters

EARL JAMES GOODYEAR, PhD

Abstract

The United States has learned valuable lessons in preparing for and responding to the destructive forces of natural disaster episodes since Hurricane Katrina ravaged New Orleans in 2005. Two factors have greatly influenced the nation's death toll from recent storms such as Hurricanes Harvey that struck Texas and Hurricane Irma that hit Florida after first demonstrating the effects of a Category 5 storm among the Leeward Islands in the Caribbean. First, both the American and European weather projection models were able to track the path of both storms with precision on satellite imagery and using the latest, innovative prediction models to assess both the path and potential destructive forces of the Hurricane. Secondly, with a predicted strike forecast within five days of landfall, the Federal Emergency Management Authority and statewide preparedness and response agencies were able to call for a massive evacuation of residents living in the path of an impending disaster. This treatise shares insight into how the residents of Hernando County in Florida were prompted to best prepare for the most devastating hurricane season on record.

Keywords: Hurricane, Planning for Emergencies, CERT (Community Emergency Response Team), Disaster Safety Tips, Evacuation, Business and Pet Protection, Insurance, Disaster Types, Mitigation of Disaster Risk .

1. Introduction

Hurricane Irma first made landfall on the northeast Caribbean islands during the early hours local time of 6 September. Antigua and Barbuda, Anguilla, Bahamas, British Virgin Islands, Cuba, Dominican Republic, Haiti, Puerto Rico, St. Barthélemy, St.

Martin, Saint Maarten, Turks and Caicos, and the US Virgin Islands were all affected. 169,000 people and 75,000 buildings were exposed to wind speeds higher than 252km/h. 5.5 million people lived in areas exposed to winds in excess of 120km/h. At least 37 people have been reported dead.

The last vestiges of Hurricane Irma blew north through the state of Florida on Monday, September 11, 2017 leaving a majority of the 20.6 million residents without power, and a trail of debris and flooding. Across Florida, evacuees from the coastal areas of the state totaled 116,000 people sheltered in 530 facilities as Hurricane Irma made landfall as a Category 4 hurricane with winds of 130 miles per hour. This was the first time in the history of the United States that two Category 4 storms (Hurricane Harvey in Texas) made landfall in a single year.

Hurricane Irma set records for its intensity as it struck several Caribbean islands before entering the Florida peninsula. Colorado State University researcher Phil Klotzbach observed about Hurricane Irma:

- Its 183 mph winds were the highest on record for the open Atlantic Ocean, outside the Gulf of Mexico and the Caribbean Sea.
- Irma spent three consecutive days as a tip-of-the-scale Category 5 hurricane, the longest in the satellite era.
- Irma generated the second most Accumulated Cyclone Energy – a key measurement that combines strength and duration—in the satellite era.
- It was the strongest storm to strike the Leeward Islands.
- Irma was the first Category 5 storm to strike Cuba, which regularly is assaulted by hurricanes, in nearly 100 years.

A new Category 5 Hurricane Maria is moving roughly over the same path as Hurricane Irma. It is expected to affect Dominica, Guadeloupe, Martinique, Puerto Rico, St. Kitts and Nevis, Montserrat and the US and British Virgin Islands. Communities have been advised to take shelter. States of emergency have been declared in number of locations.

2. Most recent natural disasters in Hernando County

- Florida Hurricane Matthew, Incident Period: October 03, 2016 to October 19, 2016, Emergency Declared EM-3377: October 06, 2016, FEMA Id: 3377, Natural disaster type: Hurricane
- Florida Hurricane Hermine, Incident Period: August 31, 2016 to September 11, 2016, Major Disaster (Presidential) Declared DR-4280: September 28, 2016, FEMA Id: 4280, Natural disaster type: Hurricane
- Florida Tropical Storm Debby, Incident Period: June 23, 2012 to July 26, 2012, Major Disaster (Presidential) Declared DR-4068: July 03, 2012, FEMA Id: 4068, Natural disaster type: Tropical Storm
- Florida Tropical Storm Fay, Incident Period: August 18, 2008 to September 12, 2008, Emergency Declared EM-3288: August 21, 2008, FEMA Id: 3288, Natural disaster type: Tropical Storm
- Florida Hurricane Katrina Evacuation, Incident Period: August 29, 2005 to October 01, 2005, Emergency Declared EM-3220: September 03, 2005, FEMA Id: 3220, Natural disaster type: Hurricane
- Florida Hurricane Jeanne, Incident Period: September 24, 2004 to November 17, 2004, Major Disaster (Presidential) Declared

DR-1561: September 26, 2004, FEMA Id: 1561, Natural disaster type: Hurricane

- Florida Hurricane Frances, Incident Period: September 03, 2004 to October 08, 2004, Major Disaster (Presidential) Declared DR-1543: September 04, 2004, FEMA Id: 1543, Natural disaster type: Hurricane
- Florida Hurricane Charley and Tropical Storm Bonnie, Incident Period: August 11, 2004 to August 30, 2004, Major Disaster (Presidential) Declared DR-1539: August 13, 2004, FEMA Id: 1539, Natural disaster

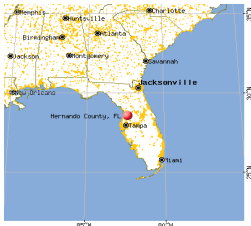
Type: Tropical Storm, Hurricane

The number of natural disasters in Hernando County (17) is greater than the US average (13). Major Disasters

(Presidential) Declared: 12 Emergencies Declared: 4

Causes of natural disasters: Hurricanes: 8, Floods: 4, Storms: 3, Tropical Storms: 3, Fires: 2, Tornadoes: 2, Freeze: 1, Wind: 1 (Note: Some incidents may be assigned to more than one category).

Read more: http://www.city-data.com/county/Hernando_County-FL.html#ixzz4tQJjcHjZ



The following represents the key concepts that were employed to mitigate disaster risks posed by recent hurricane forces in Hernando County, one of the 66 counties in Florida.

3. Measures to Mitigate Disaster Risk

People can do little or nothing to change the incidence or intensity of most natural phenomena. Yet they can play a role to ensure that natural events, such as floods and hurricanes are not converted in to disasters by their own actions. Human intervention may cause natural

hazard where there were no hazards before it is imperative to understand that disaster mitigation is a proactive strategy implemented before disasters occur, and not a reactive measure after the disaster has taken place.

In Florida responsibility for the establishment of foundation concepts of

disaster mitigation lies with the emergency management agencies at the county level. Using materials prepared by the Federal Emergency Management Authority and tailored to local conditions, specific strategies and actions are developed and utilized to educate the public to disaster risks and the measures that can prevent or reduce the likelihood of an adverse hazard consequence before they occur.

The concept of mitigation accepts the fact that some hazard events may occur, in the event that a hazard cannot be prevented outright, mitigation tries to lessen the impact by improving the community's ability to absorb the impact with minimum damage or destructive effect.

In Hernando County, the Emergency Management Team prepares an annual document distributed to upwards of 200,000 residents to prepare for the annual hurricane season running from July to December. Residents are encouraged to participate in group's sessions to familiarize themselves with the following key concepts.

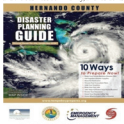
4. Planning for emergencies

If a disaster struck, would your family be ready? Would your business be ready?

Taking simple steps today could save lives and prevent suffering later. Follow the tips and checklists in this special guide to protect your loved ones, your home and your business.

This guide was developed by your county emergency management agency to help you make your family and business plans. It also directs you to additional resources where you can get more information and assistance.

Government cannot do this alone. It takes the "whole community" to effectively prepare for, respond to, and recover from a disaster. This includes our neighborhood and condo associations, faith-based, Volunteer and civic organizations, schools, and the business community, and residents.



Find out if there is a Community Emergency Response Team (CERT) in your neighborhood and get the training. If there is not a CERT, think about starting one. Contact your local emergency management agency or fire department. In addition, we need to ensure that our plans include the needs of our children, seniors, the disabled, and those who face poor health (mentally or physically).

So, get involved and spread the word at your school, work, club or place of worship. This is what it takes to make our community safer and more resilient.

4.1 Your Disaster Plan

Prevent panic and confusion by making sure everyone knows where to go and what to do in an emergency, whether at home or at work.

- **PICK TWO MEETING PLACES.** One should be just outside your home or business for

sudden events such as a re. The second should be outside your neighborhood, in case you can't get home or family members get separated.

- **CHOOSE A CONTACT PERSON.** Ask someone out of the area to coordinate communications in a disaster. Family members should call this person to report their location. Send your contact copies of important papers (ID, insurance, etc.)
- **THINK AHEAD ABOUT EVACUATION.** Determine if and when you would have to evacuate, where you would go and how you will get there. Ask friends or family if you could stay with them. If you are in a safe area, invite them to stay with you.
- **KNOW YOUR RISK.** Learn what disasters might affect your area. Are you in a Hurricane Evacuation Zone (see inside map page) or FEMA Flood Zone? (They are different!) Take first aid and CPR courses (www.redcross.org).

For more disaster planning information, contact your local emergency management agency, local chapter of the American Red Cross (phone numbers are listed on the inside map page) or go online to www.tampabayprepares.org or www.floridadisaster.org or www.ready.gov.

4.2 Disaster Supplies

Here are the most important items for your Disaster Supply Kit. Stock up today (or a little at a time) and store where you can get to them quickly. Replenish for Freshness:

- **Medicines:** Keep an updated list of family medicines and dosages along with doctor and pharmacy phone numbers. Keep a two-week supply of prescription medicines.
- **Food:** Keep enough food to feed the whole family for three to seven days. Choose things that don't need refrigeration or cooking (canned foods, protein bars, peanut butter, etc.). Don't forget any special dietary foods or baby food and formula, if needed. Replenish every six months.
- **Drinking water/containers:** 1 gallon of water per person for drinking water plus water for cooking and washing (minimum 7 days). Stock

up on a few cases of bottled water at home and of ice in the event that there is a "boil water" order.

- Extra batteries for cameras, flashlights, radio, portable TV and lamps, etc.
- Infant items (medicine, sterile water, diapers, ready formula, bottles), if needed. *Stow Until Needed:*
- First aid book and kit including bandages, antiseptic, tape, compresses, aspirin and aspirin-free pain reliever, antidiarrheal medication, antacid, and important numbers
- Flashlights and batteries for each member of the family
- Portable radio and batteries
- Non-electric can opener
- Fire extinguisher (small canister, ABC type) medical information, insurance policies and property inventories, photograph.

Precious commodities before and after a storm:

- Emergency charger for cell phones and other mobile devices (consider a solar powered alternative)
- Cash (With no power, banks may be closed; checks and credit cards unaccepted, and ATMs may not be operational)
- Charcoal, matches, and grill (Do not use indoors)
- Ice
- An old-fashioned corded telephone (i.e. not a cordless or cell phone) that does not require electricity

5. Bracing for a Hurricane

5.1 As the Storm Approaches

Listen for weather updates on local stations and on NOAA Weather Radio. Stay tuned to the latest information.

- **REMEMBER:** Hurricanes can be unpredictable. There is always potential error in the forecast track from the National Hurricane Center. Don't focus on the exact forecasted track. Listen to

local officials. (For more information go to www.gov or [weather.gov](http://www.weather.gov), click on Tampa Bay area.)

- Check your Disaster Supplies. Get any needed items.
- Clean and fill bathtubs and sinks before a storm so you'll have extra clean water.
- Turn refrigerator and freezer dials to the coldest settings and avoid opening the doors to help keep perishable food in case of a power outage.
- Refill prescriptions. Maintain at least a two-week supply of medication during hurricane season.
- Clear your yard of lawn furniture,
- Instant tire sealer
- Whistle and/or distress flag
- Mosquito repellent
- Plastic tarp, screening, tools and nails, etc.
- Water purification kit (tablets, chlorine (plain) and iodine)
- Clean-up supplies (mop, buckets, towels, disinfectant)
- Camera
- Garbage can or bucket with tight-fitting lid and kitty litter (for emergency toilet)
- Plastic trash bags, toilet paper, paper towels and pre-moistened towelettes or baby wipes.

If you evacuate you also should take:

- Pillows, blankets, sleeping bags or air mattresses
- Extra clothing, shoes, eyeglasses, hearing aids (and batteries), etc.
- Folding chairs, lawn chairs or cots
- Personal hygiene items (toothbrush, toothpaste, deodorant, etc.)
- Quiet games, books, playing cards and favorite toys for children

Important papers and irreplaceable keepsakes (driver's license, special potted plants, bicycles, trashcans and other potential airborne missiles. Leave the swimming pool filled and super-chlorinated. Cover the filtration system.

Make sure your windows, doors and garage doors are protected.

- Protect your windows and glass doors with plywood or storm shutters. Brace double entry and garage doors at the top and bottom.
- If there is a chance flooding could threaten your home, move important items such as electronics, antiques and furniture off the floor.
- Fill your car's gas tank and check oil, water and tires. Gas pumps won't operate without electricity.
- Secure your boat early. Drawbridges will be closed to boat traffic after an evacuation order is issued.
- Clean containers including your bathtub for storing water. Plan on three gallons per person, per day, for at least seven days for drinking and other uses.
- Offer your home as shelter to friends or relatives who live in vulnerable areas or mobile homes.
- Check your Disaster Supplies. Make sure you have at least a seven-day supply of non-perishable foods. Don't forget a non-electric can opener.
- During the storm, stay inside and away from windows, skylights and glass doors.
- Find a Safe Room in your home, usually an interior, windowless reinforced room such as a closet or bathroom on the lower floor.
- Get cash. Banks and ATMs won't work without electricity and few stores will be able to accept credit cards or personal checks.
- Never sweep or blow yard leaves, pine needles, grass clippings or soil into the • street or storm water system. This clogs up the storm water pipes and prevents water from draining.
- If you own a business, follow your
- Business Continuity Plan.

For more information on how to create a Business Continuity Plan, go online to disastersafety.org or ready.gov. You will get some warning with a tropical storm or Hurricane.

5.2 Evacuate or Stay?

If You Can Stay Home, Shelter-in-place

If you live in a sound structure outside the evacuation area and do not live in a mobile home or RV, stay home and take these precautions:

If flooding threatens your home, turn off electricity at the main breaker.

If you lose power, turn off major appliances, such as the air conditioner and water heater to reduce damage from surge when power is restored.

Monitor your battery-operated radio, NOAA weather radio or TV for the latest advisories and other emergency information.

- Wait for official word that the danger is over.
- Do not travel until you are told it is safe to do so.

If You Must Evacuate If you live in an evacuation area or a mobile home or RV, when an evacuation order is given, don't panic. Move at a steady pace and ensure you leave enough time to get to where you will weather the storm. **DO NOT** take chances with your life by staying at home or waiting until it's too late!

- Make sure your destination is not within a zone that has been ordered to evacuate.
- Take enough supplies for your family.
- Take your pets. Don't forget their supplies.
- Take important papers, including your driver's license, special medical information, insurance policies and your insurance agent's name and number and property inventories.
- Also take irreplaceable items, such as photos or keepsakes.
- Let friends and relatives know where you are going.
- Make sure your neighbors have a safe ride.
- Turn off your electricity, water and gas if

officials tell you to do so.

- Lock your windows and doors.
- Stay tuned to your local radio and television station for emergency broadcasts.

Leaving Coastal Areas

If you are leaving the area, remember to take supplies with you. Move inland away from the storm surge and inland flooding, but it is recommended that residents evacuate "tens of miles, not hundreds" if possible. Roads will be heavily congested and you run the risk of being caught on the highway without a safe refuge or running into the storm if it takes a different track. **Hotel or Motel** If you plan to go to a hotel or motel, you will need to check for availability and make your reservation well in advance. Some hotels/motels have standing reservation hurricane programs and some relax their pet restrictions in an emergency. Again, make sure your destination is not in an evacuation zone.

Help Your Neighbor

- People who are disabled or in poor health (either mentally or physically) or those who are without the support of family or friends should plan ahead for an emergency. They may need special assistance from family members, friends, neighbors or social service agencies. Please ask for help if you need it and volunteer to help those who do.
- Remember, too that older adults who are also caregivers may require outside assistance. Excessive stress and anxiety can contribute to increased episodes of illness, particularly for persons with heart disease and other illnesses.
- If an older adult lives in a nursing home, assisted living facility (ALF) or residential facility, the administrator should be contacted to learn about the disaster plan for that facility.

5.3 Home Healthcare and Homebound Patients

- Tell your health agency and Oxygen Company where you will be during a hurricane. Ask them about their plans to provide care.
- If you are homebound, but not under the care of a home health agency, contact your physician to determine your best plan of action.
- If you require respirators or other electric-dependent medical equipment, you should make medical arrangements with your physician. You should also register with your local power company.
- If you evacuate, remember to take medications, written instructions regarding your care, special equipment and bedding with you.
- If you will need assistance in an evacuation or need to go to a special needs shelter, please register NOW with your County Emergency Management Agency.
- Special needs shelters do not provide hands-on medical care, only medical monitoring. Bring one caregiver with you.
- If you require hospitalization, you must make prior arrangements through your physician.

5.4 Keep Your Pets Safe

- Don't leave your pet and don't use your pet as an excuse not to evacuate. Don't put yourself, your family and your pet at risk! You are responsible for planning for your pet. If you are ordered to evacuate, take your Pet Disaster Supplies if you go to friends, relatives or a hotel. Unless there are pet-friendly shelters in your county, shelters cannot accept pets. As a pet owner, you must plan ahead. Check out your options. For more information call your local SPCA, Animal Control or Humane Society. If you plan to go to a hotel or motel, go online to petsovercome.com. After the storm has passed, be careful allowing your pet outdoors. Familiar scents and landmarks may be altered and your pet could easily be confused and become lost. Downed power lines, other animals and insects brought in with high water could present real dangers to your pet. Take care not to allow your pet to consume food or water that may have become contaminated. Nearly 80 percent of pets displaced by a storm are never reunited with their owners.

5.5 Pet Disaster Supplies

- Proper ID collar and rabies tag/license
- Vaccination paperwork
- Carrier or cage (large enough for your pet to move around)
- Leash
- Ample food supply (at least two weeks)
- Water (minimum of 7-day supply)
- Water/tfood bowls
- Any necessary medication(s)
- Specific care instruction
- Newspapers, cat litter, scoop, plastic trash bags for handling waste
- Proper ID on all belongings (including emergency contact information if you evacuate)
*Photo of you and your pet
- A comfort item such as a favorite toy or blanket
- Non-electric can opener
- Microchipping your pet is strongly recommended

Make sure your pets have had all their shots within the past 12 months. Pet-friendly shelters and boarding facilities will require proof of vaccinations.

5.6 Protecting Your Home and Business

There are some specific actions you should take to make your home and business safer.

To make some of these improvements, you will have to get up in the attic or crawlspace with a flashlight. You may feel more comfortable with an experienced and licensed inspector, architect, engineer or contractor. Whatever choice you make, take time to do this well before the storm threatens. To withstand the forces of wind associated with severe weather, **REMEMBER** your ABCs:

- Anchor Your Roof
- Brace Your Entry & Garage Doors
- Cover Your Windows
- **SAFE ROOM** - DO NOT stay in a room that does not have shielded windows/glass doors. Find an interior room – a bathroom, hallway or closet that will help buffer you from the storm's winds and any flying debris. Safe rooms can also be site-built or manufactured and can be installed in new or existing homes. For more information visit flash.org or highwindsaferooms.org. Make sure all family members know where the safe areas are in your home. Be sure to take your disaster supplies with you into your safe room.

5.7 For Mobile Home or RV Residents

All mobile home and RV residents must evacuate for any hurricane evacuation order given in the county, regardless of location within the county. Never stay inside a mobile home or RV to ride out the storm. Always evacuate to a friend's or relative's home, hotel, and motel or nearby designated storm shelter. Anchor mobile homes or RV's with tie downs. Inspect tie downs annually. Building or Remodeling? For tips on how to make your home safer, go to ash.org (Federal Alliance for Safe Homes), call Toll-Free (877) 221-SAFE (7233) or visit mysafe.orla.org.

5.8 Protecting Your Property from Flood

Anchor and Elevate: If vulnerable, electrical panel boxes, heat pumps, washers and dryers and water heaters, fuel tanks, etc. should be elevated or relocated to areas less likely to be subjected to flood waters.

Retrofit: There are things you can do to minimize the flood risk to your home. Options to consider:

- elevation
- flood barriers
- dry flood proofing
- wet flood proofing For more information, go to: Flash.org or FloodSmart.gov

5.9 A Word about Insurance

Understanding what is – and is not – covered in your homeowner or renter's insurance policy is a necessity. Take time now to learn about the risks you may face and build confidence that you are properly protected. Read your policy. Talk with your agent. Reviewing your insurance coverage annually is an important step to maintain the level of insurance protection necessary to be able to rebuild your home and replace your personal belongings. Ask your agent if there are any possible discounts for performing mitigation measures to your home or business.

Steps to Proper Insurance Protection

1. Insure your home for its reconstruction cost, not its real estate value.
2. If you rent, you need insurance to protect your belongings.
3. Know your flood risk. Standard homeowner's policies do not cover damage from floods, including storm surge from a hurricane. Remember, there is a 30-day waiting period for flood insurance to go into effect. Don't wait until a storm is threatening.
4. Set aside funds to pay your hurricane deductible.
5. Get covered for the costs of building code upgrades.
6. Inventory your home's contents to accurately price coverage and speed the claims process. There is free, secure online home inventory software available from the Insurance Information Institute at KnowYourStuff.org.

5.10 Keep Paper Trail

Keep important documents in a reproof box or safe and retain copies in a safe location outside of your home or business. Inventory your property and possessions and take a video survey of your possessions.

Proof of residence/ownership

- Birth and Marriage Certificates
- Passports
- Social Security Cards
- Bank and Credit Card Information
- Wills, Deeds and Copies of Recent Tax Returns
- Stocks and Bonds
- Driver's Licenses
- Special Medical Information
- Insurance Policies
- Property Inventories and Photos of Your Business or Home
- Business Tax Licenses
- List of Business Supply/Vendor Lists

6. Know Your Disaster Safety Tips

6.1 Floods

1. If flooding threatens, get to higher ground. Stay away from flood-prone areas, including low spots, ditches, etc. Take dry clothing, a flashlight and a portable radio with you.

2. **TURN AROUND; DON'T DROWN.** Avoid flooded areas or those with rapid water flow. Do not attempt to cross a owing stream or drive in water. The depth is not always obvious. It takes only six inches of fast owing water to sweep you off your feet.

3. Do not allow children to play in or near high water, storm drains or ditches! Floodwaters may be contaminated with oil, gasoline or raw sewage.

4. Purchase flood insurance.

6.2 Terrorism/ Violent Crimes

1. See Something - Say Something. Call local law enforcement, then Florida's toll-free hotline 1-855-352-7233 (1-855-FLA-SAFE) to report any suspicious activity. If it is an emergency, CALL 911!

2. Your Family Disaster Plan should include emergency contacts and a designated meeting place. Be prepared to respond to official instructions, such as the evacuation of the building or the area.

3. Disaster Supplies - If you need to evacuate your home or are asked to "shelter-in-place", having some essential supplies on hand will make you and your family more comfortable.

6.3 Fire

1. Plan - The time to plan for a fire emergency is now. Take a few minutes to discuss with your family or colleagues what actions you will need to take as you make your Disaster Plan for your family or business. Contact numbers are extremely important.

2. Evacuation Plan - Decide where you will go and how you will get there. Unlike evacuating for a hurricane, with fire you may only have a moment's notice. Two escape routes out of your home and out of your neighborhood are preferable. Have a plan for evacuating your pets or service animals.

3. Fire Drills - Practice. Make sure everyone knows at least two escape routes from your home or business.

6.4 Hazardous materials Incident

If You Are Told to Evacuate

You should move to the place/shelter designated by public officials.

1. Stay calm. Quickly gather what you will need, unless you are told to leave immediately.

2. Keep car windows/air vents closed. Do not use the air conditioner until you are out of the evacuation area.

If You Are Told to Stay Indoor and Shelter In-Place

1. Stay inside until local officials say you can leave safely. Bring pets indoors.

2. Close all doors and windows. Seal all gaps under doorways and windows with damp towels and duct tape. Turn off heating, cooling or ventilation systems.

3. If you are told to protect your breathing, cover your nose and mouth with a damp handkerchief or other cloth folded over several times.

6.5 Tornado

1. Purchase a NOAA Weather Radio and/or a battery-powered commercial radio and extra batteries.

2. Many mobile phones are capable of receiving Wireless Emergency Alerts (WEAs). These alerts can inform you about life threatening weather conditions in your immediate area.

3. Know the terms used to describe tornado threats: • Tornado Watch - Tornadoes are possible. Remain alert for approaching storms. • Tornado Warning - A tornado has been sighted or indicated by weather radar. Take shelter immediately if a Tornado Warning is issued for your area.

4. If a tornado threatens, seek shelter in a small, windowless interior room or hallway on the lowest level of a sturdy building.

5. Mobile homes are not safe during

tornadoes. Abandon mobile homes and go to the nearest sturdy building immediately.

6. If you are caught outdoors, seek shelter in a sturdy building, NOT a mobile home or portable structure.

7. If you cannot quickly walk to a sturdy building, immediately get into a vehicle, buckle your seat belt and try to drive to the closest sturdy building.

8. If flying debris occurs while you are driving, pull over and park. Now you have the following options as a last resort:

- Stay in your vehicle with the seat belt on. Put your head down below the windows, covering with your hands and a blanket if possible.
- If you can safely get noticeably lower than the level of the roadway, exit your car, and lie in that area, covering your head with your hands.

6.6. Disease Outbreak

1. Prevention is key. Get your u shot and other vaccinations.

2. Wash hands often and thoroughly.

3. Stop the spread. Stay home when you are ill. Employers and schools should encourage this policy.

Other Tips

To minimize damage in high winds, keep your home in good repair. Tacking down loose roofing, trimming trees and keeping gutters clean are good places to start. Make sure your street address number is clearly marked on your home.

What to Expect After a Disaster

After a disaster, you may be without power and other services you rely on (water, sewer, phone services and businesses). Immediate response to these shortages may not always be possible. Thus, you should strive to be self-reliant after a disaster episode.

Be Patient

You won't be able to return to your home or business until search and rescue operations are complete and safety hazards, such as downed power lines, are cleared. It may take time for emergency crews to reach your neighborhood.

- **Residents** – Have valid ID with your current address.
- **Businesses** – Have a valid picture ID, documents showing proof of ownership/rental, County/business tax license, names of individuals authorized to be given access on business letterhead.
- **Avoid driving**, especially through water. Roads may have debris that can puncture your tires! Once you arrive back, walk around your home or business from the outside first to survey damage and enter with caution.
- **Open windows and doors** to ventilate and dry your home or business.
- **If you suspect a gas leak**, leave immediately and call 9-1-1 or your natural gas provider from a safe location.
- **If your home or business has been flooded**, have a qualified licensed electrician inspect the electrical system and appliances before turning the power back on.
- **Be extremely careful with ice.**
- **Let your out-of-town contact know you are all right.**

7. Post- storm Safety Precautions

- **Keep grills and generators outdoors** in a well-ventilated area. Carbon monoxide poisoning is a frequent killer.
- **Avoid candles.** Use battery-operated flashlights and lanterns instead.
- **Stay tuned to your local media** for up-to-date emergency information.
- **Avoid driving and phone use.** Keep lanes and lines open for emergency workers.
- **Avoid downed or dangling power lines.** Be especially careful when clearing fallen trees.
- **Always supervise children-DO NOT WADE IN**

FLOOD WATERS.

- **Be aware of snakes, insects, alligators or animals** driven to higher ground by floods.
- **Be extremely careful with a chainsaw** and follow all safety precautions.
- **Call professionals** to remove large, uprooted trees, etc.
- **Always use proper safety equipment** such as heavy gloves, safety goggles, heavy boots, long-sleeve shirts and long pants. Tie back long hair, wear a hat and sunscreen.
- **Drink plenty of fluids, rest and ask for help** when you need it.
- **Don't burn trash.**

8. Clean Up and Repairs

- **Know what your homeowner's or renter's insurance policy covers** and what you will need to submit a claim. Take photographs of all damage before repairs and keep all receipts. Make temporary repairs to correct safety hazards and minimize further damage.
- **Contact your local building department** for information on required building permits. Permits are always required for any kind of demolition or permanent repairs, reconstruction, roofing, or filling.

9. Protect Yourself from Contractor Fraud

- **Hire only licensed contractors.** Be cautious of anyone coming to your home uninvited and offering to do home repairs.
- **Obtain a written estimate or contract.** Insist on start/completion dates and payment terms in the contract. Do not pay in full before work begins and do not pay the final balance until the work is completed to your satisfaction. NEVER pay with cash.
- **Don't pull the permits for the contractor.** This may be an indication they are not properly licensed.
- **If you suspect a contractor of potential fraud,** contact the State of Florida Consumer Fraud hotline at 1-866-966-7226.

10. Generators

Generators can provide power to your home or business in case of a power outage or shortage.

1. Determine the appliance or equipment you want to use.
 2. Determine if a portable or stationary generator is required.
 3. Determine if you will need multiple outlets or multiple types of outlets on your generator.
- NEVER connect a portable generator to building wiring. There is an extreme danger of generator back-feed for the general public (downed wires etc.) and utility workers. Plug appliances, etc., directly into the generator.
 - Place generator outdoors and away from doors, windows, and vents that could allow carbon monoxide (CO) to come indoors. Exhaust fumes are deadly.
 - Before refueling your generator, turn it off and let it cool down. Don't forget to check the oil every time you add gas. Keep generator dry.
 - Conserve fuel by alternating appliances.
 - Store fuel safely outside in labeled approved storage containers.
 - Stationary (whole house) Generator run off gas utility lines or an LP tank and supply electrical power to pre-selected circuits. A licensed electrician MUST professionally install them.

11. Conclusion

Hurricane Irma, like Hurricane Harvey, requires the millions of affected population to initiate a spirit of unity, cooperation, resilience, prudence and understanding for the tasks of rebuilding that lie ahead. The recovery challenges ahead shall require a united effort at every level. President Donald Trump has approved the major disaster declaration for assistance

proposed by Governor Rick Scott. This will allow federal assistance funds to be disbursed for emergency support aid to affected households, for debris removal, reconnection of power and support services and the economic recovery of businesses adversely affected by the disaster.

In spite of the daunting challenges ahead, Hurricane Irma could have been much more severe on the lives of Floridians in its wake of destruction. The combination of critical advance disaster preparedness planning, climate modeling and weather forecasting and changing weather conditions spared my own home in Hernando County on the Gulf of Mexico as well as most of the state of Florida from a prediction of catastrophic consequences. Yet even weakened hurricanes can leave considerable devastation requiring emergency aid and services to arrive in a timely and focused manner.

Floridians have demonstrated an excellent best effort in preparing to mitigate Hurricane Irma's destructive power. The aftermath of this hurricane will create challenges to families to meet rising prices for basic household staples in addition to finding supplies to rebuild/ rehabilitate their homes and businesses. Damages from Hurricane Harvey have been estimated by Moody's Analytics to likely reach between \$150 to \$200 billion dollars. The press coverage of the devastation occurring in Texas must be noted as supporting the evacuation of families residing in low-lying flood prone areas on the north and eastern coastline in Florida.

Even in the wake of Hurricanes Harvey and Irma, critical inadequacies in responding to storm water surge systems in Texas and making homeowners insurance more affordable for Florida residents should go hand in hand with recovery efforts.

Exploring, Claiming and Shaping the Rights of Older People in Nepal: Some Key Phenomena, Achievements & Way Forward

CHET NATH KANEL, FATIK BAHADUR THAPA, ASHBIN KUMAR
PUDASAINI

Abstract

Older persons, or senior citizens, are the 'banks' of knowledge, wisdom and experiences. Senior citizens' population has been increasing so rapidly throughout the world. Today, worldwide, there are around 600 million persons aged 60 years and above. According to Help Age International (HAI), the population of elders will double by 2050. In Nepal also, older people's population is exponentially growing (at present total population of older persons is about 9 percent). Thus, addressing the growing concerns associated with the lives of senior citizens is an urgent need. This paper briefly explores the key issues associated with the senior citizens and also outlines key achievements in this sector following the historical research on older people's situation in Nepal conducted by Nepal Participatory Action Network (NEPAN) and HAI. While doing this study, key informants' views and opinions were collected through formal and informal conversations. Equally, secondary sources of information through various books, reports, journals, magazines, national daily newspapers, and web-based information have been referred into the text. The findings suggest that in the last one-and-a-half decades, following the ever-published participatory research report by NEPAN, significant achievements have been made in the issues of senior citizens including legal provisions, social security, health benefits, older people's organizations, declaration of a separate ministry for the elders, etc. Formation of national-level steering committee for accomplishing the research task, sharing the key findings at national and regional levels, joint collaborations with the government and related bodies from the very beginning, advocacy activities.

Keywords: Action-research, Advocacy, Older People, Constitution, Welfare, Rights, Participation, Networking

1. Introduction

Older people or 'senior citizens' are the 'banks' of knowledge, experience and visioning for the future. They are the guide to the present world, and they are the foundations of cultural and social integrity in any country.

Throughout the world, the population of older people is increasing exponentially. Older people's population in Nepal is also increasing rapidly. According to the data of Central Bureau of Statistics (CBS, 2011), the current population of elders in Nepal is about 9 per cent, which was around 6 per cent in 2000/2001. The trend shows that the increase could even swell in the days to come. Aging is a natural phenomenon which cannot be controlled, but the lifestyle of older people can be changed, improved and can be made delightful with full respect and secured rights.

Claiming elderly people's rights in Nepal is relatively a new phenomenon. Until 2000 AD, Nepal neither had any research-based facts and figures related to senior citizens nor the documents that help claiming the rights and dignity for the older people. Now, some elderly people-focused organizations in Nepal argue that senior citizens' rights are gradually being claimed, and there are lots of instruments which help claiming such rights. Nepal's New Constitution, 2015 AD; Senior Citizen-related Act, 2006 AD; Senior Citizen-related Regulations, 2008 AD; Senior Citizen National Action Plan 2002 AD, are some of the special legal instruments in Nepal which are facilitating to claim and ensure older people's rights. The legal provisions are further being improved by the national, provincial and local governments after the full implementation of the new Constitution

of Nepal, 2015 AD followed by three-level of elections held in 2017 AD. Some institutional arrangements have also been made in the last one decade accelerating the escalation of senior citizens' voices from national-level to grassroots-levels.

This paper briefly outlines the experiences of Nepal, particularly focusing on the efforts made by a national development network (called NEPAN: 'Nepal Participatory Action Network') in exploring and realizing the issue of senior citizens in Nepal. It also illustrates the key features of the research on senior citizens and subsequent advocacy and extension initiatives, supporting for shaping the legal provisions and institutionalization processes, etcetera. The paper also gathers insights and experiences from other elderly-related institutions, governmental organizations and also some selected key senior citizens.

As there is still a dearth of such research-based knowledge in Nepal, this paper will, to some extent, serve the researchers, development workers, policy-makers and academia.

2. Objectives

The main objective of this study was to explore the main phenomena of claiming rights of elders in Nepal. Other specific objectives include:

- i) to document Nepal's experiences in developing legal and institutional mechanisms to ensure older people's rights,
- ii) to share experiences of NEPAN in evidence-based advocacy towards elderly-friendly policy-making in Nepal, and
- iii) to suggest some policy options and potential implications and way forward for government, non-government and other organizations in Nepal in order to make the

senior citizens' life more respectful, active and dignified.

3. Methodology

This paper has been prepared mainly based on secondary sources using various documents, reports, books, case-studies, and web-information. Furthermore, interviews with some key persons associated with elderly issues as well as with the senior citizens being involved themselves in claiming older people's rights were held to further unpack the issues and document their experiences and opinions. The authors also collected some email-based views from some of the officials involved in elderly sectors.

The authors have heavily been involved in leading many elderly people-related projects and initiatives in Nepal for the last 20 years, thus, personal experiences, reflections and insights have also been major inputs to conceptualize and shaping this paper/article.

4. Findings and Discussions

i. Pre-2000 situation and the definition of senior citizens in Nepal

The study has revealed that, before 2000 (before NEPAN's intensive research), there was no clear definition of older population in Nepal. There were different documents of the government in which 'old' age was inconsistently defined, in some documents 60, in some 63/65 and even in some 70 years. In this conflicting situation, the participatory research on older people's situation (NEPAN/ PROPSIN, 2002) brought an evidence-based research, which recommended that the government declare 60+ age as "senior citizen". Accordingly, the key stakeholders of Nepal also pressured the government to declare the age group above 60 as "senior citizen"

in Nepal. Following all these initiatives and concerns, the government of Nepal (GoN) for the first time formulated an Act called "Senior Citizen-related Act" in the year BS 2063 (2006 AD) (Kanel, 2017). "This was a remarkable achievement of NEPAN's research and advocacy efforts with the support from Help Age International (HAI)-Nepal", claims a senior executive at NEPAN. HAI is a global network of organizations working with and for older people (HAI, 2018).

After the Senior Citizen-related Act, 2006; subsequent Senior Citizen-related Regulations (2008) has also been formulated and enacted (Kanel, 2017; Thapa 2017).

One of the NGOs' head working in the issues of senior citizen in Kathmandu claims that Nepal is now rich in legal instruments for senior citizen. However, he also opines that the full execution of such instruments is a still a challenge (Bhandari, 2016).

ii. A nation-wide participatory research was the main base to take the elderly issues forward

As indicated above, with the intention of exploring the actual situation and voices of older people in Nepal, NEPAN-for the first time-carried out a nation-wide participatory research, which was a major landmark in generating practical evidences on a range of elderly issues in the country. This research work took almost one-and-a-half years to complete, and it covered all 3 ecological zones of Nepal including 15 districts from East Nepal to the Far-West. The research was called "PROPSIN project" (Participatory research on older people's situation in Nepal), which was a joint initiative of NEPAN & HAI. The research was accomplished in the years 2000-2002

and there were 565 respondents in the research (NEPAN, 2002; Thapa, 2017).

According to NEPAN's former chairpersons Mr. Hukum Bahadur Singh and Mr. Man Bahadur Thapa, "The project was very participatory in nature not only from the application of participatory tools (PRA: 'participatory rural appraisal') in the research, but also from the participation of national figures in the Research Steering Committee". They further stated that the PROPSIN project was a milestone to bring first-hand data and facts along with real people's voices from the fields, which played significant roles in convincing the policy-makers and the bureaucrats in the country. "The advocacy initiatives for the rights of elderly were, in real sense, 'evidence-based' after that research", mentions Jhabindra Bhandari, former Coordinator of NEPAN as well as a prominent writer on senior citizens' issues in Nepal. Likewise, Huta Ram Baidya, who was the Chair of the Research Steering Committee in the PROPSIN, elucidated that the active involvement of the government in the whole process also ensured better commitments and ownership for further actions on the issue.

According to the PROPSIN report (NEPAN/ HAI, 2002), several recommendations were made for the betterment of senior citizens in Nepal, including:

- Defining the 'age' of the senior citizens in Nepal (60 years was recommended to be declared as 'senior citizen' in Nepal);
- Formulating national Act and Regulations related to senior citizens in Nepal;
- Establishment of a separate ministry or department for looking after elderly citizens' issues in Nepal;
- Establishment of local level older peoples'

organizations throughout the country;

- Establishment of national-level forum of elderly organizations in Nepal;
- Issuing citizenship certificate to every senior citizen, and also issuing identity card to each older person in all 75 districts;
- Developing senior citizen-focused social, cultural, religious and economic activities by the local bodies/offices
- Social and health security systems for the elderly people, and effective management of elderly allowances;
- Better management of senior citizen protection homes ('Bridalashram') in all regions/districts of Nepal particularly targeting to disadvantaged and neglected older men and women;
- Establishment of day-care centre in every village/settlement targeting to the older persons;
- Development of mechanisms and systems of honoring senior citizens doing good things for the society;
- Respecting and documenting older people's knowledge, experiences and skills for transferring to the new generations so as to enhance intergenerational relationships and mutual responsibilities;
- Developing appropriate curricula and text-books to introduce in schools and colleges.

In the year 2002, national action plan for senior citizens was developed by the Nepal Government in line with the international framework of action passed by an international forum held in Madrid, Spain. "The year proved to be instrumental for furthering the actions associated to senior citizens in Nepal after the 'Madrid Plan of Action' and also the recommendations of the research report produced by PROPSIN/ NEPAN", states Dasarath Moktan, a researcher on this issue in Nepal.

NEPAN also carried out two special studies with regard to elderly issues in the year 2011. The first one was the 'desk study' on

the issues, challenges and opportunities in the fields of senior citizens in Nepal; and, the second one was the 'study on the effectiveness of the senior citizen allowances in Nepal', which became a very good medium to make an evidence-based advocacy with the government to make the allowance system more effective (Thapa, 2017). Following those studies, policy briefs and extension posters were developed by NEPAN.

iii. Nepal's first Senior Citizen Act & Senior Citizen Regulations

The government of Nepal first time introduced Senior Citizen-related Act in 2006 and subsequently Senior Citizen-related Regulations, 2008. "NEPAN had played active roles in drafting these legal documents and sharing at regional consultation meetings" claims Mr. Utam Uprety, Former Chairperson of NEPAN. These were the remarkable achievements in Nepal to clearly define the 'senior citizen' in Nepal (Kandel, 2017). "Following those Act and Regulations, the government and other players in the country initiated some activities focusing on senior citizens" states Krishna Murari Gautam, who is a senior activist on the issue in Nepal, who is also the Chairperson of 'Ageing Nepal', a national NGO working in this field for almost a decade.

According to Mira Shrestha, a government official, "The Senior Citizen-related Act and Regulations guided us to properly implement the actions recommended by the NEPAN-HAI's PROPSIN research report and other issues raised by different stakeholders for a long period". The respondents also revealed that the Act was formulated from 'welfare-approach'; and now stakeholders are lobbying for

an amendment orienting the Act towards 'rights-based approach'.

iv. Republic Nepal's New Constitution and Senior Citizens

Nepal has very recently--for the first time--mentioned elderly rights in the new Constitution of Nepal, 2015 (GoN, 2015). In the Constitution, Article 41 (under the title 'Rights of senior citizen') mentions such provision stating:

"Senior citizens shall have the right to special protection and social security from the State" (p. 17). "This is a big achievement of our continued struggles to secure older persons' rights in Nepal", stated Dr. Gaurishankar Lal Das, former Chairperson of the National Senior Citizens' Federation of Nepal in a programme held in Kathmandu (1st October, 2017, at Gothar, Bhaktapur).

"When it was highlighted in the Constitution, there was big satisfaction among elderly people of Nepal", one journalist said in an interaction held at NEPAN Ghar in June 2017. Many national newspapers and other media also covered that news as a notable progress since, constitutionally, it was mentioned for the first time in the country. This was some sort of assurance from the government of Nepal which was possible after persistent advocacy and pressures from the senior citizens' organizations, media as well as from the parliamentarians.

v. Government-taken special initiatives to provide facilities to senior citizens

The government of Nepal, for the last 15-16 years, has given special attention towards social security systems for the elderly people of Nepal. For the first time, in 1997, Prime Minister Man Mohan Adhikari-led

government introduced monthly allowance of Rs. 100 to all senior citizens of the country, subsequent governments have also gradually been increasing the amounts of such allowances (now it is Rs. 2,000 per month). There have been number of decisions for providing special facilities to the older persons throughout the country. Some of the key decisions/actions are:

- Providing health treatment discounts to the aged 60+ senior citizens in all government and private hospitals;
- Establishment of Geriatric Ward in each Central and Regional hospital;
- Providing 50 percent discounts in public transports by showing their ID cards;
- Issuing of Senior Citizen Identity Card to every older person of aged 60+;
- Provision of allocating at least 2 reserved seats in each public vehicles (buses and micro-buses);
- First priority to older persons in any queues/lines, etc.

The ID card issuing system has helped the senior citizens claim their facilities in the hospitals and public vehicle (Thapa, 2017). However, full implementations of such provisions are yet to be made (NEPAN, 2017).

Very recently, the GoN has established a separate ministry entitled "Ministry of Women, Children and Senior Citizens", for the first time in Nepal. "This is indeed an appreciative decision of the government, we can expect more in the days to come from the government", expresses Mr. Madan Das Shrestha. This has been considered a good institutional achievement in Nepal (Bhandari, 206; Kanel, 2017).

vi. NGOs' and private sectors' involvement in Nepal towards joint voices, choices and services

Since the formulation of National Plan

of Action, Senior Citizen-related Act, and Senior Citizen-related Regulations; a number of non-governmental organizations (NGOs) have emerged in Nepal particularly focusing on ageing issues. Civil society campaigns have also boosted up. Now-a-days there are almost all districts having elderly-focused NGO-initiatives, and senior citizens have also become one of the key target groups in the societies. Senior Citizen's organizations have been established in more than 64 districts (out of 77) in Nepal, and consequently, with the representation of such district-based organizations a National Senior Citizen Federation (NASCIF) has been established in 2011 (source: www.nascif.org.np). "Now the NASCIF has been a main institution in Nepal for an enhanced common voice of older persons, and it is a big achievement towards securing and advocating the rights of such senior citizens", says the present Chairperson of NASCIF, Madan Das Shrestha.

As per the recommendations of NEPAN/ HAF's research report, formulating the national federation of elderly-related institutions served as a milestone for Nepal (Kanel, 2017). Owing to the establishment of NASCIF, there has been a significant growth of NGOs targeting older people and related activities. "Elderly-focused NGOs have been flourishing in Nepal in recent times", claims Ram Krishna Karmacharya, a senior person heading the government-formed organization called "National Senior Citizens' Fund (NSCF)" in Kathmandu. The study also revealed that some of the senior citizen-focused NGOs (e.g. Ageing Nepal and others) are very active in Nepal in implementing different activities related to Nepalese senior citizens, extending their networks

in national and international forums, as well as building partnerships and collaborations with various international/bilateral organizations.

Equally, along with state and non-governmental sectors, private institutions (corporate sector) and cooperatives have also started giving attention towards senior citizens. These activities range from welfare-approach to rights-based approach; involving simple gifts (clothes, medicines, free health services, food, utensils, blankets etc.) to special provisions in their day-to-day transactional services including senior citizen's bank accounts with no minimum deposit amounts, small loans without collaterals, no queues for the elderly people, special interest rates in the financial institutions, and so on. All these have given green signals in increasing the dignified life of older persons in Nepal. Some banks and airlines have made special provisions for senior citizens in Nepal. For instance, Yeti Airlines, a leading flight company in Nepal, under its corporate social responsibility (CSR) role, provides a discount of 25 percent to senior citizens in its key domestic (Jetstream-41) flights (Yeti Airlines, 2017).

vii. Exploring ways for involving older peoples in income-generation and secured health & livelihoods

Along with several facilities to the older persons, some of the organizations/projects have started engaging the elderly people in some income-generating activities forming small groups (also called Older Persons' Associations: OPAs). To some extent, the Women and Child Offices at the districts also initiated such activities to make senior citizen's life active and confident. However, most of such activities were performed with

the supports from various NGOs, including NEPAN and WHR (Women for Human Rights) as a pilot programme in some of the selected districts of Nepal (NEPAN, 2016). It is also revealed that most of the aging-related projects in Nepal, supported by HAI, the part of active-aging has been incorporated (Thapa, 2017).

viii. Focusing on older people's vulnerability and violence-related issues

With the emergence of elderly issues in the national development process, societal focus has also been drawn towards addressing vulnerability of poor and disadvantaged senior citizens in the country. Such vulnerabilities arise from natural and human-related disasters as well. For example, many older persons were the victims of the devastating Earthquake, 2015. In such situations, Earthquake Recovery initiatives (rescue, relief, rehabilitate, re-healing, etc.) were undertaken. NEPAN and WHR, among many, were notable organizations being involved in Nepal. It is generally revealed that children and senior citizens are first to face the challenges from any disasters (Kanel, 2006). Similarly, NASCIF made strong advocacy with the government to provide basic shelters, food and medicines for ensuring timely rescue, relief and rehabilitation works during the earthquake times in 2015 (Pradhan, 2015). NEPAN also played a visible role in relief (providing basic supports) and monitoring works during these crucial periods (NEPAN, 2016).

Similarly, awareness among the general public about violent behaviors against senior citizens has also risen in recent times. Some of the organizations, in coordination with GoN, have started

organizing different awareness events focusing on the UN-called "World Elder Abuse Awareness Day (WEAAD)", which falls on the 15th of June every year. Since 2011, Nepal is also recognizing this special day to create awareness among children, youth and older people in Nepal. NASCTF serves as a national platform for such events and as a think-tank on elderly issues, NEPAN stands as an active partner for such advocacy-based events (Kanel, 2016).

ix. Mainstreaming senior citizens' issues in local and provincial governments' planning and governance

After the promulgation of the new Constitution of Nepal, 2015; Nepal government has completed all three levels of elections (Federal, Provincial and Local) in 2017. After being elected, reportedly, new leaders have taken initiatives towards developing own legal instruments, guidelines and plans that falls within their jurisdiction including the legal framework related to older people in all (753) rural municipalities, urban municipalities as well as in all 7 provincial governments. These initiatives have produced vibrations and lots of aspirations amongst senior citizens of every part of the country. Some of the municipalities have declared new schemes, facilities and felicitation programmes. "These all are positive actions in Nepal in recent times, and, we are trying our best to serve more our respected senior citizens", says Krishna Prasad Basyal, the Chairperson of Bagnaskali Rural Municipality, Palpa. There is another good aspect that several local level leaders are from the aged groups. This will ensure intergenerational interactions and pro-ageing policies at local and provincial levels. Now-a-days

some local governments have started giving priority to develop pro-elderly infrastructures in their places (Shreedhar Lamichhane, Personal communication, 2018); which is obviously a good initiative and this practice should be replicated in all rural and urban municipalities.

x. Working and collaborating with Help Age International for claiming global rights and dignity

Partnerships of Nepalese government and non-governmental bodies with HAI have been boon to scale-up the initiatives focused on elderly issues in Nepal. Several projects under such partnerships have been accomplished between 2000 and 2017. Very recently Nepalese organizations, including NEPAN, have also taken memberships with the Global Help Age Network, an international network of HAI partner organizations throughout the world, in order to enlarge voices and exchange ideas and learning. This network has also focused on the capacity development of the concerned member institutions. HAI's initiatives have greatly helped building public awareness, carrying out participatory research, doing advocacy works and also supporting for formulating national and local plans and their executions.

5. Conclusions, Implications and Way Forward

The world is ageing fast, and, by 2030, there will be more people over 60 than under 10 (HAI, 2018). It is estimated that the number of older people will more than double by 2050. Today, worldwide, there are around 600 million persons aged 60 years and above. It is estimated that this total will double by 2025 and will reach virtually two billion by 2050. And the vast majority of them will be

in the developing world (Bhandari, 2014).

In Nepal also, older people's population is increasing very rapidly. Along with the rapid growth of older persons, there will be number of issues associated with the life of such persons. Thus timely actions are required to make the senior citizen's life better, dignified and respectful. For this, concerted and coordinated approaches are required from the grassroots to the centre, and from GOs to NGOs, cooperatives and private sectors.

The study reveals that formation of national-level steering committee for accomplishing the research task, sharing the key findings at national and regional levels, joint collaborations with the government and related bodies from the very beginning, advocacy activities based on evidences, working with the elderly for the elderly, networking at local, regional, national as well as at international levels; post-research actions following the recommendations are the key phenomena of Nepal's pro-elderly initiatives. These phenomena and learning are worth sharing with other countries as well.

To continue, such best practices, and also in line with the new Constitution of Nepal, timely revision of existing Act/ Regulations/ Guidelines and Action-Plans is very important. Equally, senior citizens' issues of rights and basic livelihoods must be addressed in an integrated and holistic way from local level to province and the central levels. While doing so, active participation of older people's groups/organizations through NASCIF as well as elderly 'think-tank' like NEPAN and other networks must be involved for sustainable and equitable development efforts toward achieving the Sustainable Development Goals (SDGs) as per Nepal's development aspirations to be a poverty-free and a 'Developing Country' by

2030. To achieve these, Nepal Government should accord high priority in re-assessing the situation of older people in Nepal in all provinces/municipalities, developing appropriate directives and guidelines for effectively mobilizing senior citizens' wealth from intellectual and physical points of views. In addition, strengthening the social security systems in a sustainable manner, enhancing older people's participation in all sectors of development including proper health management systems are also very important tasks.

In the same manner, for wider implications, equally important is to ensure whether Nepal has taken momentum and right direction on senior citizens' issues as par with other South Asian countries and other regions of the globe. For this, continued collaborations and partnerships with UN organizations and HAI is a must. The government, NEPAN, NASCIF and other elderly-focused NGOs/ CBOs and academic sector can together bring more changes in this arena. Every effort of such collaborations and co-learning should be based on mutual accountability and well defined goals & targets with clear-cut vision for at least next 30 to 50 years. Timely policy revisions and programmatic transformations are must for all these endeavors and aspirations.

6. Acknowledgements

The authors extend their special thanks to Dr. Anoj Chhetri, Dr. Sanju Koirala, Mr. Utam Uprety, Mr. Jhabindra Bhandari, Mr. Dibesh Sayami, Mr. Chandra Sartunge Magar and Mr. Shuv Narayan Chaudhary for their contributions in the process of writing and reviewing of this paper. Their comments and inputs have greatly helped in fine-tuning the paper.

References

- Ageing Nepal (2018). Our major achievements of 2017. *Voices of the Senior Citizen* 8 (1), pp.2.
- Bhandari, J. (2016). An older world. *The Kathmandu Post National Daily*, 1st October, 2014. Kathmandu.
- GoN (2015). *Constitution of Nepal*. Government of Nepal (Kanan Kitab Byabasthapan Samiti), Kathmandu.
- GoN (2008). *Senior Citizen-related Regulations*. Government of Nepal (Kanan Kitab Byabasthapan Samiti), Kathmandu.
- GoN (2006). *Senior Citizen-related Act*. Government of Nepal (Kanan Kitab Byabasthapan Samiti), Kathmandu.
- Joshi, H. (2013). NEPAN's senior citizen-focused research programmes and impacts (in Nepali). *Sahabhyagita Quarterly Development Magazine*, 17(1/2); Full Issue 47, (2010 BS Baisakh-Asoj); Kathmandu: Nepal Participatory Action Network (NEPAN).
- Kanel, C.N. (2017). Experiences of working with the senior citizens (in Nepali). *Fifteen years of NEPAN with elderly issues* (in Nepali). A Case-Study Book. Kathmandu: Nepal Participatory Action Network (NEPAN).
- Kanel, C.N. (2016). *Josha naagarik mazhi hune darbyabahar biruddhamus* ('Against the violence on elders in Nepal'). *Himalaya Times National Daily*, 15th June 2016.
- Kanel, C.N. (2006). Older people and disasters: experiences from Nepal. (Unpublished) Paper presented at the International Conference on Gerontology, organized by Help Age International (HAI) and HAI-India, 4-6 February, 2006. Bangalore, India.
- Kanel, C.N. (2002). *Surakhin budhali joeran briddha-briddhako adhakar* ('Secured life of older persons should be the basic right'), *Sahabhyagita Quarterly Development Magazine*, 7(2/3); Full Issue 21, (2008 BS Kartik-Chaitra); Kathmandu: Nepal Participatory Action Network (NEPAN).
- NEPAN (2017). *Fifteen years of NEPAN with elderly issues* (in Nepali). A Case-Study Book. Kathmandu: Nepal Participatory Action Network (NEPAN).
- NEPAN (2016). *Annual Report FY of 2015-16*, Kathmandu: Nepal Participatory Action Network (NEPAN).
- NEPAN & HAI (2002). *Situation of older people in Nepal: a research report*. Nepal Participatory Action Network (NEPAN), Kathmandu and Help Age International (HAI).
- Pradhan, C. B. (2017). Elderly quake-victims demand clothes/shelters. *The Himalayan Times National Daily*, 29th Dec. 2015, Kathmandu. Accessed at: <https://thehimalayantimes.com/kathmandu/elderly-quake-victims-demand-clothes-shelter/>
- Pudasaini, A.K. (2001). Positive aspects of the Senior Citizen Act of Nepal (BS 2063/2007) (in Nepali). *Sahabhyagita Quarterly Development Magazine*, 12(1/2); pp.33, Full Issue 37, (2064 BS Baisakh-Asoj); Kathmandu: Nepal Participatory Action Network (NEPAN).
- Pudasaini, A.K. & Kanel, C.N. (2012). A concept paper for 'Senior Citizen's National Festival' and political commitments (in Nepali). *Sahabhyagita Quarterly Development Magazine*, 15(1); pp.34-35, Full Issue 45, (2069 BS Bhadra); Kathmandu: Nepal Participatory Action Network (NEPAN).
- Thapa, F.B. (2017). A journey with elder's issues (in Nepali). *Fifteen years of NEPAN with elderly issues* (in Nepali). A Case-Study Book. pp. 3-6, Kathmandu: Nepal Participatory Action Network (NEPAN).
- Thapa, H.B. (2017). Honouring the senior citizens. *The Rising Nepal National Daily*, 6th October, 2017. Kathmandu.
- Web-based literature/information:
www.ageingnepal.org (Accessed on 12 April 2018)
www.nepan.org.np (Accessed on 17 April 2018).
www.narcif.org.np (Accessed on 12 April 2018).
www.mowcon.gov (Accessed on 30 March 2018).
www.whr.org.np (Accessed on 1 April 2018).
www.hai.org (Accessed on 1 April 2018).
<https://www.yetiairlines.com/article/csr-event-2017> (Accessed on 1 April 2018)
<http://www.mowcon.gov.np/en> (Accessed on 16 April 2018)

The authors **Mexen Kanel, Thapa and Pudasaini** are researchers, planners and activists in the issues of senior citizens' rights in Nepal, being involved for more than one and a half decades in NEPAN/Nepal. They are presently leading NEPAN as: **Chairperson, Executive Director and Executive Member** respectively.

Corresponding Email: chetanbhusen@gmail.com

Book Review

Advocating for Good Governance in Nepal

Prospects and Problems for Prosperous Nepal from the Lens of Good Governance. The book authored by Dr. Bishnu Raj Upreti and Gopikesh Acharya is an outcome of two-year research under project: Strengthening Citizen Engagement in Anti-Corruption Efforts. The book came-out in the situation that country has just adopted new form of governance system - local, provincial and federal. This book examines the governance systems during Panchayat, Multi-party democracy and the current Republic era and concurrently analyses the performance of periodic development plans. The central argument of the book is: it is the form of governance that connects or disconnects state with citizen, which in turn determines the fate of existence of government and/or the political regime. The government with strong relationship with citizens are strong, prosperous and survive longer.

The book starts with setting the context where we are: then and now, indicating the progress achieved from the start of first planned development initiative in 1936 to the implementation phase of current 14th periodic development plan. The book claims that state not only has failed to achieve the stipulated targets but also unable to distribute what has achieved, equitably among citizen. So, there exists inequality in the form of poverty, gender, caste/ethnicity and geographic region. Certain caste/ethnic groups and people residing in certain geographic region are



far behind than the others under similar conditions. Simultaneously, the governance system is so weak that corruption is institutionalized at each level. The political and administrative leaders are accumulating wealth, living a luxurious life and define own position as they are different than the ordinary citizen. In result, state-citizen relationship is weaker than before.

The book further states that political, bureaucratic and judiciary leadership do not have will power to implement the provisions of good governance. Rather, the attention of political leadership is in formation and deconstruction of governments. As a result, country has set a milestone of 25

governments in 27 years with historic 64 members in council of ministers under the Prime Minister Sher Bahadur Deuba. The bureaucracy has become the means to serve the vested interest of political leadership and claim their share. On the other hand, anti-graft bodies are neither engaged actively nor their decisions are free from contestation in public. However, the book sincerely acknowledges the work of honest politicians, bureaucrats and anti-graft bodies but worries that people of such motivation are structurally cornered in their own institution.

The book backs its' claim by citing the context of appointment and summon of Chief of Commission on Investigation of Abuse of Authority (CIAA), Lok Man Singh Karki, land purchase case of Nepal Oil Corporation, case of Chudamani Sharma in his role in Tax Clearance Commission, issue of tax clearance of NC cell, affiliation case of National Medical College and the list goes long. On the other hand, the impeachment attempt to then Chief Justice Sushila Karki represents the case that how much horrified the political and administrative leadership from her commitment to clear long pending corruption cases of so called high profile. Further, ignoring the core value of proportionate representation, political parties are promoting nepotism, muselism and wealthism in politics. In such context, book questions, how efforts to strengthen local governance and community participation can generate and sustain positive development outcomes for the most needed people?

The book states that redefining the political territory and switching the form of governance system do not truly represent the restructuring of the county and cannot

bring the socio-economic prosperity that the people are long waiting for. The number and demarcation of current local governments and provinces are based on political compromise rather than have a scientific ground. Book warns for the potential conflict among these units in near future with respect to access to and control over natural resources.

Similarly, the book highlights the key challenges to achieve prosperity as: absence of accountable service provider, lack of transparency at all layers of governance units, lacks effective service delivery and lack in enforcement of rule of law. The book states that good governance is a means to achieve prosperity as it strengthens the state-people relationship and increases the ownership of people. The case of Prithvi Narayan Shah's victory over Kathmandu rightly captures the essence of strong state-people relationship. Shah was successful to get victory over Kathmandu only when King Jayasthiti Malla had lost people's faith on the issue of disgrace to Kumari. Even after victory, King Prithvi Narayan doubled the income of guthi to keep intact with people.

But the present state-citizen relationship is weak. People participation at policy and development process are becoming populist words. The practice of inclusion, responsive and accountable local administration and contribution to reducing poverty are only in the tongue. However, some governance mechanisms: citizen awareness centre, social mobilization, citizens' forums are working satisfactorily at grassroots level. But the mechanism - public hearing and public audit, citizen charter, complain box, authority to listen grievances, information desk for public are not functional as they

are supposed to be.

Despite this, the book is not free from limitations. The book does not provide adequate examples to support own claims. Similarly, there seems back and forth in the flow of writing and repetition of statements. While reading from beginning to the end, the book sounds more pessimistic vibration. If the book has added some positive outcomes, this can able to create hope and energy to the readers.

In my view, the significance of book lies on form of governance that the nation (for example: Ghana, Tanzania, Malawi, Jambia and Uganda) has to adopt in post-conflict nation building. The nations mentioned in bracket above, are achieving an impressive growth rate by engaging people in development process and minimized corruption. This

provides good reference for Nepal. Finally, agreeing with the authors, I reiterate that political and administrative leadership must strengthen their relationship with citizen by reaching to them, addressing their basic needs, develop feeling of non-discrimination, ensuring human rights and creating hope. This requires proper co-ordination among political leadership, bureaucracy, judiciary and the anti-graft bodies together with people/civil society; and the media as watchdog.

Book by: Dr. Bishnu Raj Upreti and Gopikesh Acharya

Published by: Nepal Centre for Contemporary Research (NCCR)

Chapters/ page numbers: Five/126 (excluding references and annexes)

Reviewed by: Sushant Acharya

PhD Scholar in Development Studies at Kathmandu University under Feminization, Agricultural Transition and Rural Employment (FATE). FATE is a collaborative research project among Kathmandu University Nepal, University of Bern Switzerland and Nepal Centre for Contemporary Research (NCCR), Nepal

Participation

PEER REVIEW POLICY

All types of articles as well as reviews are peer-reviewed in the *PARTICIPATION JOURNAL*. Also, all forms of published corrections may also be peer-reviewed in principal at the discretion of the editors.

1. Reviewing with access code

We ask reviewers to submit their comments via our secure online system by using the instantly generated "access code". The reviewers may use this code only for reviewing. They may submit their comments for the author and confidential remarks directed to the editor. Once the review comment has been sent to the editor, the access code is no longer valid. If the reviewers would like to refer to their reviewed contents on manuscripts, they can confer with the editorial office.

2. Criteria for publication

We are currently receiving more submissions than we can publish. Therefore, we ask reviewers and editors to be more critical to the given manuscript. To avoid accumulation of manuscripts to-be-published and the subsequent delay of publication of valuable findings, the number of the incorporated articles has been gradually increased, with the acceptance rate decreasing during the last three years. To be published in SE, a manuscript should meet our general criteria:

it must provide strong evidence for its conclusions.

it must be of novelty and significance to the related fields.

3. The review process

All submitted manuscripts are read by the editorial staff. To save time for authors and peer reviewers, only those papers deemed by most of our editors and that lack our criteria in terms of scientific merit as well as overall styles are rejected promptly without review. These decisions are also based on informal advice from specialists in the field. Manuscripts judged to be of potential interest to our audience are sent for formal review, typically to two reviewers.

The editors then make the first decision based on the reviewers' comments as follows: accept with or without editorial revisions; request the authors to revise their manuscript to address specific concerns before final decision is made; reject.

4. Evaluation category

In addition to the review comment, we provide evaluation categories so that the reviewers can answer the specific questions on the manuscript, which is helpful to the editorial staff for further processing. The evaluation category includes:

- **scientific quality:** high, good, acceptable, poor;
- **significance of research:** high, good, acceptable, poor;
- **priority:** high, acceptable, low;
- **style:** clear and concise, acceptable, low;
- **length:** appropriate, acceptable, too long, too short;
- **language (English writing):** appropriate, acceptable, poor (proofreading required).

EDITORIAL POLICY

The **PARTICIPATION** is an international English journal published annually. The manuscripts submitted for publication must be previously unpublished research works written in English language, which are not being considered for publication elsewhere. All the papers will be critically read by at least two reviewers who are selected for their competence in the subject matter of the paper.

Acceptance of the paper will depend upon its scientific merit and suitability for the journal. A paper may be accepted in its original form or accepted subject to revision. The reviewers' (and editor's) suggestions will be conveyed to the author without identifying the reviewers and

the author will have an opportunity for revision as well. If a manuscript returned to an author for revision is held longer than two months, or if revision is sufficiently extensive, the date of the receipt of the revised manuscript will be substituted for the initial date of receipt.

Galley proofs for an accepted article will be sent to the corresponding author for correction. These should be returned to the editorial office within the requested time. The content of an article cannot be changed during galley proof reading.

Thank you,

Editorial Board

*PARTICIPATION Annual Journal,
NEPAN*

The **PARTICIPATION Journal** is a multidisciplinary peer-reviewed journal published annually by NEPAN. It is dedicated to increasing the depth of research across all areas of social science especially on social protection, inclusion and participatory methods and processes.

Call for Papers

PARTICIPATION welcomes the submission of manuscripts that meet the general criteria of significance and scientific excellence in this subject area, and will publish:

- original articles in basic and applied research
- case studies
- critical reviews, surveys, opinions, commentaries and essays

We invite you to submit your manuscript(s) via email at nepan@nepan.org.np for publication. Our objective is to inform authors of the decision on their manuscript(s) within four weeks of submission. Following acceptance, a paper will normally be published in the next issue. Instruction for authors and other details are available on our website at www.nepan.org.np

Letters to the Editor

Dear Editor,

Being a regular reader of 'Participation' I am very much glad to read 17th issue of 'Participation' because this issue is filled with the articles written in different themes like education, child marriage, street children, DRR, information and communication etc. All the articles are very knowledgeable though I found the article written by R. Michael, Fisher & Desh Subba 'The True Gift of Education on for Development: A Fearist Perspective' very interesting to read as it talks on the role of fear in education and development agendas focusing of "fearist perspective" in a positive way.

Likewise, "Safer Communities through Disaster Risk Reduction (DRR): Strategic Program Linkages That Support Overarching SCDRR Outcomes" written by Earl James Goodyear is very much associated to the present context of Nepal.

Overall this issue of 'Participation' provides knowledge to the readers on different themes which can be very useful to development workers like me.

At last, I would like to thank the publication team for this effort and hope to read more articles in future as well.

Best wishes for another issue full of knowledge.



Rupa Basnet

Ghatikola, Annapurna, Kathmandu

NEPAN Ghar

(National Participatory Development Resource Centre)



NEPAN members, Old and New, always aim for developing NEPAN as a **National Participatory Development Resource Centre** in future, the long-term vision are therefore putting lots of effort to ensure that vision to be materialised. NEPAN has its own three-storied building (NEPAN GHAR) with necessary equipment, spaces, including an official training hall for workshops, trainings, meetings and other activities along with WIFI facilities. NEPAN has its own Resource Centre (RC) for promoting participatory approach in development interventions and decision making of public affairs.

CONTENTS

Editorial	4
Articles	
1. Shifting Power from State to Community Control in Forestry: An Ethnographic Study <i>BHOLA BHATTARAI</i>	5
2. Nationalism, Sovereignty and the West <i>PROF. PREM SHARMA, PhD</i>	14
3. Impact Assessment of Sustainable Development Planning Program in Nepal <i>NARAYAN THAPA, PhD</i>	21
4. Vipassana Meditation for Good Governance in Nepal <i>MAHENDRA KUMAR SMITH</i>	35
5. Youth Driven Change <i>ASHITA POKHREL, GUN SHARMA, ANKESH KAPIL NULPA THAPA, MANORANJAN REGMI, NUPA SHAKYA</i>	43
6. Unreachability and Caste Based Discrimination in Nepal <i>KARNI BAWADER NEPALI</i>	49
7. Transforming Grassroots Associations through Community Governance in Nepal <i>KESHAV KUMAR JACHARYA, PhD</i>	62
8. Self-perception of Female Secondary School Principal on Their Role Performance <i>KALPANA RIMAL</i>	70
9. Non-Formal Education: Tools for Bridging the Gap Between Thinking and Doing <i>GOPAL PRASAD TAMANG AND NANDILA LAL MAJHI</i>	88
10. Integration and Practice of 'Value Based Education in Community Schools, Lalitpur, Nepal <i>YAM KAJ BHANDARI</i>	98
11. Maternal Health of Nepal: A Social Issue Rather Than Health Sector Problem <i>SANDIP K.C.</i>	105
12. Preliminary Scenario of Dyslexia among Nepalese Primary School Children <i>EROSHNA BAWADER THAPA, PhD</i>	113
13. ICT Prolif: Disproportionate Benefits in the Inclusive Development Processes <i>ANBU CHIVETRI, PhD</i>	120
14. Inter-generational Mobility in Occupations of People in Nepal : A Hypothetical Explanation <i>BABU ARJAL, DURGA DEBKOTA, PhD AND ANBU CHIVETRI, PhD</i>	128
15. Citizen Participation in Food Security Policy Formulations in Nepal: A Case of Agriculture Development Strategy <i>KAMUNGA GHALL, Prof. KALASH NATH PAKRIBEL, PhD, Prof. DURGA DEBKOTA, PhD, EROSHNA PRASAD PANT PhD AND NEERA PRASAD THINGIA, PhD</i>	136
16. Mass Evacuation And Timely Mobilization: Key to Minimizing Impact of Natural Disasters <i>EARL JAMES GOODYEAR, PhD</i>	148
17. Exploring, Claiming and Shaping the Rights of Older People in Nepal: Some Key Phenomena, Achievements & Way Forward <i>CHET NATH KATIL, PATIK BAWADER THAPA, ASHWIN KUMAR PUNJASANI</i>	161
Book Reviews:	
• Sachin Acharya	171
Peer Review Policy	174
Editorial Policy	175
Letters to the Editor:	
• Rupa Ramon	176

ISSN 2545-4853



9 772545 485004