

Participation

A Nepalese Journal of Participatory Development



Participation

Peer Reviewed Journal

Year 21, No. 19, September 2019

Editorial Board:

Anoj Chhetri, PhD
Chet Nath Kandel
Earl J Goodyear, PhD
Bhadri Aryal
Aashish Pathak
Shroeram K.C.
Usha Aryal Dahal

Peer Reviewers:

Anita Pandey Pant	Rabindra Bhandari
Krishna Babu Joshi, PhD	Man Bahadur Thapa
Meenakshi Dahal, PhD	Mukti Rijal, PhD
Rabin Kumar Acharya, PhD	Uttam Upreti

Cover Photos:

A group of pregnant mothers in Sunsari, Nepal mapping about the preparation for safe delivery of a child. (File Photo)

A health volunteer educating a group of mothers on parenting care in Dolpa.

(Courtesy: Shroeram K.C.)

Distribution: Tulasi Sapkota

Press: Docuworks Printers, Kathmandu, Nepal. Tel: 9851005177

ISSN: 2565-4853

© Published by:

Nepal Participatory Action Network (NEPAN)

G. P. O. Box 13791, NEPAN Ghar

Dabhun Tole, Sahayogi Nagar,

Janta Sadak, Koteshrwar

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. Governance in Critical Stand Point to Implement Post-Disaster Initiatives in Nepal KISHAV KUMAR, ACTEARYA, PhD	5
2. Why is a Civil Society Organizations Partnership Framework Imperative for Nepal? ANJO CHHETRI, PhD	16
3. Paradigm Shifts in Development: A Curious Observation Prof. PREM SHARMA, PhD	25
4. Comparative Performance between Self-Governed and Jointly-Governed Irrigation Systems in Nepal NARAYAN PRASAD BILATTA, PhD	37
5. Livelihood Sustainability of Squatter Settlements in Pokhara City RAH BASHMUR BK and RADRI ARYAL	46
6. Media Exposure and its Impact on Annual Visit in Nepal BIDHYA SHRESTHA	54
7. Impact of Climate Change on Agricultural Production: A Case from Kirtipur Municipality Dr. SADHANA PARAJULI, Dr. PRAKASH GYAWALI and Prof. NARSHIBRAM THAPA, PhD	60
8. Family Separation of People Residing in Elderly Homes of Pokhara City RAM PRASAD ARYAL, PhD	72
9. Assessment of Promoting Women's Economic Leadership in Karnali and Sudurpashchim Provinces of Nepal Prof. SAR BIKRAM THAPA, PhD	79

10.	<i>Roles of Media to Bring the Women in Political Leadership</i> KAPIL KAPLE	88
11.	<i>Organizational Learning in Disaster Preparedness and Response</i> EARL JAMES GOODWEAR, PhD	96
12.	<i>Buddhist Councils: Means and Ends for Clarity and Revitalization</i> TANKA PRASAD POKHREL	102
	<i>Book Reviews:</i> Bishnu Neupane	110
	<i>Author Guideline for PARTICIPATION</i>	113
	<i>Editorial Policy</i>	116

EDITORIAL

We have the great pleasure of observing the 25th anniversary of NEPAN with a spectacular learning function organized for the 25th Annual General Assembly Meeting. This event is being marked not as business-as-usual but with a sincere commitment to align NEPAN to the changing socio-economic and political contexts in Nepal. Speculating about the potential shift of NEPAN, towards making it into a self-sustaining think-tank for addressing emerging participatory development issues across the South Asian region and possibly beyond South Asia, we think of PARTICIPATION as a vehicle to carry knowledge products across the world through digital technology.

With this vision in the NEPAN participatory spectrum, PARTICIPATION gears itself towards contributing to a knowledge base with rich experiential learning, academic and research products. The real challenges and issues being faced in this pursuit by the editorial team are of twofold: firstly, submissions of articles do not often meet the quality standard as per the NEPAN Style Guide and secondly many at times do not fit with NEPAN's organizational interest in the contemporary development discourse. A greater commitment on the part of NEPAN members in general in extending technical support in reviewing and editing articles will strengthen the quality of our publication and the whole editorial process. The sense of ownership and expression of commitment for quality enhancement is therefore *sine qua non* for

the changed context that NEPAN desires in reaching out to national and international readership. Thus, PARTICIPATION is keen to enter the national and international sphere with articles demonstrating academic-level studies with attributable references.

Hence, compliance with the NEPAN Style Guide and adherence to quality standards are two indispensable calls for potential authors. NEPAN shall request potential authors to submit articles by following the Style Guide framework and by processing draft submissions through two technical reviewers for both content and English grammar. These two steps shall expedite the quality standards of the review process.

In another emotional note, we would like to urge NEPAN members to contribute in soliciting outstanding original documents that can address our knowledge gap and issues in the field of research and development. Your efforts will ultimately result in supporting the cause of civil society networking and contribute to the attainment of national and international development priorities.

We believe that this shift in approach will upgrade PARTICIPATION in academic circles, receive recognition for academic excellence, and raise profiles of authors and editorial team members. NEPAN is seeking a strong commitment, willpower and goodwill from each member and potential authors with outstanding contributions to learning.

Editorial Board

Governance in Critical Stand Point to Implement Post-Disaster Initiatives in Nepal

KESHAV KUMAR ACHARYA, PhD

Abstract

The key question of this study is how governance leverages the post-disaster recovery process and scrutinizes the prospects of aid effectiveness in communities that were economically, physically, and psychologically devastated by the 2015 Nepal catastrophic earthquake. Considering the situation, 10 focus group discussions, and 50 in-depth interviews was administered to earthquake victim households in Rasuwa district. The finding suggests that a total of 619 people were killed and 694 injured, more than 446 service facilities, including hospital, schools, health posts, drinking water supply schemes, and administrative structures of the services were destroyed. The severe effect of the earthquake affected 82 percent of the population, with more than 10 million USD economic loss on the one hand. On the other, to the humanitarian actors engaged in the recovery and reconstruction process through aid mobilization. Governance was in the critical position to implement the post-disaster initiatives such as aid mobilization, capacity development of actors and integrity of governance due to the lack of clarity of reconstruction, unclear role of local governments and lack of inter-agency coordination.

Keywords: Governance, Disaster, Earthquake, Aid effectiveness, Reconstruction, Nepal.

1. Introduction

Many studies (Harvey, Burbank & Bookhagen, 2015; Baruwai, 2014) endorse that Nepal remains a high-risk country in terms of seismic occurrences because of its geographic location, rugged topography, varies of climate conditions, active tectonic

processes and continued seismic activities. On 25th May 2015, Nepal was hit by a powerful earthquake measuring 7.6 Richter scale magnitudes triggering economic and physical losses, and psychological trauma. The immediate consequences of such a devastating earthquake left more than 8,

800 people dead, more than 23,000 injured and hundreds of thousands vanished (Liang & Zhou, 2016). Likewise, 1,91,058 houses were totally collapsed 1,75,162 were partly damaged, which accounts for 7.00 billion US Dollar worth physical and economic properties including lost tourism (NPC, 2015). In the aftermath of the earthquake, many national organizations such as military, police, firefighters, volunteers, youth groups, the private sector, NGOs, and local communities came together to rescue people trapped in the rubble and to provide emergency care. Additionally, more than 450 international and foreign countries including relief organizations arrived in Nepal within 24 hours to respond to the emergency actions (OCHA, 2015). Initially, remote mountain villages, which were predominantly affected, were taken place in high priority for rescue and humanitarian operations and gradually support was provided to accessible areas. To coordinate the large-scale operation in such areas, various humanitarian hubs were established in different parts of most earthquake-affected districts. In addition, the local government such as District Disaster Relief Committees (DDRCs), District Development Committees (DDCs), Municipalities, and Village Development Committees (VDCs) were identified as nodal points for temporary assistance.

Even so, muddles of governance have been remaining to post-disaster recovery framework in earthquake induced communities, because effective governance has been hindered by the complex interplay of power and knowledge among diverse groups of actors and resources (Sharma, et. al, 2018, Acharya, 2015). Current pace indicates that the recovery process

in Nepal has been unexpectedly sluggish and becoming challenging (Lam, Khanna, & Kuipers, 2017). Poudyal-Chhetri (2001) illustrates that poor institutional mechanism, unpreparedness of the government and other stakeholders, political instability affects the supply of essential materials. Equally, difficult terrain and the remote locations of affected villages have been creating massive challenges in the post disaster recovery process. These delimit the communities' access and concerns on post disaster recovery process.

Overall, the aim of this study was to analyze the leveraging of governance for the post-disaster recovery process and scrutinize the prospects of aid effectiveness in earthquake-induced communities.

2. Disaster Recovery and Governance Effectiveness

Over the past decades, the developing world has been facing a serious challenge of disaster, which is caused by uncontrolled and chaotic interventions of the development actions (Peduzzi, 2019). Djalante (2012) emphasizes that the inappropriate planning and implementation; reluctance of people and communities, and negligence of government to implement infrastructure code of conduct, and improper research created adverse effect in development interventions. Such malfunctions are the causative factors of disaster, which varies from one location to another, and contribute for physical and economic losses, social and psychological stress, and geological and environmental destruction (Joshi & Joshi, 2017).

In every society, emergency response for humanitarian assistance and other actions of recovery such as reconstruction, building

the resilient community, counseling of psychological trauma, and rebuilding of basic service delivery functions are indispensable in post disaster situation (Daly, et.al, 2017). Most importantly, a strong collaboration is enormous among the actors such as government, development partners, private sectors, civil society groups, and communities in which their collaboration for post disaster recovery planning, reconstruction, and other capacity development initiatives (Harvey, 2009). Despite this essence, Tuladhar et al., (2015) point out that due to the reluctance of government actions about the contingency plan to protect the people from the disaster, absence of public awareness and their lack of knowledge about the destruction of disasters, malfunction of government institutions, and profit motive mentality of political and bureaucratic system, and resource constraints, Nepal is becoming a disaster hot spot. Nevertheless, the Sendai Framework for Disaster Risk Reduction (2015–2030) has reinforced the governance to manage disaster through clear vision, plans, competence, guidance and coordination within and across sectors, as well as the participation of relevant stakeholders (UNISDR, 2015).

Tierney (2012) asserts that governance and disaster risk recovery process are interrelated sets of norms that reinforce organizations and actors to reduce the impacts of disasters. Additionally, scholars in the field of disaster risk governance focuses on government activities both normative and explicit way, because it analyses and formulates risk management strategies to avoid and/or reduce the human and economic costs caused by disasters (Fuady-Bisria & Beniya, 2016).

In development discourse, a disaster risk governance process enables the systematic integration of community, disaster risk reduction process, and financial resources (UNDP, 2010). In other words, such integration reinforces the power structure and power play inside and outside the formal institutions of government and communities. Ranke (2016) adds that the disaster risk governance enables the societies to benefit from change, which supports the disaster-prone societies to build resilient communities under responsive, accountable, transparent and efficient governance structures.

Nevertheless, disaster risk governance is beyond its effective applications due to a weak state apparatus (Samantha, Owen & Wisner, 2016). In many societies, disaster risk governance approaches are likely to become more state centric; the weak social contact between a state and citizens often exists as an impediment; the notion of integration or the incorporation of disaster risk reduction activities into a separate order of things is always contentious, the institutional mechanism that normally does work for disaster recovery process is upward accountable, which centralize the power functions at the upper layers (Aysan & Lavell, 2014). Furthermore, reluctance on activities calendar; complaint attitude; non-existence autonomy in decision-making system, and hazy Local Level Disaster Risk Management Plan and Program that tend to delay the execution of major plan and policy and expenditure actions (Chen, Liu & Chan, 2006). In Nepal, the current practices of the disaster recovery have apparently failed to encourage the pluralism, competition and result-based outcomes. The post-

disaster recovery process is also passing through a complex process of weak governance and lack of accountability, political instability, inadequate financial and human resources, inaccessibility, inadequate coordination, inexperience of construction management and harsh social environment, less prioritized to adoption and enforcement of up-to-date building codes and land-use planning (Sharma, et. al, 2018). Despite such leading factors, disaster risk governance aims to provide an approach for how to deal responsibly with public risks.

To address the disaster and materialize the post-disaster recovery initiatives, a strong realization was made during the early 1970s, which prepared a global governance framework for nations to make the commitment against disaster and environment degradation (Haque, 1999). Comfort et al. (2009) add that post disaster recovery is complex with physical dimension that bring together jurisdictions, public agencies, private and nonprofit organizations, and households to rebuild disaster resilient social, economic and political dimensions. It gears up to repair or reconstruct the institutional, social, political and economic processes (Alesch et. al, 2009). Following this background, this study aims to contribute to fulfill the gaps of literature mainly on risk governance and indicate the way of intervention for post-disaster initiatives critical to developing countries.

3. Research Methodology

Rasuwa district of central Nepal was chosen for the study purposively as this district falls in the high intensity of earthquake impact zone. It suffered losses of human, domestic animals and physical

properties: mainly houses and other infrastructures. In addition, the government has also categorized Rasuwa as one of the hard-hit districts.

Ten village development committees namely *Bhorle, Dhunche, Haku, Dhairang, Langtang, Ramche, Siranathali, Thulogoun, Thuman, Karsu* were purposively selected, based on a greater degree of damage and affected. In these VDCs, the focus group discussion and in-depth interview were conducted. Total 10 focus group discussions (FGDs) were organized in which, one schedule was organized in each sampled VDC. In the selected VDCs, both secondary and primary data were collected, which were mainly qualitative information, while institutional records, such as government policies, Acts, operational plans and minutes of group meetings, were collected for the secondary data.

The in-depth interview was conducted to gather more information about the effectiveness of governance to materialize the post-recovery initiatives. The interview schedule with 50 persons, 5 respondents (3 chairpersons; a VDC Secretary and a Head teacher from local school) from each VDCs were included with greater experience and more knowledge on effectiveness of governance to materialize the post-recovery initiative.

4. Findings and Discussions

4.1 Loss of Human Live and Physical Properties

The district level information indicates that total 619 people were killed and 694 injured (DDRC, 2016). Most of those who died in the district were killed by collapse of the individual houses, and some were killed by collapse of the public houses. The

report of the government estimates that 82 percent of the population of Rasuwa has been affected by the earthquake. According to government data 11,439 individual buildings and 98 school buildings and 119 public /government buildings were completely collapsed, and 262 individual houses were partially damaged.

The total loss in the agriculture sector was estimated at around 2.5 million US\$ in Rasuwa district. The earthquake affected the overall economic situation in the production and service sectors, such as agriculture, livestock, tourism, trade, and industry. Farmers also reported a substantial loss of seed, especially millet, maize, and rice. It was estimated that around 1,587 tons of stored food was lost to the earthquake. Further, major agriculture-related infrastructures were damaged, including roads, service centres, and trout fish breeding centres. In terms of food security, all affected households were severely insecure. Tourism and its chain mainly Langtang area of related infrastructures were badly affected. Many migrant workers returned home to help their families, and outmigration slowed leading to a reduction of remittance inflow. Additionally, the earthquake caused large-scale damage to forests and ecosystem services, affecting people's forest-based incomes.

Field observation also indicates that some 2,000 households needed to be relocated in safer locations due to prone of landslides. Although the District Disaster Management Committee decided to relocate the families displaced by the earthquakes, the legal complexities, economic and social factors were causing complexities for the permanent solution

of resettlement. The field information shows 500 earthquake displaced families from Dandagaun, Thulogaun and Haku villages were relocated to Laharepurwa, where they had been put up in huts made of zinc sheets, tents and tarpaulin shelters. Likewise, 100 displaced families from Thuman village were shifted to Nagthali village, 60 households were relocated to Chapechet and 90 families from Haku village moved to Dhunche, the district headquarters. Next, 40 households from Syaphru VDC were relocated in safer location of the same VDC.

4.2 Destruction of Physical Infrastructure

The earthquake caused widespread damage and destruction on service opportunities mainly in rural and remote areas. A total of 446 service facilities, including hospital, schools, health posts, drinking water supply schemes, administrative structures of the services were completely destroyed (DDC/R, 2015). Numerous monuments of historical and cultural significance, some more than several centuries old, were either destroyed or substantially damaged. According to the district level Post Disaster Needs Assessment, the earthquake affected all structures of cultural and religious significance and heritage sites.

The WASH facilities were found extensively damaged. Water sources in all Ward of these VDCs was reported to be damaged, and as a result, the sources have either dried up or have been polluted and the water level has gone down. Landslides triggered by the earthquake were also found to damage most of the water sources, walls surrounding water reservoirs and pipelines.

As for education, a total of 98 schools were destroyed in Rasuwa district and

all school buildings were collapsed in sampled VDCs. This led many schools were not properly functioning because school buildings and educational materials of the students have been either destroyed or damaged. In some cases, teachers were absent, because few might have died or have not returned to the schools. Temporary Learning Centres (TLCs) were set up in almost all schools with tarpaulins, tents, Corrugated Galvanized Iron sheets and wood provided by government and non-government organizations. Drinking water and toilets in schools were also found to have been affected.

Health posts in all sampled VDCs were damaged by the earthquake. Likewise, due to the limited physical access of these VDCs, communities were deprived for adequate water, sanitation and hygiene, medical facilities, waste management and safe drinking water. Open defecation and polluted water were also common concern for these VDCs. In the case of the agriculture sector- seeds, livestock, and agricultural tools which form the basis of people's livelihood recovery were found to have been destroyed. Similarly, as for the tourism sector, a total of 15 hotels, three home stay and five lodges were reportedly damaged by the earthquake. The *Tumang* heritage trail, a popular trekking route surrounding these VDCs was also destroyed and damaged.

4.3 Actors Engagement

After the struck of earthquake, many national organizations such as military, police, fire brigade, volunteers, youth groups, the private sector, NGOs, and local communities geared to rescue people

trapped in the rubble and to provide emergency care. Additionally, more than 100 international relief organizations arrived in Rasuwa within 24 hours to respond the emergency actions. At the beginning, they engaged to construct temporary shelters, renovated and repaired drinking water systems, and repaired and improved footpaths. Later, they focused on household WASH, vocational training, in kind/material support in housing, toilet construction, door-to-door technical assistance, school building construction, health post and hospital building construction. Similarly, private sector's contribution was also imperative in overall recovery of the society by involvement in rebuilding activities within the communities such as shelter construction, support in education of children, supply of essentials like drinking water.

In Rasuwa, the remote mountain villages, which were predominantly affected by the earthquake, were in high priority for rescue and humanitarian operations and gradually support was provided to accessible areas. To coordinate the large-scale operation in such areas, nodal points were established in District Administration office and DDC at the district level and VDCs at the grassroots for temporary assistance.

Although many actors were engaged in rehabilitation and reconstruction activities, the coordination mechanism and governing system of the government was muddled. The lack of clarity of reconstruction, unclear role and responsibility of local governments, lack of inter-agency coordination created ambiguous in post-disaster initiatives.

4.4 Initiatives for Recovery and Aid Mobilization

In the post-earthquake, many initiatives were developed such as shared modality among development partners, non-governmental organizations (NGOs), community-based organizations (CBOs), local communities, and the Nepal government. Though donor agencies pledged large amounts of money, according to government agencies only 25 percent of the total commitments were signed. However, a lack of unity among political parties, dysfunctional bureaucratic structures, Nepal failed to capitalize on the encouraging response of donor agencies during this initial phase. Similarly, delays in arranging legal frameworks were the main reasons behind the near-zero progress in reconstruction and rehabilitation of earthquake damaged structures.

To settle the earthquake victims, the government constructed temporary safe shelters in different parts of the Rasuwa district. Further, the government decided to provide NPR 25,000. per family as maintenance cost for partially damaged houses while NPR 200,000 plus a concessional loan up to NPR 15,00,000. at just two percent interest rate under "Earthquake Victim Special Loan" scheme was provided. Later, additional 150.00 USD or tin-sheets was provided to each affected family to manage a temporary accommodation in view of the coming monsoon.

Despite such initiatives, the aid distribution was initially chaotic that led tensions to local people, but the formalization of government mechanisms made relief coordination essentially improved. The District Disaster Relief Committees and VDC relief distribution committees

played an important role. However, there were some limitations related to a lack of transparency and accountability. Several criticisms were related with the lack of coordination between sectoral ministries, their departments, and district level sectoral line agencies. Nearly half (48 percent) of the surveyed households had not started rebuilding their houses, while just 25 percent had completed construction.

The findings reveal that affected families faced unnecessary bureaucratic hassles to get the support promised by the government. Families expressed their frustration that, 'there is no government in Nepal and billions of relief funds collected from the donors is in limbo'. Although both the government and non-government organizations claimed themselves to be transparent, the public was not clear about their transparency. They did not know how much resources are used for their recovery process and when will they receive the promised support from the government.

4.5 Capacity of Actors for Reconstruction

Capacity development for disaster risk reduction is an important process to substantially reduce disaster losses, which creates an enabling environment with appropriate policy and legal frameworks, institutional development, including community participation, human resources development and strengthening of managerial systems. Weak institutional coordination and synergy among the stakeholders from the center to the local level are common phenomena of the Nepali development practice. Although various organizations such as governmental and non-governmental are involved in disaster management, there is lack of clarity in terms of their responsibility, coverage

of beneficiaries, and coordination with actors are exclusively deficient. Some argue (Nepal, Khanal & Pangali Sharma, 2018) that in the absence of a separate institution with higher authority working in disaster, people have not been able to get the adequate state support to cope with disaster. Likewise, weak coordination among the institutions working at the community level dealing with a particular disaster has made the government efforts less effective. Although the role of agencies in dealing with disaster is sprayed across various line agencies at the district level of their respective ministries and departments, with their own mandates, and capacities lack functional coordination and synergy including improper funding arrangement have posed a great challenge in this sector. Additionally, deployment of two different teams within the same district; one from CDO through DDRC and the other by the NRA, to assess the loss and damage due to earthquakes created great confusion about the reliability of data as these two institutions have published contrasting information related to the actual destruction.

Likewise, during the disaster, do no harm or save the life was the priority, anyone could involve in the activity but in the post-disaster situation, the recovery process is becoming challenging and delaying because of weak coordination among the actors who are responsible for building back better society. The limited capacity of local government staff to multi-task in the absence of elected local government may account for the genuine grievances of the most affected people remain still unheard/ unanswered.

4.6 Integrity of Governance

Disasters in Nepal were traditionally managed on an ad-hoc basis and attended to as and when they occurred. In 1996, the Government of Nepal (GoN) produced the National Action Plan for Disaster Risk Management in accordance with the UN International Decade of Natural Disaster Reduction. This plan deals with different stages of a disaster (pre, during and post.) and was, in theory, supported by the 1999 Local Self-Governance Act that advocated devolution of responsibility to lower levels of the politico-administrative hierarchy. However, without any guidance or specific funds provided to local government and monitoring and evaluation mechanism, this had little impact. In 2006, two separate initiatives were instigated: The Disaster Management Policy and Act; and the National Strategy for Disaster Risk Management. Both initiatives reflect to vary degrees the wider paradigm shift from relief and response towards disaster risk reduction and propose new institutional structures to facilitate this shift, recognizing that while it is appropriate for the Home Ministry to continue to manage the response and recovery efforts in the country.

To coordinate the interagency for recovery work, NRA has been instituted at the national level as a central unit, chaired by the Prime Minister has been functioned. Similarly, four ministries (Ministry of Urban Development; Ministry of Federal Affairs and General Administration; Ministry of Education; and Ministry of Culture, Tourism and Civil Aviation) were responsible for a large volume of reconstruction tasks, each set up a central

level Project Implementation Unit, and district-level Project Implementation Unit. The National Reconstruction Authority was authorized for construction projects and disbursement of funds. District Coordination Committees are responsible to coordinate with District offices and oversee the progress of the works. Additionally, an ad-hoc Inter-agency Standing Committee under the chairmanship of the Chief District Officer was established that divided the development partners' support into various sectors. Despite these, several new bodies were created to support local implementation. The new constitution of Nepal (2015) also envisions that local governments are responsible for disaster risk management activities in which the role of provincial and federal governments will be supportive. Likewise, the Local Government Operation Act 2074 clearly reflects the role of local government in disaster reduction and management. Nepal government has recently endorsed the Disaster Risk Reduction and Management Act 2074 to address the disaster-related activities. Hence, the government has placed its importance on preparedness, mitigation, response, recovery, reconstruction and resilience building. In line with this, different development partners, civil-society organization and private sectors are giving priority to implement disaster-related activities at the local level in coordination with local government. However, the recovery process in Nepal is painfully slow, and many families who lost their loved ones continue to live in traumatic conditions. Political bickering, lack of accountability and poor management of funds have all showed sluggishness to build back better. After the earthquakes, Nepal often times produce ambiguities in

governance systems. It is quite obvious that the weak governance hampers institutional bureaucracy, instigates corruption, weakening coordination and finally interrupts the reconstruction process.

5. Conclusions

Disaster is a horrific situation triggered by natural and human actions, which far exceeds the human capacity to recover its actions. Although it is not completely far from the human capacity, its possibility of occurrence, time, place and severity are far-flung of the human capacity. In recent years, disaster governance has emerged as a potential avenue for risk reduction that goes beyond government powers, processes, and tools. In development discourse, disaster governance attempts to strengthen the systematic integration of communities, and the collective actions of all stakeholders. However, a strong realization to address the disaster and materialize the post-disaster recovery initiatives was made during the early 1970s. In Nepal, the National Reconstruction Authority (NRA) has been instituted in 2015 to materialize the post-disaster recovery initiatives. The NRA Post-Disaster Recovery Framework (2016-2020) was developed to provide a systematic, structured and framework for implementing recovery and reconstruction activities of Nepal. Nonetheless, governance looks hollowing out to materialize the post-disaster recovery initiatives in Nepal.

In the post-disaster phase of the devastating earthquake, the government announced it would provide petty support to the victims for immediate relief, further promised to provide additional support to the reconstruction of private housing, and reconstruction of public properties. Despite the government commitment, the

families including local communities were facing pointless bureaucratic hassles in getting the support, which was guaranteed by the government. It created frustration at the local level while the government is collecting billions in aid from the development partners on the one hand. On the other hand, political influence in reconstruction institutions tends to delay execution. Although various governmental and nongovernmental organizations were

involved in disaster management; there was a lack of clarity in terms of their responsibility, coverage of beneficiaries, and coordination mechanism among the actors. Despite these facts, the new Constitution of Nepal envisions that local governments are responsible for disaster risk management activities in which the provincial and federal governments are key actors in supporting to work against disaster and vulnerabilities.

References

- Acharya, K. K. (2015). *Community governance and peacebuilding in Nepal*. Rural Society, 24(1), 65-84.
- Alsch, D. J., Arndt, L. A., & Holly, J. N. (2009). *Managing long-term community recovery in the aftermath of Disaster*. Fairfax, VA: Public Entity Risk Institute.
- Ayuan, Y. & Lovell, A. (2014). *Disaster risk governance during the HFA implementation period*. UNDP.
- Barnwell, A. (2014). *Disaster profile of Nepal*. Emergency and Disaster Reports, 1(3): pp. 3-49.
- Chen, L. C., Liu, Y. C. & Chan, K. C. (2008). *Integrated community-based disaster management program in Taiwan: A case study of Shang-I village*. Natural Hazards, 37: pp. 209-223.
- Conforti, L., Oh, N., and Ertan, G. (2009). The dynamics of disaster recovery: Resilience and entropy in hurricane response systems 2005-2008. *Public Organization Review*, 9, pp. 309-323.
- Daly, P., Ningekha, S., Hollenbach, P., Baranstein, J. D. & Nguyen, N. (2017). Situating local stakeholders within national disaster governance structures: Rebuilding urban neighborhoods following the 2015 Nepal earthquake. *Environment and Urbanization*, 29(2), pp. 403-424.
- DDCC, (2016). *District Development Profile*. Rasuwa: Dhanchu District Development Committee.
- DDRC, (2016). *Disaster preparedness and response plan*. Rasuwa: Dhanchu District Disaster Relief Committee.
- Djalante, R. (2012). *Adaptive governance and resilience: The role of multi-stakeholder platforms in disaster risk reduction*, *Natural Hazards Earth System Sciences*, 12, pp. 2923-2942.
- Foady-Bisra, M. B. & Beniyyab, S. (2016). Analyzing the national disaster response framework and inter-organizational network of the 2015 Nepal/Gorkha Earthquake, *Procedia Engineering*, 159, pp. 19-26.
- Harvey, E., Burbank, D. & Bookhagen, B. (2015). Along-strike changes in Himalayan thrust geometry, *Epigraphic and tectonic discontinuities in western Nepal*, 7 (5): pp. 511-518.
- Haque, M. S. (1999). The fate of sustainable development under neo-liberal regimes in developing countries, *International political science review*, 20(2), pp. 197-218.
- Joshi, G. R. & Joshi, N. B. (2017). Economic loss from earthquakes in Nepal and strategies for recovery and resilience building. In J. Krübl, R. Adhikari & U. Dörka (Ed.) *Living under the threat of earthquakes, Springer natural hazards*. pp. 195-209.
- Lam, L. M., Khanna, V. & Kuipers, R. (2017). Disaster governance and challenges in a rural Nepali community: Notes from future village NGO, *HIMALAYA: The journal of the association for Nepal and Himalayan studies*, 37(2), pp. 73-88.
- Liang, G. & Zhou, N., (2016). Background and reflections on Gorkha earthquake of April 25, 2015, *Natural Hazards*, 81(2), pp. 1385-1392.
- Nepal, P., Khand, N. R., & Pargali Sharma, B. P. (2018). Policies and institutions for disaster risk management in Nepal: A review, *The geographical journal of Nepal*, 11, pp. 1-24.

- NPC (2015). *Nepal earthquake 2015: Post disaster needs assessment*. Kathmandu, Government of Nepal.
- OCHA (2015). *Nepal earthquake: Humanitarian response April to September 2015*, Kathmandu: UNOCHA.
- Peduzzi, P. (2019). The disaster risk, global change, and sustainability nexus. *Sustainability*, 11(4), pp. 1-21.
- Poudyal-Chhetri, M. B. (2000). A practitioner's view of disaster management in Nepal: Organization, system, problems and prospects. *Risk management*, 3(4), pp. 63-72.
- Ranke, U. (2016). Natural disaster risk management: Geosciences and social responsibility. *Integrated disaster risk management*, pp. 333-408, Baurdorf: Springer International Publishing.
- Samantha, J., K. J. Owen & Wisner, B. (2016). A comparison of the governance landscape of earthquake risk reduction in Nepal and the Indian state of Bihar. *International journal of disaster risk reduction*, 15, pp. 29-42.
- Samantha, J., Owen, K. J., Manyena, B. & Aryal, K. (2014). Governance struggles and policy processes in disaster risk reduction: A case study from Nepal. *Geoforum*, 57, pp. 78-90.
- Sharma, K., K. C., A., Subedi, M. & Pokharel, B. (2018). Post disaster reconstruction after 2015 Gorkha Earthquake: Challenges and influencing factors. *Journal of the institute of engineering*, 14(1), pp. 52-63.
- Turney, K. (2012). Disaster governance: Social, political, and economic dimensions. *Annual review of environment and resources*, 37, pp. 341-363.
- Tuladhar, G. L., Yatabe, R., Dahal, R. K. & Bhundary, N. P. (2015). Disaster risk reduction knowledge of local people in Nepal. *Geo- environmental disasters*, 2(3), pp. 2-12.
- UNDP (2010). *Disaster risk reduction, governance & mainstreaming*. New York: United Nations Development Programme.
- UNISDR, (2015). *Social framework for disaster risk reduction 2015-2030*. Geneva: UNISDR.
- UNISDR, (2009). *United Nations International Strategy for Disaster Reduction 2009*, Geneva: United Nations, pp. 1-30.

The author is a Local Governance and Capacity Development Advisor of German Development Cooperation of Nepal. Email: beboacharya@gmail.com

Recent Periodical Publications of NEPAN



Participation
Peer
Reviewed
Annual English
Journal's
10th Issue, 2018

Sahachogita
52nd Issue,
B.S. 2075



Please contact NEPAN Secretariat for your copies.

Why is a Civil Society Organizations Partnership Framework Imperative for Nepal?

ANOJ CHHETRI, PhD

Abstract

This article is based on an intensive desk review, discussion with stakeholders and personal experiential learning in the development discourse of Nepal. The discussion and desk review were held in Nepal in 2018. The purpose of the article is to highlight roles of civil society organizations across the globe and rationalize an idea of a partnership framework in the leadership of the government and close consultation with Civil Society Organizations (CSO) operating across the country. The article refers to several national and international studies that state how CSOs can contribute to development and complement each other. It also describes the shifting paradigm of donor support, challenges and limitations imposed on a CSO. Additionally, the article highlights on localization efforts made by the international community and offer justification why the Government should formulate a partnership framework based on the existing policy, laws and agreements.

Keywords: CSO, Partnership, Government, Donor, Funding

1. Introduction

Partnership can be understood as a relationship between the Government of Nepal and CSO in which both the Government and CSO agree to work together, in order to achieve their development goals. It is important to understand that equitable partnerships are central to successful cooperation with

partners (Jung, 2016) and (Al-Sa'adi, 2013). The partnership can be pivoted on the CSO registration with the Nepal Government nodal agencies adhering to the prevailing laws, rules and regulations.

It is well known that Nepal has a rich culture of volunteerism and CSOs emergence emanates with the concept of *Dhikur* and *Guthis* as reflected in the practice

of building temples and monasteries. Nevertheless, Nepali CSOs had a very limited operational space during the Panchayat era. In 1951, USAID introduced development and ushered in the era of 'development'. Nepal has been receiving a remarkable amount of foreign 'aid' for its socio-economic development (Rehman, 2006) (p. 5). The Social Services National Coordination Council (SWNCC) regulated and supervised Non-governmental Organizations (NGOs). Under the Panchayat regime, the number of NGOs grew slowly from 10 in 1960 to 37 in 1987. However, CSOs proliferated with the advent of democracy in 1990. With the advent of open and democratic society along with the enabling policy environment for engaging CSOs in development, now the Social Welfare Council (SWC) record shows that about 46,235 NGOs and 211 INGOs are operating across Nepal under the existing legislations as of July 2015.

The Interim Constitution of Nepal of 2007, based on the Comprehensive Peace Accord signed in November 2006, had guaranteed the freedoms of association, assembly and speech, as well as respect for human rights, thereby encouraging an unprecedented growth of CSOs (CSO, 2014) (p. 27). It stipulates that the state shall pursue a special policy to regulate the operation and management of NGOs [...] (CSO, 2014) (p. 27). The Constitution of Nepal promulgated in 2015 directs state under the Policies of the state to adopt a single door system for the establishment, approval, operation, regulation and management of community-based and national or international NGOs and to involve such organizations only in the sectors of national need and priority, while making investment and role of such

organizations transparent and accountable. It outlines fundamental rights and duties, freedom of opinion and expression under the Article 3 (Government of Nepal, 2016). The legal foundation for the operation of CSOs is laid out by the Social Welfare Act 2049 which requires NGOs to register at the Chief District Office (CDO) and SWC (Kobek, 2004). The Citizen Right Act 2012 (BS) amended 2074 (BS) stipulates, "Freedom of expression at section six and sub-section three allows people to establish organisation" (p. 2).

Respecting the Istanbul principles and recognising the international CSO framework and commitments made in the Busan 4th High-Level Forum on Aid Effectiveness, the Nepal government has expressed sincere commitments for CSOs engagement through various legislative frameworks to improve human development and poverty outcomes through periodic plans and sustainable development goals (SDG). Nepal envisions socioeconomic transformation that enables it to meeting the goals of graduating from the LDC status by 2022 and to achieve SDGs and become a middle-income country by 2030. These goals are not government alone. It needs support of CSO, private sector, and the international community. Therefore, government has clearly expressed willingness, commitment and solidarity to engaging CSOs as development partners in other sectors.

The Three-Year Interim Plan formulated in 2007 has further reinforced the national commitment to democracy and the promotion of public participation. The challenges identified in the document include: to promote people's participation in the country's governance system by pushing

forward decentralization and devolution, and to make effective local-level service delivery. Moreover, the Plan recognizes that civil society and non-governmental sectors are becoming dynamic and empowered and are useful for the development process. One of the strategies adopted in the Plan is the promotion of good-governance and effective service delivery transparency, and accountability; create a corruption-free environment; and increase access for all Nepalese, including those traditionally excluded, to economic and social service delivery. As stated in the document, the private sector and civil society (including NGOs and community organizations) will be partners in the development, and necessary laws, policies, and programs will be revised, formulated, and implemented to emphasise institutional strengthening, and capacity development. As a result, there are exemplary partnerships between CSOs and government line-agencies (<http://mowesw.gov.np/en/publication>).

Hence, the Government of Nepal has clearly acknowledged in many key documents that CSO's have contributed a great deal in empowering people by generating awareness about citizen rights and helping people organize into self-help community groups for improving livelihoods (NPC, 2017)(p. 28). In order for the government to achieve its targets such as graduating in 2022 from the least developed countries and achieving vision 2030 along with SDGs, attainment of the development goals will have to be done through collective efforts of the government, private sector, civil society organizations and external development partners. In this pursuit, a stronger and more rigorous institutional and operational mechanism

with enhanced capacity of both CSO and the government will be needed (NPC, 2017) (pp. 2-15). The CSO Partnership Framework can be an instrumental mechanism geared towards making CSOs more accountable, transparent, better organised, established and effective government's partner organisations in the sustainable development efforts of the Nepal government.

2. Role of CSOs in Development and Humanitarian Assistance

As we know that Nepal is undergoing historically through a rapid political transition. It has held local, provincial and federal elections in 2017 and 2018 successfully based on the new constitution promulgated in 2015. At the local level, elected officials have started to work for the first time since 2002. Provincial governance by itself is a new experience for Nepal although this is a breakthrough as part of the state restructuring process, yet there are scopes for further defining the mandate and authority, including the mobilization of civil society organizations, at all levels of governance.

The new governance structure has a formidable task to overcome years of dissatisfaction among poor communities. Hence, government is now making every effort to streamline the organizational structures, policy and procedure in order to address people concerns for efficiency, effectiveness and transparency. In this process, government is also restructuring its central administration and line ministries to deliver its development priority which reflects essential sustainable development goals and Nepal's 14th three-year periodic plan. In order to complement the government interventions, Nepal's constitution, laws

and bylaws have created reasonable space for CSO's to be engaged in development activities. In this regards, government deems necessary to make CSOs more active, effective and accountable to people and the state.

According to the Constitution of Nepal, the government at all three levels are fully autonomous now, although at the provincial level a number of structures are still evolving. Fiscal autonomy, law-making, resource mobilization and management responsibilities have been entrusted to local governments. They would need support of private sectors and CSOs in the development process. Both the provincial and local governments are developing and enacting relevant policies and laws in mobilizing CSOs and to meet the government priority agenda. At the federal level, a number of policies and legislation exists in terms of mobilizing CSOs as development partners but they need to be reviewed and aligned with the government's current perspective and priority. Furthermore, CSOs hold a huge potential in the development, research and humanitarian sectors, however, by and large, they are constrained by interventions made in scattered geographical areas with limited resources, often non-alignment of their programs to national priorities, weak mechanism of partnership with the government agencies, limited knowledge of, and capacity for, lack of transparency and accountability on grant management procedures, etc. The cooperation, coordination and collaboration in sharing resources and in exchanging learning between government agencies and CSOs are very limited in the field. Nevertheless, Nepal has reported an improvement in

overall CSO performance because CSOs are benefiting from continued support from corporate entities, foreign donors, and international CSOs for earthquake relief efforts, which in turn improved their organizational capacities (USAID, 2016) (p. 7).

Of late CSOs, particularly national and local NGOs are seen as a key-actor in the development discourse. For example, the 'comparative advantage' of NGOs as compared to the state is often mentioned in the development literature. NGOs have lower costs, are more transparent and flexible, and hence, more efficient and have better outreach when it comes to carrying out development projects. NGOs can be more resourceful and innovative as they involve local communities in the identification and resolution of development problems. They are cost-effective, sustainable, and compatible with community values and norms. This is one of the reasons that funding to NGOs from donors has so rapidly expanded (Rehman, 2006).

They can play a major role by contributing to a greater transparency and accountability. Accountability has three dimensions: financial accountability, political accountability, and administrative accountability through a free flow of information (Pasha, 2005). NGOs can therefore also be seen as part of a wider development discourse on transparency and accountability (Rehman, 2006) (p. 10).

Delivering aid through CSOs enables donors to benefit from these organisations' grass roots networks, niche areas of specialisation and presence on the ground. These organisations are connected with local communities and are able to engage on policy issues and deliver assistance

directly to those people who need it most. The differences in size and areas of specialisation mean that CSOs can be more flexible and dynamic than other partners. It can also mean that there is variability in management capacity and quality assurance processes, which need to be assessed and, in some cases, improved before aid funds can be provided (AusAID, 2012) (p. 6). Some Organization of Economic Cooperation and Development (OECD) members countries provide funds directly to CSOs in several ways: the most common being project and programme support, calls for proposals, and partnership/framework agreements (usually multi-annual funding arrangement) (OECD, 2012) (p. 31).

Additionally, CSOs and the business sector have recently been engaged in more dialogue for exploring possible collaboration. However, there is no regular platform to promote such collaboration. While businesses tend to appreciate the role of service-providing CSOs, they are wary of collaborating with CSOs working on their internal management and governance. The government and business sectors also question the accountability and transparency of some CSOs (CSO, 2014) (p. 34).

3. Imperatives for Partnership Framework?

3.1 Shifting Development Paradigm

During the 1950s and 1960s, development perspectives emphasized the importance of state as the principal agent of modernizing reforms. It viewed CSOs as marginal in the frame of affairs instead of taking them as development partner (Pasha, 2005) (p. 11).

The shift to “structural adjustment” in the 1980s did not change this thinking

fundamentally. To the contrary, the “structural adjustment” paradigm of development merely replaced the government with the private business community as the mode of development. In the process, however, it reinforced an essentially two-sector model of society that left little room for a vibrant civil society sector. The lack of civil society growth is thus understandable given that it has been historically neglected in the central policy debate (Pasha, 2005) (p. 11). In a globalized world, the welfare role of state is shrinking because CSOs are taking over remaining spaces because the government alone cannot reach out to people living in the far flung areas and deliver services. Hence, CSOs plug in the gaps left by the government ((Cheriyian, 2013) (p. 7). Therefore, a robust civil society is necessary for democracy to thrive via constructive engagement between citizens and their government (Cheriyian, 2013) (p. 7). The discourse on localisation through Grand Bargain and Charter for Change reinforce the role of CSOs in the humanitarian operation (missed opportunity reports, 2012-2017) and (CAFOD, Tearfund, et al 2016)

Hence, of late people have witnessed a considerable upsurge of interest throughout the world in CSOs, which are now recognized as strategically important partner in the development process and an effective but underutilized vehicle of development even governments are now increasingly viewing CSOs as an integral part of the institutional structure particularly for addressing the problem of rising gap in poverty. This is reflected in the poverty reduction strategy put in action by the governments in most developing

countries (Pasha, 2005) (p. 12). However, there is equally a realisation on how CSOs can be made transparent and accountable in terms of resource management.

3.2 Shifting Funding Paradigm and Funding Sources

CSOs claim that donors are shifting funding paradigms, keeping in mind that an appropriate funding paradigm will contribute to more effective partnerships, maximise impact and value for money and give greater flexibility to adapt to changing situation and need. Having a mix of funding mechanisms within a paradigm should allow a range of actors of different sizes, capabilities and interests to access funding which contributes to supporting a diverse civil society (OECD, 2012) (p. 31). The funding mechanisms such as multi-annual mechanisms give predictability and facilitate planning, leaving more time for programme implementation, knowledge management and sharing and policy dialogue. Multi-year agreements can contribute to strengthening civil society with greater financial stability. They can also reduce administrative burden on donors and CSOs. Ideally, donors expect international CSO partners to transfer flexibility and predictability of multi-annual funding to the organisations they support in the developing countries (OECD, 2012) (p. 32).

It is important to have a diversity of funding approaches that evolve with context because of piecemeal shrinking funding size, with the purpose of support and partner capacity. Donor support models also need to be flexible given the broad range of objectives they pursue as well as organisations with which they partner (OECD, 2012) (p. 31). This non-

traditional source of funding has become increasingly competitive because of the shifting paradigm. Therefore, Nepal is no longer a priority country for donors such as NORAD, DFAT, DANIDA, etc. as some of them have already downsized funding size and or have moved out of the country. Likewise, some INGOs have also pulled out because of their own strategic interest and shifting priority in the Sub-Saharan African regions.

3.3 CSO Funding Sources

In general, local sources of funding, particularly from philanthropy is very rarely found in Nepal. Raising funds locally is very difficult for local organizations, and sustainability remains a vital issue for many CSOs. Though charitable contributions have been integral part of Nepali society irrespective of caste and religion, CSOs, other than religious associations, have not effectively mobilized local resources to the extent possible (Upreti, 2011). However, some membership-based CSOs, such as faith-based organizations, professional associations rely on fees from their members and INGOs (CSO, 2014) (p. 30). Some NGOs have been able to secure small amounts of funding under Corporate Social Responsibility (CSR) programs. Some CSOs have been allowed to place donation boxes in prominent public places and raise additional funds. However, such public fundraising initiatives have little impact on the overall CSO sustainability (CSO, 2014) (p. 30).

CSOs can also earn income from fees for services. However, recipients of services often cannot afford to pay fees. Some CSOs charge fees for services such as renting their meeting halls or selling commercial products. However, these

sources do not make up a significant portion of organizational budgets. Nepal Rastra Bank has authorized a very limited number of CSOs to operate microcredit schemes (CSO, 2014) (p. 30).

A majority of CSOs, particularly NGOs raise fund through rigorous application process either from the INGOs, NGO, bilateral agencies, UN agencies, private sector and government. Some pioneering NGOs have adopted funding diversification approaches, so they have adopted non-traditional approach due to shrinking traditional funding base. They also win global bids on development projects earmarked to Nepal and South Asia.

Some prominent INGOs generate funds from their traditional sources. Some of them have even adopted a localisation approach, so they have set up a Nepal chapter along with a consulting wing. However, the traditional funding base has been shrunken due to shifting priority of donor countries and their own slow economic growth. Therefore, INGOs have gradually moved out of Nepal towards other priority countries particularly in the African region and war-and disaster-affected countries. Therefore, those remaining INGOs in Nepal have shown tendency to compete with the local NGOs in tapping local resources.

The bilateral and multilateral funding instruments pose tough donor requirements, therefore those high capacity NGOs have been successful in securing multilateral funding. However, local NGOs struggle funding crisis because they do not have enough capacity to write robust proposal and meet donor's requirements of due diligence.

3.4 Sub-contracting Trend

A few INGOs mobilise national NGOs in service delivery through local CBOs. The amount of resource trickle down from donors through CBOs to beneficiaries is sometimes insignificant without making any tangible impact on human condition of beneficiaries. This approach makes people end up with a packet of seed, or a pair of hens, or a goat in the livelihood program while going through a sub-contracting model of business. It cannot scale up entrepreneurship and change human conditions. Besides, INGOs tend to sub-contract business through consultancy firm/ local NGOs at a much cheaper rate and compromising quality of outputs. Therefore, donor funding instruments and policy should target directly to local CSOs/ NGOs by improving their grant management capacity and organisational governance.

3.5 Localisation Initiatives

The European Union has funded a localisation project called Accelerating Localisation through Partnerships Programme through a consortium of a few INGOs lead by Tearfund and Christian Aid in Nepal. The Accelerating Localisation through Partnerships Programme aims to accelerate localisation through strengthening of local and national leadership of humanitarian response. This programme provides an exciting opportunity for local and national networks and NGOs to progress localisation and identify practical components of quality partnerships that support their leadership, resulting in a more effective humanitarian response. Localisation requires systemic change in many different parts of the humanitarian eco-system as the value of

local NGO leadership in humanitarian response. The project will analyse diverse partnership approaches that support localisation, led by local agencies and tested in the local context. It will be fed into the country-specific "Pathways to Localisation" which will provide practical guidance to all signatories of the Grand Bargain. Details available at (<https://interagencystandingcommittee.org/>).

The Grand Bargain was negotiated during the World Humanitarian Summit which has provided a context for increasing the efficiencies and effectiveness of the humanitarian system, and these changes must be modelled in INGOs work with shared partners where standardised approaches in reporting and a shared commitment to providing support would reduce administrative efforts and strengthen the potential for capacity development (CAFOD, Tearfund, Christian Aid, ActionAid, Care International, Oxfam, 2016).

Likewise, there are other local capacity-building activities undertaken by NEAR Network targeting about 10 national NGOs. The NEAR Network Capacity Strengthening programme is funded by ECHO and works with 25 partners in four countries (Nepal, South Sudan, DRC and Somalia). The goal of the programme is to strengthen members'

ability to manage and deliver quality emergency preparedness, response, recovery and resilience programmes. It aims to strengthen organisational capacity of members and raise awareness, commitment and understanding of humanitarian principles and standards across members. The programme focuses on providing in-depth support to a small number of members to develop their leadership, compliance and financial management, communications and fundraising aptitudes (www.near.ngo).

4. Partnership Framework

In light of points outlined above, CSOs, government agencies, donors and target beneficiaries should come together with an idea of forging a partnership framework for CSOs to enable it to seek government resources and technical support and keep them free from a donor dependency syndrome. The partnership framework should standardize approaches of partnership based on national and international conventions, laws and agreements. It is expected that a partnership framework will lead CSOs eventually to be more accountable to the people of Nepal and state mechanism and finally contribute to the attainment of national targets reflected through the Sustainable Development Goals (SDGs), and periodic plans.

References

- Al-Sa'adi, M. S. (2013). *Partnership framework between the government of Yemen and civil society organizations*. Minister of Planning and International Cooperation, Yemen.
- AusAID. (2012). *AusAID civil society engagement: Working with civil society organisations to help people overcome poverty*. Canberra: AusAID.
- CAFOD, Tearfund, Christian Aid, ActionAid, Care International, Oxfam. (2016). *Opportunity knocks: Realising the potential of partnerships in the Nepal earthquake response*. CAFOD, Tearfund, Christian Aid, ActionAid, Care International, Oxfam.
- Chariyas, G. (2013). *Government-CSO partnerships and collaborations: Lessons from India*. Sansa: CUTS

International India.

CCSD. (2014). *2014 CSO sustainability scores for Nepal: The 2014 CSO Sustainability Index for Asia*. CSO-81.

Government of Nepal. (2016). *Constitution of Nepal*. Kathmandu, Nepal: Government of Nepal.

Jung, B. a. (2016). *Civil society cooperation- a valuable partnership: Orientation framework*. Bonn: Deutsche Welthungerhilfe e.V.

Kobak, L. a. (2004). *INGOs and NGOs in Nepal: Status and areas of work during the conflict*. FRIEDRICH EBERT STIFTUNG.

NPC. (2017). *Sustainable development goals: Status and roadmap: 2016-2030*. National Planning Commission, Government of Nepal.

OECD. (2012). *Partnering with civil society*. Paris: OECD Publications.

Pasha, A. G. (2005). *Role of civil society organizations in governance*. Seoul: Global Forum on Reinventing Government.

Rehman, S. (2006). *Development, civil society and the conflict in Nepal*. Independent study project (ISP) collection. 343.

Upreti, U. (2011, June). *A reflection on the legal framework for civil society in Nepal*. Vol. 15, Issue 3. International Center for Not-for-Profit Law.

USAID. (2016). *2016 CSO sustainability index from Asia*. United States Agency for International Development.

The author is a Senior Development Professional and Founder Member of NEPAN.
Email: anoj.chhetri@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/-	

Paradigm Shifts in Development: A Cursory Observation

PROF. PREM SHARMA, PhD

Abstract

Today academicians discuss a development paradigm - development, modernism and post modernism rather frequently. There is no new and pioneer thing but the same skill and technology of our ancestors is advanced and transformed. Community forest systems managed by our women, irrigation system managed by farmers of our country have been a model for the developing world. The epistemological and methodological foundations of mainstream development are the main impediment to the establishment of a materially and spiritually advanced rural society. Indigenous models and transformation of rural skill and technologies may harness the development discourse. Development is impossible without popular participation. People centric development sustains and satisfies the aspirations and needs of the needy. Science and technology impart changes and software planning provides good schemes/paradigm to the people and development activists.

Keywords: Development Discourse, Development Paradigm, Alternative Development, Post-Development.

1. Introduction

This paper pursues the evolution of concepts of mainstream development, alternative development and post development by explaining the ways in which the latest grand theory of development known as "post-development" can be of great use in meaningful and sustainable rural reconstruction. Tracing out the development theories in its annals, one can find variegated forms and proxies. Mainstream development informed by

modernization theory, which was popular in the 1950s and the 1960s, served as a development lighthouse for many poorer southern countries for many years. While it has been attacked from different angles in the theoretical world, current development thinking is not completely free from its legacy. Post-development theory represents a theoretical endeavor to completely unseat development thinking from the influence of mainstream development based on modernization theory. It rejects

development; it rejects even alternative development, which aims at redefining development. It claims that alternative development cannot cover the stretch of development with the deodorant of alternative development.

In retrospect, Nepalese rural development came into practice at 1950s, i.e., post introduction of democracy. The block development programs supported by development partners (DPs) - USA and India, triggered the innovative idea for rural reconstruction. Before that we have had quite a few indigenous axioms and paradigms, that have been very successful and sustainable in characteristic. It was in practice basically farmers/peasants managed irrigation systems and later in community managed forest programs. These models ultimately envisaged popular participation in development. Therefore, 'people's participation is *sin quo non*' (Lohani:1980) in rural development. Let's briefly connote the terms of development discourse: mainstream, alternative and post-development concepts.

2. Theoretical Underpinnings

Since the theory of post-development is a relatively new concept, it would be imperative to fathom the backdrop against which it came into existence as well as its epistemology. Such as the theoretical categories mainstream development and alternative development serve as the context in which post-development was born as a new critical theory of development. In addition, it is extremely important that we acquire a better and clearer understanding of post-development and rural reconstruction before attempting to scrutinize the relation that holds between them. With this fact in mind, these theoretical categories are

dealt with under the heading of theoretical underpinnings.

3. Mainstream Development based on Modernization Theory

This kind of development theory, which emerged in the post-second World War time period, was not born in a historical vacuum. Preston (1996:168) argues that three things form the background of the emergence of modernization theory: bipolarity, containment and aid-donor competition.

The key factor that led to the birth of development theory after the Second World War was the competition between the US and the USSR. The Second World War changed the power structure of the world. Such countries as Britain and France lost great political power as a negative consequence of the Second World War in which they participated. The US, previously less powerful than those countries, emerged as a global super power with the USSR as its main threat. Decolonization had yet to take momentum. Both the US and the USSR were trying their best to spread their political and economic influence across the world. The US was more worried than the USSR because the USSR's political project of spreading communism throughout the world was taking momentum. Eastern Europe had already been turned into commercial countries. The US was afraid that the Western Europe, which suffered from great infrastructural damage in the Second World War, would take recourse through communism. The Marshal Plan, also known as 'European Recovery Program' announced in 1947 by the then US Secretary of State Marshall reflects this fear. It was, in fact, intended to get rid of this fear of the 'specter of communism',

among others. From 1948 to 1952, about \$ 17 billion was spent on the reconstruction of such Western European countries as Britain, France, and West Germany. The US also focused on its attention on the Third World on which the USSR was also focusing its attention.

The political circumstance that developed in the post-war era also served as the factor that precipitated the complete death of colonialism. As a result of its victory in the Second World War, the US became the most powerful of the countries except the USSR. Now the US and the USSR were two most powerful countries, which represented two diametrically opposed political ideologies-communism and capitalism. Both of them understood that the greater the influence they had on other countries, the stronger they became both politically and economically. Both of them considered colonization or colonialism as being an impediment to their effort to bring as many countries as possible into their ideological camp. Those countries, which had given birth to colonialism and strengthened their political and economic clout were too weak both politically and economically to play a role in the perpetuation of colonialism. These were the external factors that contributed to the process of decolonization. In addition, internal factors too emerged; colonial countries began expressing their profound dissatisfaction with colonialism in the form of popular movement. The combination of such internal and external factors wiped out colonialism in the post-war era.

The Second World War was destructive to all the participants except the US. The US emerged as a superpower. But its status as a superpower was not free from

threat. The USSR was already there. It was natural that it considered the USSR as great threat to the continuity of its position as a superpower. It tried all the possible options to weaken the USSR and halt the spread of communism. One of the options that it considered as being effective was to prove to the Third World that communism was not the right road to development. It wanted to make the Third World countries believe that communism was not the option by proving practically to them that the development path it and other Western European capitalist countries took was the best possible option. As an effort to prove its claim regarding the efficacy of the development path it walked along before becoming developed, the economic knowledge that was considered as being both scientific and adequate enough to be capable of bringing about positive changes in the lives of people living in the Third World countries was translated into action.

This economic knowledge was developed by development economists. Most of them were engaged by the World Bank as policy makers. However, people in the Third World were not receptive to new economic ideas. As a consequence, no economic development took place in the Third World. One of the Third World countries where the economic knowledge in question was implemented was India. The failure of this knowledge in India was interpreted as being caused by the softness of the state and the lack of modern-as opposed to traditional-values. The failure of development theory propounded by development economists made development thinkers raise the question of why it failed and what made the people in the Third World countries unwilling to be receptive to the ideas

of development economists or what Preston (1996) calls "positivist economic orthodoxy". Modernization theory was an American response to this question. It was developed by sociologists and political scientists who were actively engaged in teaching and research programs established by the US with a view to equipping itself with the knowledge required for maintaining and strengthening the power it gained as a result of its victory in the Second World War (Leys, 1996).

Pieterse (2010) defines mainstream development as "everyday development talk" that we see in developing countries and international organizations. Mainstream development therefore means the kind of development that those people representing governmental or non-governmental organizations responsible for bringing about development often talk about either formally or informally in everyday life. Once upon a time, mainstream development referred to such a development as emphasized growth. Such a development was called "mainstream development" because it was often talked about in developing countries and international organizations. But an emphasis on growth was not the only characteristic feature of what was then called "mainstream development". This feature reflects only a part of it. Its other features were methodological and epistemological. Its methodological feature was such that it was guided by the assumption that outsiders—as opposed to insiders—should play a key role in the development process. It was based on the assumption that insiders who are the beneficiary of development lack an ability to play a pivotal role in the development process. It reflected its methodological

weakness. Epistemologically speaking, it was based on Western scientific knowledge as opposed to local indigenous knowledge. In the 1970s, the state was still the key agent or player in the development process. It means until the 1970s, the feature of mainstream development appertaining to the agency or the agent of development was such that it deemed the state as the key agent of development. Those people who were not satisfied with mainstream development developed their own notion of development. They construed development as something, which was different from mainstream development at all levels- definitional, methodological, epistemological and the agency. Since their notion of development was the reaction to the mainstream development and the product of their effort to offer an alternative notion of development, their developmental notion was termed "alternative development". Most of the elements that make up what is called "alternative development" is so good that they cannot be rejected by those who are well conversant with the consequences of mainstream development, which could have been avoided if it had possessed such elements.

This is the reason why what the developing countries and the international organizations talk about in everyday development discourse is similar to alternative development in many important respects. This is the reason why the mainstream development in the past is no longer exactly the same as the present mainstream development. This is the reason why Pieterse (2010) sees "considerable overlap" between mainstream development and alternative development. This is the reason

why he says that “the big hiatus” no longer exists between mainstream development and alternative development. Today mainstream development and alternative development share many things. For example, such elements as participation, working with the poor, local development etc., which are some of the characteristic features of alternative development, are also contained in the mainstream development.

4. Alternative Development

There is no universally accepted definition of alternative development. A question arises, do all the critical approaches to mainstream development, which were born out of the dissatisfaction with mainstream development belong to what we call “alternative development”? For example, is human development, which is one of the critical approaches to mainstream development, a form of alternative development? If we are to take into account what Pieterse (2010) said about the link between human development and alternative development, we must answer this question in the negative. From this it is obvious that all the critical approaches to mainstream development are not a form of alternative development. But if we look at their theoretical composition, we find that they share many elements with alternative development. For example, human development shares many things with alternative development (Loc cit 2010:107) sees a difference between human development and alternative development not in terms of definition of development but in terms of agency. He observes that “the bottom-line agency of the human development approach is the state, whereas the agency of alternative development

is local and social movement activism” whereas in alternative development society or community or voluntary organizations are considered as the key development agent and the state is considered only as a facilitator in the development process.

Alternative development has different names. We might have heard them. But we might not have known that they are alternative development in a different guise. For example, we might have heard such terms as appropriate development, autonomous development, human scale development, and development from below, endogenous development, people-centered development and people’s self-development. But we might not have known that they are different words for alternative development. But a question arise, do these different forms of alternative development possess all the defining features of alternative development? I do not think that they possess them. They will possess them only if all of them are combined into a single whole. The defining feature of alternative development might have been derived by considering the different forms of alternative development as being part of a single whole.

Alternative development attacks mainstream development on the grounds that the latter excludes local people who are the beneficiary of development projects from the development process. It looks at development not from the perspective of so-called western experts informed by modernization theory. As envisioned by modernization theorists, local people or the poor people in dire need of development for leading a quality of life are no more than passive recipients of development fruits produced by the outsiders believed

to be development experts. On the contrary, alternative development deems the poor as being capable of playing a pivotal role in the development process leading to the improvement in their living standards. Therefore, it advocates popular participation in the development process. Various developmental experiences substantiate the negative effect of lack of popular participation on the development process, thereby adding force to the logic of alternative development.

There are four things, which set alternative development apart from mainstream development. First, alternative development rejects the definition of development and redefines it. It goes beyond development defined as growth through the redefinition of development. Second, it rejects the methodological foundation of mainstream development known as "top-down approach". It replaces it with bottom-up approach. In other words, it advocates the participation of local people in the development process. Third, it calls into question the epistemological foundation of mainstream development and develops its own epistemological foundation-local knowledge. Mainstream development bases itself on western scientific knowledge because it is guided by the assumption that development is possible only through the application of western scientific knowledge. Those who developed the idea of alternative development observed many weaknesses in western scientific knowledge, which forms the epistemological foundation of mainstream development. The negative ecological consequences of a development process, based on western scientific knowledge and frequent failures of such a process set in motion in the post-war period,

were interpreted as the consequence of the demerits of western scientific knowledge. Therefore, they prefer local knowledge or indigenous knowledge to western scientific knowledge. They consider local people as being capable of playing a key role in the development process because they believe that they are also a possessor of knowledge. Fourth, mainstream development considers the state as the key agent of development. But alternative development considers a society as the key agent in the development process. It is in favor of confining the state to the role of a facilitator in the development process. However, if we look at history of alternative development, we see that the position of alternative development on the agency has changed over time.

In the 1970s when the state was the key player in the development process, the state had no place in the development process envisioned by adherents of alternative development. Since it was the key economic player in mainstream development they were not satisfied with, they did not think about the other way in which the state can play a role in the development process. Their distaste for mainstream development in which the state has an important role made them wrongly think that there is only one way in which the state can play a role in the development process: the active-as opposed to the passive and facilitator role in the development process. As a consequence, in its early days, alternative development totally excluded the state from their envisioned development process. It did not accept even an insignificant role of the state in the development process.

In the 1980s, economic circumstances changed. Markets emerged as the key agent of development. Though it continued to

accept a society as the key agent in the development process, the replacement of the state with the market as the key agent of development made alternative development change its position on the role of the state in the development process. Previously, it totally rejected the role of the state. Now it started accepting the facilitator role of the state in the development process. Likewise, in the early days of the emergence of the market as the key agent of development, alternative development was completely against the market. However, it gradually changed its negative position on the role of the state. Now it seems that alternative development is going to change its negative position on the role of the market in the development process. It seems to include the market in the list of development actors. Korten, one of the leading alternative development thinkers, observes, "Step-by-step we have moved to recognition that government, business and voluntary organizations all have essential roles in development" (quoted in Pieterse, 2010:94). It means alternative development seems to accept all the three forces-the state, the market and civil society as the agent of development. But, the question of whether all of them should play an equal or an unequal role in the development process still remains unanswered.

5. Post-Development

Post-development is a post-structural critique of development. It combines anti-development and beyond development using post-structural philosophy as its theoretical guideline. The development process, which was set in motion after World War II brought with it many negative consequences such as global economic inequality, environmental

problems, cultural loss etc. Such negative consequences made some people indignant of development and their indignation at it made them reject it completely without leaving any room left for the possibility of reformulating it. Anti-development is used to refer to such a way of rejecting development. Pieterse (2010:110) defines "anti-development" as "rejectionist inspired by anger with development business-as-usual". Some other people think that rejecting development is not enough. They think that "looking over the fence" is necessary. In other words, they think that rejecting development should be followed by thinking about alternatives. Such a way of looking at development is known as "beyond development". Post-development combines these two critical responses to development using Foucauldian methodology.

Post-development refers to such a developmental position as is influenced by post-structural philosophy. It takes recourse to discourse analysis to interpret the hitherto developmental position. Taking help from discourse analysis, it construes development as a narrative, a text, a story or a discourse. In the light of post-structural philosophical insights, post-development theorists consider the hitherto development theories as such discourses as false stories or myths. According to them, these development theories do not contain even a scintilla of truth. They are no more than fabricated stories. They suggest that powerful countries seeking to impose their supremacy on poor and powerless countries deliberately fabricated such theories. It is not true that these theories were developed with a view to helping the poor countries achieve high level of development.

Post-development theorists do not believe that it is possible for the majority of poor people to lead such a life as is led by the middle class. Since they think that development is a myth and they are well aware of the negative consequences of development of which victim a vast majority of people have become thus far, they reject it. Unlike alternative development theorists who reformulated development, post-development theorists totally reject it and want to begin something by going beyond it. Many post-development theorists have given different reasons why they reject development. Kothari rejects it because he thinks that it did not work. Rist rejects it because he considers it as the new religion of the West. Nandy rejects it because he understands it as "the imposition of science as power". Likewise, Constantino rejects it because he considers it as "cultural westernization and homogenization".

Post-development thinkers believe that the stench of development cannot be covered with the deodorant of alternative development. This is the reason why they are not interested in development alternatives and why they are interested in alternatives to development despite the fact that the line between alternative development and post-development is thin.

Post-development is one of the critical approaches to development. All of these critical approaches show different aspects of the dark side of development. For example, dependency theory talks about global inequality; alternative development talks about people's participation; human development talks about the need to invest in people (Pieterse, 2010). This is one way in which post-development is linked to other critical approaches to development.

Like post-development, dependency theory also emphasizes local autonomy from external dependence. The difference is that dependency theory is in favor of national autonomy within world system and post-development is in favor of local autonomy within a national system.

Three influential works are considered to be representative of post-development. They include *The Development Dictionary: A Guide to Knowledge as Power* published in 1992, Escobar's monograph *Encountering Development* published in 1995 and *The Post-Development Reader* published in 1996. According to the editors of *The Post-Development Reader*, the term "post-development" was first used in 1991 at international colloquium in Geneva. Escobar considers the publication of *The Post-Development Reader* as an effort to give content to the notion of post-development. This means that the notion of post-development was not born as a fully developed notion. When it was first used in 1991 in Geneva at international colloquium, it was inchoate. In 1996, 47 post-development thinkers through their articles published in *The Post-Development Reader* gave some content to the notion of post-development. Later on, many other post-development thinkers endeavored to turn the still inchoate notion of post-development into the fully developed one. However, despite such efforts, it is yet to be theoretically fully developed.

As Pieterse (2010) observes, "post-development is not theoretically developed". That it is not theoretically developed means there are still many questions, which still remain unanswered or which post-development thinkers have not been able to answer. Post-development

thinkers claim that they are not interested in “development alternatives” but in “alternatives to development”. But they have failed to offer a complete set of “specific alternatives to development”. This is why Pieterse (2010) says that “alternatives to development” is a misnomer. One reason why alternatives to development have not been offered is the reluctance of some post-development thinkers to bother to offer alternatives to development. For example, Gilbert Rist thinks that his intellectual responsibility does not involve pointing out alternatives to development. He thinks that his intellectual responsibility ends with his radical critique of development. As Pieterse (2010:119) has put it, “Forming a position in relation to post-development might proceed as follows. Let’s not quibble about details and let’s take your points on board and work with them. What do you have to offer? This varies considerably. A commonsense reaction may be: your points are well taken, now what do we do? The response of Gilbert Rist is that alternatives are not his affair. The general trend in several sources is to stop at critique”.

Post-development thinkers claim that development is dead. In 1992, Wolfgang Sachs who edited the most popular book *The Development Dictionary: A Guide to Knowledge as Power* wrote that the time was ripe for writing the obituary of what he called “the age of development”, which was coming to an end according to him. He explains the idea of development using the metaphor of race. All the countries are running along a single racetrack. In the race, some few countries are ahead and a majority of other countries are behind them. It is the level of GNP, which is used as a yardstick for determining which countries

are ahead and which countries are behind in the race. The objective of those countries, which are behind in the race is to catch up with those countries, which are ahead of them.

Rist (2002) says that the only positive thing development did is that it created hope when it was first born in 1949 in the inaugural speech delivered by Harry S. Truman. In retrospect, this hope, which Sachs (1992) believes made the idea of development fly, was no more than an illusion. That it was an illusion is substantiated by the historical fact that the process, which was set in motion during what Sachs calls “development age” brought with it many negative things. That hope served as the foundation of the development age. According to Sachs, like towering lighthouse, development oriented many countries. But the lighthouse of development was showing lights in the wrong direction. It is obvious from the fact that those countries, which moved ahead along the path shown by the lighthouse of development, still lag behind the developed countries. Such a bitter historical experience proves that the idea of development – the kind of development Harry S. Truman and his followers talked about – is not something useful for the poor countries. Sachs saw cracks in the lighthouse of development in 1990s. He claimed that it was starting to crumble. In addition, he claimed that “the idea of development stood like a ruin in the intellectual landscape”. He also announced the death of development. In a word, he presented the idea of development in two ways. First, it is “sick”. Second, it is dead.

Before the idea of development was translated into action, it was natural for southern countries to believe in it. At that

time, it was too early to know that it was no more than a discourse fabricated as a tool for taking control of southern countries politically and economically, albeit not directly. Rajni Kothari says that where colonialism left, development took over. At that time, it was too early to believe that development was no more than a new form of colonialism. But, today if they believe in it, it cannot be considered "natural". It is about seven decades since the idea of development was implemented. The consequences it brought with it are primarily incongruent with what the idea of development theoretically means—positive changes in the lives of people living in southern countries and catching up with northern countries. Some of these consequences are unprecedented and some deliberate. Both of them are inconsistent with the idea of development or what I call "the theoretical meaning of development. The unexpected result is the ecological crisis. This form of result of development reflects the weakness of so-called scientific knowledge, which was beyond question in the 1950s. Loss of cultural diversity and the huge developmental gap between northern countries and southern countries are deliberate consequences. Though the idea of development did not involve the claim that these two things are necessary, they formed the main reason why that idea was fabricated. Though the idea of development involved the claim that the developmental gap between northern countries and southern countries should be bridged, the real motive was to widen it and ensure that southern countries form the backbone of political and economic power of northern countries. This is the conclusion we arrive at when we think as a post-development thinker.

What does Sachs mean when he says that development is dead? Why did he claim in 1992 that it was time to write the obituary of what he called "development age"? Some may think that what he was referring to was the fact that something thought to be positive or useful has been proved to be negative by time (present economic reality). What he meant to say was not that something useful was no longer useful. That something is no longer useful means it was useful in the past. Sachs does not think that development was useful in the past and that it is no longer useful. Development theoretically means positive changes in the lives of all the people. There is nothing intrinsically wrong with what development theoretically means or what I call "theoretical meaning". There is another meaning of development, which I call "practical meaning". Its practical meaning is derived from the consequences of the development process, which are set in motion in the name of its theoretical meaning. In a practical-as opposed to theoretical-sense, development may be thought of as lopsided development benefitting the rich countries and impoverishing the poor countries. When Sachs claims that development is dead, he is metaphorically saying that since the true meaning of what is called "development" is not its theoretical meaning but its practical meaning, it is time to discard development of which true nature is concealed by its theoretical meaning and inherently characterized by its practical meaning.

Sachs (1992) compares development with a lighthouse orienting sailors. According to him, development stood as a lighthouse showing the poor countries the developmental path they need to

walk along. In the 1990s, he claimed that the lighthouse of development showed "cracks" and was starting to crumble. He said that the idea of development stands like a ruin in the intellectual landscape. He was referring to the idea of development, which was set forth in what he called "the age of development", which began after Harry Truman delivered his presidential inaugural speech on January 20, 1949. He argued that the age of development was coming to an end and that the time was ripe for writing its obituary.

Sachs explains the idea of development using the metaphor of a race. In a race, people run along the path. When they are running, some runners are ahead of some other runners. Those runners who are running behind other runners are running as fast as possible to catch up with them. In the developmental race, all the countries are running along the single developmental path. Few of them are ahead of a majority of other countries. The criterion used for determining which country is ahead of the other countries is GNP. In this race, the country with a high GNP is ahead of the country with a low GNP.

Pieterse (2010) describes post-development as being theoretically undeveloped. That it is not theoretically developed means there are still many questions, which remain unanswered. Pieterse argues that "alternatives to development"-something as opposed to development alternatives or something post-development protagonists are interested in- is a misnomer because he thinks that no alternatives are offered. He holds that post-development thinkers have deconstructed development but they have yet to construct "post-development" fully. Some post-development thinkers think that

constructing post-development is not their intellectual responsibility. They think that their only responsibility is "deconstructing development". For example, Gilbert Rist defends his having ignored the act of constructing the successor of development i.e. post-development by saying that offering "alternatives to development" is not his affairs.

According to Pieterse, the line between alternative development and post-development is thin. This means they have lots of things in common. What sets them apart from each other is that the former reformulates development and the latter totally rejects it. Rist (2002) is one of the post-development theorists. He believes that going beyond development is the only solution to the problem. He compares those who advocate development or what he calls "today's developers" with alchemists of ancient time who were once upon a time under illusion that it was possible to convert lead into gold. According to him, just as alchemists believed that 'lead' was the key to wealth, today's developers believe that development is the key to wealth benefitting all the people. He argues that just as alchemists disappeared when it was proved that lead could not be converted into gold, today's developers will also disappear when they will know that development cannot solve the problems we are facing and that these problems have, in fact, stemmed from development thought to solve them. He describes development as the new religion of the West. According to him, the only positive thing related to development is that it produced hope in its early days when its negative consequences were yet to be seen. He distinguishes between development and post-development in terms of their proven

or potential consequence. Put it differently, what sets them apart from each other is that the former only produced new hope and the latter will produce what he calls "new wealth". But it is too early to judge whether post-development is capable of producing new wealth.

6. Conclusion

The goal of rural reconstruction cannot be achieved without rejecting or injecting development. It can be a dilemma or illusion for development experts. The epistemological and methodological foundations of mainstream development are the main impediment to the establishment of materially and spiritually

advanced rural society. Indigenous model and transformation of rural skill and technologies may harness the development discourse. Deconstructing and reconstructing these foundations is sine qua non for complete rural reconstruction. Therefore, Nepalese society is heading towards a new reconstruction. Nepal has been in a paradigm shift, charting out a new Nepal from a century-long monarchical system to multiparty, then loktantra (republic) and unitary system to federal structure. There are lots of opportunities and challenges too. Hopefully, there is a silver-lining for reconstructing Nepal lying between two economically booming neighbors- China and India.

References

- Baral, J. R., and K. Koirala. (1989). *Integrated rural development - Nepal*. New Delhi: Sterling Publishers.
- LIIMB (1999). *Local self-governance act 1999*. Kathmandu: LIIMB.
- Ley, C. (1996). *The rise and fall of development theory*. Indiana: Indiana University Press.
- Lohani, P.C. (1980). *People's participation in development*. Kathmandu: CEDA, TU.
- Nepal, K. R. (2016). *Gaushauko bhupardo vikaso adhar area Kendra (Service center: A foundation of development for villagers)*. Sapan, Issue-4, No.148.Ashwin 2073.
- Picturse, J. N. (2010). *Development theory: deconstructions/reconstructions*. London and California: Sage Publications Ltd.
- Preston, P. W. (1996). *Development theory: an introduction*. Oxford and Cambridge: Blackwell Publishers.
- Rai, A. (2016). *Rural sociology and development*. Kathmandu: Kathmandupustak Ghar.
- Rist, G. (2002). *The history of development: from western origins to global faith*. New Delhi: Academic Foundation.
- Sachs, W. (1992). *The development dictionary: A guide to knowledge at power*. London: Zed Books.
- Sharma, P. (2004). *Local development planning in Nepal*. Kathmandu: Kshetir Prakashan.
- Willis, K. (2005). *Theories and practices of development*. London .

*The author is a former Head of Department, Central Department of Rural Development, Tribhuvan University.
Email: prembhagiring@gmail.com*

REQUEST

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

- NIPAN Secretariat

Comparative Performance between Self-Governed and Jointly Governed Irrigation Systems in Nepal

NARAYAN PRASAD BHATTA, PhD

Abstract

Water is a strategic natural resource to drive change. Its management is crucial to meet the demand for human being. Irrigation plays a vital role to boost agriculture produce. Development of agriculture depends on the availability of irrigation facilities and its financial sustainability. About 63.6 percent of Nepalese people depend on agriculture, where only 21 percent of land is cultivated in the country. Nepal has massive water resources, but Nepal is making use of less than 8.0 percent of its water resources potential. Financial sustainability is measured by the sustainability of the irrigation institutions in terms of performance. The efficiency of revenue, efficiency of cost, effectiveness of fee collection and financial self-sufficiency are higher in self-governed irrigation system than jointly governed irrigation system. Questions have arisen what, how and whether irrigation is capable of continuing high level of agricultural production in the long term without damaging the environment. Due to sole responsibility of farmers, they have ownership of canals in order to collect a water taxes and perform all the maintenance tasks in a cost effective manner in self-governed irrigation systems in comparison to jointly governed irrigation systems.

Keywords: Self-sufficiency, Efficiency of Revenue, Efficiency of Cost, Fee Collection

1. Background

Water is an essential resource for all life span. Water consumption is steadily increasing due to fast population growth, global warming and industrial development. Water is a strategic natural resource to drive change (Upadhyay, 2012:1). Water

resources are globally shrinking and becoming scarce resources for agricultural development. Irrigation plays a vital role to boost the agriculture products. Asia faces a daunting water crisis that threatens its economic growth (Chellaney, 2011:1). The water management is crucial to meet

the demand for human being use and meet the increasing demand in the future. Many countries of the developing world, including Nepal, have made the transition to faster economic growth. Development of agriculture depends on the availability of irrigation facilities and its proper management (Department of Irrigation, 2016).

The sustainability of irrigation systems will depend mainly on the farmers' capacity for operation and maintenance. The sustainability is influenced by the water ends user farmers in the design, implementation and operational stages of the irrigation system. It is a dynamic self-regulating system that comprises of operation mode of physical, financial and institutional activities. As a result, services from these expensive capital investments do not match community demand, and users view the services as neither reliable nor easily accessible. Irrigation development, however, introduces major changes in the environmental and socioeconomic conditions of these areas. Questions have arisen whether irrigation is capable of continuing the high level of agricultural production in the long term without damaging the environment or not (Pereira, Gillies, Jensen, Feddes & LeSaffre, 1996:1-16).

2. Rationale of the Study

The objective of this study is to make a comparative study of the financial sustainability in self- governance irrigation system and jointly- governance irrigation systems. As agriculture is the backbone of the Nepalese economy, the government of Nepal has declared irrigation as one of the leading programs for the agriculture development. Though Nepal has abundant water resources, water available for sound

irrigation is still scarce. The type and nature of the interventions could be decided on the basis of an analysis of the strengths and weaknesses of the system (Department of Irrigation, 2016).

Governance in the context of transparency and accountability within Water User Association (WUA) is essential to increase the participation of all the stakeholders. The findings of this research may help to seek out and improve governance towards the financial sustainability for the operation and maintenance of canals in the sampled cases in two different situations discussed above. Hence, this study was conducted to compare the governance and sustainability between self-governed irrigation systems and jointly governed irrigation systems.

3. Review of Literatures

Many countries are expected to face inadequate water resources. 'Processes and 'comparative' types of indicators are determined to evaluate irrigation systems. Hardin pointed that the fugitive nature of an open access resource means that it is "reduced to ownership by capture". Conferring to Hardin, taxing would be an effective coercion tool and to avoid enforcement of a ban of the social behaviour, simply by making the norm increasingly expensive to do (Hardin, 1968). Hardin identified two human factors that he believes drive environmental change:

- The increasing demands for natural resources and environmental services, due to the growth in population and per capita resources consumption.
- The way humans organize themselves into institutional arrangements to extract resources from the environment

and eject waste into it (Hardin, 1968). Hardin argued that, only two state-organized institutional arrangements could sustain common properties in the long run, private property and State Government (Dietz, Ostrom & Stern, 2003).

Hardin's opinion can be summarized that if a group of people are placed in a situation where they could mutually benefit if all adapted to a set rule of restrained use, they will not do so in the absence of an external enforcer of agreements, due to their self-interests.

Ostrom was awarded the Nobel Prize in Economics in 2009 for her work on "Governing the Common" properties. Her analysis is on economic governance, concerning to local organization can and have been successful in maintaining the resource and avoiding over exploitation. Ostrom agreed with Hardin, that without appropriate and effective governance institutions the environment and its natural resources would be in danger from increased population and over exploitation (Dietz, Ostrom & Stern, 2003). The lack of exclusion from the resource can thus create an incentive for aggregated use, which exceeds the natural regeneration of the resource (Ostrom, 1998; Wade, 1987). Common property regimes will be more beneficial than private property. These conditions would be when:

- The cost of creating and enforcing private property rights is high.
- The economic value of the output is low.
- The benefits created by the resource are distributed with high spatial uncertainty.

Under such conditions, a common property system would provide a way of reducing the risk of having nothing at all, in a period of time, and thus preferable to private property (Dietz, Dolsak, Ostrom & Stern, 2001).

4. Data and Methods

4.1 Efficiency of revenue

The efficiency of revenue operation (regular internal) income over the expenditure is important aspects for the financial sufficiency of the irrigation system. The financial sustainability of the irrigation system can be possible if the total annual current income covers the total annual expenditure in the irrigation systems that are shown in the following formula (Sener, Yuksel & Konukcu, 2007).

$$\text{Efficiency of Revenue} = \frac{\text{Total Operating Income}}{\text{Total Command Area}}$$

4.2 Efficiency of Cost

The efficiency of cost is shown in the following formula (Sener, Yuksel & Konukcu, 2007).

$$\text{Efficiency of Revenue} = \frac{\text{Total Operating Expenses}}{\text{Total Command Area}}$$

4.3 Effectiveness of Fee Collection

Economic indicators deal with how much fee collected from farmers, yearly maintenance and operation expenditure and whether system self-sufficient or not (Sener, Yuksel & Konukcu, 2007). Effectiveness of fee collection represents how a portion of fees collected from water users, whereas financial self-sufficiency represents the collected fees from water users either sufficient or insufficient for operation and maintenance cost in each year. Sener, Yuksel and Konukcu (2007) stated that the effectiveness of fee collection is calculated, dividing the total

collected fee / by total fee to be collected as the succeeding procedure:

$$\text{Effectiveness of Fee Collection} = \frac{\text{Total Collected Fee} \times 100}{\text{Total Fee to Be Collected}}$$

4.4 Effectiveness of Financial Self-Sufficiency

Financial indicators deal with how much fee collected from water user, yearly operation and maintenance expenditure and whether system financially sufficient or not (Vermillion, 2000). Sener, Yuksek & Konukcu (2007) stated that the financial self-sufficiency indicates the revenue from the irrigation over the expenditure for operation and maintenance. The economic performance indicators used in the evaluation, which is calculated by using the following formula:

$$\text{Financial Self-Sufficiency} = \frac{\text{Total Annual Fee Revenue} \times 100}{\text{Total Annual Expenditure}}$$

Where, effectiveness of fee collection represents how a portion of fees collected from water users, whereas financial self-sufficiency represents the collected fees from users either sufficient or not for operation and maintenance cost in each year.

4.5 Triangulation of Data

Data triangulation, in which data is derived from several sources and from different stakeholders in different settings (farmers, members of the WUA, water guard, Department of Irrigation/field staff, and policy makers) was employed. Respondents' verdicts were combined by means of both qualitative and quantitative approaches, and interpretations and conclusions drawn for that reason.

The collected field data were processed and analyzed in a descriptive method. Necessary maps, tables, charts and figures were prepared and presented. To avoid

selection biases, a specification was set and used for undertaking thematic analysis.

5. Findings and discussion

Financial indicators deal with how much fee collected from water user, yearly operation and maintenance expenditure and whether system financially sufficient or not. Sener, Yuksek & Konukcu (2007) stated that the financial self-sufficiency indicates the revenue from the irrigation over the expenditure for operation and maintenance is calculated by using the following formula:

$$\text{Effectiveness of Fee Collection} = \frac{\text{Total Collected Fee} \times 100}{\text{Total Fee to Be Collected}}$$

In field studies key informants were inquiring about the financial self-sufficiency (effectiveness of fee collected) percent of the systems, their response is summarized in Table1.

The financial self-sufficiency percent of the Self-Governance Panchkanya Irrigation System (PIS) was found 115.75 percent, whereas in the Joint-Governance Khageri Irrigation System (KIS), it was found lower (24.05 percent). It indicated that the Self-Governance PIS was more financially sufficient than the Joint-Governance KIS. Due to sole responsibility of farmers and more ownership bearing in Self-Governance PIS, they were able to collect a good amount of water taxes. It was also found that they perform all the operation and maintenance tasks in minimum cost in economized ways, whereas in Joint-Governance KIS they were found depending on Department of Irrigation due to joint management of Department of Irrigation and WUA. Whether the Self-Governance PIS is financially self-sustaining to carry out future Operation and Maintenance (O&M) activities is an issue.

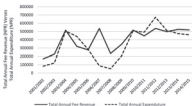
Table 1: Financial Self-Sufficiency (in Percent)

FY	Self-Governance PIS			Joint-Governance KIS		
	Total Annual Fee Revenue (NPR)	Total Annual Expenditure (NPR)	Self-Sufficiency (Percent)	Total Annual Fee Revenue (NPR)	Total Annual Expenditure (NPR)	Self-Sufficiency (Percent)
2001/02	170,401.50	82,403.00	206.79	435,905.79	16,628.00	2621.52
2002/03	225,752.92	120,667.53	187.09	341,300.50	404,142.94	82.411
2003/04	516,186.63	506,168.00	101.98	301,321.64	355,506.78	141.02
2004/05	519,323.83	439,609.46	72.64	39,569.00	355,905.78	15.046
2005/06	276,938.40	282,989.00	97.86	902,534.79	804,022.50	112.25
2006/07	536,766.77	87,764.00	611.60	781,315.00	540,591.00	144.53
2007/08	233,689.00	51,411.00	454.55	67,860.98	73,981.00	91.73
2008/09	346,836.50	209,536.00	165.53	435,905.79	236,628.00	201.22
2009/10	516,186.63	506,168.00	101.98	48,202.00	134,448.00	35.85
2010/11	446,864.68	482,026.00	90.82	801,133.00	266,554.00	300.55
2011/12	537,440.63	672,623.00	79.90	579,055.29	1,118,500.00	51.77
2012/13	498,281.68	512,890.00	97.15	1,806,999.91	760,336.00	237.66
2013/14	525,439.68	475,069.00	110.60	1,414,020.00	2,278,998.00	62.10
2014/15	519,623.55	458,988.00	113.21	1,446,000.00	466,628.00	309.88
Average	404,981.17	349,879.43	115.75	134,722.32	560,062.14	24.05

Source: Field Study, 2016

Department of Irrigation (2016) stated that if the WUA rate is able to increase the Irrigation Service Fee (ISF) collection, efficiency of summer paddy than its current rate can be decreased. If the rate is kept constant and

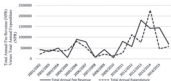
the efficiency is increased, the WUA would be in a position to finance the part of the rehabilitation cost in the future. Trends in the financial self-sufficiency of Self-Governance PIS is demonstrated in Figure 1.

Figure 1: Status of the Financial Self-Sufficiency of Self-Governance PIS*Source: Field Study, 2016*

The sufficiency level was in decreasing trend due to the land plotting for gharedi (land allocated for the purpose of houses), change occupation and reluctant with farming jobs in the Self-Governance PIS and Joint-Governance KIS. As the financial viability of WUA was critically valued for the sustainability of the institution, the WUA raised enough resources to cover the operating expenses.

WUA raised enough resources in the Self-Governance PIS in comparison to the Joint-Governance KIS. Self-Governance PIS to cover the operating expenses was relatively better than the Joint-Governance KIS for necessary operation and maintenance cost. Trends in the financial self-sufficiency of Joint-Governance KIS is demonstrated in Figure 2.

Figure 2: Status of the Financial Self-Sufficiency of Joint-Governance KIS



Source: Field Study, 2016

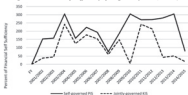
Collection of ISF in the Joint-Governance KIS was low, resulting in reduced budgetary provisions for operation and maintenance. Thus, in turn, has triggered deferred maintenance and unreliable irrigation. It covers the operation and maintenance cost of the infrastructure leading to deterioration of the asset and declining service levels with subsequent reduction in recovery of ISF.

The ISF and other aspects such as the collection efficiency, the mode of calculation and degree to which an ISF can cover normal operational costs in the Self-Governance PIS. The financial resources are collected well in the Self-Governance PIS than Joint-Governance KIS. Thus, Self-Governance PIS was found more financially self-sufficient in the comparison to Joint-Governance KIS. Often it seems to be assumed that if the fee is computed to

exceed the operation costs, a reserve fund will accumulate, and the organization will be able to undertake capital investments of its own after a few years or take support from Department of Irrigation in the case of Joint-Governance KIS.

A WUA after management handover is a type of WUA and should be evaluated as such. A WUA knows that the excess of income over expenditure, while it is a necessary condition of WUA success, is not sufficient. Without adequate capital, a WUA will always be weak and struggling and unable to generate enough activity or perform enough services to maintain the support of its own stakeholders. It is just the same with an irrigator's institution as with any form of WUA activity. Trends in the financial self-sufficiency are given in Figure 3.

Figure 3: Financial Self-Sufficiency of Irrigation Systems (Percent)



Source: Field Study, 2016

At the present, in the Self-Governance PIS, there was strong and effective WUA. Financially also the resources are generated by the WUA for its regular operation and maintenance expenses, whereas before the system handover, the whole of the operation and maintenance and administrative expenditure was borne by Department of Irrigation. The WUA of Self-Governance PIS was able to secure financial support for operation and maintenance. All the operation and maintenance mechanisms have been carried out by WUA using own collected resources. At the moment, in Joint-Governance KIS, dam, headwork and main canal was maintained by the Do where all the operation and maintenance activities was depended upon subsidy from Dionard the WUA was generated enough resources to maintain the branch canals structures. Still, some weakness in WUA has been noticed regarding the communication between Main Channel (MC) and Branch Channels (BCs), and BCs with the Field Channels (FCs) whereas before system handover to WUA, it was found a big communication gap between farmers and Department of Irrigation in Joint-Governance KIS.

When government agencies were struggling because of lack of resources, cost was raised to maintain the quality of operation and maintenance of the system at a satisfactory level. In some cases, maintenance is still being deferred, and financial problem was arisen in various forms. The financial viability of WUA is a critical value for the sustainability of the organizations themselves and the irrigation infrastructure. The WUA should be able to raise enough resources to cover the relatively high cost for necessary operation and maintenance. The rate of water fee collection is often used as an indicator of the financial sustainability to cover operation and maintenance cost.

The efficiency of revenue was found NPR674.97 per ha of Self-Governance PIS whereas in Joint-Governance KIS, it was found NPR 176.2 per ha. The efficiency of revenue was found better in Self-Governance PIS than Joint-Governance KIS.

The efficiency of cost was found NPR583.13 per ha in Self-Governance PIS whereas in Joint-Governance KIS, it was found NPR

128.21 per ha. The cost efficiency was also found better in Self-Governance PIS than Joint-Governance KIS.

The effectiveness of fee collection of Self-Governance PIS was found 211.54 percent, whereas in Joint-Governance KIS, it found only 111.43 percent. The effectiveness of fee collection of Self-Governance PIS was found almost double than Joint-Governance KIS, as a result, the water tax was raised better in Self-Governance PIS than Joint-Governance KIS.

The financial self-sufficiency of the Self-Governance PIS was found 177.98 percent, whereas in Joint-Governance KIS, it was found lower, i.e., 141.93 percent. It indicated that Self-Governance PIS enjoyed more financial sufficiency than Joint-Governance KIS. Due to solely responsibility of farmers and more ownership bearing in Self-Governance PIS, they were able to collect an appropriate amount of water taxes. The financial self-sufficiency level was found to decrease in trend due to the reluctant with farming jobs.

As the financial viability of WUA was critical valued for the sustainability of the institution, the WUA were raised enough resources to cover the relatively high cost for necessary operation and maintenance cost in Self-Governance PIS than Joint-Governance KIS. The government burden is decreased to pay salary of guards, supervisors and other staff by involving farmers. The costs of irrigation systems are reduced by reducing staffing, cost-saving and increase in fee collection, so, the benefit of WUA development has received the greatest attention.

Due to sole responsibility of farmers, they felt the canal of their own canal and

they had generated their ownership in order to collect a good amount of water taxes and perform all the operation and maintenance works are carried out in a timely manner by WUA using own collected and secured financial sources in a cost effective manner in Self-Governance irrigation systems, whereas in Joint-Governance irrigation systems were somehow dependent on Department of Irrigation and other agencies.

6. Conclusion

Financial sustainability is to measure the sustainability of the irrigation institutions in terms of performance. Also, as an additional target of their own capital to the operation and maintenance of the systems. Financial sustainability can be used to plan what to do at that moment and in the days to come. Financial sustainability is measured in assessing the efficiency of an institution. This is used to determine the income of each period so as to note the financial performance of the irrigation institutions to conduct its own operation and maintenance. In order to obtain higher income, irrigation institutions should try to do water fee collection that supports the irrigation institutions' income rate. Destination of irrigation institutions to generate huge amounts of income is to achieve the returns themselves. This means that the irrigation institutions will operate more effectively if the irrigation institutions were able to maintain good performance and try to reduce the risks that exist. The financial sustainability consists of two components, namely revenue and expenses of the irrigation institutions. The financial sustainability is said to be well if its income is greater than the total costs.

References

- Chellaney, B. (2011). *Water Asia's new battleground*. India: Harper Collins.
- Dietz, T., Doluck N., Ostrom E., and Stern, P. (2001). *The drama of the commons*. USA: National Academy Press.
- Dietz, T., Ostrom, E., and Stern, P. (2005). The struggle to govern the commons. *Science*, 32 (1).
- Department of Irrigation (2016). *Irrigation handbook*. Department of Irrigation, Lalitpur. Nepal: Department of Irrigation.
- Hardin, G. (1968). The tragedy of the commons, *Science*, Utah State University, vol. 162, pp. 1243-1248.
- Ostrom, E. (1996). A behavioral approach to the rational choice theory of collective action. *Presidential Address, American Political Science WUA*, 1997. *American Political Science Review*, 92 (1).
- Pereira, L., Gillies, J., Jensen, M., Foddes, R., and LeSaffre, B. (1996). *Research agenda on sustainability of water resource utilization in agriculture*. In: *Sustainability of Irrigated Agriculture*. NATO ASI series. Kluwer Academic Publishers, pp. 1-16.
- Sezer, M., Yiksel, A.N., and Komakcu, F. (2007) *Evaluation of Hyderabad irrigation scheme in Turkey: Using comparative performance indicators*, 4(1). Turkey: Namik Kemal University, pp. 43-52.
- Upadhyay, S. N. (2012). *International watercourses law and a perspective on Nepal-India cooperation*. Nepal: Ekata Books Distributors Pvt. Ltd.
- Wade, H. R. (1987). *The management of common property resources: Collective action as an alternative to privatization or state regulation*. The World Bank Research Observer: Cambridge.

The author is a Senior Policy Advisor in Millennium Challenge Corporation (MCC)

Email: narsayashah@tampop@gmail.com

Participation,

**Peer-reviewed Journal's
next issue will be published in
August, 2020**

**Please send your research-based article or
experience-based 'Short Communication'
before 31st March, 2020**

-Editorial Board

Livelihood Sustainability of Squatter Settlements in Pokhara City

RABI BAHADUR BK AND BADRI ARYAL

Abstract

The sustainable livelihood approach is one of the approaches promoted by several organizations for elimination of poverty and reduction of vulnerability of poor people. People residing in squatter settlements are considered urban poor whose problems should be addressed in order to create a world just and habitable for all. The present study investigates the situation of squatter settlements using the sustainable livelihood frameworks prescribed by the Department for International Development (DFID). A total of 120 households from nine squatter settlements were taken randomly so as to cover the condition of all squatter settlements. The semi-structured questionnaire was used to collect quantitative information. Qualitative information was taken using a checklist for focus group discussion, and personal observation among others. The result was disaggregated into living conditions of people in terms of social, natural, physical, financial and human aspects. Low level of educational attainment of people, having not any land entitlement certificate as yet, mostly dependent on wage labor and foreign employment and alcoholism are major issues affecting livelihood sustainability. Though small size of the houses, well supply of household amenities like radio, TV, mobile phones and furniture are adding comfort to the living conditions of people in the squatter settlements.

Keywords: Livelihood, Squatter, Sustainability, Vulnerability

1. Introduction

A livelihood is sustainable when it can cope with and recover from stresses and shocks and maintain or enhance its capabilities and assets both now and in the future, while not undermining the natural resources base (DFID, 1999a). The concept of Sustainable

Livelihoods was an important element in the new labor administration's 1997 White Paper on international development. Its core commitment was to:

"...refocus our international development efforts on the elimination of poverty and encouragement of economic growth which

benefits the poor. We will do this through support for international sustainable development targets and policies that create sustainable livelihoods for poor people, promote human development and conserve the environment” (DFID, 1997).

Thus the concept, which had first appeared in research literature in the 1980s, had become in the late 1990s one of the trio of principles underpinning development policy and the basis for a number of various international development programmes and practices.

The squatters are settlements of the poor, deprived of basic needs, and compelled to spend low quality life in their place of origin. Then, they migrate to urban centers to make life easier. This trend of rural to urban migration has created unnecessary pressure in urban areas in terms of limited land availability (BK, 2013). As they settle on public places or private sites illegally, they are recognized as squatters. They are known as one of the urban-poor, too. Major squatter settlements are found in the third world developing countries like Nepal, India, Bangladesh etc. They are called as Sukumbasi in Nepal. Understandings of squatter settlements vary widely from country to country and depends on a variety of defining parameters. In general, it is considered as a residential area in an urban locality inhabited by the very poor having no access to tenured land of their own (BK, 2013; Kaski Sukumbasi Commission, 2068 BS). In fact, many issues are inherent and embedded with regard to the squatter settlements of Nepal as in the world. The interaction between the wise use of resources and public awareness and education, participation, legislation, institutions, policy and planning, general

decision-making, changing socio-economic stipulation and conflict remains vital. On this background, the broad objective of this study is to find out the livelihood situation of the squatter settlement of Pokhara city. The specific objectives of the study are to investigate the status of livelihood assets for the access of livelihood sustainability, the factors of livelihood vulnerability and to explore livelihood strategies and livelihood outcomes.

2. Literatures review and theoretical frameworks

The Brundtland Commission Report of 1987 offered the first appearance in policy debate of what was conceptualized later as Sustainable Livelihood Approach. The report put the concept of sustainable development firmly on the global political agenda. It has defined sustainable development as the development that meets the needs of the present generation without compromising the ability of future generations to meet their own needs. It contains within it two key concepts: the concept of ‘needs’, in particular the essential needs of the world’s poor, to which overriding priority should be given; and the idea of limitations imposed by the state of technology and social organization on the environment’s ability to meet present and future needs.

The first Human Development Report from the United Nations Development Program shared much of this analysis. This and subsequent reports addressed development in terms of individual and household health, education and well-being, thus shifting the focus away from the macroeconomic bias of earlier development thinking. Many of the ingredients that subsequently characterized the Sustainable Livelihood

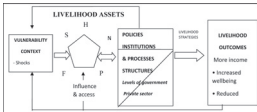
Approach (SLA) were evident in the Brundtland and the Human Development reports: the focus on poor people and their needs; the importance of citizen participation; the emphasis on self-reliance and sustainability; the ecological constraint. These subsequently became powerful terms in the lexicon of international development policy and politics, particularly in the work of the United Nation's 1992 Environment Conference in Rio, the 1995 World Summit for Social Development and the 1996 World Food Summit (BK, 2013).

The concept of sustainable livelihood is widely attributed to Robert Chambers at the Institute of Development Studies (IDS). This organization defines that a livelihood comprises the capabilities, assets (stores, resources, claims and access) and activities required for a means of living; a livelihood is sustainable which can cope with and recover from stress and shocks, maintain or enhance its capabilities and assets, and provide

sustainable livelihood opportunities for the next generation; which contributes net benefits to other livelihoods at the local and global levels and in the short and long-term (Chambers and Conway, 1992). Sustainable livelihoods as a linking of the three extant concepts of capability, equity and sustainability.

A central element of DFID's sustainable livelihood approach is the sustainable livelihood framework (see Figure 1). The framework is not intended to be an exact model of reality, but to provide an analytical structure to facilitate a broad and systematic understanding of the various factors that constrain or enhance livelihood opportunities, and to show how they relate to each other. It should further be noted that the framework as such does not lay down any explicit definition of what exactly constitutes poverty, which is context-specific and therefore must be investigated on a case-by-case basis with different groups.

Figure 1: Sustainable Livelihood Framework as Proposed by DFID



Key : S = Social Capital, H = Human Capital, N = Natural Capital, P = Physical Capital, F = Financial Capital (Source: Ashley and Carney 1999)

The Sustainable Livelihood Framework is built around the five principal categories of livelihood assets, depicted in figure 1 as a pentagon to underline their interconnections and the fact that livelihoods depend on a combination of assets of various kinds and not just from one category. An important part of the analysis is thus to find out people's access to different types of assets (physical, human, financial, natural, and social) and their ability to put these to productive use. The value of using the framework like this, according to DFID, is that it 'encourages users to take a broad and systematic view of the factors that cause poverty — whether these are shocks and adverse trends, poorly functioning institutions and policies, or a basic lack of assets — and to investigate the relations between them. It does not take a sectoral view of poverty, but tries to reconcile the contribution made by all the sectors to building up the stocks of assets upon which people draw to sustain their livelihoods. It aims to do away with pre-conceptions about what exactly people seek and how they are most likely to achieve their goals, and to develop an accurate and dynamic picture of how different groups of people operate within their environment' (DFID 1999). The sustainable livelihoods framework helps to organize the factors that constrain or enhance livelihood opportunities and shows how they relate to one another. A central notion is that different households have different access to livelihood assets, which the sustainable livelihood approach aims to expand. The livelihood assets, which the poor must often make trade-offs and choices about, comprise:

- a) **Human capital:** health, nutrition, education, knowledge and skills, capacity to work, capacity to adapt to new and changing circumstances
- b) **Social capital:** networks and connections (patronage, neighborhoods, and kinship), relations of trust and mutual understanding and support, formal and informal groups, shared values and behaviors, common rules and sanctions, collective representation, mechanisms for participation in decision-making, leadership
- c) **Natural capital:** land and produce, water and aquatic resources, trees and forest products, wildlife, wild foods and fibers, biodiversity, environmental services
- d) **Physical capital:** infrastructure (transport, roads, vehicles, secure shelter and buildings, water supply and sanitation, energy, communications), tools and technology (tools and equipment for production, seed, fertilizer, pesticides, traditional technology)
- e) **Financial capital:** savings, credit and debt (formal, informal), remittances, pensions, wages. The framework offers a way of assessing how organizations, policies, institutions, cultural norms shape livelihoods, both by determining who gains access to which type of asset, and defining what range of livelihood strategies are open and attractive to people (Carney, 1998). Recognizing the people inhabiting in or around squatter settlements in different parts of Pokhara city as urban poor, the study tries to investigate their situation through the lens of sustainable livelihood framework.

In a study of farm exit behavior of the farmers in Western Chitwan Valley of Nepal, Bhandari (2013) also has employed this sustainable livelihood approach. Sustainable livelihood framework in such studies is relevant for a couple of reasons. First, this approach recognizes the importance of capabilities, assets and activities required for a means of living. Second, this approach helps understand the links between individual and household assets and the third; it brings together various factors that affect the vulnerability or strengths of the survival strategies (Bhandari, 2013).

3. Data and Methods

Guided by the theoretical framework of Sustainable Livelihood Approach, the study is based on the qualitative and quantitative approaches with both exploratory cum descriptive research design. Both primary as well as secondary data have been used as the raw material for the research. Through a scrutiny of socio-economic status of 120 households of 9 squatter settlements of Pokhara city, this study explored and derived some lessons and challenges related to the status of livelihood sustainability and the aspect of vulnerability of livelihood. A multistage stratified random sampling technique was used to select the sample respondents. First, 9 squatter settlements out of 42 settlements were chosen by simple random sampling, and from among the sample settlements, sample households were selected randomly to come up with the total sample size of 120 households. Quantitative information was collected using a well-structured questionnaire schedule using face to face interview for the household heads. The focus group discussions were held

using a checklist focused on the five types of livelihoods asset available in the households and the settlements. The study areas include Shanti Ban Butika tole, Shiva tole, Purbati tole, Krishna tole, Ganatantrik tole, Shrivakamana tole, Tuksimarga tole, Pasopakar tole and Samin Tara tole which are located on the bank or side of Seti River in Pokhara city. The analytical approach is descriptive comprising of the frequency distributions, mean, standard deviation and range. A few but theoretically related variables are cross tabulated to see the associations between them.

4. Result and Discussion

As discussed in the aforementioned section of the paper, the analysis of the field data has been done and presented in five categories of assets like social, natural, physical, financial and human capital as depicted by the sustainable livelihood framework of DFID, the foremost international development agency. The focus of the study is whether the scenario reported from the field data analysis reconciles or contradicts with the existing norms and values of the human society in the spirit of sustainable livelihood approach.

4.1 Social capital

We can find variation in the ethnic composition of the sampled households. There is majority of Dalit having 46 percent coverage of total households. Janajati, Brahmin, Chhetri and Muslims come serially in population size. Similarly, there is majority of Hinduism (90 percent) households. Rest squatters follow Buddhism, Christianity and Muslim. In the total population, children occupied 42 percent, adults' covers 53 percent and aged group covers only five percent.

Though the size of adults is big, there is not satisfactory result due to excessive unemployment rate and social hazards. We can see the existence of big size of the family. About 30 percent households have the large family size bigger than the national average family size (5.4 persons). In the sampled area, the literacy rate is comparatively lower since 66 percent squatters are educated different level of qualification. However the existing scenario of so big mass of illiterate people is not a good symptom. Similarly, only 16 (13 percent) households have involvement in various organizations. And only nine (7.5 percent) households have got the organizational assistance in economic, social and educational sector. Hence, sharing of livelihood strategies cooperation, organizational support is less in squatter settlements.

4.2 Natural Capital

It is the general concept the urban poor will be far from the use of most of the natural resources due to limited resources. So, we can't find so much examples of using natural resources. Now, they have occupied land from Two Ana to Six Ana but they have not got Lalpurja yet and struggling for years for it. Out of total households, 24 (20 per cent) households use sand stones from the river. It means 80 percent households have not got the opportunity of using natural resources. The use of natural resources also determines the livelihood sustainability and most of them seem deprived from this opportunity. Other some households face the problem of landslide, flood in summer season. They have lack of drinking water, roads, schools, drainage system or planned housing system in their locality.

4.3 Physical Capital

The houses of most of the squatters are constructed using block and cement. They occupy 84(70 percent) and others have used stones, brick and tin. We can find 2 (1.5 percent) houses are constructed with the roof of stray and others have used tin for roof. It means more than 90 percent households seem better than our general concept of squatters' housing but they have few rooms. About 42 (35 percent) have only one or two rooms. So, most of them do not have sufficient rooms for family members and adjusting all activities in a congested house. Regarding the physical commodities, all household use electricity, 82 percent households have TV and 95 percent households take the service of mobile phones. These are the basic indicator of their life style is comfortable beyond their capacity. Similarly, there is no so well management of drinking water. All households use water-tap but they are facing great problem due to lack of sufficient number of taps and pure water. They do not seem to be so much conscious regarding sanitation. Though 94 percent have toilets and most of them are permanent, there is no proper use of toilets due to illiteracy and negligence. More than half of the households find economic crisis in summer season due to their daily wage based labor. Similarly, some of them (12 percent) households have the problems of leaking water from roof, flying roof and drowning during rainstorms.

4.4 Financial capital

This sector deals the story related to squatters' economic status. They are involved in various occupations. But

the prime source of their family income seems daily wage based labor. More than 71 percent households are dependent on it for living. Small types of business, animal husbandry, tailoring, painting etc also can be found as the occupations of rest of the households. On the other hand, there is only one wage earner in about half of the total households. It shows the symptom of excessive unemployment in these settlements. 28 (23 percent) households have sent some family members into foreign countries. But they have gone in Gulf countries for household and labor work. So, we cannot find so much sound economic status in these households. Overall, 55 percent households earn maximum NRs 10,000 on monthly basis but their expenses seem more than it. The habit of spending unnecessarily in the festivals also seems high. So, only 26 percent households are able to save their income but lots of squatters have loan from NRs 5,000 to NRs 3,00,000. It shows that their excessive capacity of affording basic needs is far from their earning which has added vulnerability to meeting expectations. It is hardly that they can adjust it by minimizing the amount of regular meals. Similarly, except 9 (7.5 percent) households, all of them feel difficult to earn for six months in a year and get complex to fulfill their family needs. Their ways of management in economic crisis period is also temporary and vulnerable since they solve it by borrowing and taking loans. Most of them do not have savings for their future security.

4.5 Human Capital

The impact of poor status of above capitals can be clearly seen in the status

of human capital. Their skills, knowledge regarding occupation is deteriorating due to lack of job opportunity and all of them haven't got the chance of vocational training. Only 10(8 percent) households are advanced from such training and others are far from it. It is making them mentally and professionally poor. More than half of the squatters are wasting time and money in alcoholism, gambling, drugs addiction and roaming. This has been leading the increment of economic crisis in the family and disharmony in the society. About one fourth of the squatters are the victims of chronic diseases. They have asthma, high blood pressure, heart diseases, nerves problem, mental disorder, physical disability and mostly needed to treat regularly.

5. Conclusion

Unequal distribution of resources, political power and centuries old feudalistic elite exploitation amidst the rhetoric of inclusiveness lead to the rise of crisis and instability. Ultimately this is leading towards conflict and violence and, when politicized, demonstrates a form of political violence. Socio-economic, political, and environmental and the related barriers, inclusiveness and all genuine issues ought to be addressed in time. However, it has not been so in the commitment of squatter's settlements. Due to this reason, the status of livelihood sustainability of poor squatters is not secured even after 35 years old history of squatter settlement.

The study concludes squatters are living in very poor conditions, often without any access to basic services such as proper drinking water, sanitation and security. Many squatters are facing threat of eviction due to lack of secure legal grounds for

their settlement. Moreover, the habit of spending much, smoking and drinking habit, little manpower but with dependent persons, high loan, and excessive pollution are threatening their livelihood. Most of

the family members are unemployed and wasting time in alcoholism, gambling and drugs addiction. It was found that the low level of education status and its impact is seen clearly in their livelihood.

References

- Ashley, C., & Carney, D. (1999). *Sustainable livelihoods: Lessons from early experience*. London: DFID.
- Borner, E. (2007). *Of slums and gated communities: Failures of formal and informal land markets in developing cities (Draft)*, in *Fourth Urban Research Symposium*.
- Bhandari, P. B. (2013). Rural livelihood change? Household capital, community resources and livelihood transition. *Journal of Rural Studies*, vol. 32, pp. 126-136.
- BK, R. B. (2015). *Status of livelihood sustainability in squatter settlements: A case study of Pokhara city*. A master dissertation submitted to School of Development and Social Engineering, Pokhara University.
- CARE -Bangladesh (2001), *Baseline survey report: Livelihood analysis of vulnerable urban households, Jessore and Tangi Pourashava*, Mimex: Dhaka.
- Carney, D. (1998). *Sustainable rural livelihoods: What contribution can we make?* London:DFID.
- Chambers, R. and Conway, G. 1992, *Sustainable rural livelihoods: Practical concepts for the concepts for the 21st century*. IDS discussion paper no. 296. Brighton: IDS.
- Davies, S. (1996). *Adaptable livelihoods: Coping with food insecurity in the Malian Sahel*. London: Macmillan. Department for International Development (also available on www.livelihoods.org)
- DFID. (1997). *Eliminating world poverty: A challenge for the 21st century*. White paper on DFID (1999a, 2000d, 2001) *Sustainable livelihoods guidance sheets, Numbers 1-8*, London: Early application of concepts in rural areas, Natural Resources Perspectives 42. London.
- DFID (1999-2001). *Sustainable livelihoods guidance sheets*. Department for International Development, London.
- Gini, B. (2004). *Causes and problems of squatters, A case study of Itahari* Guidebook for field projects. International Institute for Sustainable Development.
- Holmore, K., and Singh, N. (2001) *Sustainable livelihoods: Building on the wealth of the poor*. International Development, Cm 3789. London: Stationary Office.
- Hornby, A. S. (1995): *Oxford advanced learner's dictionary; of current English*, Oxford University Press. <http://cba.gov.np/>
- Kaski Sukumbasi Commission. (2008). *Office profile about squatters of Kaski district*. Pokhara.

Mr. Rabi Bahadur BK is the Graduate student of Master in Population, Gender and Development Program, Pokhara University. Email: rabibahadur1973@gmail.com

Mr. Rabi Aryal is Lecturer in Pokhara University and a PhD candidate at Agriculture Forestry University of Nepal. Email: rabidaryal1973@gmail.com

Media Exposure and its Impact on Antenatal Visit in Nepal

BIDHYA SHRESTHA

Abstract

Maternal deaths are preventable with access to and utilization of quality maternal health service during pregnancy. Antenatal care (ANC) is the initial step and helps not only mothers to prepare for birthing and parenting but also saves a newborn. The study is an attempt to analyze the effect of media on antenatal visits in all specified months. It is completely based on nationally representative 2016 Nepal Demographic and Health Survey that covered 2,746 currently married women, aged 15-49 years who had at least one child in the last three years preceding the survey. The logistic regression is applied to examine the association between media and ANC visit at exact months. Media and education are positively significant with proper ANC visits. The findings suggest that priority should be given to the electronic media to increase the focused ANC visit in Nepal.

Keywords: Maternal Health, Antenatal Care, Media, NDHS

1. Introduction

The great concern for public health today is how to change the behavior of people in order to improve health condition. Since there are different domains in public health, maternal health care service is a most concerned issue because of its large contribution to morbidity, and premature death of women. Each year millions of pregnant women, new mothers and children experience severe illness or death, largely from preventable or treatable causes. Almost all (99 per cent) of these deaths occurred in less developed countries,

with Africa being the hardest hit region (WHO; UNICEF; UNFPA; World Bank Group, 2015). According to the WHO; UNICEF; UNFPA; World Bank Group, 2015, the Global maternal mortality ratio is 216 per 100,000 live births with 239 per 100,000 live births in the developing countries and only 12 per 100,000 live births in the developed countries. There is a large gap between developed and developing countries. Though the issues are same but the result seems to be still devastating in developing countries. Most of the maternal deaths are preventable with

access to and utilization of quality maternal health service during pregnancy: Antenatal Care (ANC).

ANC is the care a pregnant woman receives during her pregnancy through a series of consultations with skilled health professionals in order to help her attain and maintain a state of good health through her pregnancy (WHO, 2016). It helps mothers to be prepared for birthing and parenting, or to assist them in dealing with an environment that does not always favor a healthy and happy pregnancy. Zahr and Lidia (2003) stated that ANC is the entry point for pregnant women to the health care system that offers appropriate screening intervention and treatment throughout pregnancy, and encouraging women to seek a skilled birth attendant for their delivery. Likewise, Chan & Kean (2004) stated that a single antenatal visit also does not give information about the completeness and components of the care provided. The World Health Organization (WHO) recommends that all women should initiate their first antenatal care in the first trimester of pregnancy and should have at least four antenatal visits to avoid the health risk during pregnancy (WHO, 2016). As per the 2016 World Health Statistics show that ANC coverage was indirectly related to the maternal mortality ratio (MMR) worldwide, showing that countries with low ANC coverage are most likely to have a high MMR (WHO, 2016a).

There are different factors that motivated to increase the use of the available health services with regard to ANC. Apart from other factors media is one of the most important factor that motivate people to use the health services. The media have always played the role of informing and educating

people on issues of public interest. Such information influences and shapes how they conduct their daily lives (Karki & Agrawal, 2008). According to Hornik (2002) the more times a message is made available, the more times an individual will be exposed to it and the more likely he or she is to learn it. He further stated that high levels of exposure to messages, particularly if they come from a variety of channels, might affect behavior. If the message is coming from many sources, and is heard often, it is more likely to be the subject of discussion. Further he mentioned that if a message gets high exposure it is more likely to be heard by policymakers. These, in turn, may affect the audience behavior. Whatever the path of effect, the implication of these arguments is clear: Get exposure, get exposure through multiple channels, and get exposure repeatedly over time. The other factors like illiteracy and poverty among others contributed immensely to this disparity between the regions. It is evident from the foregoing facts that a critical problem of maternal health still exists in Nepal. Improving maternal health is one of the SDGs. The main focus was to reduce the maternal mortality ratio by at least two thirds of their 2010 baseline level by 2030. To achieve this goal many factor along with media should be considered. Media plays a very vital role in molding a good society to develop our lifestyle and move it on the right path. It is the best tool to raise awareness in the modern society either it be political, social or economic (Drwivedi & Pandey, 2013). Media indeed can influence people in different ways but the question is "do the media exposures have any effects on ANC visits?" It is assumed that persons who are regularly exposed to the media are more likely than their counterparts

with little or no exposure to have higher knowledge about reproductive health matters and consequently, their behavior would be less prone to risks. This is premised on the conception that the media provides the right information, which could affect the behavior change process. It is also to be noted that one's access to the media is also linked to mother's education and place of residence.

The main purpose of the four ANC visits is to identify the complication if any and treat them in addition to addressing behavioral factors. Government of Nepal has also made a provision of incentive for 4ANC visits by providing cash payment of NRs. 400. The amount is given to women who made complete four ANC visits at the exact 4th, 6th, 8th and 9th months of pregnancy to have a safe delivery from skilled health personnel. Despite this provision, the recommended number of visit at all specified months is still low. Still there are about 4 women out of 10 women do not have proper ANC visits (Ministry of Health, ERA, & ICF, 2017). The effectiveness of ANC mostly depends on the continuation of the receiving care from the first trimester to throughout pregnancy. This study also aims to analyze the effect of media on antenatal visits in all specified months.

2. Methodology

This study has generated data from Nepal Demographic and Health Survey (NDHS)-2016 which was conducted under the aegis of the Ministry of Health and implemented by New ERA. Macro International Inc. provided the technical support for the survey, and financial support was provided by the United States Agency for International Development through its

mission in Nepal. The relevant data from the 2016 NDHS with focus on currently married women who had at least one live birth in the last three years preceding the survey has been used for analysis. If a woman had more than one child, information about the most recent live birth is considered. The study population for this analysis is 2,746. In order to examine the association between dependent variable and the independent variable cross-tabulations and chi-squared test are used. Chi-square tests are applied to examine the association between any contraceptive uses. Factors found to be significantly associated with the outcome measures are then used in a multivariable logistic regression to generate odds ratios (ORs) and confidence intervals (95 percent CIs) to examine the effects of media exposure variable through various demographic and socio-economic factors on the proper ANC visits.

2.1 Dependent Variables

Dependent variable in this paper is focused on ANC visit, i.e. visit in all specified months (4th, 6th, 8th, and 9th months). This variable is coded into two categorized: complete visit and incomplete visit. Those women who had visited at all specified months are assigned into complete visit otherwise incomplete.

2.2 Independent Variables

The main independent variable is media exposure. Media is defined the means of mass communication, especially television, radio, and newspapers collectively (WHO, 2005). However, for this study media covers only the electronic media i.e. radio and television. Two questions are used i.e. frequency of listening radio and frequency of watching television. There

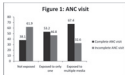
are 4 responses in each question. These responses are categorized into dichotomous variables. Summing the value of these two dichotomous variables that ranged from 0 to 2 creates an index. If the value of index is 0 it means no exposure to media, value 1 is categorized as exposure to one media types either radio or television and value 2 is categorized as exposure to both media types.

Demographic and socioeconomic variables such as age, number of children ever born, province level, occupation, wealth quintile, usual place of residence and education also included to assess the independent effects of the media on the ANC visits.

3. Results and discussion

About 55 percent of women had complete ANC visit for their most recent birth. Data shows that there is association between media exposure and ANC visits by women with value of chi square (137.24), the difference is statistically significant at $p < 0.001$ level. The complete ANC visit was high (67.4 percent) among the women who are exposed to multiple media whereas it is only 38 percent for women who are not exposed to any media. The NDHS findings further show that ANC visit increases among women as the exposure to multiple media increases (Figure 1).

The bivariate association between two variables does not necessarily suggest a significant causal relationship between them. The significant of these associations could change when such a simple association is controlled by other factors. Therefore, statistical analysis is needed. Thus this study has also adopted multiple regression analysis, which would allow the identification of the effect of each of the selected independent variables on the complete ANC visits.



The mass media – radio, television and the mass media – can be effective in influencing people's behavior (Bankole, 1994). The WHO (2005) also recognized that the media both print (newspaper, magazines etc.) and the electronic (radio and TV) have very important roles in driving public opinion and actions to raise their awareness regarding promotion of maternal and child health care. The result of the study also point to some positive and highly significant impacts on required ANC visit in all specified months. The odds ratio seems higher for women who have multiple media exposure (OR=3.360) and it is significant at $p < 0.001$ level. The consequences of mass media are accelerating and encouraging the eternal social change, especially in developing countries. (27) It is a vital tool for public health and maternal health as well. It does not require any special education and it enables women in listening and watching at a time. Therefore the mass media is seems more profound. This study also suggests the same. The influence of mass media was strong after adjusting some socio-economic and demographic variables, it was noted the influence of media exposure. For example ANC visit in all specified months is about 2 times more likely among women having multiple media exposure (Table 1). Similarly studies from India and Uganda have also found positive effect of mass media on attending required ANC visits (Kulkarni, 2008, Bbaale, 2011).

Table 1: Effects of Demographic and Socioeconomic Variables on Complete ANC Visits

Media Exposure	Crude OR (95.0 per cent C.I. for OR)	Adjusted OR (95.0 per cent C.I. for OR)
Not exposed	Ref.	Ref.
Exposed to only one	1.850* (1.514-2.261)	1.228(0.983-1.535)
Exposed to both media	3.360* (2.730-4.136)	1.536*(1.202-1.962)

Source: Data file of Nepal Demographic and Health Survey, 2016

4. Conclusion

Mass media is undoubtedly an extremely influential tool to raise awareness and change people's the way of thinking. There is a vital role for media to promote the right things on the right time in a right way. Media not only influences people but also has an effect on policymaking. Repeated exposure through multiple media types can change behavior. This study assessed the effect of media on ANC visit at all

specified months. The strong and significant association predicts the vital role of media among women. This finding suggests that a media role needs to be emphasized to utilize ANC services. However, further studies are also required to measure the effect of geographic access and education so that it may help policymakers and service providers to initiate future maternal health planning in Nepal.

References

- Bankole, A. (1994). *The role of mass media in family planning promotion in Nigeria: DHS working paper*. Maryland USA: Macro International Inc. Calverton. Retrieved from <https://www.dhsprogram.com/pubs/pdf/WP11/WP11.pdf>
- Bhaskar, E. (2011). Factors influencing the utilisation of antenatal care content in Uganda. *Australian medical journal*, 4(9), pp. 514-526. Retrieved from <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3562912/>
- Chan, K., & Kwan, L. (2004). Routine antenatal management at the booking clinic. *Current obstetrics & gynaecology*, 14, pp. 79-85. Retrieved from https://www.academia.edu/4252121/Routine_antenatal_management_at_the_booking_clinic
- Deivendi, P. K., & Pandey, I. (2013). Role of media in social awareness. *International journal of humanities & social sciences*, 1(1), pp. 67-70. Retrieved from <http://giapjournals.com/index.php/hsr/article/view/hsr1110/23>
- Hornik, R. C. (2002). Exposure: Theory and evidence about all the ways it matters. *Social marketing quarterly*, 8(3), pp. 30-37.
- Karki, Y. B., & Agrawal, G. (2008). *Effect of communication campaigns on the health behaviour of women of reproductive age in Nepal: Further analysis of the 2008 Nepal demographic and health survey*. Calverton, Maryland, USA: Macro International Inc.
- Kulkarni, M. S. (2006). Influence of socio-demographic factors on the use of antenatal care. *Indian journal of preventive and social medicine*, 39(3&4). Retrieved from https://www.researchgate.net/publication/235723863_Influence_of_Socio-Demographic_factors_on_the_Use_of_Antenatal_Care/link/37cfa83c08a0d6789701119a/download
- Ministry of Health, N., ERA, N., & ICF. (2017). *Nepal demographic and health survey 2016*. Kathmandu: Ministry of Health, Nepal.

- WHO. (2005). *Effective media communication during public health emergencies: A WHO handbook*. Geneva: WHO. Retrieved from https://www.who.int/csr/resources/publications/WHO_CDS_2005_31/en/
- WHO. (2016). *WHO recommendations on antenatal care for a positive pregnancy experience*. Geneva: WHO. Retrieved from https://www.who.int/reproductivehealth/publications/maternal_perinatal_health/anc-positive-pregnancy-experience/en/
- WHO. (2016a). *World health statistics 2016: Monitoring health for SDGs, Sustainable Development Goals*. Geneva: WHO. Retrieved from https://www.who.int/gho/publications/world_health_statistics/2016/en/
- WHO/UNICEF/UNFPA/World Bank Group. (2015). *Trends in maternal mortality 1990 to 2013*. Geneva: WHO.
- Zahr, A., & Lidia, C. (2015). *Antenatal care in developing countries: Promises, achievements and missed opportunities: An analysis of trend, levels and differentials, 1991-2009*. Geneva: WHO. Retrieved from https://www.who.int/reproductivehealth/publications/maternal_perinatal_health/9241590947/en/

The author is a lecturer at Central Department of Population Studies, Tribhuvan University, Kirtipur, Nepal.
E-mail: bidhyaarrestha@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: Views 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 Grant- 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, 2019

Impact of Climate Change on Agricultural Production: A Case from Kirtipur Municipality

DR. SADHANA PARAJULI, ER. PRAKASH GYAWALI AND
PROF. NAR BIKRAM THAPA, PhD

Abstract

This study aims to assess the impact of climate change on the food security and livelihood security of people residing in Kirtipur, Kathmandu, Nepal. Participatory approaches and methods were adopted to capture the qualitative and quantitative information during the study. The temperature of the earth's surface has increased at an unprecedented rate due to climate change and global warming. Monsoon rainfall plays an important role in regulating the floods and droughts, crop yield, well-being of people, employment generation, and food security in Nepal. There has been a negative impact of climate change on food and nutrition security and secure livelihoods of the local people. Local varieties of cereal crops and vegetables have been on the verge of extinction. Similarly, insect and pest infestation is on the increase. Climate change adaptation strategies should be in place to improve food and nutrition security and livelihoods of the local people in the area. Attention should be focused on employment generation schemes and diversified livelihoods to adapt to climate change and address the food and nutrition insecurity issues of vulnerable local communities.

Keywords: Climate Change, Food and Nutrition Security, Temperature Rise, Drought, Livelihoods

1. Introduction

Food and nutrition security is considered as a form of energy, medicines and nutrient for the human body. Food and nutrition security is achieved when all individuals have reliable access to sufficient quantities of affordable, nutritious food to lead a

healthy life. Food and nutrition security has four dimensions that encompass both chronic and transitory (acute) situations: availability, access, utilization and stability. The World Food Summit (2009) defined food security as "a situation in which all

people, at all times, have physical and economic access to sufficient safe and nutritious food that meets their dietary needs and food preferences for an active and healthy life" (WFS, 2009). Similarly, livelihood is defined as the capabilities, assets including both material and social resources and activities required for a means of living. A livelihood is sustainable when it can cope with and recover from stress and shocks and maintain or enhance its capabilities and assets, both now and in the future, while not undermining the natural resource base (Thapa, 2013).

Nepal is facing immense challenges as seasonal drought increases. The impact of the 2008-2009 winter droughts on farming and on local food security was severe. In that period, most monitoring stations received less than 50 percent of normal rainfall, 30 percent recorded no precipitation at all and temperatures were 1-2o C above average. At the national level, wheat and barley production decreased by 14.5 percent and 17.3 percent respectively and the maize production was also seriously affected in 2009. The obvious impacts of climate change on food production and food security at the local level are likely to be compounded by other on-going processes. As production has declined, local populations have become increasingly dependent on imported food and thus on the conditions of global markets. Climate change, thereby, makes them more vulnerable to fluctuations in local production and local market prices. An even more serious implication of erratic rainfall is on functioning of drinking water supply systems. These systems use springs and other local water sources which could be seriously affected through changes in rainfall patterns.

Human and animal deaths, migration, economic losses and social effects were very common in Nepal during the twentieth

century. Frequent droughts and floods in Asia still result in misery, eroded livelihoods; damage the integrity of natural ecosystems, and cause diseases or deaths due to poor quality water and hunger (Samara, 2004). Climate change is evident from the observations of increase in global average air temperature, sea surface temperature, extreme weather events, widespread melting of snow and ice, storm surges, and coastal flooding (IPCC, 2007). Climate change is a global problem, and Nepal is subjected to it due to its unique geophysical and hydro-climatic conditions. Climate change is expected to change the existing vulnerability profile of Nepal. The country has been vulnerable to vagaries such as droughts, floods, and earthquake since time immemorial. These vagaries have left behind death and destruction with a huge impact on the developing economy of the country. There is growing evidence that the changing climate has implications for Nepal with studies projecting future possible reductions in monsoon related rainfall in some parts of the country and an increase in other parts. This unprecedented change in the monsoon related rainfall is expected to have a severe impact on the hydrological cycle thus, changing the pattern, frequency, and intensity of extreme rainfall events (floods and droughts).

According to IPCC (2007), globally, the area affected by drought has increased since the 1970s. It is likely that the frequency and the intensity of such extreme events will increase and that will result in a negative effect on the Nepal economy. The rural population of people in the country is directly dependent on climate-sensitive sectors (agriculture, forests, and fisheries), and natural resources (water, biodiversity, mangroves, and grasslands) for their subsistence and livelihood. Nepal's economy is still dependent on the agricultural sector, with nearly 70 percent of the working population dependent on

agricultural activities for their livelihood. Over 60 percent of the crop area under rain-fed agriculture in the country is highly vulnerable to climate variability and change. Human lives and health are expected to be affected by extreme rainfall events, both directly through increased mortality due to events such as floods and droughts, and also indirectly through effects of morbidity and mortality related to changes in food security and financial security (IPCC, 2007).

Food insecurity means limited or uncertain availability of nutritionally adequate and safe foods, or limited or uncertain ability to acquire acceptable foods in socially acceptable ways (Carlson et al., 1999). Broadly, food security has three dimensions - availability, access and assimilation. Shaw (2006) mentions that, although communities are equipped with traditional knowledge and wisdom, new practices and policies are required to enable them to cope with the changing climate, thereby providing them with means to sustain their livelihood (Shaw, 2006).

The aim of the study was to assess the impact of climate change on food security and sustainable livelihoods of the community people in Kirtipur Municipality, Kathmandu, Nepal. The specific objectives are to assess the impact of climate change in food security and secure livelihoods and to analyze the rainfall pattern and its impact on food security and livelihoods.

Data on trends of Nepal from 1975 to 2005 showed that temperature rise by

0.06°C annually whereas mean rainfall has significantly decreased on an average of 3.7 mm (-3.2 percent) per month per decade. Under various climate change scenarios, mean annual temperatures are projected to increase between 1.3 -3.8°C by the 2060s and 1.8-5.8°C by the 2090s whereas, annual precipitation is projected to reduce in a range of 10 to 20 percent across the country (INDC, 2016).

World Bank (2008) estimated that about 75 percent of cultivated area is dependent on rainfall in Nepal. Thus, the monsoonal behavior across the state holds the key to agricultural productivity, and consequent food security. A delayed/untimely monsoon, and/or less precipitation during the season are indicative of poor crop yield and drought situation, resulting in damaging consequences and reduced coping capacities.

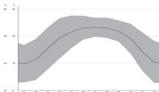
Meteorological drought indicates the deficiency of rainfall compared to normal rainfall in a given region over an extended period of time. According to Sinha Ray (2000), it is classified as moderate drought if the rainfall deficit is 26-50 percent and severe drought when the deficit exceeds 50 percent of normal.

The climate condition of Kirtipur is varied. In winter, there is much less rainfall in Kirtipur than in summer. The climate is classified as C_{wa} by the Koppen-Geiger system. The average annual temperature in Kirtipur is 17.70°C. In a year, the average rainfall is 1479 mm (Table 1).

Table 1: Distribution of Monthly Temperature of Kirtipur Municipality (2015 - 2019)

	Jan	Feb	Mar	Apr	May	June	July	Aug	Sep	Oct	Nov	Dec
Day time Temperature	19°C	24°C	25°C	29°C	27°C	27°C	28°C	28°C	27°C	27°C	24°C	21°C
Night Time Temperature	7°C	6°C	10°C	14°C	16°C	19°C	20°C	19°C	18°C	15°C	9°C	5°C
Rainy Days	1	0	5	10	17	27	31	28	25	11	0	0
Snow Days	0	0	0	0	0	0	0	0	0	0	0	0

Source: <https://dataexplorer.gov.np/climate/nepal/kirtipur/?lang=en>



Source: <https://en.climate-data.org/asia/nepal>

2. Data and methods

Kirtipur is one of the historical cities dominated by the Newar community, which was declared as municipality among 58 municipalities under the Municipal Act in 2053 Chaitra 14 B.S. within Kathmandu Valley. It is situated in 7 km south - west of Kathmandu Metropolitan city. It is also known as the city of glory, as it is one of the old and typical Newar settlements of the valley. It lies at 27038°37" to 27041°36" N and 85014°64" to 85018°00"E with altitude ranging from 1284m to 1524m above mean sea level. It was declared as municipality in 1997 by combining eight contemporary village development committees namely *Palisil, Layaku, Bahirigaon, Chishubihar, Champadevi, Bishnuadevi, Balkumari and Chovar*. Administratively, Kirtipur Municipality has 19 wards covering 14.76 sq. km. area. It is encircled by Bagmati River in the East, Chandragiri Municipality in the West, Kathmandu Metropolitan city in North and Dakshinkali Municipality in the South (<http://www.kirtipurmun.gov.np>).

The participatory approaches including appreciative inquiry and a basket of participatory methods were used for the study. The review of documents, semi-structured interviews, focus group discussion, key

informant interviews were used to capture the qualitative and quantitative information from the respondents. Review of existing study reports and other relevant documents was done. From the study 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 study (Thapa, 2005). FGD was conducted with selected groups relevant to find out the issues and dig out the people perceptions etc toward processes, outcomes, impact, and challenges. These tools schedule was developed. The open ended questions were designed based on the study were used particularly to collect the information from community members, municipalities, civil society groups etc.

The selected knowledgeable persons were contacted as key informant to map out the impact of climate change in agriculture farming and food security situation in the study areas. The key informants were field workers, key relevant people at the municipality level and other relevant actors (Thapa, 2018).

The quantitative data was collected from the Municipality and Department of Hydrology and Meteorology, Kathmandu,

Nepal and there was no need of high level of statistical analysis as these are presented in simple frequency tables. The qualitative data collected, using field information through group discussion/ interview and observations were formatted by a word processor. For the analysis purpose, different headings according to study inquiry were created and related information from the spreadsheet was put under the appropriate headings. All the information related to each heading reviewed critically and findings were systematically presented in the report.

3. Results and Discussion

3.1 Impact of Climate Change on Crop Production

The agricultural sector accounts for around three quarters of employment and around one-third of Gross Domestic Product (GDP) in Nepal. The sector is predominantly made up of small-scale farming and much of this is dependent upon monsoon rainfall. Agriculture is considered extremely sensitive to climate change. Climate change might reduce the amount of the desirable crops while on the other hand encourages pest and weed proliferation. Agriculture in Nepal is highly vulnerable to climate change due to its rugged terrain with steep topography, tectonically active geology and related risks of the natural disasters. The large proportion of marginal farmers with small landholding, limited irrigation availability, low income level, limited institutional capacity and greater dependency on natural resources increases the degree of vulnerability (World Bank, 2008). Farmers are likely to face three types of costs from climate change, namely, direct impact costs, indirect impact costs, and adaptation costs (Pant, 2011).

- Direct impact costs includes the cost of effects of climate change on crop

yield, livestock production, and risks of natural hazards;

- Indirect impact cost includes the cost of effects of climate change on socio- economic condition and lost opportunities, and
- Adaptation cost includes the cost incurred to keep them away from or minimize the negative effects of climate change.

A number of additional potential effects from climate change are highlighted, including higher flood risks, enhanced soil erosion and changes in the range/prevalence of pests and diseases – these would all be likely to increase impacts to the agricultural sector (IDS-Nepal et al., 2014). Study shows that increase in temperature has a positive impact on the production of rice. According to MoPE, 2004; rice production may increase by 0.09 percent to 7 percent in the case when temperature is increased up to 4°C and precipitation is increased by 20 percent. The analysis found potentially high impacts in the Terai region, especially for rice and wheat production, but a varied pattern in the hills and mountains. It is assumed that the projected loss of rice and wheat yields in Terai region, the climate change has likely to reduce food production in Nepal. Other thing remaining the same, the national loss in food production is expected to be 5.3 percent in 2020s, 3.5 percent in 2050s and 12.1 percent in 2080s. The loss of food grain thus accounts to 435 thousand metric tons in 2020s, 302 thousand metric tons in 2050s and 1040 thousand metric tons in 2080s. By the 2070s, net agricultural losses in Nepal are estimated to be the equivalent per year of around 0.8 percent of current GDP, or US\$140 million/ year in current prices. The impacts will be much more severe in years of extreme rainfall variability. However, it is noted

that increase in maximum temperature that affected more in the mountain ecology than Terai (IDS Nepal et al, 2014). On the other hand climate change is making the situation of the food security even worse. Climate

change has affected production, processing, consumption and distribution of food either directly or indirectly (Table 2). Thus, plays a significant role in the alteration of the personal hygiene and human health by increased activities of the pathogens.

Table 2: Impact of Climate Change on Crop Production in the Study Areas

Major Crops	Impact of Climate Change	Minor Crops	Impact of Climate Change
Rice	Local varieties of Rice has been lost and Chinese improved varieties of rice started to grow	Cauliflower and garlic	Size of garlic has been reduced due to poor rainfall
Maize	The yield of maize has been reduced due to erratic rainfall	Potato	Yield of potato has been reduced due to long drought
Wheat	Yield of wheat has been reduced	Radish, Vegetables	Reduced yield
Finger Millet	Loss of finger millet varieties	Broad leaf Mustard (Rayo)	Reduced the yield of broad leaf mustard in terms of quality and quantity
	-	Cabbage	Loss of local varieties of cabbage
	-	Pumpkin, tomato	Reduced the yield and size of pumpkin and tomato

Source: Field Study, March, 2019

Nepal is considered as one of the top ten countries most likely to be impacted by global climate change (WFP, 2009) but is one of the least contributors to the emissions of greenhouse gases (GHGs), emits only 0.027 percent of global share. Nepal economy is highly dependent upon agricultural sector contributes about 27 percent of the country GDP, and supports more than 66 percent of the country population. In addition, Nepal ranks 149

on the Human Development Index. All these facts make Nepal very vulnerable to climate change (INDC, 2018).

3.2 Impact of climate change on farming

Water vapor, carbon dioxide (CO₂), methane (CH₄), nitrous oxide (N₂O) and CFCs are the major gases that play an important role in the greenhouse effect. Among the GHGs CO₂, CH₄ and N₂O

are the 3 major gases that contribute about 88 percent roles in global warming (IPCC, 1996). Harrison and Aiyer noted the potential for CH₄ release from rice fields as early as 1913 (Neue, 1993). Concentration of the CH₄ gas in the atmosphere is presently increasing at the rate of 3 percent per year. It is predicted that by the year 2100 methane levels may rise by 3.0 to 4.0 ppm that may have a significant effect on climate change. World Data Center of Greenhouse gases reported recent global abundance of CO₂, CH₄ and N₂O is 377.1 ppm, 1.783 ppm and 318.6 ppb respectively. Study conducted at Nepal Agricultural Research Council (NARC) at Khumaltar showed that the average seasonal methane emission from rice fields was 28kg/ha/season in rain-fed condition and also found average maximum methane emission from rice field was 49.03 kg/ha in the field supplied with 50 percent nitrogen +15 cm stubble. Minimum of 7.7 kg/ha of methane gas was found in the control sites. Further research on the GHGs in different eco-zones is required to quantify and verify their contribution more precisely in the agriculture (Malla, 2006). Lower emission in Nepal was due to poor access to irrigation facilities and minimum use

of fertilizer as compared to developed countries. Highest methane emission has reported in rice field observed as 367 kg/ha in Korea. It could be due to maximum use of chemical fertilizer and adequate irrigation facilities.

3.3 Impact of Weather on Crop Yield

Weather is an atmospheric condition at the surface timescale from minutes to weeks and has an important impact on agriculture (ICIMOD/UNEP, 2007). In Nepal, more than 80 per cent of precipitation occurs in the monsoon during June to September. Increase in temperature and vents of erratic rainfall directly affect the agriculture and food supply through their effects on crops. The production varies due to rain brought by monsoon. Agriculture is sensitive to short-term changes in weather that affect the production of crops. Insufficient rain and increasing temperature cause drought, whereas intense rain in short period reduces ground water recharge by accelerating runoff and causes floods. Both the situations induce negative effects in the agriculture. The climate change also causes disruption in normal weather pattern changing intensity and duration of monsoon.

An interesting case study has been presented below (Box 1):

Box 1: Loss of local variety of rice in the study area

Mr. Hira Maharjan is the resident of Kirtipur Municipality ward # 10. His family has been engaged in agriculture farming for 40 years. According to Mr. Maharjan the Nepali local variety of Taichin rice have been lost from that area. Now, local variety of crops has been replaced by single hybrid crop variety of rice in the area. The local variety of rice has been lost due to the impact of rise of temperature, poor access to innovative agricultural technology and weak political will in order to respond in this case.

Source: Field Study, March 2019

3.4 Before and After Situation Mapping of Climate Change (1990-2019)

A total of 10 seeds of bean (assumed to be 100 percent) were provided to the respondents to measure the changes over the period of 30 years as compared to previous one. The focus group discussion was used included women and men members of local groups in the scoring exercise. Each group members were allowed to participate in the discussion before scoring in the before and now situation mapping. It was noted that higher the score greater the performance during

the score ranking by the respondents. The community perception was map out based on the judgment of the respondents. This was measured in relative terms (Table 3). There has found negative impact of climate change in the yield of mustard, maize, rice, fruits and vegetables, garlic and wheat crop in the study area. There has been a reduction in the yield of major cereal crops, oil crop, fruits and vegetable due to climatic variation and other practices. The yield of cereal crops has been reduced from 7.33 (1990) to 4.33 (2019) out of ten score with 3 difference.

Table 3: Perception mapping of before and After Situation in Kirtipur Municipality

Parameters	Before 1990 January	Now 2019 January	Difference	Impact
Yield of Mustard	7	0	7	Mustard production has been almost collapsed
Yield of Maize	8	5	3	Production of maize low
Yield of Rice	7	6	1	Nepali rice production totally stopped and increased the production of Chinese variety of rice
Yield of Fruits and Vegetables	8	6	2	Reduced production
Yield of Garlic	7	5	2	Size of Garlic found small
Yield of Wheat	7	4	3	Very few production & people started the other enterprises
Mean score	7.33	4.33	3	

Source: Field Study, March, 2019

An interesting case study has been presented below (Box. 2):

Box 2: Increased outbreak of diseases in the crop plants

Mrs. Shrijana Shrestha is a resident of Kirtipur Municipality Ward No 5. Most of the people in the Kirtipur Municipality depend on agriculture farming. Mrs. Shrestha has been engaged in crop production for 20 years; she has experienced a changing scenario of crop production, storage and distribution for her whole family. According to Mrs. Shrestha there has been a discontinuation of mustard cultivation in Kirtipur area. Similarly there has been increased trend of infection of fungus, bacteria and virus in the crops.

Source: Field Study, March 2019

3.5 Happiness Mapping towards Climate Change and Food Security Situation

When asked about the perception towards the impact of climate change in food security on level in the study areas, the respondents have scored 150 (100 per cent) unhappiness. The study shows that the almost all respondents have been found unhappy with the effect of climate change. People are really getting unhappy due to effect of climate change in reduced agriculture production due to which this directly impact for income generation, livelihood and others. The happiness-

mapping tool was used to map out the perceptions of the local people towards impact of climate change towards in the study areas (Table 4).

A total of 10 corn seeds assumed as 100 percent were given to each respondent. The community perception was mapped out based on their direct observation, experience and best judgment of the respondents. This was measured in relative terms. The frequency represents the scoring of the respondents as simple, easily understood and adaptable parameters at local level.

3.6 Perception Mapping of Community towards Impact of Climate Change

Table 4: Perception mapping of Local people about Impact of CC in Food security

Parameters	Frequency	Percent
Very Happy	00	-
Happy	00	-
Unhappy	150	100
Don't Know	00	-
No Response	00	-
Total	150	100

Source: Field Study, 2019

An interesting case study has been presented below (Box 3):

Box 3: Reducing Crop Yield threatens the livelihoods of Durga Devi!

Mrs. Durga Devi, aged 60, is a resident of Kirtipur Municipality ward No 7. Her family has been working a 4 hectare agricultural plot for more than 30 years. In the past they grew maize, wheat, rice, potato, garlic and green leafy vegetables, cauliflower, tomato etc. Now, they are focusing on only in green leafy vegetables, green chili, cauliflower, garlic etc because of less income from cereal crop production. It has become difficult to sustain their basic need. Mrs. Devi said that there was high yield reported in cereal crop farming, as there were two cobs per corn plant. The size of the cobs in corn plant was also large. But now, the size of the cobs in corn plant reported too small as well hardly one cob per plant. The storability of grains has been reduced in case of rice and wheat crop as well. Now, farmers are growing single crop per year due to the impact of climate change. The hybrid variety of rice seems to be good in yield but it isn't tasty while consuming. Taichin variety of rice has been on the verge of extinction because there is no proper growth reported due to erratic rainfall. Previously, garlic had been stored for more than one year and size was also big but now its size is reduced as well as it can't be stored more than five months. It may start to shrink and decay. Farmers are compelled to use insecticides because of insect and pest infestation in the vegetable crops. Farmers also report that vegetables are less tasty and even smaller in size.

3.7 Way forward

Though climate change is seen as a relatively recent phenomenon, individuals, societies and many parts of the world are used to adapting to a range of environmental and socio-economic stresses like drought. Observations state that Nepal has been subjected to climate variability and extreme weather events each year in many ways. Also, that identified meteorological drought years coincided with agricultural drought years across the country. Many studies have showed that climate change affects food security in several and complex ways. Gregory et al, 2005 mentioned that reliance on purchased food increases in drought years due to losses in food production leading to an increase in poverty due to the synergistic action of other drivers such as rising food prices and unemployment. Therefore to prevent food insecurity in the Kirtipur various adaptive strategies have been focused which are as follows:

Water harvesting and conservation is considered very useful for groundwater recharge both when rainfall is deficient and when there are floods. Every household's minimum water requirements can be easily met by collecting rainwater locally from community ponds, or by diverting and storing water from local streams and springs. Harvesting and conservation of floodwater should be encouraged to rejuvenate depleted aquifers by adopting groundwater recharge techniques, such as percolation tanks. This would improve water availability and create a water buffer for dealing with successive droughts/floods. Use of water saving technologies such as drip and sprinkler irrigation systems can also be encouraged for achieving higher irrigation efficiencies.

Plantation: Development of forests in areas susceptible to periodic recurrence of drought is an effective drought-resistant measure. Areas which are devoid of tree growth need to be covered with drought-resistant vegetation, for example, with a jackfruit plantation. For effective development of forests, regeneration of forests should be supported through the community forestry program or watershed development program.

Community participation: It is an essential feature of drought/flood mitigation programmes. As local water management and rainwater harvesting hold the key to drought mitigation, Government policies should emphasize community-based water resource management.

Employment opportunities outside the agricultural sector: Such as engaging in construction activities, poultry farming can reduce the impacts of extreme rainfall events on farmers.

Awareness creation: Through adult and non-formal education, there is a need to generate community awareness about existing livelihood program and link the community with respective local government.

Skill up-gradation, training: Community linkages with potential private employers and industrial units can improve employability and opportunity to obtain gainful livelihood. Any perturbation in agriculture can considerably affect the food systems and thus increase the vulnerability of large fraction of the resource poor population. Therefore, maintaining buffer stocks of food helps in managing periods of scarcity.

Improved land-use and natural resource

management policies and institutions: According to Agrawal crop insurance, subsidies, and pricing policies related to water and energy could help in coping with the disasters. Rational pricing of surface and groundwater, for example, can arrest its excessive and injudicious use. Policies and incentives should be evolved that would encourage farmers to sequester carbon in the soil and thus, improve soil health, water use, and energy more efficiently (Agrawal, 2008).

4. Conclusion

The negative impact of climate change on the food security and secured livelihoods systems of the local people has been observed explicitly due to increased temperature, erratic rainfall, long drought etc. The existing agricultural farming has forced local people to change their livelihood strategies in order to sustain their life and livelihood. It is also responsible for the shortage of vegetables and falling crop

production in the study area. At the moment, local residents have been dependent on external sources of food grain for food and nutrition security. There has been a loss of local variety of mustard, reduced the size of garlic and decreased the taste of vegetables and cereal grains. Likewise, crop productivity has decreased per unit area (soybean, corn etc) as observed and experienced by local community.

Climate change has become a major threat to the local farmers for crop production and sustainable livelihoods. Nepal has been regarded as most vulnerable to climate change and is experiencing a negative impact in the economy as a whole. There is a need for thoughtful programs for climate change adaptation in order to create sustainable development. The observations indicate that the agriculture sector has suffered due to climate change that has negative impact in the life and secure livelihoods of the local community.

References

- Agrawal, P.K. (2008). *Global climate change and Indian agriculture: Impacts, adaptation, and mitigation*. International journal of agricultural sciences, 78 (10), pp. 901-919.
- BMTPC. (1997). *Vulnerability atlas of India*, Parts I-III, Building materials and technology promotion council. New Delhi, India: BMTPC.
- Carlson, S.J., Andrews, M.S.& Bickel, G.W.(1999).Measuring food insecurity and hunger in the United States: Development of a national benchmark measure and prevalence estimates. *Journal of nutrition*, 129, pp. S510-S516.
- Center for Research on Epidemiology of Disasters. (2006). *India country profile of natural disaster: EM-DAT*. The international disaster database. Retrieved from <http://www.emdat.net/disasters/Visualisation/profiles/countryprofile.php>. (Accessed 20 March 2009)
- Central Ground Water Board. (1999). *Ground water year book 1998-99*. South Eastern Region, Bhubaneswar.
- High Powered Committee. (2002). *Disaster management report*. New Delhi: Department of Agriculture and Cooperation, Ministry of Agriculture, Government of India. pp. 167.
- ICIMOD, UNEP. (2007). *Global climate change and retreat of Himalayan glaciers in China, India, Bhutan and Nepal*, pp.7-19, ICIMOD, UNEP.
- INDC. (2018). *10th International nutrition & diagnostics conference*, (2018, September 22-23), Prague: Czechia. Retried from <http://www.indc.cz>
- IPCC. (1996). *The second assessment report: Climate change 1995*. Cambridge: Cambridge University.
- IPCC. (2007). *Climate change 2007: Impacts, adaptation, and vulnerability*. Cambridge, United Kingdom

and New York, NY, USA: Cambridge University Press.

- INTACH, (2007). *Drought development and desertification: Proceedings of seminar on control of drought, desertification and famine*. India: Intergovernmental panel on climate change.
- Krishna, K. K. et al., (2004). *Climate impacts on Indian Agriculture*. International journal climated, Vol. 24, pp. 1375-1393.
- O'Brien, K. et al., (2004). Mapping vulnerability to multiple stressors: Climate change and globalization in India. *Global Environmental Change*, 14, pp. 303-313. Ministry of Environment and Forest, India. Retrieved from <http://www.natcomindia.org/pdfs/chapter3.pdf> (accessed 16 March 2009)
- Mali, R. K., Gupta, A., Singh, R., & Rathore, L.S. (2006). Water Resources and Climate Change: An Indian Perspective. *Current Science*, 90 (12), pp. 1610-1626.
- Malla, G. (2003). *Impact of climate change on water and soil health, agriculture and environment*. Kathmandu: MOAC, Government of Nepal, pp. 63-71.
- Malla, G. (2006). *Effect of different fertilizers in reducing methane gas (CH₄) emission from rice fields: Summer crop workshop proceeding*. Kathmandu: MOAC, Government of Nepal.
- Malla, G. (2007). *Melting Ice: Warning signs*. The journal of agriculture and environment. MOAC, Government of Nepal, pp 66-73.
- Malla, G., (2007). *Methane emission is challenge for environment: Hanesi sampada*. Indroni Offset Press. pp. 1172-1173.
- Neue, H.U., (1993). *Methane emission from rice fields*. Bioscience, Vol. 43, pp. 466-474.
- Nepal Climate Vulnerability Study Team (NCVST). (2009). *Climate change induced uncertainties and Nepal's development predicaments*. Kathmandu.
- Pant, K.P. (2011). *Economics of climate change for smallholder farmers in Nepal: A Review*. The journal of agriculture and environment, Vol. 12, pp. 113-126.
- Shaw, R. (2006). *Community-based climate change adaptation in Vietnam: Inter-linkages of environment, disaster, and human security*. In: Sonak, S., 2006. Multiple dimensions of global environmental change, New Delhi, India: TERI Press. pp. 321- 347.
- Thapa, N.B. (2005). *Participatory monitoring, reporting and evaluation: Measuring the qualitative social change*. Kathmandu: Sadeepa Publications.
- Thapa, N.B. (2013). *Food security and livelihood strategy of rural people in Dullabadi district, Nepal. A dissertation submitted to the faculty of humanities and social sciences of Tribhuvan University for the degree of doctor of philosophy in rural development (Unpublished Dissertation)*. Kirtipur, Kathmandu, Nepal: Tribhuvan University.
- Thapa, N.B. (2018). *Research methodology and dissertation writing*. Kathmandu: Jana Bikash Pvt. Ltd.
- World Bank. (2008). *Towards a strategic framework on climate change and development for the World Bank group: Concept and issue paper (Consultation draft)*. Washington DC: The World Bank.
- World Climate News. (2006). *Homing in on rising sea-levels*. 2006, June 29.
- WSPS, (2009). *World summit on food security, feeding the world, eradicating hunger*. 2009, November 16-18. Rome: Food and Agriculture Organization.

Dr. Sudhansu Parajuli is an Assistant Professor in Institute of Medicine, Ayurved Campus, Kirtipur; TUL
Email: sudhansuparajuli@gmail.com

Dr. Prakash Gyawali is an Energy Efficiency Expert in Alternative Energy Promotion Centre, Ramolbar, Lalitpur,
Nepal. Email: gyawalprakash001@gmail.com

Prof. Haribikram Thapa, PhD is a life member of NEPAN and Academic Director of Jambini International
Academy of Science and Technology (JIASIT), Lalitpur, Nepal.
Email: shubhapa2012@gmail.com

Family Separation of People Residing at Elderly Homes of Pokhara City

RAM PRASAD ARYAL, PhD

Abstract

Nepal has been experiencing rapid increase of elderly people due to demographic transition. Consequently, there has been one of major issues with regard to management of elderly people in attaining their quality of life. Some studies have been done in this area. However, they are merely limited to the epidemiological facts rather than studying their heartfelt experiences from inductive approach in which participants can openly express their views in a particular subject. Therefore, this paper aims to examine the lived experiences of the elderly people with regard to separation from the family and to new settlement at elderly home in Pokhara Metropolitan City. This study was conducted to undertake qualitative methodology for data collection using face to face in-depth interview with 22 people aged 60 years and above from May to December, 2018. Thematic analysis, a meaning making approach, was used to analyse field data using Nepalese socio-cultural and economic understandings. Religious beliefs, loneliness, and fragile as well as poor economic condition are major factors of family separation in Pokhara Metropolitan City. This study also suggests that traditional socio-cultural norms and values have been declining not only in younger generation but also in old people.

Keywords: Ageing, Arrangement, Homes, Family, Separation

1. Introduction

Population ageing, the shift in age structure from young to old, is a global issue. There are differences, influenced by wide range of socio-economic factors. In the developed countries, demographic components, namely, fertility and mortality began to decline significantly over a century with the process of the shift in age

structure between the developed and the developing countries. Changes in the size and age structure of a population result directly from the varying contributions of the three basic growth components: fertility, mortality, and migration (Aryal 2001). These are, in turn, improvement in socio-economic condition of people. The populations of the developed countries

have been ageing for well over a century; and they are nearing the end of their age structural transition (Pool 2000; Population Reference Bureau 2005).

In the developing countries, the ageing process began recently. However, these countries have large numbers of older citizens, and the numbers of older are increasing rapidly. Many less developed countries have had or are now experiencing a significant downturn in natural population increase due to a decline in fertility and mortality after a success of family planning programme and an improvement in health care system (United Nations 1992; Stolnitz 1982). Consequently, there has been significant increase in the elderly population in recent years than in the past. Population ageing has a major impact on health care expenditure, social security measures and kinds of formal and informal care services, irrespective of country context- the developed and the developing countries (Population Education & Health Research Centre 2016).

Nepal, among the least developed countries in the world, has been experiencing a rapid increase in the elderly population since the last few decades. The 2001 census of the country demonstrated 1.5 million elderly people, constituting 6.5 percent of the total national population size 2,31,51,423. The elderly population increased by 3.5 percent per annum during the period 1991-2001. In the 2011 census, absolute population size of the elderly people aged 60 years and above was 2.2 million with the growth rate of more than 4 percent per annum of the total national population 2,64,94,504 (Population Education & Health Research Centre 2016). The share of elderly population in the national population increased to 8.1 percent in the

2011 census. The rapid increase in the elderly population is due to demographic transition resulted from significant declines in fertility and mortality in the country (Adhikary 2014). For this reason, it is important for Nepal to consider what this increase implies at the government and households levels (Subedi 2003). In this context, this paper aims to examine factors that make elderly people separated from their family and community at the places of origin who have been living in Pokhara Metropolitan City, Nepal.

2. Studies on Ageing

Nepal like other developing countries has been moving towards greater social and economic activities. The rapidity of population ageing in Nepal has several policy implications for elderly people in different sectors of development. Studies on the lived experiences of people in Nepal are very limited. Some researchers have looked at ageing processes and their determinants at the national level, the studies are confined only to demographic processes and demographic impacts. At the present context, Nepal government requires giving emphasis on the inclusion and evaluation of the needs of vulnerable groups and the provision of guidance on good practice in economic and social care delivery support. There is a growing concern towards studies on the lived experiences of elderly people for national and comprehensive public and private policy purposes. There is growing recognition of the need to look after the elderly population by the government, private sector and civil society.

Although population ageing has been a major problem for development demographically, this area seems to be neglected so far in planning and policy in most countries

(Pool 2000). According to a rapid increase in the elderly population, facilities for old population like health services, security and old age allowances would be needed. In the author's understanding, no study has been done in the field of population ageing and policy implications for elderly people in Nepal. Therefore, this study is an urgent issue in the field of ageing in Nepal. In regards to population ageing and its policy implications on elderly people, Population Education and Health Research Centre (2016, p. 125) states like this way:

Most developing nations have not yet succeeded in putting appropriate economic, social and health -care systems in place to ensure quality of life older people which may be influenced by financial security, emotional security and health. Ageing is a natural outcome of demographic transition from high fertility and mortality to low fertility and mortality. An increase in the longevity of the individuals or an increase in the average length of life pertaining to a population results from improvements in the quality of the environment and from medical advances among other factors.

With a rapid increasing trend of population ageing resulted from demographic transition in Nepal, current situation of fragmentation of joint family into nuclear family, and together with youth labor emigration towards abroad, there has been a burning issue of elderly people with regard to their old age care and better settlement in the country. Therefore, Nepal government has recently prioritized their needs at national level. Their issues have been openly discussed among various groups of people, policy makers and stakeholders working in the field of elderly people,

including academicians in order to address their needs properly.

Nepal's demographic changes suggest a steep in the elderly population in the coming decades as a result of declining fertility and mortality, and an increasing life expectancy at birth (Adhikary 2014; Singh 2014). This phenomenon, coupled with rapid social changes resulting in the gradual breakdown of the traditional joint family system is likely to pose serious problems for the elderly people. Traditionally, family has been the key social institution that provided psychological, social and economic support to the individual at different stages of life. The elderly people were considered as knowledge banks and ideal persons for the younger. However, in the present context, the structure of family has undergone changes differently at different stages of social development in Nepal. Modernization and urbanization have brought changes to family structure in Nepal to a great extent. The extended family that existed in the society has changed to a nuclear family. This has affected the position of the elderly in the family as well as the family's capacity to take care of the elderly people. The family's capacity to provide quality care to older people is decreasing with the reduction of the available kin support (Geriatric Centre Nepal 2010).

However, some organizations working in the field of elderly people have initiated activities shelter, food, health care, and religious singing and dancing for entertainment (Bhajan/Kirtan) as much as possible to the later stages of the aged people who do not have caregivers. Similarly, efforts to develop literary works such as poems and drama could bring about positive attitude among general public towards the senior

citizens (Generic Centre Nepal 2010). In recent days, depleting socio-cultural value system, diversification in occupation from agricultural to non-agricultural, higher mobility of economically active persons for seeking job and better education in other countries, and replacing existing joint family system by nuclear family system have been causing problematic for the security of aged people in Nepal. An effort has been made in the quality and quantity of overall care services in Nepal in the last few decades. However, improvements have been uneven with urban areas getting the best advantage of modern technological advances in Medicare. Much of the emphasis of care delivery system was on mother and child programs with special emphasis on family planning and reducing birth rate. The specific health needs of senior citizens are virtually ignored by the present health care service system. Nepal government, which is already grappling with a number of pressing problems, does not have enough resources to address the issues concerning the social aspects of elderly. However, with the commitment expressed in the international forum as well as the pressure from the several individuals and organizations working with older people, the government has recently started to respond to the social security needs of elderly and has initiated some programs at national level (Geriatric Centre Nepal 2010).

3. Methodology

This paper focuses on elderly people aged 60 years and above, irrespective of gender, to capture their lived experiences in Pokhara Metropolitan City, Nepal. As per the nature of this study, I have chosen a qualitative research approach attempting to interpret reflexivity of the elderly people in terms

of the meaning making approach (Taylor & Bogdan 1998). In Nepal like most of other developing countries, elderly people are demographically considered to be those people aged 60 years and above (Shryock, Siegel & Associates 1976; Population Education & Health Research Centre 2016). As far as study variables are concerned in this study, there is a broad variable- the lived experiences of elderly people as set out in the objective of the study. In addition to this, there are variables that relate to detachment from the family and settlement in old age care homes. After undertaking interview with the interested participant through the elderly homes, additional cases are chosen by means of snowball sampling in a qualitative research (Samarakos, 2013). This study involves an interview, face to face with participants, to establish themes and patterns using semi-structured questionnaires to understand elderly people's experiences. Firstly, I visited old age care home and asked key persons of old age care homes who have been running the care homes for their support in interviewing old people. Once I got verbal consent from the key persons, I began data collection from 22 elderly people who were really interested in participating the interview for this research from May to December, 2018. This paper follows thematic analysis as themes are derived from data relative to specific research objective (Bryman 2012). In this study, the semi-structured interviews are of interest to interviewees because it allows them an opportunity to make deeper understandings of their own lived experiences in a very literal language (Ritchie & Lewis, 2003).

4. Results

There are significant numbers of elderly people who have moved to Pokhara

Metropolitan City due to their religious belief and food taking habits. They wanted enhancing their religious belief staying at elderly homes where they have peaceful environment. In Krishna Pranami under Hindu religion, people do not often eat food that other people from other religious background even within this Hindu religion, who do not belong to this [Krishna Pranami] religion, touch it. That's what they want to move to the place where Krishna Pranami people live and have their favourable environment. One of participants shares this kind of experiences like this way:

There was sound environment for living. I am not here today because of stressful situation [at home]. I follow Krishna Pranami religion. According to the belief we should not take the food which others have touched after we become the follower of that religion; in that condition having two kitchens in same house was also not comfortable. The priest used to come in Lanjung time and again. I also decided to go to the old age home for living. I asked my brother [including other family members] for that. They also agreed and in family decision I came here. All my expenses were borne by my brother. I am here because of my own will. I have been staying here since 6 years.

-Buddhisara, Female

She also shared her experiences with regards to misunderstanding on having foods between her and her family members in this way:

While I used to stay at home there was difficulties of food, kitchen. Between brothers there was quite difficulties

of taking food. I don't used to take unnecessary liquors and meat. I used to take only milk, curd and ghee from my childhood period. So sometime we have to face some misunderstanding. Due to this reason, I decided to go to temple for staying with the suggestion of my brother. They were also positive for my decision. Now I am here. Time to time families come to meet me. I feel happy on that.

- Buddhisara, Female

Few participants have also changed their place of living due to loss of their family members. In Nepali culture, if something bad happens in family like family member's death at early age that is given to place of living. Chandra Maya, one of female participants shares her experiences like this way:

I have given birth to 7 children. I have been coming here taking my younger son. My first son died when he went to cut grass for livestock. Second son also died in small age. Then I gave birth to 3 daughters, they also died early. And at last I have younger son. I feel like my fate was like that. We cannot erase what we have in our luck. My son brings me here in this place. Now I am thinking to spend my whole life in this temple by praying God's name. We all have to die one day. So I decided to stay here.

- Chandra Maya, Female

She also added her experiences on changing place of living in accordance with Hindu religious preaching like this way:

I have daughter in law and grandchild in that village. They are using the

land. I have given responsibility for my daughter in law in order to take care of land and cultivating crops. I had told them to take care of the assets of village and then made my destiny to the old age home. Now I feel like I don't need anything else. I am happy with what I have. I have been living here since 7 years...I have been caring them [Children] at their childhood. I cared them; made them able to stand on their own foot. At home, there are a lot of agriculture, livestock and other work. I did all these works actively at my adult period. Now grandchildren were also big, they are studying. I am also getting older. My cousin told me to go to temple, so I also like to come here. Now it is my time to remember the God, live peacefully, sing the Bhajan (Religious song) and live happily.

- Chandra Maya, Female

People move to elderly homes for their treatment following Ayurvedic medicine by giving up allopathic medicine. It is believed that ayurvedic medicine does not have side effects following treatment for any diseases. Some people have exhausted from following allopathic medicine. One of male participants shares his experiences like this way:

I am here to understand the process of the treatment of my uric acid through ayurvedic way. I was not happy with the allopathic medicine. So, I decided to give a look into ayurvedic treatment. In ayurveda, even the westerners are interested. So, I wanted to gain deeper understanding so I can make a decision. I am here for purely research purpose.

- Narayan Guragain, Male

5. Discussion

Analyzing population ageing demographically in general, there has been a rapid increase in numbers of elderly people aged 60 years and above in Nepal with a population growth rate more than four percent during the period 2001-2011, more than a twice in comparison to national population growth rate of 1.35 percent per annum. In the given context, there are more likely to increase their basic needs of elderly people for the rapid increase in the elderly people in the country on the one hand. Both male and female adults have been leaving their family, especially their parents at elderly ages with a view to engaging in foreign employment and attaining abroad education in the country on the other. Furthermore, there have been declining traditional norms and values in terms of respect, love, and attachment towards elderly people by their younger generations, sons and daughters, and their offspring.

Elderly people have also followed their activities as instructed by Hindu philosophy, especially for flourishing spirituality at old ages after having completed all responsibilities like gaining education, bearing and rearing children in accordance with ages of youths, adults, and middle old ages. It is believed that people aged up to 25 years have to gain their education and thereafter they have to engage in married life along with bearing and rearing children. When their children are grown up, they may have free time, visiting temples and praying God for making next life better. In Nepalese context, most of elderly people were fully engaged in caring their grand daughters and sons at home whereas their sons and daughters in law were engaged in earning activities outside their home in the past.

Nowadays, even elderly people have broken down traditional norms and values, escaping their old age responsibilities of rearing and caring their younger generation, especially their grandsons and daughters. Results of this study clearly exemplify the facts as there are rare cases of elderly people, leaving their home because of family disputes. Therefore, this study suggests that individualism has developed not only within younger generations but also within old age people.

6. Conclusion

There are several factors behind separation of elderly people from their own family. The major findings of this study suggest

some factors for elderly people to go to elderly homes. These are the religious beliefs, food taking habits, ayurvedic treatment, loneliness after family loss, and fragile as well as poor economic condition. Furthermore, the development of individualistic society, especially in rich elderly people with reference to family separation is also another factor that plays a role for going to the elderly home. With this context, traditional socio-cultural norms and values have been declining not only in younger generation but also in old people instead of caring their grand sons and daughters at their family home.

Reference

- Adhikary, U. P. (2014). *Age sex composition. Population monograph of Nepal 2014*, Vol. 1, pp. 39-69.
- Aryal, R. P. (2001). *Changing age structures and future policy implications for Nepal*. (Unpublished Masters Thesis), Population Studies Centre, The University of Waikato.
- Bryman, A. (2012). *Social research methods*. Oxford, UK: Oxford University Press.
- Geriatric Centre Nepal (2010). *Status report on elderly people (60+) in Nepal on health, nutrition and social status focusing on research needs*. Kathmandu.
- Pool, I. (2000). *Age structural transitions and policy: Framework, paper presented at IUSSP population conference, IUSSP, Manila*, Vol. 3, pp. 203-18.
- Population Education & Health Research Centre (2016). *Nepal population report 2016*. Kathmandu.
- Population Reference Bureau (2005). *Global aging: The challenge of success*. Population BULLETIN, Vol. 60, No. 1.
- Richie, J. & Lewis, J. (2003). *Qualitative research practice: A guide for social science students and researchers*. London: Sage.
- Samaratoka, S. (2013). *Social research*. Basingstoke: Palgrave Macmillan.
- Shryock, H. S., Siegel, J. S. & Associates (1976). *The methods and materials of demography*, condensed edition by Edward G. Stockwell, New York: Academic Press.
- Singh, M. L. (2014). *Aspects of ageing. Population monograph of Nepal 2014*, Vol. 2, pp.76-109.
- Steinitz, G. J. & Ross, J. A. (Eds.). (1982). *Post-world II trends. International encyclopedia of population*. Vol. 2, pp. 461-469.
- Subedi, B. P. (2003). *Customary images and contemporary realities: The activities of older People in Nepal*, Oxford Institute of Ageing Working Papers (WP403).
- Taylor, S. J. & Bogdan, R. (1998). *Introduction to qualitative research methods: A guidebook and resource* (3rd ed.). New York: Wiley.
- United Nations (1992). *World population monitoring 1991 with special emphasis on age structure, population studies No. 126*. New York: Department of International Economic and Social Affairs.

Assessment of Promoting Women's Economic Leadership in Karnali and Sudurpaschim Provinces of Nepal

PROF. NAR BIKRAM THAPA, PhD

Abstract

The study aims to assess the impact on promoting women's economic leadership program in Karnali and Sudurpaschim provinces of Nepal. The participatory approaches and methods were used to capture the quantitative and qualitative information. The household farm income has been increased more than doubles as compared to baseline study. Around 72.33 per cent households have access to market to sell their agriculture produce. There has been generated income of NPR 7,000-310,000.00/year per household in the study areas by selling of agricultural produce particularly fresh vegetables, poultry, milk, maize, goat, beans, honey and fruits etc. In the areas, the participation of women in the development process has significantly increased particularly in decision making process at households and community level. There has been changed in traditional gender roles and division of work between women and men. The overwhelming majority of the respondents (99.3 per cent) have found happy with this program because the increased income, increased knowledge and skills on commercial vegetable farming in plastic tunnels, off-season vegetable growing, employment creation, use of organic insecticides and compost making, access to market, women leadership development, coordination with district line agencies and private sector. It has contributed to overcome direct poverty and injustice in the study areas. This model can be replicated in other parts of the country.

Keywords: Women Economic Leadership, Empowerment, Direct Poverty, Market Access, Vegetable Farming, Employment Creation

1. Introduction

1.1 Background

The three year program was implemented

since April 2013 with the objective to increase livelihood status of rural families by enhancing women's economic leadership in Karnali and Sudurpaschim

provinces of Nepal particularly focusing in Dailekh, Surkhet and Dadeldhura, district respectively. This program has supported for the economic leadership development by developing women-led groups and cooperatives, improving farming and business development services and empowering women to campaign for greater government support in their communities. Organizing women into farmers groups, women empowerment centres and cooperatives and building their capacity to access the agriculture resources and services from government was one of the key strategies of the program.

Empowerment as action refers both to the process of self-empowerment and to professional support of people, which enables them to overcome their sense of powerlessness and lack of influence and to recognize and use their resources. The empowerment is a powerful social tool to fight against all forms of social discrimination in the community. In the rural community, women has been dominated by men at household and community level decision making process due to poor access to education, less exposure, patriarchal social structure etc.

Economic empowerment in agriculture involves the provision of all the necessary knowledge, skills, technical and financial support to enable women farmers and their agricultural enterprises. It also involves the elimination of barriers that derail the success of agricultural practices. Women's Economic Leadership means women gaining economic and social power to move out of poverty and fight against gender based discrimination. In real sense the changing attitudes and beliefs to enable equal relations with men and in

socio-economic decision making process (Thapa, 2018).

The women economic leadership development process is important model in the community development process to make a difference in the life of poor and vulnerable population that challenges the patriarchal social structure in the rural communities. Thapa (2013) has pointed out that the gender is related to how we are perceived and expected to think and act as women and men because of the way society is organized. Gender is also about who has power. In conclusion, gender is a social construct (Thapa, 2013).

1.2 Objectives

The overall objective is to increase livelihood status of rural families by enhancing women's economic leadership in Karnali and Sudurpashchim provinces of Nepal. The main aim of the study is to find out the actual achievement on the results and key indicators against the baseline. The following specific objectives have been set to conduct the assessment:

- To assess increased capacity of the women farmers and their institutions to increase access to business development services;
- To analyze empowered women to ensure their rights and entitlements for responsive service mechanism.

1.3 Locale of the Study

The program has been implemented by district based civil society organizations in 11 villages of Dadeldhura, Dailekh and Surkhet respectively. This program has been supported for economic leadership development by developing women-led groups and cooperatives, improving

farming and business development services and empowering women to campaign for greater government support in their communities.

The study was started from fourth week of February and ended in early first week of March 2016. However, preliminary work has been started earlier particularly to carry out the document review and preparation of fieldwork.

2. Approaches and Methodology

The participatory, gender equality and social inclusion and triangulation of information approaches were adopted. The basket of participatory methods was used for the study. Triangulation was made using more than one method to collect data on the same topic (Thapa, 2019).

The review of documents, semi-structured interviews, focus group discussion, key informant interviews, household sample survey for income and crop yield, case

studies and score ranking tools were used to capture the qualitative and quantitative information from the respondents.

2.1 Source of Data

The information was collected from both primary and secondary sources. The Board members of partners at District headquarters, fieldworkers, government officials, women and men community members were the primary sources of information. The researcher has also used information from secondary sources such as project progress reports, baseline study report and other published and unpublished documents related to the program.

3. Result and Discussion

3.1 Impact and Outcomes

The following impact and outcomes of the project particularly quantitative and qualitative aspects including unintended results has been figured out (Table 1) as per the specific objectives and major activities:

Table 1: Performance of the Promoting Women's Economic Leadership program

Output 1	Indicators	Baseline 2012	Target	Progress until Feb 2016
Increased capacity of the women farmers and their institutions to upgrade their role in value chain and access business development services	Percentage of women farmers engaged in market led production and market functions	25	90	67.33
	Number of cooperatives led by women farmers implementing a business plan	0	9	9
	Percentage of women farmers having access to BIDS	25	90	72.33
	Percentage of average agriculture income increased in targeted HHS(NPR)	3500/month	50	8,865/month

Output 2	Indicators	Baseline 2012	Target	Progress until Feb 2016
810 women empowered to secure their rights and entitlements, through demanding more effective government service mechanisms in agriculture and other sectors	per cent of farmer's organizations (groups) led by women	0	90	100
	per cent of women representation in key decision making positions of community based organizations (forest user group, school management committee, irrigation and water users committee)	8	51	65.33
	Increase in per cent of local government's budget spent on agriculture and women's development by 15 per cent	0	15	15
	Number of advocacy initiatives organized to sensitize stakeholders and influence policy related to poor women and agriculture	0	15	17
	Number of WECs that access and utilize VDC and other agencies' funds	0	27	84
	Advocacy on Joint Land Ownership Certificate	0	0	605
Additional Activities	Amount of Allocation of 15 per cent Budget from VDCs to women and Agriculture Programme (in NPR)	0	0	6,946,091
	No. of Remittance Training	0	0	11
	per cent of women members in Cooperatives	0	0	60.18

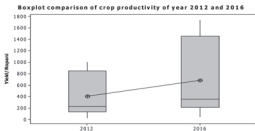
Source: Field Study, 2016, Oxfam, 2015

The most of the target has been achieved except market-led production and market functions and percentage of women farmers having access to business development service. The household farm income among the commercial agricultural farmers has been increased by 153.56 per cent NPR 8,865/month in 2016 as compared to baseline in 2012 NPR 3500/month.

According to figure 1 there has been 69 per cent increased the yield of major vegetables grown (potato, cauliflower, cabbage and tomato), soybean and maize in the year

2016 as compared to the base year 2012. The taller box plot in the year 2016 shows the high variation in data in comparison to base year 2012. The average yield in the year 2016 has found to be 690 kg/Ropani (500 sq. m), whereas the average yield in the year 2012 is found to be 411 kg/Ropani. The crop yield has been increased due to the more access to micro-irrigation, off-season vegetable production, improved goat shed, adoption of improved agricultural technologies, use of improved seeds and plant protection measures etc (Fig 1).

Fig. 1: Yield Comparison of 2012 Vs 2016



"The coordination between District Coordination Committee and implementing partner made the program transparent and staff members were committed to serve the community. They have maintained the equidistance relationship with political parties while working in the field. The current program is not sufficient to cover all target population. However, it should be more tangible work to address the needs

and priorities of smallholder farmers. The development works should be launched in coordination with Municipalities' secretary, Agriculture Knowledge Centre and NGOs at the community level to have positive impact in the lives of poor people" says Pyakurel, Hari Prasad, Local Development Officer, Dailekh district. A case study of women leader farmer has been presented below (Box 1).

Box 1: Mrs. Bhumi Sara seems confidence to sustain her business!

"The Promoting Women's Economic Leadership Programme has changed our life by increasing articulating power, building self-confidence and increasing farm income. There has been increased our social prestige in the society. Now, I am happy with my family. I have generated income of NPR 200,000.00 last year by selling fresh vegetable and fruits. We could like to continue this program in days to come as well. I have the planned to generate income of NPR 300,000.00 in the next year by expanding the current business. We would like to lift irrigation project to increase income in our farm in the days to come" says Roka, Bhumisara-39, Dahachaur-3 Surkhet.

Similarly, a case study of economic development of a women farmer has been presented below (Box 2).

Box 2: Mrs. Naini Rana Transforms her Life!

"We become self-reliant with the support of the PWEL program. There has been increased social prestige of women in the society due to increased income through commercial vegetable farming. We have received of NPR 75,000.00 for the irrigation purpose from District Agriculture Development Office, Surkhet due to lobbying of Women Farmers' group that increased image of women group in the community. I have earned of NPR 100,000.00 from commercial vegetable farming (Rs 76,000), chicken (NPR 14,000) and agricultural labour work (NPR 10,000) from two Katha land last year. I spent this money for rice purchase (NPR 22,000), education for children (10,000), medical expenditure (NPR 10,000), loan repayment (NPR 5,000), deposited saving in cooperative (NPR 15,000), mobile expenses (NPR 4,000), festivals (NPR 18,000), personal hygiene (NPR 4,000) and clothing (NPR 12,000). I have the following next year business plan:

- Increase commercial vegetable farming and earn of Rs 100,000.00
- Buy two Ropani land etc.
- Continue other existing business like chicken rearing and labour work to increase income.

"We are happy with the support that has increased our income and become self-reliant" says Mrs. Rana, Naini-29, Dumargau, Chhinchu-1, Sagarmatha Farmers' Group Surkhet.

"Implementing agencies should also focus on indigenous crops like colocasia, yam and sweet potato promotion in the field due to more nutritious and high calories food. There are linkages and coordination with Agriculture Knowledge Center while implementing program in the field. However, there is a need of development of pocket area by focusing to marketing in Seri and Baraha Village. This area is

potential for vegetable and fruit production in order to increase household farm income. We have also planned to develop as a model village to Baraha village" says Yogi, Surya Nath, Senior Agriculture Development Officer and Agriculture Knowledge Centre, Dailekh.

A case study of woman entrepreneur has been presented below (Box 3).

Box 3: Mrs. Lalmati wants to double the income!

"This program is very useful for women farmers in order to increase farm income, women's economic leadership development and claim to women rights. I have earned of NPR 240,000.00 by selling milk, maize, honey and vegetable. I have spent this money for wedding ceremony of son, buying ornament (gold) and food items. I am very happy with this program. There has been reduced 75 per cent seasonal out migration of men from our village due to commercial agricultural farming and creating employment opportunities within the village.

I have the following business plan to increase income in the next year:

- Vegetable farming – NPR 100,000.00
- Milk selling – NPR 200,000.00
- Goat selling – NPR 200,000.00

Total NPR 500,000.00

I would like to spend this money for the education of children and wedding ceremony of daughter" says Mrs. Budha, Lalmati-37, Seri, Aalital village, Shishabakti Women Farmers' Group, Dadeldhura.

"The coordination between District Coordination Committee and implementing partner helped farmers who are being engaged in income generation activities due to construction of pond irrigation. However, all farmers are not equally active in this program. There is a need of increase support to the cooperatives for sustainable development" says Mr. Pandey, Gyan Raj, Local Development Officer, Dadeldhura.

3.2 Future Focus

When asked on what should be the future focus of the major program that the respondents ranked first for economic development, second for institutional development, third for leadership development and fourth for social empowerment based on the needs and priority of the community. However, there is linked with each other main activities due to integrated nature of the program.

3.3 Gender Equality

The Women Empowerment Centres, women farmers groups and agriculture

cooperatives are the backbone of the project. There has been changed in the traditional gender roles of men and women where women farmers participate in the community meeting whereas men go to jungle to fetch fuel wood and fodder. At present, this has been a normal phenomenon in the society. The gender issue has been taken into account in the assessment-design-implementation-monitoring of PWEL program. The caste-based discrimination has also been weakened at the community level due to inclusion of Dalits women in the women farmers groups and agricultural cooperatives.

In the study areas, the participation of women in the development process has significantly increased particularly in decision making process at households, community and Municipalities level. There has been narrowing down the gap in traditional gender roles and division of work in women and men. However, women are still engaged in the domestic chores whereas men have focused more

in seasonal migration and plough the land. In case of access and control over resources, women are also increasing greater influence within household and even in the community level resources due to the positive impacts of the program. The Women Empowerment Centres have greater roles to increase women awareness and organizing in the groups. There has been significantly increased an articulating and bargaining power among the women to claim the rights with duty bearers particularly with Rural Municipalities/ municipalities and district line agencies. There has been comparatively reduced gender-based violence in the community due to organized women action against discrimination. The work load of the women has been reduced from 18 hour per day (2012) to 13 hour per day (2016) due to access to drinking water, grain mills, road transportation facility and increased gender awareness etc. However, the patriarchal social structure is still dominating in the society.

4. Conclusion

The promoting Women's Economic Leadership program is unique and interlinked between social empowerment, economic justice, women's leadership and institutional development of women farmers' group and agricultural cooperatives. The Women Empowerment Centre has taken as entry point of the program using action oriented key word approach that facilitated the smallholder women farmers to create awareness and organizing them around community level socio-economic issues to fight against direct poverty and injustice. The women farmers have been organized into women farmer's groups in the leadership of women and have provided

series of skills oriented agricultural, leadership development and management trainings to them. The women farmers' group members have been organized in agricultural cooperative as local institution development. The women farmers groups and agricultural cooperatives have developed business development plan and initiated the agricultural enterprises like commercial vegetable farming in plastic tunnel and plastic gumbos, small ruminants, poultry, maize seed production, bee keeping etc. The agricultural extension services like technical trainings, seeds, plastic tunnels, micro-irrigation schemes, coordination with district line agencies and financial institutions to women farmers are provided. The women farmers groups and cooperatives have been linked with traders and wholesale market to sell their agricultural produce. There has been easy access to market due to road transportation facility in Dailekh, Dadekdhura and Surkhet districts. The smallholder women farmers have generated significant amount of net income after the intervention of the program as compared to base year. The positive impact and outcomes in the lives of smallholder women farmers are observed because of good income generation from commercial vegetable farming, small ruminants, poultry, maize seed production, bee keeping etc. It has contributed to food and nutritional security, education of children, medical care of the family members and saving the surplus money in Bank account.

The overwhelming majority of the women and men farmers are happy with this program due to increased income, social empowerment, economic leadership development and institutional development

of women farmers' groups and agricultural cooperatives to some extent. The capacity of women farmers groups has also been increased due to trainings and exposure visits. However, there is still less self-confidence among the group members to sustain their agricultural business. They have adopted organic manure, organic

insecticides together with external modern agricultural inputs to improve soil fertility and plant protection measures. This program can be replicated in other parts of the country to increase women leadership, increase household farm income and transformation of rural communities through agricultural enterprises.

References

- MOAD. (2015). *Agriculture Development Strategy (ADS) 2015-2035*. Kathmandu: Government of Nepal, Ministry of Agricultural Development.
- MOAD (2006). *National Agriculture Policy 2061*. Kathmandu: Ministry of Agriculture and Cooperatives, Government of Nepal.
- Thapa, N.B. (2005). *Participatory monitoring, reporting and evaluation: Measuring the qualitative social change*. Kathmandu: Sadoopa Publications.
- Thapa, N.B. (2009). *Getting prosperity through farmer-led agriculture*. Kathmandu: Sadoopa Publications.
- Thapa, N.B. (2013). *Food security and livelihood strategy of rural people in Dailikh district, Nepal*. A dissertation submitted to the faculty of humanities and social sciences of Tribhuvan University for the degree of doctor of philosophy in rural development (Unpublished Dissertation). Kirtipur, Tribhuvan University, Kathmandu, Nepal.
- Thapa, N.B. (2014). *Political economy of less priority crops in food and nutrition security of Nepal*. Kathmandu: Jana Bikash Pvt. Ltd.
- Thapa, N.B. (2018). *Research methodology and dissertation writing*. Kathmandu: Jana Bikash Pvt. Ltd.
- Thapa, N.B. (2019). *Mid-term evaluation of development support program in six districts of Nepal*. Kathmandu: Social Welfare Council and German Nepalese Help Association.
- Oxfam (2013). *Baseline survey report on promoting women's economic leadership programme in Dailikh, Surkhet and Dadeldhura*. Kathmandu: Oxfam Nepal.
- Oxfam (2014). *Top Project 2013/14 Annual Report*. Kathmandu: Oxfam, Nepal
- Oxfam (2015). *Top Project 2014/15 Annual Report*. Kathmandu: Oxfam, Nepal
- Oxfam (2015). *Top Project 2015/16 Interim Report*. Kathmandu: Oxfam, Nepal

Prof. Haribolan Thapa, PhD is a life member of HERAN and Academic Director of Lumbini International Academy of Science and Technology (LIAST), Lalitpur, Nepal. Email: sthapa2012@gmail.com

Roles of Media to Bring the Women in Political Leadership

KAPIL KAFLE

Abstract

This study aims to present the role of the media on women's participation to the political activities focusing to the federal and provincial elections held in about the end of 2017 in Nepal. As the Constitution of Nepal, 2015 has already provisioned for the minimum percentage of women's involvement would be not less than 33 percent for all the sectors of the state, but meaningful and expected participations of the women is still not achieved, and the media has not raised the issue with enough priority and significance. There is a practice of patriarchy and masculinity which has been found as a source of discrimination against women and girls in social level. In this background, this study highlights the attitude of the political parties and the women's candidates, and the role of media appeared during the nominations, publicities and elections. Content analysis of the media was also made to evaluate the perspectives of them on the journalistic presentation and prioritizing the issues. It is concluded that without proper engagement of men and boys real and meaningful participation of the women and girls in the political process will not be materialized in the full-fledged manner.

Keywords: Media, Women Leadership, Gender Equality, Patriarchy and Masculinity

1. Introduction

Press and publication is one of the powerful segments of the media where print, broadcast, audio-visual and online news portal contained. According to Press Council Nepal (2019), by the August, 912 print media have been registered for Audit Bureau of Circulation (ABC) process whereas nearly 1800 online news portals are in the records. Similarly, more than 800

FM radio stations and 150 TV stations have got the registration as per the rules of the government. Women's participations and the issues of the gender equality have been found minimal in the main stream media (Kafle, 2019). Even the newsrooms of the mainstream media are dominated by the male journalists, and news agenda of the media houses is dominated by the party politics and the patriarchal culture. Due

to all these realistic background, women have not been encouraged to step into the politics so far by filing the candidacy in the elections and fighting for the political positions.

This the study is made to get the glance of the media role on the women's participations in the periodic elections of 2017 held for the federal, provincial and local levels in Nepal. Content analyses have been made to get the data of the news and articles published in the period of the election with the angle of gender equality and women's concerns. Influential five broadsheet newspapers have been taken as samples in order to analyze the contents on the selected theme. Quantitative and qualitative methods have been followed to analyze the theme of role of media to encourage the women for participating in the elections of three phases. Experts were interviewed for the qualitative information and content analysis was done to understand the media coverage. In this process, in the following sections, women and electoral representation, legal provision, gender inclusion and its different domains, methodology, analysis and discussion are presented with conclusion.

2. Women in Electoral Representation and Media

There is an irony that though the legal provisions pave the way for women's direct and active participation in all the sectors of the state but neither the mainstream media has given adequate space for filling this gap nor political parties and the authority seemed generous to give the space for them. The political representation is one of the crucial parts of rights that indicate whether the certain community and the group of the people are getting the political

rights or not.

As less than 8 percent candidacy had been allocated for the women candidates for the election of federal and provincial election 2017 in the module of First Past the Post (FPTP) (National Election Commission Nepal, 2017) by the political parties, a strong threat has been felt in order to implement the constitution. In the FPTP module of the election for federal representative only 146 women had filed their candidacies whereas 1769 men were in the competitions. Similarly, in the provincial election, 240 women were in the fields whereas men's number was 3,238. Percentagewise, it was 7.62 and 7.41 for the federal representatives and provincial houses respectively though the spirit of the constitution and popular movement go for 33 percent of women's participation or more.

This was the competition for 165 and 330 seats for federal parliament and provincial houses respectively. In comparison to seats' numbers, candidacy of the women did not seem absolutely poor, but attitude of the major political parties was not found to be improved and reformed as per the expectations of the general public. The Nepali Congress (NC) selected only 9 women, the then Communist Party of Nepal Unified Marxist and Leninist (CPN UML) gave 5 and the then CPN, Maoist Centre selected 4 women for FPTP module of the election for federal house. Similarly, NC selected 6 women, UML found 10 and Maoist Centre got 9 women for the candidacy of 330 seats in provincial election.

Relatively though, this is a little improvement if compared it with the Constituent Assembly (CA) election

held in 2013. There were only 10 women candidates (4 per cent) for the FPTP module (Asian Network for Free Elections, 2015). A question has been left unanswered that who is the culprit of discriminating against women, majority population in the country? Why does the situation remain still worst regarding gender equality mainly in the political power? Further, women candidates won the election with the percentage of little more of 4 (n=6) and 7 (n=17) percentage for the federal and provincial elections respectively with FPTP module (National Election Commission Nepal, 2017).

There is some positive discriminative aspect for women too as deposit amount of candidacy for each of them is NRs. 5,000 whereas men pay NRs. 10,000 for the same reason. The amount is down by 50 percent for women, Dalit and minorities or financially backward candidates everywhere in the country (Constitution of Nepal, 2015, p. 8). Within the gender equality, social inclusion has been adopted even while finalizing the Close List of the candidates for the electoral module of Proportional Representation (PR). But, as the mentality and behaviour of the society is masculine and patriarchal attitude enrooted not only in the political sectors but also in the social and bureaucratic segments, women would not get fair opportunities even assured by the constitution, according to the Commission (Kathmandu Post, 2017). The Constitution has assured for Gender Equality and Social Inclusion (GESI) which is being considered.

3. Internalization of Legal Provision on Women Participation in Media

The Constitution of Nepal, 2015 has guaranteed the women's rights in several

contexts. Preamble of the constitution commits as elimination of gender based discriminations and establishment of social justice with respect to proportional inclusion and participation of the people. Constitution realizes that social inequality and gender based discrimination has prevailed in the country, and there must be the attitude and program to address the same.

A legal provision of gender inclusion should not be ignored by the political parties and the media houses as the condition covers all the public agencies. But in practice, though the political parties are seemed to address it in some extent but media is found to be little far from the concept. Similarly, issues of the news story are also selected by the media people. A policy of positive discrimination should also be adopted for the sake of equity or bringing the women, men and other sexes in the same row in order to enjoy the equal rights (Constitution of Nepal, 2015).

Gender identities have been taken as crucial points, and provisioned to get citizenship certificate entitled with gender identities as male, female and other (Constitution of Nepal, 2015, p. 5). All the minority people with the sexual orientation and gender identities can get the certificate tagged as 'other' in Nepal that is quite progressive and a leading step in South Asian countries. Even the citizenship certificate can be taken with the name of mother or father as per the legal provision.

Political parties of Nepal have been practicing the constitution with enjoyment of its loopholes rather than respecting the true spirit of it. Its soul says women's participation would be at least 33 percent in every sectors and levels of the state.

It means that their representation should have 33 percent for getting the candidacy for the FPTP module of the election. But, almost all the political parties follow the short-cut way in order to saving their faces. As per the constitution, at least 91 women members, 33 percent of 275 are mandatory for the fair and full respect of the candidacy in order to formation of federal assembly (Constitution of Nepal, 2015, p. 41-84).

Similarly, 60 and 40 percent members have provisioned for FPTP and PR respectively for the State Assembly where number of the parliamentarians varies as per the size of the population and the geographical region, and the women's representation would not be less than 33 percent. But, women got the very little opportunity to fight for the FPTP module however many women feel safe to let their names in the list of proportional close list rather than FPTP module because of masculine practices in the election process.

4. Gender Inclusion and coverage of Media

Gender Equality and Social Inclusion (GESI) has been adopted as main principle of the democratic exercise in Nepal as per the spirit of the Constitution. List of the Proportional Representation of the candidate has been expected to follow the same principle for federal and provincial elections. But, still the result of the election has not been considered to reflect the whole country as per the expectations though local level election projected better picture than the federal and provincial ones. Nepal has 14,339 women leaders in the local government now. 'Among them, 47.4 percent are *Dalit*s, 23.5 percent *Khas Arya*, 19.9 percent *Janajati*, 8 per cent *Madhesi* and 1.3 percent *Muslim*. Seven out

of 263 mayor seats were won by women, among them 6 are *Khas Arya* and one is *Madhesi*. Similarly, the Chair positions had 11 women, of which six are *Khas-Arya* and five *Janajati*. *Dalit*s appear significant, but outside of the *Dalit* women quota, their presence barely registers according to the record (Record, 2017).

We had 240 women candidates in the provincial election for FPTP module whereas a total numbers of the candidacy was 3,238 for 330 seats in the provincial houses. As for the election of the federal parliament, three major parties had the poor candidacy for the women (National Election Commission Nepal, 2017). The CPN- Maoist Centre, CPN- UML and Nepali Congress had given the candidacy of women as 9, 10 and 6 respectively in the provincial election.

Though the major political parties had not given the enough space for the women, a substantial number of them are found filing applications in the individual basis. But, it was a reality that without getting the supports of major political parties winning the election was nearly impossible. Some of the women even honoured for the PR/ closed list, they rejected the offer and jumped into FPTP module. Women candidates who preferred the provincial elections with the independent status were 50 in total and none of them won the election (National Election Commission Nepal, 2017). The women candidates who won the election for FPTP module were only from the list that was ticketed by their respective political parties.

5. Methodology

The quantitative and qualitative methodologies have been followed to

accomplish the process of the study. Five newspapers were selected for the content analysis. Though five newspapers are selected purposively but while selecting their popularity was considered. Audit Bureau of Circulation (ABC), one of the departments of Press Council Nepal has categorized the print media in A+, A, B+ and B as per the circulations of them. Researcher has purposively selected the papers having the category of A+ and A where 50 are graded within this categories.

From the list of 50 names as per the annual report of PCN (2017/18), and within this 16 broadsheet dailies published from Kathmandu valley. Among those, the most popular ones were categorized. While selecting the newspapers, script, nature of the covering sectors and scores given by the ABC in Press Council Nepal were considered with full respects. Public interest or impact to the public that created by the newspapers were taken into account in order to select them so far.

Newspapers were Annapurna Post Daily, Gorkhapatra Daily, Kantipur Daily, Naya Patrika Daily and The Himalayan Times Daily. Almost all aspects of the socio-political developments of the country have been covered by these five newspapers joint manner. As some of the agendas seemed prioritized by the certain newspaper, and they were sometimes looked like little close to the certain political parties, authorities, national and international beliefs and contexts, but following the above five newspapers it was expected that none of the major aspects of socio-political ones would be left behind. Sample Selection: total numbers of the newspaper copies is 180 (No. of newspapers 5 x days of monitoring for 22 Oct. to 26 Nov. of 2017).

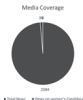
Reason behind the selection of this period is timeframe of nomination for the candidacy and voting for them.

Monitoring area: news stories the op-ed page articles that deal the political issues mainly focusing to federal and provincial elections are the monitoring area. Similarly, qualitative research is made with the interview of the columnist and political reviewer. Answers of the 'why' questions have been answered by the columnists and reviewers. Why media is ignoring the issues of gender equality, and why the political parties seemed reluctant to select the women candidates for the periodic election are the major questions to get the answer from interviewees. Interviewee is selected on the basis of his/her frequencies of the columns published in the popular most newspaper.

6. Presentation of Data and Analysis

Universe of the study is 2,620 news and articles. Total news and articles are found published in the period on the issues of election and related to the women and politics is considered as the universe. Out of 2,620, only 50 news and articles have been found raised women issues in the period.

Figure 1: Coverage of Women's Candidacy in Newspaper



The figure 1 shows that there is very nominal representation ($n=30$) of women's issues in the newspapers compared to total number ($N: 2,620$) of the news and articles.

Chandra Kishore, a columnist of the popular most daily newspaper named Kantipur made his quick response to the query of 'why poor coverage of women issue', he responded , 'as the newsrooms of the media are patriarchal and masculine, don't feel and internalize the need of coverage of women's issues'. He highlighted the presence of the women reporters in the media is also very poor (Personal Communication, Kishore, 2018).

Figure 2 : Women's Interest in Proportional Representation

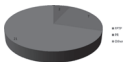


Figure 2 shows that women are not interested to take part in First Past the Post (FPTP) category. Out of total news ($n= 30$) raised the issues of women, only 9 news has the story of their interests on the module of the election. But, only 2 out of 9 women showed their interest to go for FPTP, and other paid interest for Proportional Representation (PR). Remained 21 news is silent on the issue of selection of electoral module.

One of the experts in the field of media and communication, Chandra Kishore, argues that election process of FPTP is not favourable for the nature of women in general. Buying the candidates, arranging the fests for the voters, dealing the people informal way with the fake assurances,

arranging the parties after sun sets and several other dealings under the table are the issues of huge challenge for women, he says. According to him, until and unless election system is not improved women would not be encouraged with FPTP genre (Personal Communication, Kishore, 2018).

This very issue had not been picked up and advocated by the media with the full respects of gravity of it. There were two possible reasons that might have inputs for reluctance of the media. One would be a patriarchal and masculine leadership of the media, and another would be the weak advocacy of the women and right based activists in this point.

This is the psychology towards the Nepalese media so far, as leadership of the media is male dominant, generally they do not own the issue as themselves or in case of handful males act as feminist activists with women community, and some of women feel men's participation is an intervention in their issues. Finally, it results poor coverage of the issues in the Nepalese media.

Figure 3: No Criticism against Leadership

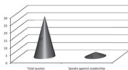


Figure3 shows the fear among the women's candidates and quote makers in the news published in the period. In total, 27 quotes have been found in the period for 30 news, and only 3 quote makers dare to speak even against their masculine leadership who is reluctant to give the opportunity to the women.

As Kishore (2018) was asked why women are not speaking against their masculine leaders formally though informally doing the same, he replied as women are not resourceful to take stand against their respective leaders. In Nepal, women were starving for the access to the property and wealth whereas controlling to the same was far from them (Personal Communication, 2018).

It is our worse form of discriminatory tendency that in case of poor percentage of the winning, women candidates would be facing the charges of 'unqualified' whereas males could not face the questions on the ground of sex (Lamsal, 2017). Other questions will be there for defeated candidates, but all of these would be taken none other than based on sex. 'Male does not deserve for the candidacy' would not be a phrase for men, but female would face the same question with the top priority. Women candidacy had not been main agenda in the media though almost all of them have given the space in some level for it.

7. Findings and Discussion

Some of the women leaders refused the offers made by their respective political parties for a candidacy in PR/close list, and jumped into the FPTP module (Kantipur Daily, 2017), but such examples were very few in women's cases whereas men leaders were in large number to claim the same (Naya Patrika Daily, 2017). Media were fully dominated by the agenda and angles while covering the news and articles that is far from the gender sensitivity and equal rights of women. Most of the women's candidates had got satisfactory level of media coverage with the equal or gender-neutral concept none of the media (within the samples) has followed the path

of advocacy journalism for the cause of gender justice.

Media paid the interest and provided more space on the issues of male supreme leaders whether they saved themselves or not in the election. Media has tried to convince the women sectors with the logics that the PR/close list is to compensate them (Gorkhapatra Daily, 2017) rather pressurizing the authority for gender justice. Most of the media had highlighted the election for turning it into highly expensive process and events, irregularities on it, sources of corruptions and false commitments (Annapurna Post Daily, 2017). Some of the media had covered the issue of attitude of minimizing women while distributing the tickets of their candidacy with proactive manner (The Himalayan Times, 2017).

Even most of the women writers had not highlighted the issues of gender equality related to the elections, though some of them had raised it with the several logics (Adhikari, 2017). Some of editorials had raised the concern and doubts that even the women candidates had the patriarchal pollutions enrooted in their minds and culture so that they prepare to secure option of PR/close list rather FPTP, more challenging one. But, they make the candidates alert that women cannot exercise their powers in the parliament for the sake of half of the nation (Marasini, 2017). Male leaders were selected being 'capable to fight' in the election whereas the female leaders were included on basis of the Proportional Representation in the list. It is also believed to be rooted in the stereotype gendered understanding of the male leaders about the capability of female leaders.

8. Conclusion

Media houses and the political parties are conservative to give the political opportunity to the women. They don't feel that this is the issue of priority and even the newsworthy most of the times. Press

that demands for the implementation of legal provisions in a true sense as it is forth estate itself aloof from the implementation of the provision of gender inclusion for selecting the news agendas and revising the newrooms.

References

- Nepal News Network International.(2017, November 9). *Election as expensive means*. Annapurna Post Daily. Kathmandu, Nepal.
- Asian Network for Free Elections. (2015). *Final Report, Nepal 2013 Constituent Assembly Elections*. Kathmandu: Asian Network for Free Elections (ANFREEL Foundation).
- Constitution of Nepal. (2015). Citizenship, Section 2. In N. name, *Constitution of Nepal*. Kathmandu: Karam Kitab Bhavan Samiti.
- Equality, D. R. (2017, October 24). *The Report*. Retrieved from <https://www.recordnepal.com/wire/features/data-reveals-local-elections-a-disaster-for-gender-equality/>
- Gorkhapatra Daily. (2017, November 12). *(Anchor news in first page). (Anchor news in first page)*. Kathmandu, 1, Nepal: Gorkhapatra Sansthan.
- Kalle, K. (2019). *An exploration of gender equality and social inclusion in mainstream media*. A dissertation submitted to: central department of journalism and mass communication, Tribhuvan University.
- Kantipur Daily. (2017, November 1). *Site at the frontier of leftist*. Kathmandu, Nepal: Kantipur Publications.
- Kathmandu Post. (2017, October 22). *Candidates register nominations for federal, provincial elections*. Retrieved from <http://kathmandupost.com/news/2017-10-22/candidates-register-nominations-for-federal-provincial-elections.html>
- Kishor, C. (2017, December 17). *Women's participation*.
- Lamsal, A. (2017, November 7). *Women in discrimination*.
- National Election Commission Nepal. (2017, November 12). *Final candidate central*. Retrieved from <http://result.election.gov.np/FinalCandidateCentral.aspx?phaseID=1>
- Naya Patrika Daily. (2017, November 2). *Krishna Prasad Standa says*. Kathmandu, Nepal: Naya Prakashan Pvt. Ltd.
- Press Council Nepal. (2018). *Annual Report 2018*. Kathmandu: Press Council Nepal. Retrieved from <http://www.presscouncilnepal.org/en/category/annualreport>
- The Record. (2017, October 24). *Data Reveals Local Elections a Disaster for Gender Equality*. Retrieved from <https://www.recordnepal.com/wire/features/data-reveals-local-elections-a-disaster-for-gender-equality/>

The author is an Editor of Nepal Samacharpatra and a Media Trainer
Email: patraharita.bhaq@ gmail.com

Organizational Learning in Disaster Preparedness and Response

EARL JAMES GOODYEAR, PhD

Abstract

The dimensions of development strategies used by non-governmental organizations are explored, drawing on the personal experiences of the author. The focus is on the effectiveness of such strategies in contributing towards disaster prevention through the reduction of risk associated with social and economic conditions as well as natural and man-made disaster episodes. Relationships between the non-governmental organizations and the population at risk, along with the state and formal and informal civil society organizations, are critical in determining the impacts and sustainability of effective interventions. The complexity of these relationships and the societal differences that exist among countries and regions in the world indicate that no single model offers an optimum relationship for success. Many development institutional alliances have been able to empower people with greater capacities to withstand and more rapidly recover from recent disaster episodes around the world.

Keywords: Non-governmental Organization, Paradigm Shift, Human Rights, Relief

1. Background

In every culture and as far back as history records, the tragedies of natural and man-made disasters are embedded. Humanitarian organizations share a similar goal at times of relative tranquility – to assist the world's poor in their efforts to achieve social and economic well-being. Many organizations subscribe to long-term assistance that supports processes to create competence and become self-sustaining over time. Some organizations strive to reach new

standards of excellence in offering disaster relief, technical assistance, training, food aid and material resources and management in combinations appropriate to local needs and priorities, and others advocate public policies and programs that support these needs.

Organizations often create a charter for their work that further describes their particular character and beliefs in action statements:

- We work where the needs are greatest to effect substantial and enduring change.
- We believe in our partners in the developing world and in their ability to achieve self-reliance. We must always listen to them and respect their values, aspirations and cultures.
- We must constantly be guided by our ultimate goal of helping individuals and families improve their lives and communities. We must be the human face of development and never let the scale of our operations diminish our compassion.
- We represent and link two groups of people; the developing world's poor and those committed to enabling them to help themselves. We must find innovative ways to meet the needs of both and to enable them to work together as one community. To each we owe respect, integrity and accountability.
- We must never take a single dollar for granted, because so few are available and so many are needed.
- We must be our own severest critic and toughest auditor. We guard program effectiveness and fiscal integrity through management and financial practices that are solid, established and ethical.
- We realize that excellence requires skilled, diverse, dedicated men and women working in an environment that enables them to thrive.

Non-governmental organizations perceive that the challenge for the next decade is to create more effective developmental

programming that enable people at risk to gain mastery of their own lives which demands their greater participation in the decision-making process of development and a holistic approach to fulfilling their needs. This shall require an integrated approach towards a sustainable development, which includes risk screening and communications strategies affecting behavior changes of decision-makers in government, donors and development practitioners.

2. Recognition of a New Development Framework

Non-governmental organizations often accept without questioning the World Bank analyses, United Nations global reports and other such development prognoses, which are ideologically infused by the dominant institutions funding global development. Rather, it should be the role of non-governmental organizations to confront institutional views and decide whether the symptoms of global poverty, inequality, and social, political and economic woes can be better addressed through a different set of practical solutions. This is because organizations cannot afford to be locked into an old way of examining international development – extrapolating from the past, even though the future may be substantively different.

Experiences from around the world have shown that inappropriate foreign development assistance (in some cases) can be a significant factor in increasing local vulnerability to crises. Often assistance is given without understanding the power dynamics of the local society or aid is channeled through a government that reinforced the domination of one ethnic group or wants to maintain the status quo

and does not look for change.

Learning is an essential component of organizational effectiveness in all sectors – public, private and non-governmental. The shift to a more iterative approach has been an ongoing process as non-governmental organizations grasp the ways in which people manage risks and changes in their lives in response to stress and opportunities to avoid or find alternatives to some of the deleterious effects of human crises. This paradigm shift has required the notion of contribution to longer-term environmental and economic sustainability and creating stronger linkages between relief and development initiatives. A critical factor is how to reinforce the capacity of at-risk groups to adapt in times of rapid or slow onset of shocks to their lives and livelihoods. This adaptive process requires more adherence on the part of non-government organizations to the importance of gender, ethnicity, and family and community structure along with the socio-economic references affecting adaptation strategies.

International efforts to support civil society are seriously tested in emergency settings, particularly where deep-seated conflict between different ethnic or religious groups provokes massive human rights abuses and entrenches crises. The critical lesson for non-governmental organizations and donor agencies is to ensure that adequate assistance is provided to all of the affected population not only through the emergency phase but also through the period of rehabilitation and recovery. The affected population, while being engaged in meeting their basic needs, may have little time to address important social dimensions that affect them. Thus, in these fragile settings

where the social fabric must be rewoven, international organizations should work with emerging and established local leaders and groups to promote peace, rehabilitation and development as part of the conflict resolution and healing process at the social and structural levels.

3. The Learning Process

As stated earlier, learning is an important component of a new development framework. Direct experiential learning among the field personnel of relief and development organizations is the foundation for other forms of learning linked to good practices and effective policy and advocacy initiatives. If learning is not taking place at the grassroots level then other layers in the learning process are going to be ineffective. Encouraging action-reflection and learning from experience on a continuous basis among organizational staff and partners must take top priority. Experience shows that people are unlikely to use or value learning if they see learning as someone else's responsibility – as in organizations that divide those who "think" from those who "do". The prime purpose of learning from field-level experiences is to promote self-development and social and economic changes at that level.

Many organizations ascribe to the use of the double-loop process in which connections are made continuously between learning and decision-making within the structure of disaster preparedness and response activities. While looking at both pre- and post-disaster episodes from an organizational learning perspective, what becomes clear is that building people's capacity to learn and make connections is more important than accumulating information about lessons learned in the

past. We sometimes confuse information (raw materials that enter the learning system), knowledge (systematizing information by filtering, testing, comparing, analyzing and generalizing) and wisdom (the ability to utilize knowledge and experience in action). For organizations engaged in disaster preparedness and relief, wisdom is most important because learning that is not utilized effectively in practice is of little value.

The learning process of an effective organization is reflection-in action or learning-by-Doing. This process demonstrates that "know-how" is more important than "know-what". Yet, organizations are struggling to cope with the dilemma of information overload and finding the right structure to ensure that the right people get what they need at the right time. The learning process can be likened to an iceberg, a huge underwater mass representing all the learning that goes on in a specific field, and a small tip emerging above the surface representing the formalization of lessons learned in policy statements and best practices manuals. The author, on the basis of years of field-level relief and development missions, believe that building learning capacities does take precedence and priority over the former concept of learning, which was the accumulation of facts.

The adage "... only people learn, not organizations" is contradicted when organizations utilize time and energy in reflection of both prior relief and development initiatives and examine achieved results in the process of examining current and future trends. Learning requires self-criticism, humility, honesty and openness and the ability to welcome error

as an opportunity to move forward rather than as a failing to be concealed.

There are no easy ways to develop such attitudes in organizations that are being assessed for their performance in disaster management or development sector initiatives. Organizations must ensure that monitoring and assessment tasks are viewed as positive learning experiences and that the opinions and experiences of the people involved are valued and essential to the long-term future of the organization. Learning from both successes and shortcomings has to be a priority for the leadership of an organization in order to create an environment conducive to the eradication of "institutional amnesia".

4. Organizational Identity

From the literature on non-governmental organizations, it is very evident that humanitarian organizations have evolved into more thoughtful, analytical and mature in their self-criticism than they were 30 years ago. Learning has taken place at the institutional level on roles, identities, effectiveness and accountabilities and, at the operational level, on sectoral interventions and innovations employed to facilitate problem analysis and decision-making tasks. However, internal debates persist at the executive level on an organization's strategic approach to international humanitarian assistance. Developing a new policy agency is a slow process and manifests itself in continuous strategic reviews, restructuring and new mission statements.

Organizational identity options might include whether to be operational in a single field or multiple fields of development; a funder of Southern partners; an advocacy

and human rights promoter; or a think-tank; or all four. Organizations select their niche role in the future by reflecting on three salient factors. First, because the past both enables and limits options, their choices must recognize their track record, existing competencies and proven experience. However, historical assets should be just a foundation for the future. Second, the assessment of the global environment is a key to judging what is programmatically relevant and necessary if the organization is to be a useful and effective. The third factor is the organizational vision of the world and its purpose for being.

In wrestling with these issues, many organizations are attempting to determine how they relate to a rapidly growing civil society in the developing world. Using a lens of civil society, some organizations examine how their programs build a sustained capacity for self-help with desired end results of empowering people and strengthening their collective self-reliance to assume control over their own development process. Achievement of this goal is met when various types of interventions merge in a holistic manner to address the root causes of poverty and vulnerability.

For example, one international humanitarian assistance organization framed its goal as to enable families to live in peace, dignity and economic security through programs that provide the skills and resources families need to build stable communities. To achieve that goal, the organization proposed to:

- take a holistic approach to programming through thematic, multi-sectoral partnerships to achieve household livelihood security;
- build human and institutional-level capacities;
- recognize that the organization's ability to influence policy is fundamental to its mission;
- actively seek partners at all levels;
- develop improved capacity to document and share organizational learning, undertake sound research and analysis, assess program impact, undertake effective advocacy and work with or through partners;
- create a unified international capacity with authority to respond rapidly and effectively to emergency situations; and
- target groups subjected to social inequality or discrimination through a direct program design or as a component of all other program designs.

5. A Human Rights Approach to Relief and Development

For non-governmental organizations, human rights implementation means doing their part to ensure basic rights to life, food, clothing, housing, medical care, education and freedom of expression, association and participation a reality for people who lack them. Traditionally, this task was undertaken through programs in various thematic areas such as food distribution, primary health care, reproductive health, nutrition, water and sanitation, agriculture and natural resources, basic and girls' education, and small enterprises, putting an emphasis on community organization and local capacity-building. A central aim – across all programs – would be to facilitate, in collaboration with others, the process of self-empowerment of poor,

disfranchised peoples and communities in order to help them pursue and achieve progressively their rights as human beings. At present, what is thought of being central to any program design, implementation and evaluation is that the provision of humanitarian supplies and services is just a means to an end, and the engagement of marginalized and vulnerable people in the realization of their rights is perhaps the final result.

A human rights approach signifies a more profound commitment to empowerment and calls for a deep respect for the inherent dignity, worth and potential of the people being assisted. It requires organizations not only to work with communities to identify their needs and provide them with basic services and supplies but also to help people understand their basic rights as human beings. Besides, the approach also entails a more explicit and concerted effort to identify and catalyze local grassroots leaders and groups – particularly those facing discrimination in their communities and societies – and to strengthen their ability to stand up for their rights, to participate in relevant decision-making processes and to shape their own development.

Without facilitating processes of self-empowerment where marginalized people can identify, stand up for and realize their rights, development interventions may not address the most significant impediment

to vulnerability alleviation. When human rights are not respected, protected or promoted by governments, donors and non-governmental organizations, the ability to fulfill a humanitarian mission is often undercut. Though organizations may be saving lives and providing critical assistance to people in dire need, they risk causing harm, prolonging conflict or injustice and providing legitimacy to factions or governments that fail to respect and uphold human rights when they intervene.

6. Conclusion

In the arena of international disaster risk management and development assistance, one strong message stands out to the author from more than forty years' exposure to challenges facing nations in Asia, Africa, the Middle East, Europe and the Caribbean. It matters most that humanitarian organizations stop the process of learning, even when they perceive to have found an effective answer to global problems. Organizations need to develop collaborative relationships with other stakeholders in the assessment of performance in both development, and disaster mitigation and relief initiatives in order to collectively gain from their evaluative results. Organizational stakeholders in these fields may have diverse opinions in and approaches to addressing the same prevailing problem.

Buddhist Councils: Means and Ends for Clarity and Revitalization

TANKA PRASAD POKHREL

Abstract

Buddhism is continuously refined and evolved through practices, conventions and councils. Buddhist councils are very less often talked topic about Buddhism. What Buddhist councils are, when they were held and what their significance were, are some of the areas this article tries to impart some light on.

This article examines the history of Buddhist councils and synods from the early gatherings after the demise of the Buddha to the 4th Buddhist Council in the 1st century (though there have been six such councils held). These events followed a role-model, defined by the first three councils, of creating and handing down an authoritative version of the Buddha's teachings (dhamma) while they could also lead to a 'purification' of the monks' order (sangha) if monks sticking to divergent textual traditions were expelled from the sangha. Despite their importance, however, councils have received rather little attention in scholarly literature. This article takes a fresh look at Buddhist synods with a focus on those convened since the Mahaparinirvana of Buddha. It explores how the latter sought to comply with inherited forms and functions, while at the same time becoming innovative in order to adapt Buddhism to its modern environment.

Keywords: Dhamma, Sangha, Mahaparinirvana, Modern Environment

1. Introduction

In daily speaking, councils are referred to as more permanent type of organizations or body with defined sets of rules and roles of committee members and for the councils itself. Councils are formed or organized to accomplish certain tasks or to oversee other

organized bodies, may it be governmental or non-governmental.

Buddhist councils were different than this general meaning. After the Buddha's death, Buddhist monastic communities have convened together over the period of

time to *recite approved texts of scriptures and to settle doctrinal disputes*. These conventions or formal gatherings are called 'Buddhist Councils' by historians. Holding of Buddhist councils are recorded in the Buddhist sutras as having begun immediately after the death of the Buddha. Evidences say that these councils have continued to the modern times too. Yet, very little reliable evidence of the historicity of the councils exists, and not all councils are recognized by all the traditions; on occasion they resulted in schisms within the Buddhist community. Apart from major objectives of the Buddhist councils, there were certain council specific agendas too.

The agendas of the councils held, and their major outcomes as well as the findings are covered on this article. This article is based on review of existing literatures about Buddhist councils using an analytical descriptive method. There have been six Buddhist councils altogether since the beginning of Buddhism. Out of them, the first four councils were instrumental in regard to discussion on the essence of Buddhism. Thus, this article attempts to explore the availability and authenticity of texts of the councils.

2. Phase of Authentication and Clarification of Buddhism

2.1 First Buddhist Council

While evidence of all the Buddhist councils cannot be found and the scriptures do not mention about all the Buddhist councils, the scriptures of all Buddhist schools agree that the first Buddhist Council was held soon after the death of the Buddha. It was held at Rajagriha (modern Rajgir, Bihar state of India) during the first rainy season

following the Buddha's death. This council was held under the patronage of the king Ajatashatru with the monk Mahakassapa, an outstanding student of the Buddha who became leader of the sangha after the Buddha's death. Mahakassapa had heard a monk's remark that the death of the Buddha meant for the monks that they could abandon the rules of discipline and can do whatever as they wished to. So, the Council's first order of business was to review the rules of discipline for monks and nuns.

In this council, there was considerable agitation over the admission of Ananda to the Synod. Mahakassapa is said to have entertained misgivings regarding his admission on the ground of his failure to reach to Arhathood, which he did actually reach to on the eve of the session of the Council. But in spite of this achievement and of the belief and convention that the attainment of Arhathood emancipates a man from all guilt and punishment, Ananda was arraigned by the monks on several charges which he explained as follows: (1) He could not formulate the lesser and minor precepts, as he was overwhelmed with grief at the imminent death of the master. (2) He had to tread upon the garment of the Master while sewing it as there was no one to help him. (3) He permitted women to salute first the body of the Master, because he did not want to detain them. He also did this for their edification. (4) He was under the influence of the evil one when he forgot to request the Master to enable him to continue his study for a kalpa. (5) He had to plead for the admission of women into the order out of consideration for Mahaprajapati who nursed the Master in his infancy. The charges are differently

framed in the other Vinayas. According to the *Dulva*, two other charges also seem to have been brought against Ananda, first that he failed to supply drinking water to the Buddha though he had thrice asked for it and secondly, that he showed the privy parts of the Buddha to men and women of low character. His replies were (6) that the water of the river was muddy, and (7) that the exhibition of the privy parts would rid those concerned of their sensuality. These replies may be taken as having satisfied the Assembly.

Another important item of business transacted at the First Council was the passing of the highest penalty (*Brahmadanda*) on Channa who was the charioteer of the Master on the day of the Great Renunciation. This monk had slighted every member of the Order, high and low, and was arrogant in the extreme. The penalty imposed was a complete social boycott. When the punishment was announced to Channa, he was seized with profound repentance and grief and was purged of all his weaknesses. In short, he became an Arhat. The punishment automatically ceased to be effective. Briefly, the proceedings of the First Council achieved four results:

(1) The settlement of the Vinaya under the leadership of Upali, (2) the settlement of the texts of the Dhamma under the leadership of Ananda, (3) the trial of Ananda, and (4) the punishment of Channa. There is, however, a difference between the account of the *Cullavagga* and that of the *Dulva* regarding the trial of Ananda. According to the former, the trial took place practically after the conclusion of the main business, whereas in the *Dulva* it comes before his admission to the Council.

The first Buddhist Council's main objective was to preserve the Buddha's sayings (*suttas*) and the monastic discipline or rules (*Vinaya*). Compilations were made for the Buddha's rules of Vinaya (monastic discipline), under the direction of the elder Upali, and of the *suttas* (instructive aphorisms), under the direction of the disciple Ananda. The *Suttas* were recited by Ananda, and the *Vinaya* was recited by Upali. The entire assembly of 500 monks then recited the approved texts, this council went on for nine months.

2.2 Second Buddhist Council

The second Council was held in the reign of King Kalasoka. About a hundred years after the Buddha's death and this council was said to have been convened at Vaisali, India, around 383 B.C. The council was called mainly to discuss certain serious differences that arose within the Buddhist Order over the true interpretation of the Buddha's teachings and certain practices followed by some monks, especially the monks of Vaisali. The dispute arose over the 'Ten Points.' This is a reference to claims of some monks breaking ten rules, some of which were considered major. The specific ten points were: 1) Storing salt in a horn. 2) Eating after midday. 3) Eating once and then going again to a village for alms. 4) Holding the Uposatha Ceremony with monks dwelling in the same locality. 5) Carrying out official acts when the assembly was incomplete. 6) Following a certain practice because it was done by one's tutor or teacher. 7) Drinking sour milk after one had his midday meal. 8) Consuming strong drink before it had been fermented. 9) Using a rug which was not of the proper size. 10) Using gold and silver. The key issue was the use of 'gold

and silver', which is an Indic idiom that includes any kind of money. The monks of Vesali had taken to wandering for alms with the specific goal of collecting money, to which the visiting monk Yasa objected.

The orthodox followers of the Buddha believed that the monks of Vaisali were taking liberties with the rules prescribed in the Vinaya Pitaka. The council discussed the matter at length, but could not reach an agreement. This resulted in the great schism within the Order and led to the formation of the two divergent schools of thought. The first school advocated strict adherence to the age old traditions of Buddhism and compliance with the original teachings of the Buddha. They were called The Sthaviravadins. The second group did not find a problem in having a liberal attitude towards the rules prescribed in the Pitakas and the deviations followed by the monks of Vaisali. They became known as the Mahasamghikas.

The Dipavamsa mentions that the bhiksus of Vaisali held another Council which was attended by ten thousand monks. It was called the Great Council (Mahasanghi). According to the Mahavamsa, a council of seven hundred theras compiled the Dhamma. In the Samantapasadika, Buddhaghosa observes that after the final judgment, the seven hundred bhiksus engaged in the recital of the Vinaya and the Dhamma and drew up a new edition resulting in the *Pitakas, Nikayas, Akyas* and *Dharmaskandhas* which went on for eight months.

2.3 Third Buddhist Council

Third Council was convened at Pataliputta (Patna) by Emperor Ashoka on the request of Venerable *MoggalliputtaTissa*. The

Third Council was held primarily to rid the Sangha of corruption and bogus monks who held heretical views. The council is recognized and known to both the Theravada and Mahayana schools, though its importance is centered only to the Theravada school. According to tradition, one reason for the corruption was The Emperor's generous support of the monasteries had caused many men to seek monk's ordination to receive food, clothing and shelter, but they weren't terribly interested in the dharma and held many non-Buddhist views. Thera *MoggalliputtaTissa* headed the proceedings and chose one thousand monks from the sixty thousand participants for the traditional recitation of the Dhamma and the Vinaya, which went on for nine months.

The Emperor, himself questioned monks from a number of monasteries about the teachings of the Buddha. Those who held wrong views were exposed and expelled from the Sangha immediately. In this way, the Bhikkhu Sangha was purged of heretics and bogus bhikkhus.

At the end of this Council, the Venerable *MoggalliputtaTissa* composed a book, the *Kashyaputta*, in which he set out to disprove the wrong opinions and theories of a number of sects. The teaching that was approved and accepted by this Council, was known as Theravāda. The Abhidhamma Pitaka was also compiled during this council. One of the most significant achievements of this Dhamma assembly and one which was to bear fruit for centuries to come, was the Emperor's sending forth of monks, well versed in the Buddha's Dhamma and Vinaya who could recite all of it by heart, to teach it in nine different countries.

The following are the names of the elder

monks (Theras) and the nine areas where they went to teach Dhamma: Majjhantika Thera: Kashmir and Gandhara (Kashmir, Afghanistan, Peshawar and Rawalpindi in Northwest Pakistan), Mahadeva Thera: Mahisamandala (Mysore), Rakkhita Thera: Vanavasi (North Kanara in South India), Yonaka Dhammarakkhita Thera: Aparantaka (Modern Northern Gujarat Kathiavar, Kachcha and Sindh), Mahadhamma Rakkhita Thera: Maharattha (parts of Maharashtra around the source of Godavari), Maha Rakkhita Thera: Yonakoloka (Ancient Greece), Majjhima Thera: Himavanta Padessa Bhaga (Himalayan region), Sona and Uttara Theras: Savanna Bhumi (Burma), Mahinda Thera and others: Tambapannidipa (Sri Lanka), Asoka also sent teachers to as far away as present day Syria and Egypt. He paved the way for coming generations to spread the sublime Dhamma to the entire world.

The Dhamma missions of these monks succeeded and bore great fruits in the course of time and went a long way in ennobling the peoples of these lands with the gift of the Dhamma and influencing their civilizations and cultures.

2.4 Fourth Buddhist Council

The Fourth Buddhist Council was held in Alu Vihara (Sri Lanka) under the patronage of King Vattagamani Abhaya. The main reason for its convening was the realization that it was now not possible for the majority of monks to retain the entire Tipitaka in their memories as had been the case formerly for the Venerable Mahinda and those who followed him soon after. Therefore, as the art of writing had, by this time developed substantially it was thought expedient and necessary to have

the entire body of the Buddha's teaching written down.

King Vattagamani supported the monk's idea and a council was held specifically to commit the entire Tipitaka to writing, so that the genuine Dhamma might be lastingly preserved. To this purpose, the Venerable Maharakkhita and five hundred monks recited the words of the Buddha and then wrote them down on palm leaves. This remarkable project took place in a cave called, the Aloka lena, situated in the cleft of an ancient landslip near what is now Matale. Thus the aim of the Council was achieved and the preservation in writing of the authentic Dhamma was ensured.

After the Council, palm leaves books appeared, and were taken to other countries, such as Burma, Thailand, Cambodia and Laos. The Tipitaka and its commentaries were originally brought to Sri Lanka by the missionary monk Mahinda of the Third Buddhist Council.

The second Fourth Buddhist Council (Sarvastivada tradition) is said to have been convened by the Kushan emperor Kanishka, perhaps around 100 CE at Jalandhar or in Kashmir. The Fourth Council of Kashmir is not recognized as authoritative in Theravada; reports of this council can be found scriptures which were kept in the Mahayana tradition. The Mahayana tradition based some of its scriptures on (refutations of) the Sarvastivadin Adhidharma texts, which were systematized at this council.

It is said that for the Fourth Council of Kashmir, Kanishka gathered 500 monks headed by Vasumitra, partly, it seems, to compile extensive commentaries on the Sanskrit Tripitaka: Vinaya Vibhasha

Shastra, Upadesha Vibhasha Shastra and Abhidharma Vibhasha. Each Vibhasha consists of hundreds of thousands of slokas. The main fruit of this Council was the vast commentary known as the *Mahā-Vibhāṣā* ("Great Exegesis"), an extensive compendium and reference work on a portion of the Sarvāstivādin Abhidharma.

2.5 Fifth Buddhist Council

The Fifth Buddhist Council was held in Mandalay, Burma (today's Myanmar) in the year 1871 under the patronage of King Mindon. This council was presided by Jagarabhiwansa, Narindhabhidhaja and Samangalasami. During this council, 729 stone slabs were engraved with Buddhist teachings.

The Fifth Buddhist council was said to be a Burmese affair, and most other Buddhist countries were not involved in it. It is not generally recognized outside of Burma.

2.6 Sixth Buddhist Council

The two yearlong Sixth Buddhist Council was held in 1954 in Burma at Kaba Aye, Yangon. It was held under the patronage of Burmese government and it was presided by Prime Minister U Nu. The council commemorated 2500 years of Buddhism. In the tradition of past Buddhist councils, a major purpose of the Sixth Council was to preserve the Buddha's teachings and practices as understood in the Theravada tradition.

During this council, the entire text of the Pali Theravada canon was reviewed and recited by the assembly of monks from Burma, India, Ceylon (now Sri Lanka), Nepal, Cambodia, Thailand, Laos, and Pakistan.

3. Findings and Discussions

3.1 First Council

Upon analyzing the degree of accusations on *Ananda* for striving towards the establishment of *Bhikkhuni-Sangha* and allowing the *Bhikkhus* to have the first glimpse on Buddha's corpse, it is safe to say that the *Bhikkhus* during Buddha's period had a strong sense of patriarchy and misogyny.

There is absence of any mention or allusion to the female nuns and laywomen in the First Council, despite the fact that Buddha, on the 43rd annual retreat two years prior his *Mahaparinirvana*, bestowed *Agrapada* status on 13 *Bhikkhus* and 10 laywomen.

Bhikkhus like Utpalvarna, Pattacara, Khema and laywomen like Visakha and Suppiya were prominent figures with paramount roles in the propagation of early Buddhism. The fact that none of them were invited to the Council shows a prejudice towards women in the First Council.

The absence of the same temperament and respect that the Buddha had for women (*Arham Bhikkhus* and *Laywomen*) in The First Council was a grave issue. It would have been ideal had they received equal acknowledgement, inclusion, responsibility and status in the First Council.

3.2 Second Council

It is found that the Buddha, in times of necessity, amended or bent the rules of the *Sangha* on multiple occasions; and during his final retreat, he clearly instructed that rules of the *Sangha* should always be kept open for amendment with the need of time. Thus, the dispute and conflict surrounding the *Dasa Parikkhāni* (the ten matters) could

have been easily resolved by peaceful dialogue. Development is a dynamic process of positive progress. It is clear in The Second Council that the *Theras* were intent on constant uniform and stativity, while the youths in the *Sangha* were open to dynamic change and adaptation. This is a case seen universally, not just limited to the Second council, for the younger generation always represents change and acceptance while the older are adamant on stable constancy.

3.3 Third Council

The Third Council took place during the reign of Emperor Ashoka. When upon hearing the *Appamadaravagga* from the *Bhikkus Nigavodh*, if even the cruel tyrant *Chanda Ashoka* immediately renounced all his cruelty and violence, and commenced a form of active support towards multiple religious groups, there has been posed a strong implication that the proper Buddhist teachings can help strive humanity into a more peaceful tomorrow.

Due to *Samvat Ashok's* incompetence and irresponsibility, his court was unable to separate the true *Bhikkus* from the false pretenders, and as a result, a mass of true *Bhikkus* were executed subsequently which can be considered as the greatest loss for the then-Buddhist era.

Under the pretense of endeavor towards uniformity and purity, Ashoka's exile of monks from all 18 sects of Buddhism apart from the *Vibhagyabad* (which he highly encouraged), seems quite contradictory to Buddha's teachings of compassion and loving-kindness.

3.4 Fourth Council

There have been two separate councils, both known as the Fourth Council –

one took place in Sri Lanka among the *Theravadi* monks whereas the second one happened in Kashmir among the *Sarvastivadi* monks. The *Sarvastivadis* were generally acceptant and respectful of the authority of the *Theravadi* council but the *Theras* were intolerant, disrespectful and unable to accept the *Sarvastivadi* council. This temperament of the *Theras* can be deemed as active intolerance that absolutely contradicts the founding principles of Buddhism. Moreover, the division of Buddhists into eighteen sects strongly suggests that there was discord, contempt and malice between the sects.

If the interpretation and regulation of the *Silas* were to be consistent in all of Buddhism (be it *Thervada* or *Mahayana*), Buddhism would be held in higher regard and esteem by the outside world.

The Sanskrit *Tripitaka* needs to be organized systematically and given proper priority for better knowledge of Buddhism, much as the Pali one has been, and for that, extensive search is required. Moreover, new *Mahayana* Council needs to be held to support the search and organization of the Sanskrit *Tripitaka*.

Since both the origins of *Mahayana* and *Theravada* ultimately lead to Buddha, the attitude of these two sects towards one another must be improved, and the malice, contempt and intolerance must be gradually resolved so the wholly united Buddhism can strive towards achieving a better world.

4. Conclusion

The councils, despite having taken place during different time periods and situations, can be viewed as a strong initiative with the intent of preserving Buddha's words and teachings. Although the First Council

succeeded in chronologically arranging all of Buddha's teachings, that seemed to be failed in resolving some small problems related to Vinaya; which subsequently resulted into the Second council. But unfortunately, the Second Council also failed to resolve the Vinaya matters, and in return, the discord on the Vinaya matter arose strife among the Buddhists which divided them into different sects. By the time of Ashoka, Buddhism had already been divided into 18 *Nikayas* (sects). Their conflicts were more personal and behavioral than ideological or philosophical.

Ashoka conducted the third Council to overcome such hostility among Buddhist sects. To put an end to that strife, Ashoka's

Guru 'Moggaliputta Tissa' created a narrative, which still exists as "*Abhidhamma Anga*". The formation of *Abhidhamma* and the purification of the *Sangha* were the two major accomplishments of the Third Council. But there's still disagreement amongst the Buddhist philosophers regarding the establishment of the *Abhidhamma*. The *Somavambhita* Buddhists adamantly believe that the formation of the *Abhidhamma* took place along with the "Sutra". The fourth council, which took place as two separate events in Sri Lanka and Kashmir, recognized the transcription of the Tripitaka into Pali and Sanskrit respectively; but it also signifies the degree of resentment and intolerance of the Theras towards the Sarvastivadians.

References

- Hinokawa, A. (1990). *A history of Indian Buddhism*. Hawaii: The University Press of Hawaii.
- Hanarjee, A. C., (1994). The sarvastivada school of Buddhist thought, In: Sanghasena Singh (Eds.), *The sarvastivada and its tradition*. Delhi: Department Of Buddhist Studies, Delhi University.
- Rajacharya, D. B. (Eds. and trans.). (2000). *Digha nikaya*. Lalitpur: Bir Purna Sangrahalaya.
- Rajni(Ed.). (1997). *2500 years of Buddhism*. India: Ministry Of Information And Broadcasting Government Of India, VII edition.
- Dube, A. (1988). *Buddha rajadarsan*. New Delhi: Northern Book Center.
- Dutta, N. (1976) *Buddhist sects in India*. Delhi: Motilal Banarsidass Publications Pvt. Ltd.
- Harra, K. (1984). *Royal patronage of Buddhism in ancient India*. Delhi-D.K. Publications.
- Faljar, T. (2002). *Ladakhia prabha*, Ladakha: Kendriya Buddhista Vidhya Sansthan, 2002.
- Fouzel, S. (2018). *Buddha Sanskrit Sahitya ka Utpati ra Vikash, Lumbini prabha*, Vol.3, Lumbini:Lumbini Buddhist University, Central Campus, pp.142-151.
- Sankariyayan, B. (1930). *Buddhacharya*, Delhi: Gautam Book Center.
- Upadhyaya, B. (1999). *Buddhadarshan Minamasa Varanasi: Chankumbha Vidhyabhavan*.
- Upadhyaya, B. S. (2000). *Pali Sahitya ka Itihaz, Bahabada: Hindi Sahitya Sammelan*.
- Vimalakirti. (2002). *Ladakhia Prabha*, Ladakha: Kendriya Buddhista Vidhya Sansthan. Retrived from

Book Review

A Good Discourse for Quality Education

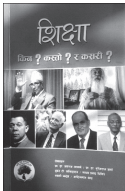
Siksha: Kina? Kasto? Kasari?

Moral education in this modern world is gradually degrading day by day. Nepal is not an exception. Moral education comes from eastern philosophy regarding our "Gurus and Santa" that are divine by their education and reflecting that values and norms of moral education in their daily lives, as Buddha, The light of Asia.

In the huge publications of variety of books in Nepal, there are few very good books written on moral and value based education. Among these rare books one of them is titled "*Siksha, kina? kasto? kasari?*" that can be translated as "Education, why? which? and how?" has been written by six authors organized in seven chapters. The chapters are organized in such a way that its difficulty level of understanding increases starting from one to seven. The authors include Prof. Dr. Jayaraj Acharya, Prof. Dr. Suresh Raj Sharma, Booker T Washington, Madhav Prasad Ghimire, Swami Chandresh and Adityaman Shrestha. This book was launched in 2013. There are seven chapters that contain photograph, examples, Sanskrit slokas and personal experiences in the lives of authors.

The key message is: *"To be grateful for whatever you received in life. Further with the proper utilization of time and discipline one can achieve moral education that leads to meaningful life to live."*

The first two chapters are written by Prof. Dr. Jayaraj Acharya on the topics of Gratitude Education: Why and How? And



Value-based Education: which and how? Prof. Acharya was former ambassador to the United Nations and has acquired both academic excellences in eastern and western education system. In this chapter we found the interesting list of Prof Acharya from his birth, marriage, education and his professional life for what he became grateful for people, things and circumstances.

One of the best methods of self- realization is to make a list of things and people that we are thankful for. The quote I liked most can give the theme of this chapter. As

we express our gratitude, we must never forget that the highest appreciation is not to utter words, but to live by them." – John F. Kennedy. This chapter suggests teacher, secondary students including their parents to make at least list of ten people or things that they are thankful for. These activities will create a thankful feeling among them and will guide in thinking critically in the path of wise and wisdom which is the main objective of this chapter.

In the second chapter entitled "value based education" Prof. Acharya argues about the fusion of spiritual and materialistic or practical education to be happy in life. Being happy and satisfied in life we need three things: sound health, education and employment. Apart from it we need to encourage our students or children to write something so that they learn to express their feeling critically. The book *"Jail Journal"* of B.P. Koirala is an example under the same learning category. Prof. Acharya further ask teacher to teach the proper utilization of time, patience and discipline to their students by replicating these values in themselves.

The third chapter is based on the writer Booker T. Washington, an American educator. His autobiography on title "Struggle for Education" is translated in Nepali by three translators Purnima Dharel, Somraj Acharya and Prof. Dr. Jayaraj Acharya. This chapter mentioned the dream of a mine worker colored boy (Booker T Washington) to enroll in a boarding school in Virginia. The colored boy has the gift to change every problem to opportunity. To fulfill his dream to enroll, the author works as a servant for Mrs. Viola Ruffner, the wife of General Ruffner. Although Mrs. Ruffner was very strict with her

servants, he tolerated her and learnt the only way to please her. He was keeping her surrounding clean and any assignment must be completed promptly. We cannot simply imagine how he travelled miles from his home to the Hampton Institute without food, lodging and on an empty pocket to reach his dream. His struggle to get education can be an inspirational story to every heart that has hungered for the thirst of education.

The fourth chapter is written on title *"Kasto Shikshya? Kasto Shikshyak?"* literally *what type of education? What kind of Teachers?* Prof. Sureshraj Sharma, Ph.D former vice chancellor (VC) of Kathmandu University. Prof. Sharma in this chapter talks about the pathetic situation of integrated system from early childhood to higher education that exists in Nepal. In his chapter Prof. Sharma also give the idea how and why some of the world famous universities are performing better. One factor is the ethical responsibility of teachers and the methods for research and practical skills within the learning process. He is worried about the involvement of teacher in politics that will ruin the education system of public schools and universities. On the other hand, technical and vocational education has a higher possibility of commercialization.

The fifth chapter is written on title *"Shikshya ra satvik bhajanbare"* meaning *"About education and sattvic diet"* written by Swami Chandresh. A sattvic diet is pure natural vegetarian food and eating habit resembles conscious, true, honesty, and wisdom. Swami focuses on the nutritious food that can be obtained from beans and other organic production of vegetables and grain. Alcoholism and smoking can destroy our life. Swami emphasis is to

be a vegetarian to enjoy the life of peace and prosperity. The sixth chapter is on title "*Purvya ra pashchimi bare*" meaning "*About eastern and western education*" written by Rastri Kabi Madhav Prasad Ghimire. In this chapter the writer talks about the curriculum of education that must address the creativity and critical thinking that makes a student brilliant in the sector they wish to contribute. The most important thing is the ethical utilization of our own natural resources, promote our own primitive technologies, literature, community culture, ancient religious epic to add value to human based education that enhance unity in diverse messages to the world.

The last or the seventh chapter is on title "*Shiksha ra jivanshaili*" meaning "*Education and lifestyle*" written by Philosopher Adityaman Shrestha. This chapter addresses the change we are having (especially in developing countries) due to modernization. Now in this era, we are pressurized mentally more than physical activities and, as a result, different diseases are creating problems. He believes that materialism and spiritualism are not different parts, rather they are essential for practicing a meaningful life with understanding about the nature of the world. In this modern era we must practice for sound health, peace and self-consciousness with the Yoga that leads us to a beautiful lifestyle. Education is the strong base for providing all these things to humans.

I would like to conclude the book as "An important book for young students" especially for the secondary school passed or enrolling students to understand the value based education on time. The price of the book is fair (NRS 100) which is low regarding its value. The book contains about fifty five pages which is published by Sami Sama Prakashan Griha, Kathmandu. Being thankful is one of the best methods to grow up while learning education so that the students are not only inspired from this book but also can apply its message to their education and daily life through a value based education. The Nepal Government would be wise to consider a policy to incorporate these values of education in curriculum by deconstructing the current education system, structure and process in Nepal.

Title: *Shiksha: Kina? Kasto? Kesari?*
(Education: Why? Which? How?)

Authors: Prof. Dr. Jayaraj Acharya /
Prof. Dr. Suresh Raj Sharma/Booker T
Washington / Madhav Prasad Ghimire /
Swami Chandresh / Adityaman Shrestha

Language: Nepali

Published Year: 2013(2070 BS)

Publisher: Sami Sama Prakashan
Griha, Anarmanjar, Kathmandu

Total Pages: 56 (excluding cover pages)

Price: NRS.100

Reviewed by: Bidhan Neupane

Ngild in Development Studies, School of Education, K.U.

Email: bidhanneupane.bnd@gmail.com

Author Guideline for PARTICIPATION

Nepal Participatory Action Network requests authors to read this Guideline when submitting word-processed manuscript. The PARTICIPATION is a journal of national and international audience and it ranges from academicians to professionals, researchers, teachers, students and others. NEPAN publishes only the original research and review articles presenting theoretical/practical discussion of current relevance. All contributions are thoroughly reviewed by an Editorial Committee and the experts of related fields.

All write-up submitted to NEPAN are strictly assumed that they are not submitted, partly or wholly anywhere else, nor are they currently being considered for publication or in process of publication elsewhere. It is also strictly assumed that the manuscripts are not already published fully or partly anywhere, in print or electronic media. Likewise, when authors submit their manuscripts, they declare that their manuscripts are their own writing and that there are no plagiarized texts in any form either from published or unpublished sources. The authors should fully honour others' copyright.

It is the responsibility of the authors to ensure the accuracy of facts, information, or the content in their write-up. Their write-up should not contain any illegal, unauthorized, and unethical content.

All the ideas, discussions, analyses, conclusions drawn in the paper are solely of the authors, thus they should take all the responsibilities of whatsoever is written in their contributions. Hence NEPAN and the members of the Editorial

Team will not take any responsibility for plagiarisms or any misrepresentation. When preparing the manuscript, author(s) should consider the following:

1. Instructions

All write-up should also include an abstract of about 150-200 words. Likewise, all papers should also have 5-6 keywords, placed immediately below the abstract. It should addresses six 'WH' questions to address interests of readership.

The write-up must be in English language and should consist of 5000 to 7000 words including abstracts, references, and notes. Properly linked and appropriately-sized diagrams, pictures, photographs with well written caption may be included in the write-up.

Author(s) should give particular attention to making your language apolitical and non-discriminatory in any way. Avoid sensitive terms and adhere to the basic ethical principle of "do-no-harm".

In case materials holding copy rights are to be reproduced, it is the responsibility of the author(s) to obtain permission to reproduce the materials. Author(s) should include the copyright permission letter while submitting such paper.

By submitting write-up to the NEPAN, the authors fully agree that the copyright of all published papers remain with NEPAN.

The paper should be sent in MS Word. Attached email file should be named with your family name and initials and the date. The date is when you email the manuscript and should be in ddmmyy format (example: ChhetriMN280816).

The decisions on acceptance of the write-up will be communicated to the author(s) by email.

Note: NEPAN accepts articles reviewed by two subject matter specialist and edited by English editor. Author should submit evidence of review and editing process in track change mode.

2. Page Layout and Design

Write-up should be submitted in the following format:

1. Calibri, font size 12 (including titles and headings). Text aligned left.
2. Double spaced, margin of one-inch on all sides.
3. Indent paragraphs (half-inch).

Author information: Place author information on a new line below the title in the order of your name (first name, middle names, surname); on a new line – institution, town/city and country; and on a new line your email address (only if you would like it to appear in the publication.) If you give your email address here, give it without hyperlink (so it appears normal on the page with no underlining). In case there are multiple authors, give information of the lead author first and subsequently of other authors.

3. Text Citations

The simple practice of in-text citation follows the author/date format. To cite a specific part of a source, indicate the page, chapter, figure, table, or equation at the appropriate point in text. Always give page numbers for quotations. Example: Chhetri (2016) says, "ICT makes world a global village" (p. 219). When we paraphrase page number is not necessary. Example: It has also been noted that the knowledge and skills teachers acquire during their college days are not enough for their future career (Grawali, 2008).

The general rules of in-text citations are as follows:

1. author (Lawoti, 2005) (Lawoti, 2005, p. 25)
2. authors (Gautam & Basnet, 2004, pp. 24-48)
- 3/5 authors (Gautam, Basnet, Chaudhari, Tamang, & Tharu, 2003)

Next cite: (Gautam et al., 2003)

6+ authors (Gurung et al., 2001)

Chapter (Lawoti, 2005, chap. 2)

No author (Shortened Title, 2000) when it refers to a book;

No author ("Shortened Title", 2000) when it refers to a paper or book chapter

Organization as author (Kathmandu University [KU], 2004) Next cite: (KU, 2004)

In Press (Subedi, in press)

Personal communication (These are not included in References) (S. Upretee, personal communication, July 4, 2012)

Multiple (Lawoti, 2005; Gurung, 2001; Tamang, 1990)

No date (Dhungana, n.d.)

Two authors with the same last name (Sharma, T.N., 1999) (Sharma, A., 2008)

Multiple works by the same author, same year (Luitel, 2010a) (Luitel, 2010b)

Multiple works by the same author, same citation (Luitel, 2010, 2012)

4. At the End of the Paper

References is the listing of all citations made in the text of the paper. At the end of your main text, in a new page, type 'References', centred, and list all citations in alphabetical order. No materials should be included in the list that are not cited in the text.

A book with a single author

Acharya, M. R. (2002). *Nepal culture shift: Reinventing culture in the Himalayan kingdom*. New Delhi: Adroit Publishers.

A book with two or more authors

Bongartz, H., & Dahal, D. R. (1996). *Development studies: Self-help organizations, NGOs and civil society*. Kathmandu: Nepal Foundation for Advanced Studies.

An edited book

Bhattachan, K. B., & Mishra, C. (Eds.). (1997). *Developmental practices in Nepal*. Kathmandu: Central Department of Sociology and Anthropology, Tribhuvan University.

A single chapter/paper in an edited book

Dahal, K. R., & Pandya, B. R. (1996). *Legal perspective of decentralization in Nepal*. In G. B. Thapa (Ed.), *Promoting participatory democracy in Nepal: An assessment of local self-government* (pp. 43-57). Kathmandu: Political Science Association of Nepal.

Corporate author

Department of Education (DOE). (2004). *School level educational statistics of Nepal: Flash report I 2004*. Kathmandu: Author.

An article from a print journal or magazine

Koirala-Azad, S. (2006). *Unravelling our realities: Nepali students as researchers and activists*. *Asia Pacific Journal of Education*, 28(3), 251-263. doi: 10.1080/02188790600270245

An article from an online source

Ota, P. (2000). *Nepal education: Finding a ray of hope*. Retrieved from <http://www.apw.org.in/33-47/comm6.htm#top>

A general reference to a website

ICC—The European Language Network—What is EUROLTA? http://www.icc-languages.eu/what_is_eurota.php

An unpublished thesis/dissertation

Garwala, L. (2001). *Investigating teacher practices: A proposal for teacher development of the secondary school teachers of English in Nepal* (Unpublished Master's dissertation). University of Exeter, England.

Non-English book

Gautam, B., Adhikari, J., & Basnet, P. (Eds.). (2004). *Nepalma garibiko bahar* [Poverty debates in Nepal]. Kathmandu: Martin Chautari.

Translated book

Bourdieu, P., & Passeron, J. C. (1990). *Reproduction in education, society and culture* (2nd ed.) (B. Nice, Trans.). London: Sage Publications. (Original work published 1970)

In text: (Bourdieu & Passeron, 1970/1990).

Encyclopedia article

Hegman, P. G. (1993). *Relativity*. In *The new encyclopedia Britannica* (Vol. 26, pp. 501-508). Chicago: Encyclopedia Britannica.

Multiple authors (up to seven)

Festinger, L., Cramer, C. J., Riecken, H., Boyd, E. C., Cohen, E. G., Gill, T. G., & Schachter, S. (1956). *When prophecy fails*. Minneapolis: University of Minnesota Press.

Eight or more authors

Rooder, K., Howard, J., Fulton, L., Lochhead, M., Craig, K., Peterson, R., ... Boyd, E. C. (1967). *Nerve cells and insect behavior*. Cambridge, MA: Harvard University Press.

Magazine article

Sherchan, R., & Sherchan, B. (2002, 30 May-14 June). *Gaan-gaunrai banas thalyo mineral water* [Mineral water now is produced in villages]. *Himal*, p. 21.

Newspaper Article

Prashrit, M. N. (2002, July 12). *Bharatbhakti sirjana ra rashtriya-ekikaran* [The creation of Bharatbhakti and national unification]. *Kantipur*, p. 3.

(Reference: Style Guide of Journal of Department of Education of Kathmandu University).

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.

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 decisions 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.

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. Governance in Critical Stand Point to Implement Post-Disaster Initiatives in Nepal KESHAV KUMAR ACHARYA, PhD	5
2. Why is a Civil Society Organizations Partnership Framework Imperative for Nepal? ANCO CHHETRI, PhD	16
3. Paradigm Shifts in Development: A Cursory Observation Prof. PREM SHARMA, PhD	25
4. Comparative Performance between Self-Governed and Jointly Governed Irrigation Systems in Nepal NARAYAN PRASAD BHATTA, PhD	37
5. Livelihood Sustainability of Squatter Settlements in Pokhara City RAJIB RAHADUR BIC and RADRI ARYAL	46
6. Media Exposure and its Impact on Autism Visit in Nepal BIDHYA SHRESTHA	54
7. Impact of Climate Change on Agricultural Production: A Case from Kirtipur Municipality Dr. SADRANA PARAJULI, Dr. PRAKASH GYAWALI and Prof. NARHICRAM THAPA, PhD	60
8. Family Separation of People Residing in Elderly Homes of Pokhara City RAM PRASAD ARYAL, PhD	72
9. Assessment of Promoting Women's Economic Leadership in Karnali and Sudurpashchim Provinces of Nepal Prof. NAR. BIKRAM THAPA, PhD	79
10. Roles of Media to Bring the Women in Political Leadership KARLE KAPLE	88
11. Organizational Learning in Disaster Preparedness and Response EARL JAMES GOODYEAR, PhD	96
12. Buddhist Councils: Means and Ends for Clarity and Revitalization TANKA PRASAD POKHREL	102
Book Review: Rishan Neupane	110
Author Guidelines for PARTICIPATION	113
Editorial Policy	116

ISSN 2545-4853



0 772565 485004